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*The Baptist home mission monthly*

American Baptist Home Mission Society











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1881  
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# THE BAPTIST HOME MISSION MONTHLY.

VOL. 3.

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No. 1.



LONG'S PEAK FROM ESTES PARK.



## HOME MISSION FIELDS IN THE GREAT WEST.

BY L. P. BROCKETT, M. D., BROOKLYN, N. Y.

The children of this world are wiser in their generation than the children of light, and in nothing is their worldly wisdom more clearly demonstrated than in the planting and up-building of new territories. The construction of railroads, the laying out of new towns, the exploitation of mines, the analysis and protracted examination of soils, the careful gathering of facts in regard to climate and rainfall, the large and costly experiments in grazing, mining and manufactures, the great efforts made to attract immigrants from all quarters, and to make them contented and happy after their arrival; all these and many other measures adopted, indicate their wise thrift and tact in accomplishing their purpose of increasing their business and greatly enhancing the value of their property.

And why should the children of light be less active and energetic in their efforts to subdue these goodly territories and states to the sway of their King? This vast domain, now so rapidly growing in population and wealth, belongs to Immanuel. It is a part of His earthly heritage; and though now temporarily under the dominion of the Prince of the Power of the Air, the destroyer of the souls and bodies of men, our Lord calls upon His valiant soldiers to win it back for Him. Our motto is: "North America for Christ;" and more than two-thirds of North America lies beyond the Mississippi. From the mountain tops, looking Westward, we may almost descry the far-off land of Sinim, and we can realize, more fully than the Hebrew prophet could, that the dominion of our Lord Christ is "from sea to sea, and from the river to the ends of the earth."

We propose, then, in a series of brief papers, to take up, one after another, the states and territories of this great Western empire; and gathering from all possible available sources information in regard to their surface, soil, agricultural and pastoral capabilities, their mineral wealth and their adaptation to sustain a large population, their cities and towns, their railroad and steamboat facilities for transportation, and their condition in respect to educational, moral and religious progress, to stimulate our brethren, by a more thorough knowledge of the country, to greater and more earnest efforts, to go up and possess it for Christ.

We have been led by several considerations, one being the appointment of our first missionary to that territory, to begin our work by a description of the territory of

### MONTANA.

This great territory was organized with its present boundaries in 1864, and had some mining enterprises established in its South Western section a year or two before its organization. But all its vast extent, except a small tract in the Southwest, was a howling wilderness, inhabited only by Indian tribes and wild beasts, with the exception of twelve or fifteen United States forts, trading posts, and Indian agencies, until about three years since.

Montana has for its Northern boundary, British America, or perhaps we should say the Northwest British Territory; for its Eastern, Dakota; for its Southern, Wyoming, and for its South Western and Western, Idaho Territory. It extends over four degrees of latitude, from the 45th to the 49th, and over twelve degrees of longitude, from the 104th to the 116th. Its breadth from North to South is about 280 miles, or a little more than 300 on its Western border; its length from East to West is about 650 miles. Its area is 143,776

square miles, or 92,016.640 acres. It is considerably larger than the united areas of New York, New Jersey, Pennsylvania, Delaware and Ohio.

It is appropriately named *Montana*, for it is very mountainous: two long and lofty chains extend completely across it, from North to South—the Bitter Root Mountains, which separate it from Idaho, and the Main Divide of the Rocky Mountains. Twelve or fifteen short ranges, some of them, like the Powder River range, of considerable extent, cover the greater part of the remaining territory, divided from each other by valleys of varying extent. In the Northeast, there is an elevated plateau, with no lofty peaks or summits.

The river systems of Montana are peculiar. The broad valley between the Bitter Root Mountains and the Main Divide of the Rocky Mountains, is drained almost entirely by the Clark's Fork of the Columbia River and its affluents; one of the two streams which, by their union, form that greatest river of the Pacific coast. The Kootenae or some of its branches, and possibly some other affluents of the Fraser or the Saskatchewan, dip down from the Northwest territory into the Northwest corner of the territory. The entire region east of the Rocky Mountains is drained by the Missouri River and its sources, and its two great tributaries, the Yellowstone on the South, and the Milk River on the North. It has but few lakes, and most of those in the Northwest. There are many small ponds. The torrents from the mountains afford excellent advantages for irrigation.

The soil, with the exception of the "Bad Lands"—which are not so bad, for the most part, as not to be adapted for grazing—and the mountain summits, is excellent, and, especially in the valleys, is exceedingly productive. The grazing lands, which include three-fifths of the area of the territory, are generally

covered with the nutritious bunch grass, which fattens cattle more readily than corn.

The climate is healthful and pleasant. There are a few very severe days in almost every Winter, but the air is dry and bracing, and the cold is borne better than a considerably higher temperature in the more humid East. The Summers are delightful, the days warm and clear, and the nights cool and comfortable. The mean temperature of the valleys of the territory is 48 deg., which is higher than that of Massachusetts or Central New York.

The annual rainfall in the Yellowstone Valley is from 22 to 24 inches, more than two-thirds of it falling between the 1st of April and the 1st of August—when it will be of the greatest benefit to the growing crops. The rainfall in Western Montana and the Northern part of the territory is somewhat less, ranging from 17 to 20 inches; but observing the same proportions as to the months when it is most plentiful.

While the valleys are very fertile, and yield immense crops of the cereals (Indian corn, however, not being always a certain crop) and root crops, the Montana wheat being the finest and heaviest in the market, the plateaus and mountain slopes form the best grazing regions in the world. Cattle and sheep can be raised and fatted for the market here more successfully, and at less cost, than anywhere else in the United States, and will bring better prices than any other Western cattle. Great pains is taken by many stock-growers to introduce and propagate the best breeds of cattle, horses and sheep. For many years to come, the stock-raisers and sheep-farmers need own only their homesteads, or from 160 to 320 acres in the vicinity of each stream which they need for watering their flocks and herds; the remaining pasturage, to the extent of many thousands of acres, being free, on government



lands not yet taken up. The profits of stock farming are enormous after the first three or four years.

The mineral wealth of Montana is vast, beyond present computation. The broad valley between the Bitter Root Mountains and the Rocky Mountain range has its hundreds of rich and extensive placers, its veins of gold-bearing quartz, and its rich silver lodes. Both slopes of the Rocky Mountain range are equally rich in these deposits of the precious metals, and the gold placers and veins have been traced to the Bear's Paw and the Little Rocky Mountains, north of the Missouri, between the 109th and 110th meridians, and in the Yellowstone Valley silver lodes have been discovered as far east as Clarke's Fork in the same longitude. There is also reason to believe that in the South Eastern part of the territory, in the Powder River Mountains, the same formations which have proved so rich in gold in the adjacent Black Hills extend into Montana. The gold placers in Montana have proved richer than any other placer deposits in the world. In 16 years more than 120 millions of dollars were washed from them. Single placers like Alder Gulch, and Last Chance Gulch, the site of the present city of Helena, yielded from 12 to 16 millions of dollars each. The rich placers are not yet exhausted, and many of the quartz veins of gold from which their wealth was derived have been traced up and are now successfully worked. The silver ores found have also been exceptionally rich, but the ores were refractory, and the smelting works at which alone they could be reduced were so distant, and the cost of transportation of the ores so great, that until recently not many of them could be profitably worked. This is all changed now. Railroads have entered the territory and the best smelters and reverberatory furnaces have been erected and are proving wonderfully successful.

Communication with the Territory has been very difficult in the past. The Missouri river and the Yellowstone were indeed both navigable for a part of the year, but their navigation was interrupted by rapids and shoals. The Government wagon-road which traversed the Northern portion of the territory and had been finally extended to Helena was good, but wagon transportation of heavy loads, over so many hundred miles, was very expensive. There are now three railway lines within the territory: the Utah and Northern, completed in 1880, from Ogden, Utah, on the Union Pacific to Helena, the capital of Montana, and which may be extended further North or West; and two divisions of the Northern Pacific, one of which—the Missouri Division—entered the territory from the East in November, 1880, and has now reached the mouth of the Powder River, and will probably extend to Fort Ellis or Bozeman before the close of 1881. In the Northwest the Pend d'Oreille Division of the Northern Pacific reached Pend d'Oreille Lake, in Idaho, before the close of 1880, and its Clarke's Fork Division will sweep down the Bitter Root Valley, certainly to Missoula, and perhaps to Phillipsburgh, during the year 1881. Recent financial arrangements have furnished this road with all needed funds for the rapid prosecution of this great work. With these facilities for travel and transportation Montana will no longer be inaccessible, and its growth, which has been very rapid in 1880, will be greatly accelerated in 1881.

What bearing have these remarkable facts, so briefly stated, upon our occupation of Montana as a Home Mission field? This, mainly—that our God has, at this very time, brought together the people from various parts of the world, to develop these mines, to construct and equip these railways, to till these fertile valleys, and to gather together these



PALACE BUTTE, MONTANA.

thousands of cattle and these vast flocks of sheep upon all the hillsides; and, as they have come thither without the Gospel, has bid us see to it that the way of Salvation is made known to them, and that they are taught to become a Christian State. They are lured by visions of earthly riches: before their spiritual gaze must be presented vivid views of the riches of grace in Christ and visions of the Heavenly glory.

The four great foes, with which a pure Christian in the Great West will have to contend, in the coming twenty years, are Heathenism, Mormonism, Romanism, and Infidelity; the bold, blasphemous infidelity of Ingersoll and his followers.

Montana has little to fear from heathenism, for aside from the somewhat numerous Pagan Indians within her bounds, she has but few idolaters among her people; Romanism has not made remarkable progress there; Mormonism has been endeavoring to utilize the newly-constructed Utah and Northern Railroad, to plant its colonies in the Southwest,

but its success has not been as great as in the adjacent territory of Idaho; but infidelity has, thus far, made large conquests in the territory. The military forts or camps and trading posts, of which there are fifteen on the Missouri and its branches, seven or eight on the Yellowstone, and three or four in the Bitter Root Valley, are, very many of them, manned by the disciples of Ingersoll.

In the mining camps, with one honorable exception, there is no Sabbath; and there, as in most of the towns, infidelity, intemperance, gambling and licentiousness, go hand in hand. In one of these new towns, three months since, there were twenty-two drinking and gambling saloons, all in full blast on Sundays and week days, with a population of less than a thousand within ten miles radius. Of the 75,000 inhabitants in Montana (Indians included), it is doubtful whether 15,000 could be reckoned as even nominally adherents of any Christian Church. The membership of all the Protestant churches in the territory does not exceed 3,300. This is a sad state of affairs; but the Gospel of Christ proclaimed by men whose souls are on fire with Divine love, and set home by the influence of the Holy Spirit, can convert this moral wilderness into the garden of the Lord. Corinth and Ephesus, Antioch and Rome, in Paul's time, were far worse than these newly-settled lands; yet in those sinful and polluted cities, hundreds of thousands were called to be saints, and after serving their generations, by the will of God, went home to glory. The infidelity of the present day is so unsatisfying to these restless, active minds, that they are ready to abandon it, when they perceive the beauty and fullness of the Gospel; and when converted, they are very active, earnest Christians, because religion to them is a blessed reality.

This is no idle theory. Where it has been

thoroughly tried, as in the case of the Mining Camp at Wickes, in this Territory, and order and morality enforced both by the precept and example of those in power, these hard hearts melt, under the preaching of the Word, and become as active and devoted Christians as are to be found anywhere. Brethren, the field is large, the work is great, the time is short! To our hands Our Blessed Lord has committed this sacred trust. This great Territory must be won for Christ, and we must win it. On every hill top, and in every valley, where there are lost men to be saved, churches must be reared, the Gospel preached, souls rescued from perdition, and, before the dawn of the twentieth century, now but nineteen years away, hosannas ascend to Heaven from a million of redeemed souls in Montana.

#### MORE MEN FOR MISSION FIELDS.

BY REV. H. C. WOODS, MINNEAPOLIS, MINN.

The appeal for more money to carry forward the work of the Home Mission Society was never more urgent than now. The means at its disposal are ruinously inadequate in view of the widening fields to be occupied.

But there is another call. Some possibly may not have heard it, or at least have not marked its urgency. It is the Macedonian cry: More men for mission fields. It may not be generally known, but it is the sober truth, that mission work in the West is greatly hindered for want of men to enter open, inviting fields. In the East, applicants for vacant pulpits seem to abound like autumn leaves. It is said there is an over-supply of ministers, and figures are given in proof of the statement.

And yet we cannot get the men for frontier fields. Letters are received by the score from



pastors who profess a desire to come West, but in nine cases out of ten the correspondence secures no tangible results. What are the reasons?

These feeble churches in Western towns have not yet grown fastidious. We do not ask for great men in the accepted sense. They might not do their best work here.

But we do want men with a clean record and an irreproachable moral character. We have been so cruelly imposed upon by "ministerial tramps," that we have grown cautious, perhaps suspicious. The Board of the State Convention of Minnesota are a unit in the determination that they will recommend no man for appointment to the Home Mission Society who does not give clear evidence of good christian character and ministerial standing.

But what are some of the essential qualifications for the Home Missionary on the frontiers? The question is somewhat difficult to answer. And yet the work he has to do lays greater stress perhaps than work elsewhere upon certain elements of character.

He should be a man of great faith in God. Otherwise he will surely become discouraged and fail, since the work he must do is largely foundation work, to be wrought amid great difficulties and with few helpers.

He should have a genius for work. He must not be lazy or easy-going. His hearers may be few; they may be humble, illiterate, but they will have a large measure of hard sense that will not tolerate cant or milk-and-water or old sermons. They want the truth in the freshest, purest form, "the beaten oil" indeed. The pastoral work, in view of the rapid increase of population and the unsettled state of society, is, of necessity, laborious and exacting.

He should be a man of genuine enthusiasm, of push and energy. These abound in busi-

ness, everywhere, and they must characterize him who leads in christian work. He should be a man quick to adapt himself to persons and circumstances. He will meet on the frontier, as nowhere else, extremes in character, culture, modes of thought and life. He must, in the apostolic sense, be "all things to all men."

He should be intensely missionary in spirit. This is as essential on the frontier as on the foreign field.

He must be willing to make great sacrifices for Christ's sake. In some respects, more heroic sacrifices are now required of the Home than of the Foreign missionary. These qualifications are not so unusual or exacting that there should be a dearth of men in the Baptist ministry to carry forward our Home Mission work. Why are the men not forthcoming?

A real, practical difficulty is encountered in the effort to bring the men and the fields together. But few pastors are disposed to remove to the frontier till they have some personal knowledge of the field and their fitness for its work. But few churches seem ready to call pastors whom they have never seen. The churches are not able to pay the expense of a visit, and in most cases the pastors are not able. And so those who would gladly come West are hindered, and churches who want pastors cannot get them. Might not the Board at New York devise some plan by which this obstacle could be removed?

Another reason is the failure of pastors and those just entering the ministry to realize the importance of apparently narrow fields. Why, it may naturally be asked, should I exchange a congregation of from 200 to 400 in the East for one of from 75 to 100 in the West? The decision often is, I must stay where the people are if I would win most souls for Christ.

But a pastor's influence is not necessarily measured by the number of his hearers. That

discourse of our Lord's that won him most converts was not preached to the thronging multitudes of the city, but to one poor, ignorant woman at Jacob's well.

A year ago a young man was ordained pastor of a church in this State, just organized with eight members. In a few months there were twelve members, and in a young village, a country town of from 200 to 300 inhabitants, soon to reach 1,000, there were 15 christians, all told. Where, in any village or city East, does any church, however large, or pastor, however influential, sustain to the community a more vital formative relation than that young pastor and young church sustained? Often for a season but few baptisms are reported on the frontier field, and yet I am not sure that the Home Missionary would suffer in comparison with pastors elsewhere. But the number of baptisms is no criterion by which to judge of this work of foundation laying. These fields, which seem so narrow, are vastly important. There shall yet be abundant harvests from this laborious sowing. Did John Peck, Johathan Going and others make the mistake of their lives—did they limit the range of their influence, when they exchanged large, cultivated city congregations in the East for little groups of hard-handed sons of toil in Western wilds? The case is not essentially different now.

Not a few are disappointed in their fields and soon leave them. They had false ideas of the work. There are privations and hardships of which they had no conception. There is less of stimulus than they expected. The romance is gone out of the work after a few weeks. It is sometimes impossible to get a respectable place in which to live. Save a few disciples, the people are not one bit hungry for the bread of life. Their sole object is to make money, and not a few of them would sell their souls for less than "thirty pieces of

silver." It seems almost impossible to drill through the ever-hardening crust of worldliness, of materialism. The pastor forgets the sure promises of God—forgets the story of the Lone Star Mission. He resigns his charge and quits the field, little realizing how that darkest hour may usher in the dawn of day.

(To be Continued.)

#### WANTED—A BAPTIST COLLEGE FOR COLORED YOUTH IN VIRGINIA.

BY REV. WALTER H. BROOKS, RICHMOND, VA.

We need a Baptist institution of learning in Virginia, which shall furnish liberal education to colored females as well as to males.

Without liberal education, a thorough, symmetrical and full development of our mental powers cannot be attained. It is the lack of completeness and thoroughness in our training which often renders our pretensions to learning despicable, and gives occasion to our former masters to reproach us with mental inferiority. This reproach will not be entirely removed until, by the enjoyment of equal educational facilities, we develop equal intellectual power, and take commendable rank in the world of letters.

We do not want an education that "is good enough for colored people," but that degree and kind of mental training and culture which shall, in the judgment of all men of candour and scholarship, be in no sense inferior to that which is deemed necessary to the best interests, comfort and general usefulness of white youth.

It is a matter of experience that here in Virginia white persons of learning and genuine worth, appreciate eminent scholarship in men and women of the negro race, and treat them with a degree of consideration that ignorant unfortunates do not enjoy.

Then, too, the masses of the colored people

in this State have made such marked improvement since the days of free schools and the enjoyment of other educational advantages, that only thorough scholars will be able long to retain their places as leaders and guides to the people. If Northern Baptists would confer lasting honor on themselves and endless blessing on the colored people of Virginia, let them crown with success the effort which we are making to secure to ourselves and our children collegiate education.

Why not furnish such training at the Richmond Institute? Brethren, only think of it! There are ten white colleges in this State, and no colored man finds welcome, or fills a place in any one of them in the capacity of a student. On the other hand, as one of the reports of Dr. Rufner, Superintendent of Public Instruction in this State, asserts, and as we well know, there is not a single colored institution in the State of Virginia which rises to the dignity and rank of a college. We pray that our Northern philanthropists will do whatever is necessary to make the Richmond Institute a place of learning whose graduates shall merit and receive the regular college degree.

But we ask for no educational advantages for our sons which we do not also ask for our daughters. If our sons have reason to complain of the exclusive spirit of certain institutions of learning in this State, our daughters have more; for they have not even a place in the Richmond Institute, the only Baptist Institution in Virginia which furnishes academic training to colored pupils.

Who can estimate the influence of woman as a companion, as a mother, as a teacher of youth, and then say that it is not necessary to educate colored young women in the higher branches of knowledge, or that they should be debarred the privileges of an institution which, under God, shall make them intelli-

gent and accomplished as women, pious and useful as christians, and consistent and pronounced Baptists.

There are two colored institutions in Virginia, which may be justly ranked as first-class Normal schools, whose students comprise a representation of both sexes. But these are not Baptist institutions and do not promote the growth of Baptist principles. Yet to these schools we send our girls to be trained in an alien faith, because we have no such institution of our own. These girls, when graduated, become our wives and the mothers of our children. If our children in these cases are Baptists, it will not be because we have faithfully done what we could to give them a positive and clear knowledge of "the faith which was once delivered unto the saints."

We pray you, dear brethren, who have already done so much to emancipate us from the thralldom of ignorance and degradation, to so modify your plans and so increase your liberality that the Richmond Institute shall furnish liberal education to our young women as well as to our young men.

To do what we here ask will require an abandonment of the old site and its building at the corner of 19th and Main streets, in this city, and the purchase of new and more suitable grounds and the erection of proper edifices thereon. But who that knows anything of the herculean efforts of the American Baptist Home Mission Society in past years, and of its wonderful achievements in behalf of the Freedmen—who that knows our condition and actual wants—who that sympathizes with us and desires to do us good for our own sakes and for the sake of Christ and his cause, doubts for a moment that the Richmond Institute can, by a little effort, be made to do a work not less in its real merits and sterling worth than that done by either the Fisk or the Howard University?



**American Baptist**  
**HOME MISSION ROOMS,**  
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*All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*

*In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

*The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

“A happy New Year” to the readers of the MONTHLY—especially to those who have promptly paid their subscription. To all others we add a suggestion that will certainly conduce to peace of conscience and so to happiness. It is this: Look at the date in red ink on the cover, which shows when your subscription expired, then forward the balance due with fifty cents for this year’s MONTHLY, and see if you do not feel happier than if you neglect it. Thus you will also conduce to our happiness—not in an increase of pence to our purse, for we receive nothing for conducting the MONTHLY, but in a sweet satisfaction that our efforts to make the MONTHLY interesting, instructive and unexcelled in its line, are appreciated; while at the same time there will be additional joy in feeling that its publication adds nothing to the expenses of the Society. Try this recipe for a “Happy New Year.”

Remember that but three months remain before the close of our fiscal year. In that time over \$100,000 are required to meet obligations to our laborers. Brethren, will you sustain the Board in its aggressive and enlarged operations.

Thirty-nine appointments were made at the Board meeting Dec. 13th. This makes one hundred and thirteen within two months. Sixty-one of these were new appointments, and yet how much more we should do immediately! Think of it! Only one Baptist missionary for all Arizona! Only one for all New Mexico! Only one for all Utah! Only one for all Montana! When shall the truth of God possess the land at this rate? If ever there was an urgent call for enlarged contributions for the enlargement of Home Mission work, that time is now.

Special services were held at the Strong Place Baptist church, Brooklyn, Dec. 5th, in connection with the departure of Rev. Dwight Spencer, as Missionary of the Society to Utah. The meeting was a representative one. The following persons participated in the public exercises: Rev. F. R. Morse, Rev. H. L. Morehouse, Mr. William Jarman, an ex-Mormon, Rev. J. B. Thomas, Rev. A. G. Lawson, Rev. Wayland Hoyt, Rev. Dwight Spencer. The meeting was of great interest. In the evening the Tabernacle church of Brooklyn, with whose earlier history Bro. Spencer was identified, gave him a christian welcome and a benediction as he left for his field. He will need not only their prayers but the prayers of all saints who desire the overthrow of Mormonism “where Satan’s seat is.”

The Salt Lake City *Tribune*, which is noted for knowing what occurs in Mormondom, states that a large number of Mormon missionaries have gone forth throughout this country and Europe to make proselytes to this perfidious system. Does this look as though Mormonism were dying out or would soon fall to pieces? An ugly question confronts this government unless Mormon emigration to this country is prohibited. Politi-

cians howl against the immigration of the Chinese ; this Mormon immigration is a thousand times worse—a curse to men, a greater curse to women, and the greatest curse to children of polygamy ; while the system is utterly, radically, intensely hostile to the government, and is unchristian or anti-christian in every prominent characteristic. How long, O Lord! how long?

“A merry Christmas” must it have been in the houses of thirty-two missionaries of this society, when they each received a check of \$25 from an unknown benefactor living in New York City. The giver of this \$800 will not allow the one man, Rev. J. J. Brouner, through whom he dispenses the gift, to disclose his name, his residence, his church relationship or anything which may lead to his identification. As requested, we furnished the names and addresses of these thirty-two missionaries, whose salaries in no case exceeded \$500, all told. Imagine their surprise and joy when they received this unexpected gift, and then imagine their fervent supplications that God’s richest blessings may rest on the giver. Verily, it was a noble, christian act. If others are disposed to do likewise there is yet room. It is more blessed to give than to keep.

There is an interesting fact connected with the history of the brother who gave \$800 as a Christmas present to thirty-two missionaries. Years ago in his business affairs he was brought by peculiar circumstances to engage with a partner in building up a business which was thoroughly run down. The outlook, to human eyes, was dark. This brother said to his partner : “Only as God helps us can it be done ; I dare not attempt this without invoking his aid.” They went in prayer to God for his blessing upon them, and then

promised God and each other that of the income, as He might prosper them, they would give one-tenth to religious objects. They kept their vows, and within a year this brother has given away \$3,200. If every steward of the Lord Jesus Christ would do likewise, there would be no lack of means for missionary work. “Bring ye *all* the tithes into my storehouse, saith the Lord.” Then a great blessing will be the result.

The *Central Baptist* of St. Louis, alluding to a review of “Bricks Without Straw” in a recent number of the HOME MISSION MONTHLY, calls upon eleven Baptist papers published in the Southern States for information concerning the social treatment of the noble christian women of the north, who are engaged in our schools for the Freedmen. The *Central Baptist* says : “Please tell us and the public what they know about it? If it is true, certainly such a state of things ought not to be. If it is not true, the HOME MISSION MONTHLY ought not to have said it.”

The MONTHLY has told the truth about the matter. Nevertheless, we shall be obliged to the *Central Baptist* if it will put us in possession of the answers which shall be received to its inquiries. Perhaps some original testimony on this subject, from those connected with our schools, is desired. This can be given in confirmation of our statement. We court no controversy, yet we shall not shrink from stating the truth in love and in sincere christian sorrow that occasion requires it.

Dr. Weston, of Crozer Theological Seminary, a sound minded man, who is not given to saying things thoughtlessly, paid a high tribute to the District Secretaries of the Home Mission Society, when he stated that if they did not collect five dollars a year, the good

they do among the churches far more than pays all they cost. True, true.

On Sunday, Dec. 5th, a reception was given at the Germania Assembly Rooms in the Bowery, New York City, to the twenty-four Socialists recently expelled from Germany. They were mostly connected with a paper whose incendiary utterances could not be tolerated by the German government. Thus the restless, discontented and godless elements of Europe are finding their way to our shores. Their grand reception, by some 2,000 persons, was on Sunday. What kind of a crowd was it that welcomed them? Let the following, from the New York *Tribune*, show: "When all was over, the great crowd slowly and quietly left the hall and descended to refresh itself in the enormous beer shop beneath.

Judge Dundy, of the U. S. Court of Omaha, Neb., has decided that the Ponca Indians are legally entitled to their lands in Nebraska and Dakota. From these lands they were banished in 1876, compelled to leave everything except light articles that could be transported to the Indian Territory, where they were sent without any preparation for their coming, and where, from want and malaria, one-third of their number died in a year. Tardy justice cannot restore the dead to life, nor repair the wrong done to the whole tribe, by now returning this wasted fragment to their old homes. But this should be done at once. God grant that no repetition of this disgraceful wrong may ever be known in American history.

We furnish two views of Western scenery this month. Long's Peak is in Northern Colorado, about 65 miles Southwest of

Cheyenne and 45 miles Northwest of Denver. It is the first bold peak of the Rocky Mountains visible to the traveller as he approaches Cheyenne by the U. P. R. R. It is 14,271 feet high. "Its construction is of the boldest and most decided character, with great walls, deep canons, and on its sides are gorges and caverns among the grandest on the Continent."

Palace Butte is in Southern Montana, in the vicinity of the Yellowstone Park. It is a monument-like pile of rocks, some 3,000 feet high, the rocks bearing a sombre black hue through which are interspersed streaks of green and red. The view is peculiarly grand.

## From the Field.

"Watchman, what of the Night?"

### Missions.

—Rev. D. F. Leach, of Yatesville, Va., reports 73 baptisms during the last quarter, in the three churches under his care, and more will soon unite. Of this number 50 are from the Sunday-schools. An extensive religious interest prevails among the colored people of that section. The distress among the colored people in that locality is great. He baptized one young man who had been waiting two years for a change of clothes, that he might be baptized; his earnings being required for his mother's family. These people have nothing but their little corn crop, which they sell at 20 cents per bushel—next Spring they will have to pay 80 cents per bushel for seed. They cannot buy books for their children to attend public school. A good box of even the commonest clothing would be a great blessing to these people.

—"Any church having a second-hand Sunday-school library to give to a needy Western field, please let us know," writes a Kansas missionary.

—The Chinese Mission, of Portland, Oregon, gave last year for benevolent purposes \$440.20. Look out, brethren, or these recently converted Chinese will surpass us in the grace of giving!

—Rev. Aug. Johnson has organized two Swedish Baptist Churches in Kansas during the last quarter; one at Enterprise, the other at Lindsburg.

—Rev. A. R. Griggs, missionary among the Freedmen, of Texas, writes that “no one can ever know the real need of our people from reading. Let him visit them at their homes, observe their general domestic affairs in every form, attend their meetings, behold their mode of worship, transaction of business, examine their church book and inquire into the church status of the members, and he would exclaim: “The half was never told.”

### Church Edifices.

—This is what a good brother in Va. writes about the debt of his church to the Church Edifice Loan Fund: “All my property is bound for the payment of that debt, and I am no repudiator nor readjuster.” A few more such men in some churches in debt to the Society would be of great value, both to the churches and to the Society.

—The “Treas. Church Debt Fund” of the First Church in Cedar Rapids, Iowa, says: “We truly appreciate the kindness of the society, and we want to show our appreciation by our prompt payments.” That is a good way to show it. The society likes to have transactions with such churches.

—Rev. M. W. Akers, of Vinita, Ind. Ter., says: “I do hope you may be able to build a house here. I am thoroughly satisfied that nothing can be done so valuable in proportion to the expenditure required, as the erection of a house so that we can preach the whole truth without giving offence to any who could shut us out.” That is a point to be thought of, brethren. How commonly a Baptist pastor, preaching in a Pedo Baptist meeting-house that has been offered, feels that courtesy requires him to abstain from preaching our distinctive views in such circumstances. We must have houses of our own.

—The Board of Church Extension of the M. E. Church last year gave to churches for the erection of church edifices \$66,857.84. This amount secured the erection of 271 churches, being an average of \$246.70 to each church. In addition, \$15,100.00 were loaned for the same purpose.

—A missionary writes that there is no Baptist Sunday-school on his field—the reason being that there is no Baptist meeting-house in which to hold it. Hence they have only “Union schools.”

—There is great need of meeting-houses in the West, in order that we may have places in which to gather the children, and have our own Sunday-schools. We

are continually losing the children for lack of Baptist Church edifices with good Sunday-school rooms.

—It is proposed that the churches hereafter aided by the Board, shall provide not only an audience room, but also a lecture or prayer-meeting room, and a baptistery. No Baptist Church is complete without these.

—Since the completion of our church at Guide Rock, Neb., our congregation, morning and evening, have been 100 per cent. better, and our Sunday-school has greatly increased—so writes Bro. Yeiser. This shows the value of a house of worship to these young churches.

—A missionary writes that the Congregationalists offer the Baptists, who have no house of worship, the use of their house one-half of the time; but he says, “I fear we shall lose our Sunday-school as a denominational one.”

—Our missionary among the Freedmen in Yatesville and vicinity, Va., says that until recently, at one of his preaching stations, some of the men had not been in a meeting-house in several years, and the children and young people did not know how to act in a place of worship, but now he has an orderly and attentive congregation. Did you ever think what a civilizer a meeting-house is, and how it tends to promote good manners?

—The church at El Dorado, Kan., Rev. J. D. P. Hungate, missionary, dedicated their new edifice Dec. 12th.

—This is the way Rev. Stewart Sheldon, general missionary of the Congregationalists for Dakota, writes about the need of church edifices in the West. Read it all:

“I have often said, and say again, that the house of worship is about the first thing needed in a missionary field. If we could have a building in the very outset, it would be worth more than anything else to the missionary; like a castle to the besieged soldier, like a bank to the banker, a store to the merchant, an office to the lawyer, a school-house to the teacher. Only think of a soldier sent among enemies, with no place of defence, or a banker going into one of our frontier towns to set up business without any banking-house, or a merchant without any store, or a lawyer without any office, or a school teacher without any school-house! It is preposterous. Why any more so than for a missionary without any church-building where he may gather the people, to dispense to them the words of eternal life? Just think of all these different professions operating in one of our towns out here—one day in one part of the village, the next day in another, and

the next in another; now in a lumber-yard, now in a grove, now in some old shop, now up some rickety stairs over a noisy carpenter's shop, and so on. Could very much be accomplished in this way? But such a course with the world is never thought of. Nobody tries to do anything in these different pursuits of life till he has a *place* for it. My experience at the front, for fifteen years now, leads me to put it in this way: A home for the *missionary*, and a home for the *Lord* simultaneously, and *both* just as soon as the missionary gets upon the ground. Both are needed *to begin with*, unless we would change all the laws of nature, and make things go contrary to the great eternal rule of God. The thing is as clear as a sunbeam. It is a lack of economy, it is *wasteful*, to violate such a rule. I am afraid we have been doing it too long. Why can't our good people see it? *Give us meeting-houses to begin with*, and we will come to self-support in half the time that we now do, and accomplish twice as much good. We can't emphasize this too strongly.

"I am amazed that Christian people in the East, who are asking how they shall distribute the Lord's money in carrying forward this great work, don't see it, and act accordingly. If they would come out here and work awhile as we have to, being driven from pillar to post, from garret to cellar, from shop to barn, and the like, in our church work, for want of a church-building, they would understand better than they now do.

"The Lord grant that the eyes of our good Christian people, to whom money has been trusted for distribution, may be open to this subject, and that money may flow into the church-building treasury in dollars, where it now comes in pennies. It ought to be so. It is the voice of nature, which is the voice of God, that says so."

### Schools.

—This is what Bro. D. M. Pierce, a student of Richmond Institute, did during his last vacation in some utterly destitute places in S. C.: travelled 1500 miles; preached 45 sermons; delivered over 50 lectures; held 6 Ministers, Deacons and Sunday-school Institutes; visited over 35 churches, over 16 Sunday-schools; delivered 16 Sunday-school addresses; organized 1 church of 25 members, which has since grown to 50; started 3 more churches, and estimates that 50 persons were converted in connection with his labors. "Oh, that I had time to tell you how the Lord blessed me in my work and how the people gathered to hear the

word of the Lord! I feel that I have done what I could for Jesus."

—At the late session of the North Carolina Baptist State Convention, intense interest was excited by the discussion concerning the Christian duty of North Carolina Baptists, in reference to Shaw University. Thrilling and eloquent speeches were made by Drs. Bailey and Pritchard in favor of recognizing the Institution as richly deserving the material assistance of the Baptists of North Carolina. Why not? Who, more than North Carolina Baptists, are to reap the benefits that flow from this school? There has been some earnest talk among these good and progressive brethren about partially supporting the Professor of Theology in the Institution. How excellent would be the performance of this thing! Brethren of the State, —advocates of this measure, thanks. These deeds, such as you propose, will do more to unite us in stronger fraternal bonds than all the complimentary utterances of a decade.

—Among the students at Wayland Seminary is a native African from Cape Colony. He had heard of the land of knowledge beyond the "big water," and he came hither about 18 months ago to fit himself for usefulness in his native land. He is of the brown or copper hue, bright and energetic. *Africa is on our hands!*

—A marked religious interest prevails at Benedict Institute. Prayer-meetings are well attended. At a recent preaching service, seven rose for prayers and five professed conversion. The earnest prayer of students and teachers is for the conversion of all students who know nothing of the way of salvation. The Christian working force has been organized and all professing Christians are engaged on Sunday in some mission work—so writes Prof. Baker. What grand results flow from this union of educational and religious work!

—A former student of Atlanta Seminary writes to Dr. Shaver, that in two years, during his vacations, 161 persons have professed conversion, as the result of his labors; 56 of the number during the last vacation. Dr. S. says: "We often receive such precious tidings, and they make our work dear to our hearts—increasingly dear."

—"The ten Theological and Normal schools under the auspices of your society can and will raise the colored people as no other means can. So educate the preachers and teachers. The colored preacher is the acknowledged leader among his people, who place implicit confidence in him and abide by whatever he says. I hazard the assertion that one well-



trained minister, whose whole soul is in his work, can do our people, both male and female, more good in a twelvemonth than"—some other agencies which Prof. Holmes, our colored Professor in Atlanta Seminary who writes the foregoing, mentions.

—Mrs. A. L. Farr writes: "I am much pleased with these girls—they are intelligent, quiet and well-behaved. I am often greatly surprised at the advancement they have made in their studies, considering the disadvantages under which they have formerly been placed. They appreciate their pleasant rooms in this new building, and many of them are forming plans how to brighten them still more by a bit of fancy work, a pot of house-plants, &c. What they learn at "Benedict" will be sure to go with them all their lives."

—Pres. King, of Wayland, writes: "We have an unusually good class of students. Our prayer had been that God would send us such material as we might work into something good for His honor. I hardly know the work when I contrast my experiences now with those that I had in the beginning, fourteen years ago."

—Our new instructor at Atlanta Seminary, W. R. Raymond, of Chicago, reports: "In my several classes the spirit manifested by the students is an entire surprise to me. I doubt whether their eagerness and energy in the acquisition of knowledge is exceeded by students in our Northern colleges. It is not difficult, therefore, to awaken enthusiasm, which is so stimulating to progress."

—Pres. Tupper, of Raleigh, reports that the medical dormitory building is enclosed. It is a fine building, with 34 rooms for students, besides a full suite of rooms for a professor and family. About \$2,500 had been paid in, and all bills met. Work on the interior is progressing. The medical department will soon attract a large number of students.

### THE WOMEN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, 734 Michigan Avenue, Chicago, Ill.; Corresponding Secretary, Mrs. C. Swift, 71 Randolph Street, Chicago, Ill.; Treasurer, Mrs. R. R. Donnelley, Lakeside Building, Clark and Adams Streets, Chicago, Ill.

#### GLEANINGS FROM LETTERS.

*Freed People.*—W. L. Walker, a colored brother, writes from Selma, Ala.:

"I have been, for some time, Superintendent of the

East Selma Baptist Church Sunday School. During the whole year I have been praying to God to send some laborers into my school. I needed teachers and knew not where to get them. My school was so small, and everybody seemed so cold towards it, I made up my mind to quit going, and the very Sunday that I had decided not to go, a boy came to my house and told me that two white ladies and a gentleman were at the church. I went to see them and found Prof. Woodsmall, who introduced me to Miss Cassidy and Miss McAvoy. They said that they had come to assist me in my school. God must have sent them. My prayers have been answered. The school is now flourishing, and they have organized a sewing school, and also a Bible class which meets on Thursday and Friday evenings. I must acknowledge that they are doing so much good, I hardly know how to express it."

Miss Brainard, our new missionary at Columbia, S.C., writes:

"When I first came, everything looked so new and strange, I felt as if I were in a dream. As I entered upon my work, it seemed as though the scenes of poverty, ignorance and degradation with which I was brought in contact every day would crush me, and had it not been for the surety that underneath me were the Everlasting Arms, I could not have remained in the work. The bare thought of these empty minds that cannot read a word, and who have no one to read to them, except as we go in and sit down a few minutes and open God's word to their darkened understandings, seems so sad, oh, so sad, I cannot begin to express to you the sorrow and pity I feel for them. And then to see how delighted they are as we read of God's love, assuring them that it is their privilege to claim His promises as their own, and of resting therein. I feel that if I were not permitted to do another day's work here, I should forever thank God that I had been allowed to labor even so short a time among this people. I wonder sometimes that I could have so long "halted between two opinions," whether to remain in my school in R. or enter this work.

Last Sabbath was one of the most delightful I ever spent. I felt it precious to present Jesus to the children in the Sunday school, and also to teach a class of old men and women who sat before me eagerly listening to the Word. They scarcely took their eyes off from me from the beginning to the end of the lesson. Then, too, it deeply touches me to visit their homes—such dens of wretchedness as some of them are, with their smoky, black walls, no windows, no door save some old sacking hung up to keep out the wind, perhaps one broken chair, and ofttimes none at all, with not one solitary comfort around them, and hear as I did the other day, one say, "I gives thanks for everything." This dear old saint, surrounded with nothing but poverty and misery, stands fairly looking into the Father's eye, and, catching beams of glory, scatters them on all about her. How it puts me to shame that I have ever spoken a complaining word, or indulged a murmuring thought."

Miss Jackson, writing from Raleigh, says:

"I have just come in from a Bible-reading, or cot-tage meeting. Three of the sisters from one of the

churches went with me to night to a most dreadful place. I found the neighborhood while out visiting this morning. We gathered about thirty of them in one of the houses. Some men were about the door and two or three inside. All were quiet and attentive and appeared to be deeply interested. God's spirit was with us. A few seemed much affected. We sang a hymn, then offered prayer, after which I gave them a Bible lesson—then two more prayers, with singing, and one of the sisters spoke a few words. At the close they asked us to come to them again. This makes three places that I hold meetings of this kind, where some of the sisters go with me. O, I love to go to just such lost ones as I met to-night and tell them of Jesus, who is so willing to save. Sunday at four o'clock I gather the children together in an empty house in a lane. They are children of wretched homes—have neither clothes nor desire to attend Sunday school. Many of the mothers come in while we study a lesson. Last Sunday there was a dirty, ragged boy who sat upon the floor near me listening very earnestly to all that was said. In the course of a lesson I asked them if they ever prayed to God. One or two said, 'yes;' when this young boy spoke—"I don't; I don't know how to pray." His heart was full. I tried to tell him in as simple a way as I could, how to pray, and asked them to kneel down while we prayed to God. This boy knelt near me and repeated every word I said. O, the poor, neglected children! God help them."

In the following brief extract we get a glimpse of the work our missionaries contemplate doing in connection with the schools.

Miss Willmarth writes from Raleigh :

"I have commenced my work among the girls in the school (Shaw University). President Tupper wishes me to meet them regularly every week and interest them in mission work, so that when they go to their homes they will do what we are doing here. I already have about thirty, divided into three classes. In one I have eight girls from Lynchburg, Va., who are much interested in what we are doing. I think some of them will make grand workers. I take them with me in my visits every Saturday, and they will also aid me in my sewing schools and other meetings. We have a great field here for training girls and women for Christian work. We have received no work for sewing schools. I brought some from home, and have bought material to supply them so far.

(Will not some mission bands see that Miss Willmarth is supplied with basted work at once? Cor. Sec.)

*Scandinavian.*—Miss Johnson writes from Minneapolis :

"The need of our labor in St. Paul is very great. Such heathenism as I have witnessed there is astonishing. My heart feels such a burden, that if I only could put part of it on those who have the means, our mission there would soon have a room where we could meet, the poor would be clothed, and the ignorant taught. Mrs. M., of the American Baptist Church,

kindly offered me a room in her house, but it is so far away the children could not walk there in the winter."

Basted work for sewing schools is needed at all the missions.

Prompt and regular contributions make a full treasury and a happy Treasurer.

### WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

Mrs. F. S. Hesseltime, Corresponding Secretary, 16 Pemberton Square, Boston; Mrs. A. Pollard, Treasurer, 4 Beacon Street, Boston.

#### THE NEW BETHANY MISSION.

Miss Emma F. Adams, missionary at Nashville, writes :

"In the little settlement at New Bethany there has been a steady onward progress during all the summer. Some earnest meetings have been held, and six members added to the little church. There seems to be an earnest desire on the part of many to have a decent house of worship, for it will be impossible to hold meetings in our old one during the Winter. Every wind and storm makes it worse, and it is really unsafe. The people, though so poor, have raised about sixteen dollars, and last evening the children gave a little concert, from which we made four dollars and sixty cents. It is good to know that Our Father is rich, and I believe some good friend will help us, so that we may not be obliged to give up our well-begun work.

The night school for working-men and boys far exceeds last year, both in attendance and interest. One man comes three miles, from his work, reaches school at 7:30 o'clock and works industriously at little words of two letters until nine. In two weeks he has learned to read, that is, made a beginning. \* \* \* If you could go with me from house to house and see the efforts at cleanliness and comfortable living, and the eagerness with which they take any help in knowledge, I think you would, with full heart, thank God that he has called you into this work. My classes for sewing are slowly filling up. Here I need help. Many of the children come long distances across the fields and need more than the little cotton dress they wear. \* \*

\* I see work enough every day for twenty laborers."

Since the above was written, Miss Champney, formerly at Council House, Indian Territory, has left Boston to join Miss Adams in her work at Nashville.

#### THE FIVE CENT BOX.

This society received a donation a few weeks ago which they hold as specially sacred. Ten years ago

a young lady lay dying with consumption in a neighboring town. She was anxious to do something to aid in the building of a meeting-house, which the society she was connected with were then erecting. She was helpless, only as she could work through others. She resolved to ask her friends, who came to visit her, to give five cents to her for this purpose. With her own hands she placed the pieces of money given, in a box, and after her death it was found to contain twenty-three dollars. With this money it was decided to buy a table for the communion service, but deeming it almost sacred, other money was substituted in its place, and this remained unused. It was at length decided to send these five cent pieces to this society, to constitute a sister of this consecrated girl a life member. Reverently, as with bowed heads, in the presence of the dead, we open this box, where these pieces of money have so long remained, and with no unhallowed hands would we touch them, nor would we apply them where our prayers cannot accompany them, thinking of those pale lips that murmured a prayer as she placed them there, and of those trembling fingers, "to work addressed, aye for His praise."

We think of that suffering, dying girl, asking not for luxuries for herself, seeking not alleviation from pain and weariness, but asking a small gift to help the cause of her blessed Master. Is not this act worthy to stand by the side of hers, who, weeping, bathed the Saviour's feet with her tears, and wiped them with the hair of her head? Are there not those who, stimulated by this example, will count no deed done for the Master too small to ask His blessing upon, so that of them, as of her, shall be said, "She hath done what she could?"

#### CALLS FOR HELP.

From our schools and mission stations come calls for bedding and clothing, books and papers. The few months just before us are the most inclement time of the whole year, and the half-clad, poorly housed population of the Southern States must suffer. One little girl prepared five hundred squares of "patch-work" for Miss Adams' sewing-school. If cloth is sent the children are taught to fashion it into garments for their own wear.

Mrs. Axtell, associated with her husband, Rev. S. J. Axtell, as teacher at Leland University at New Orleans, writes of growing interest in the school, and gives a pleasant account of services on the Sabbath in a rude building, but all filled with those eager to hear the message brought. We also hear from Indian Territory cheering accounts of progress.

#### CONTRIBUTIONS FOR NOVEMBER, 1880.

Ladies of First Baptist Church, Springfield, Mass. ....	\$22 75
Woman's Home Mission Society, South Abington.....	24 50
Ladies' Mission Circle, Arlington.....	10 50
Woman's Home Mission Society, Mechanicsville, Vt .....	7 25
"James Circle" Chautauqua Association, N.Y. ....	5 00
"Harmony Circle," Chautauqua, Ass'n, N.Y. ....	6 90
Ladies of Baptist Church, Erving, Mass. ....	2 75
Mrs. Ambrose Lovis, 4th St. Church, South Boston.....	1 00
Miss Julia Adams, South Boston.....	15 00
Woman's Home Mission Society, South Framingham.....	12 00
"Judson Mission Society," First Church, Charlestown.....	10 00
Ladies of Baptist Church, Mystic River, Conn. ....	7 00
Ladies of Baptist Church, West Rupert, Vt. . .	5 00
Woman's Home Mission Society, Hyannis, Mass.....	3 00
Ladies of Clarendon Street Baptist Church, Boston.....	50 00
A Friend, Clarendon Street Baptist Church, Boston, to help one of our Missionaries. . .	50 00
Mrs. H. C. Hill, First Church, Charlestown. . .	5 00
Infant Class, 4th Street Baptist Church, South Boston.....	5 00
Total.....	\$242 15

#### MISSIONARIES APPOINTED IN DECEMBER, 1880.

The following new appointments were made :

- Rev. E. S. Sunth, Oconomowoc, Wisconsin.
- Rev. L. G. Carr, West Depere and Green Bay, Wisconsin.
- Rev. W. A. Rupert, Mukwonago, Wisconsin.
- Rev. G. W. Lewis, David City, Osceola and Silver Creek, Nebraska.
- Rev. Moses Mecham, Northwood and Hamburg, Nebraska.
- Rev. W. W. Beardsley, Falls City and Rulo, Nebraska.
- Rev. W. C. Archer, North Platte, Nebraska.
- Rev. J. C. H. Read, Blair, Nebraska.
- Rev. J. H. Storms, Plattsmouth, Nebraska.
- Rev. C. H. Holden, Tekamah and Logan Valley, Nebraska.
- Rev. A. Jacobs, Council Bluffs Association, Iowa.
- Rev. E. G. O'Groat, Gowrie, Iowa.
- Rev. John Hollstrom, Swedes in Lake Lillian and Willmar, Minnesota.
- Rev. James S. Cox, Waterville, Minnesota.
- Rev. C. T. Emerson, Moorhead, Minnesota.

Rev. A. J. Hunsaker, General Missionary for the North Pacific Coast.

Rev. S. E. Stearns, Whitman, Spokane and Stevens Counties, Washington Territory.

Rev. F. P. Davidson, Corvallis, Oregon.

Rev. J. A. Jesse, Wheatland and Virginia, California.

Rev. Vincent Farnkopf, Germans in Bethany, Oregon.

Rev. Carl A. F. S. Bersch, Germans in Caesars Creek, Indiana.

Rev. O. Lindh, Scandinavians in New York City.

Rev. J. C. Englemann, Germans in Columbus and vicinity, Nebraska.

Rev. Daniel McIntosh, Antioch Freedman Church, Tahlequah, Indian Territory.

Rev. Fung Chak, Chinese in Portland, Oregon.

Rev. B. H. Yerkes, N. E. Denver Mission, Colorado.

The following Missonaries were re-appointed :

Rev. John M. Taggart, Palmyra, Nebraska.

Rev. F. K. Roberts, Crookston, Minnesota.

Rev. J. A. H. Johnson, Scandinavians in Ortonville, and vicinity, Minnesota, and Grant County, Dakota Territory.

Rev. Jno. C. Schmidt, Germans in South Philadelphia, Pennsylvania.

Rev. R. Hoefflin, Germans in Syracuse, New York.

Rev. O. F. Zechser, Mill Creek and vicinity, Kansas.

Rev. Daniel Rogers, General Missionary in Indian Territory.

Rev. George Swimmer, 14-Mile Creek, Indian Territory.

Rev. C. Sandquist, Scandinavians in Big Spring, Dakota Territory.

The following teachers were appointed:

Prof. A. C. Bacone, Principal of Normal and Theological School, Tahlequah, Indian Territory.

Miss Mary A. Rounds, Freedmen School, Lake West, Indian Territory.

Miss Mary Sims, Benedict Institute, Columbia, S. C.

Waterville Church.....	89 43
Nobleboro, First Church.....	4 00
<b>F. F.</b> , Portland, Free Street Baptist Sunday-school for Wayland Seminary.....	20 00
Vassalboro, N. Marble, for Wayland Seminary.....	20 00

NEW HAMPSHIRE, \$50 00.

<b>F. F.</b> , Salem Depot, Miss H. M. Bean, for Nashville Institute.....	50 00
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VERMONT, \$25 10.

Windsor Church, Monthly Concert.....	2 00
Readsboro Church.....	3 00
St. Johnsbury Church.....	1 00
<b>F. F.</b> , Waitsfield, Mrs. Sarah S. Hewett, for Nashville Institute.....	5 00
LEGACY, Windsor, Interest on Bequest of J. P., Skinner per P. C. Skinner.....	14 10

MASSACHUSETTS, \$3,713.15.

Egremont Church.....	5 00
Spencer Church.....	5 00
Boston, Warren Avenue Church.....	274 00
Haverhill, First Church.....	50 00
Hyannis Church.....	5 00
Brewster Church.....	6 19
Osterville Church.....	3 70
West Harwick Church.....	10 00
Barnstable Church.....	2 00
North Tisbury Church.....	2 00
Vineyard Haven Church.....	4 75
Mashpee Church.....	4 54
Old Colony Association.....	3 00
South Chelmsford Church.....	13 00
Winthrop First Church, Monthly Concert.....	2 60
Wakefield, Mrs. B. B. Wiley.....	4 50
Fitchburg, Geo. M. Bowker.....	89 23
Greenville Church.....	3 81
Boston, South Church.....	34 78
Reading, Salem Street Church.....	25 00
Weston Church.....	10 00
Boston, Friend.....	15 00
Union Temple Church.....	115 00
Marshfield, Nathaniel Church.....	37 50
Medfield Church.....	32 87
Somerville, First Church.....	16 31
Weston Church.....	13 88
South Scituate Church.....	19 51
Belmont, Friend.....	1 00
North Tisbury, Mrs. Thankful Mayhew.....	1,000 00
<b>F. F.</b> , Woman's American Baptist Home Mission Society, per Mrs. Andrew Pollard, Treasurer, desig.....	151 66
West Acton, Baptist Sunday School, for Richmond Institute.....	21 00
Beverly, Miss. Band, for Nashville Institute.....	28 25
Charlestown, Roxanna Howe, for Nashville Institute.....	10 00
Andover, H. R. Wilbur, for Nashville Institute.....	10 00
Northboro, Mrs. Alice Fisher, for Nashville Institute.....	25 00
Framingham, Frank R. Glover, for Nashville Institute.....	25 00
Cambridgeport, Sunday-school Mission Society, for Benedict Institute.....	50 00
Barnstable Association, for Benedict Institute.....	8 05
Brookline, First Church Sunday-school, for Wayland Seminary.....	51 53
South Boston, Miss F. A. Stearns, for Wayland Seminary.....	5 00
Lexington, Mrs. P. Hutchinson, for Benedict Institute.....	2 00
Worcester, Pleasant Street Sunday-school, for Shaw University.....	12 50
Neponset, Sunday school, for Shaw University.....	10 00
Worcester, Pleasant Street Sunday-school, for Richmond Institute.....	12 5
Lynn, Washington Street Sunday school, Charity Band No. 7, for Florida Institute.....	45 00

# Contributions and Legacies.

FOR NOVEMBER, 1880.

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

MAINE, \$128 38.

Skowhegan, Hannah Hilton.....	50
Hancock Association, J. W. Butler Treasurer.....	12 45

LEGACIES—Salem, Bequest of Miss Susan Cross, G. L. Streeter, Administrator.....	\$1,326 49
South Abington, Bequest of Mrs. Rebecca W. Hall, Warren Hall, Executor.....	100 00

## RHODE ISLAND, \$185.20

Phenix, Miss H. P. Barrows.....	1 20
Newport, Central Church Sunday-school.....	25 00
F. F., Providence, Abby G. Beckwith, for Nashville Institute.....	25 00
Women's Baptist Home Mission Union, for furnishing the Dormitory, Colby Hall, Benedict Institute Providence, A lady in Stewart Street Church, for Natchez Seminary.....	74 00
C. E. F., Providence, G. D. Wilcox.....	10 00
	50 00

## CONNECTICUT, \$348.00

Sterling Church.....	5 00
Easton, Mrs. M. G. Benedict.....	5 00
Bloomfield Church.....	13 00
Essex Church.....	100 00
F. F., Norwich, Huldah Tyler, for Wayland Building.....	\$100 00
Norwich, Josephine Tyler, for Wayland Building.....	100 00
New Haven College, by Mrs. Thos. S. Samson, for Natchez Seminary.....	25 00

## NEW YORK, \$1,419 78.

New York City, Cash desig.....	81 57
Tabernacle Church, in part.....	100 00
Chatauqua Association.....	99 25
Buffalo, Cedar Street Church.....	88 41
Newburgh, First Church, in addition.....	40 00
Utica, Bleecker Street Church.....	45 00
Trenton, First Church.....	11 00
Clinton Church.....	4 00
New Hartford Church.....	6 50
Vernon Church.....	17 50
Walesville Church.....	2 91
South Trenton Church.....	1 45
Albany Churches, Special Collection.....	45 96
Keesville Church.....	31 00
Oswego, West Church.....	18 72
Babylon Church.....	2 50
Albany, Mrs. G. A. Wolverton.....	10 00
Broadalbin, Mrs. E. G. Alvord.....	5 00
Potsdam Church.....	36 00
Stillwater, Second Church, in part.....	36 56
Hamilton, First Church.....	68 95
F. F., Elmira, Mrs. S. Kelley.....	40 00
New York City, Mrs. Caroline C. Bishop, Subscription of Mr. and Mrs. N. Bishop, for New Building at Shaw University.....	250 00
Rochester, Arannah Mosely, for Wayland Building..	50 00
State Colonization Society, per J. T. Smith, Treas., for Benedict Institute.....	75 00
St. Lawrence Association, in addition, for Live Oak Building.....	60 00
State Colonization Society, for Students in Atlanta Seminary.....	150 00
Buffalo, Prospect Avenue Church, Young Ladies Mission Society for Students at Wayland Seminary.....	25 00
LEGACY—Schenectady, Interest on Bequest of Eva V. Clute.....	17 50

## NEW JERSEY, \$77 45.

Berlin Church.....	6 25
Mullica Hill Church, balance.....	15 25
Eatontown Church.....	6 00
Marlon Church.....	2 00
New Jersey Association, desig. for Church Edifice in New Mexico.....	25 88
Newark, Mt. Pleasant Church.....	15 00
Glenwood Church.....	7 07

## PENNSYLVANIA, \$541.16.

Philadelphia, Roxboro Church.....	\$52 00
Mantua Church.....	40 40
Sunday-school.....	6 40
Centennial Church.....	15 56
Chestnut Hill Church.....	10 50
East Church.....	16 31
Frankfort Young Men's Mission Association.....	6 70
Shiloh Church.....	7 00
Union Church.....	6 00
Enon Church.....	4 50
Lower Dublin Church, in part.....	2 35
Rev. T. A. Gill.....	5 00
Upland Church.....	26 84
South Chester Church.....	6 11
Marcus Hook Church, balance.....	3 71
Village Green Church.....	6 00
Willistown Church, balance.....	1 76
Hatboro Church.....	15 05
Bethany Church.....	7 50
New Britain Church, in part.....	32 52
Pequeo Church.....	3 75
Bethlehem Church.....	4 19
Newtown Church.....	5 00
Beulah Church.....	7 00
Radnor Church.....	8 60
Logan Valley Church.....	24 00
Bloomsburg Church.....	21 25
Williamsport, First Church.....	36 07
Pittsburgh, Union Church.....	9 00
Freeport, Mrs. Hollingsworth.....	5 00
Mount Moriah, Woman's Society.....	2 50
Waynesburg Church.....	8 90
Enon Church.....	5 50
Mt. Zion Church.....	5 92
Pursley Church.....	5 35
Bates Fork Church.....	5 00
Pigeon Creek Church.....	4 00
North Ten Mile Church.....	4 30
Ten Mile Association Coll.....	6 15
Joseph Tilton.....	2 00
Norval Hoge.....	1 00
Pleasant Grove Church.....	4 27
Hydetown Church.....	2 00
Dalton Church.....	3 00
Abington Association Coll.....	8 32
Braintrim Church.....	7 00
Wyoming Association Coll.....	4 20
Beaver Association and churches not named.....	24 71
New Albany Church.....	1 00
Miss Shugart.....	2 50
Indiana Church.....	3 00
Pine Flat Church.....	3 20
Two Lick Church.....	3 47
West Lebanon Church.....	1 00
Fairview Church.....	2 50
Cookport Church.....	2 00
Bethel Church.....	3 10
Chester, Woman's Home Mission Society.....	5 00
F. F., Altoona, for F. D. Williams.....	4 20
LEGACY: Smithfield, Estate of Aaron Scott.....	10 00

## DELAWARE, \$13.70.

Dover Church.....	4 70
Wyoming Sunday-school.....	9 00

## MARYLAND, \$50.00.

F. F., Baltimore, C. West for Wayland Seminary..	50 00
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## DISTRICT OF COLUMBIA, \$249.00.

Washington, Abyssinian Church.....	2 00
F. F., Washington, Students for Board.....	247 00

## VIRGINIA, \$306.62.

F. F., Richmond, P. G. Pointdexter for Richmond Institute.....	5 00
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Richmond, Students for Board and Tuition.....	\$290 00
Petersburg, First Church for Richmond Institute....	10 00
Fluvanna, Coll. by Aaron Wells, Richmond Institute	1 62

## WEST VIRGINIA, \$24.13.

Calvary Church.....	1 50
Ebenezer Church.....	4 71
Goshen Association Coll.....	11 63
Wheeling Association Coll.....	6 29

## NORTH CAROLINA, \$1,508.42.

F. F. Raleigh, Students for Board, Tuition, &c.....	1,508 42
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## SOUTH CAROLINA, \$62.20.

F. F. Columbia, Sunday-school and Ed. Convention, per Rev. E. M. Brawley, for Benedict Institute.....	62 20
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## GEORGIA, \$22.70.

F. F. Warrenton Church, Woman's Home Mission Society for Atlanta Seminary.....	5 25
Atlanta, Students for Tuition.....	17 45

## MISSISSIPPI, \$276.10.

F. F. Natchez, Rose Hill Sunday-school for Natchez Seminary.....	2 00
Natchez, Students for Board, Tuition and Books.....	249 10
Meridian, Second New Hope Association for Natchez Seminary.....	25 00

## TENNESSEE, \$1,465 10.

F. F. Nashville, Students for Board, Tuition, &c ..	1,465 10
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## MISSOURI, \$5.70.

Knob Noster Church.....	5 70
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## MICHIGAN, \$163.55.

Alpena Church.....	36 22
Byron Church.....	3 00
Bay City, A Friend.....	1 50
Cedar Springs, Nellie Hoyle, Mission Box.....	44
Carson City Church.....	3 00
Caro Church.....	2 30
Dexter Church.....	2 00
Flint Church, balance.....	21 84
Fairfield Church.....	7 16
Highland Sunday-school.....	5 00
Holley Church.....	1 00
Ithaca Church, balance.....	1 00
Ludington, A Friend.....	1 00
Morenci Church.....	6 50
Mason Church.....	8 00
Manistee Church.....	1 28
Novi, Rev. J. L. Deland.....	5 00
Northville Church.....	6 05
Otisco Church.....	3 50
Rochester Sunday-school.....	5 00
Rome, First Church.....	2 50
A Friend.....	2 00
Sunfield Church.....	1 00
Smyrna Church.....	2 00
Walled Lake Church.....	4 21
Wayne Association Coll.....	8 00
Ypsilanti, Herbert Sweet.....	1 75
F. F. Flint Sunday-school, for Student in Nashville Institute.....	21 10

## OHIO, \$114.22.

Colebrook Church.....	21 00
Cherry Valley Church.....	3 00
Circleville Church.....	5 70
Geneva Church.....	5 00
Madison Church.....	16 80
Sunday-school.....	3 53
Norwalk Church, balance of Dedication Offering.....	9 12
Norwalk Church.....	23 30

Perry Church.....	\$13 12
Peru, Sunday-school.....	3 65
Richmond Church.....	1 00
Euclid Church.....	3 17
Sunday-school.....	1 83
F. F. Colebrook Sunday-school.....	4 00

## INDIANA, \$77.03.

Bango Church.....	7 00
Crown Point Church.....	2 25
Crawfordsville Church.....	15 25
Mishawaka Church.....	10 00
Maxinkuckee Church.....	50
Pleasant Valley Church.....	2 25
Richmond Church.....	4 00
Sumption Prairie Church.....	3 28
F. F. Indianapolis, Women's Baptist Home Mission Union.....	22 50

## ILLINOIS, \$427.28.

General Association.....	397 81
Belvidere, South Church balance.....	1 31
Chicago, University Place Church, Designated for Huron, Dakota.....	6 48
F. F. Stillman Valley Sunday-school for Shaw University.....	12 50
General Association.....	9 18

## IOWA, \$101.50.

Boone Church.....	17 00
Boonsboro Church.....	8 00
Council Bluffs, J. P. Cushing.....	1 00
Belinda Settlement, for Indians.....	5 50
Marengo Church.....	5 00
State Convention, per N. Littler, Treasurer.....	65 00

## WISCONSIN, \$43 05.

Jefferson Branch Church.....	4 00
Madison Church.....	5 00
Sheboygan Falls, Rev. H. H. Beach and wife.....	1 00
Lodi Church.....	18 00
Lafayette Association.....	5 05
Janesville, Mrs. Ira Miltemore.....	10 00

## MINNESOTA, \$1.00.

Ortonville Church, per Rev. J. A. H. Johnson.....	1 00
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## NEBRASKA, \$5 25.

Sterling Church.....	5 00
Burnett Church, per Rev. J. E. Kellogg.....	25

## KANSAS, \$125 00.

State Convention per H. M. Billingsley, Treasurer..	125 00
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## DAKOTA, \$51 97.

Big Spring, Scandinavian Church.....	4 50
Collections, by Rev. E. Ellis.....	36 35
Watertown Church.....	11 12

## COLORADO, \$451 45.

LEGACY: Denver, Bequest of Rev. W. McD. Potter, in addition.....	451 45
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## CALIFORNIA, \$110 00.

Salinas Church, per Rev. J. Beaven.....	7 85
Ladies Mission Society, per Rev. J. Beaven.....	2 15
State Convention, per John R. Mason, Treasurer.....	100 00

## WESTERN GERMAN CONFERENCE, \$2 70.

German Church, Ellsworth, Kansas.....	2 20
Sunday-school.....	50

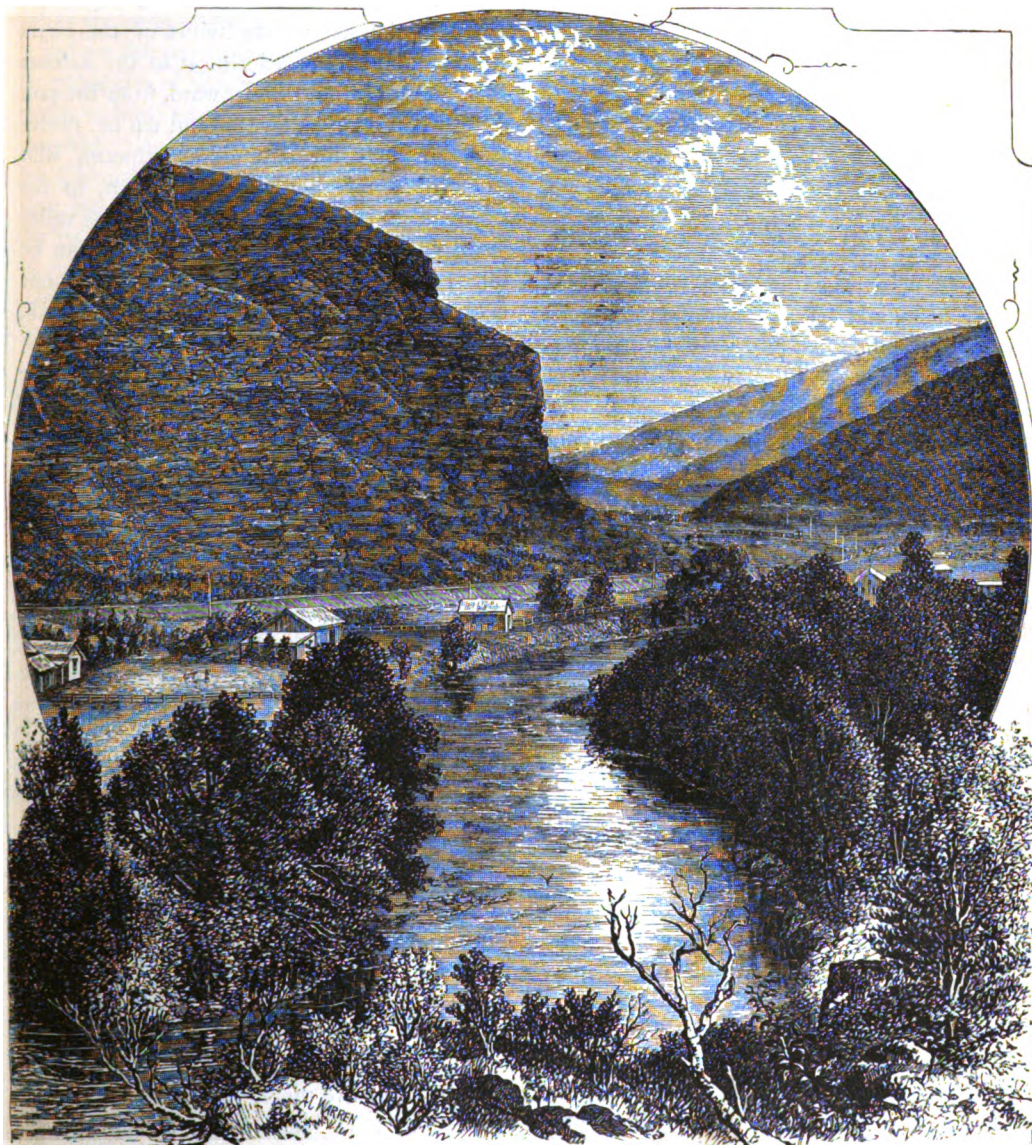
Total.....\$12,145 89

# THE BAPTIST HOME MISSION MONTHLY.

VOL. 3.

FEBRUARY, 1881.

No. 2.



SCENE AT MOUTH OF ECHO CANON.

## HOME MISSION FIELDS IN THE WEST.

BY L. P. BROCKETT, M. D., BROOKLYN, N. Y.

### II. UTAH.

In whatever aspect we view Utah,—whether of its physical geography, its topographical conformation, its rivers, lakes, mountains, valleys and cañons, its geology and mineralogy, its soil and productions, its desert lands and its varied climate, its population, its extraordinary creed, and its still more extraordinary hierarchy, its boasted polygamy, or its moral depravity,—it stands alone among the states and territories of our great Western empire, peculiar in all things, and unique in many.

The tourist who climbs one of the loftier summits of the Wahsatch Mountains above the point where the Uintah range joins it from the east, and with a good glass looks southward, sweeping the horizon from southeast to northwest, will survey a region which has not just its like on the face of the globe. At his right, he will have the Great Salt Lake Basin, more than four hundred miles in length and from 250 to 300 miles in width.

Almost at his feet, extends the Great Salt Lake, with an outline of wonderful beauty, yet with an air of desolation and silence which strikes the observer with awe. Over its deep and dense waters, five times saltier than the ocean, no bird of prey spreads its wings; in its briny waves, no fish disport themselves, for they could not live there. Farther west, beyond some ridges of moderate height, waving spirals of heat rise in the air; and the transparent haze, not less than the sands glittering in the sun, indicate the existence of a great desert,—a salt land and not

inhabited. This desert, varied occasionally by a salt marsh and unenlivened by any vegetation, (since even the hardy sage-brush which springs up in the alkaline lands, cannot find here either root or nourishment,) stretches westward into Nevada to the farther wall of the Basin in the steeper declivities of the Sierra Nevada, and southward almost to the Arizona line. East of it and Southward, from the post of observation, a valley, about ten or twelve miles in breadth, extends southward, with three or four lakes on its borders, to the southern wall of the Great Basin. This valley is moderately fertile wherever water can be found for irrigation; but the lakes, with one exception (Utah Lake), are salt. These lands, which are depressed below the general level, form the deepest part of the bed of a vast lake which once extended over the greater part of the Great Salt Lake Basin. South, or rather south-south-west, of the observer, stretches the Wahsatch Range with a succession of lofty summits almost to the Arizona line. The steep western face of this range forms the eastern wall of this Great Salt Lake Basin, and none of the waters of that Basin find their way through these mighty barriers to join any stream which flows to the ocean.

Marvellous are the changes which have come over this region within the more recent geologic ages. At one time this vast expanse was the bed of a fresh water lake, much larger than Lake Superior, whose brimming waters found their way to the ocean by the Snake and Columbia Rivers. Then, probably by sudden upheaval, the walls were lifted higher; the outlet at the north was cut off, and the central depression of the basin became deeper. The waters evaporated, and were not replaced by the scanty rainfall, and the great western desert rose above them; other upheavals and depressions have since taken place, till these comparatively small lakes and the scanty

streams which flow into them only remain to mark the bed of what was once a great inland sea. It is a repetition, but on a much grander scale, of the Valley of the Jordan and the Dead Sea in Eastern Palestine, though the depression is not, so far as is known, so greatly below the level of the sea.

But we left our observer standing on one of the pinnacles of the Wahsatch range. Let us return to him, and look eastward and south-eastward. Here is another great basin, that of the Colorado River, occupying the whole region between the Wahsatch Mountains and the "Great Divide," or the highest portion of the Rocky Mountains. This, too, is an arid land, not because there are no streams to water the thirsty earth, but because they flow at too great a depth below the general surface to give the means of irrigation. It is a land of cañons and waterfalls, where the streams, rising in the mountains of Wyoming and Utah, have cut their way through the softer and more plastic rocks, and forced a passage through the harder ones, till uniting in the Green, the Grand, and the San Juan rivers, they finally combine their forces in the mighty Colorado, passing in their whole course through cañons varying in depth from 800 to 5,000 feet. In these dark and dim depths, where the sun is only visible at high noon, and sometimes not even then, from the overhanging rocks, there are waterfalls, rapids and cataracts, which in their grandeur and beauty make the Falls of Niagara seem insignificant; and ever and anon, castles, domes, pinnacles, cathedrals, temples and cities hewn out of the rock by the forces of nature only, greet the eye of the adventurous traveler.

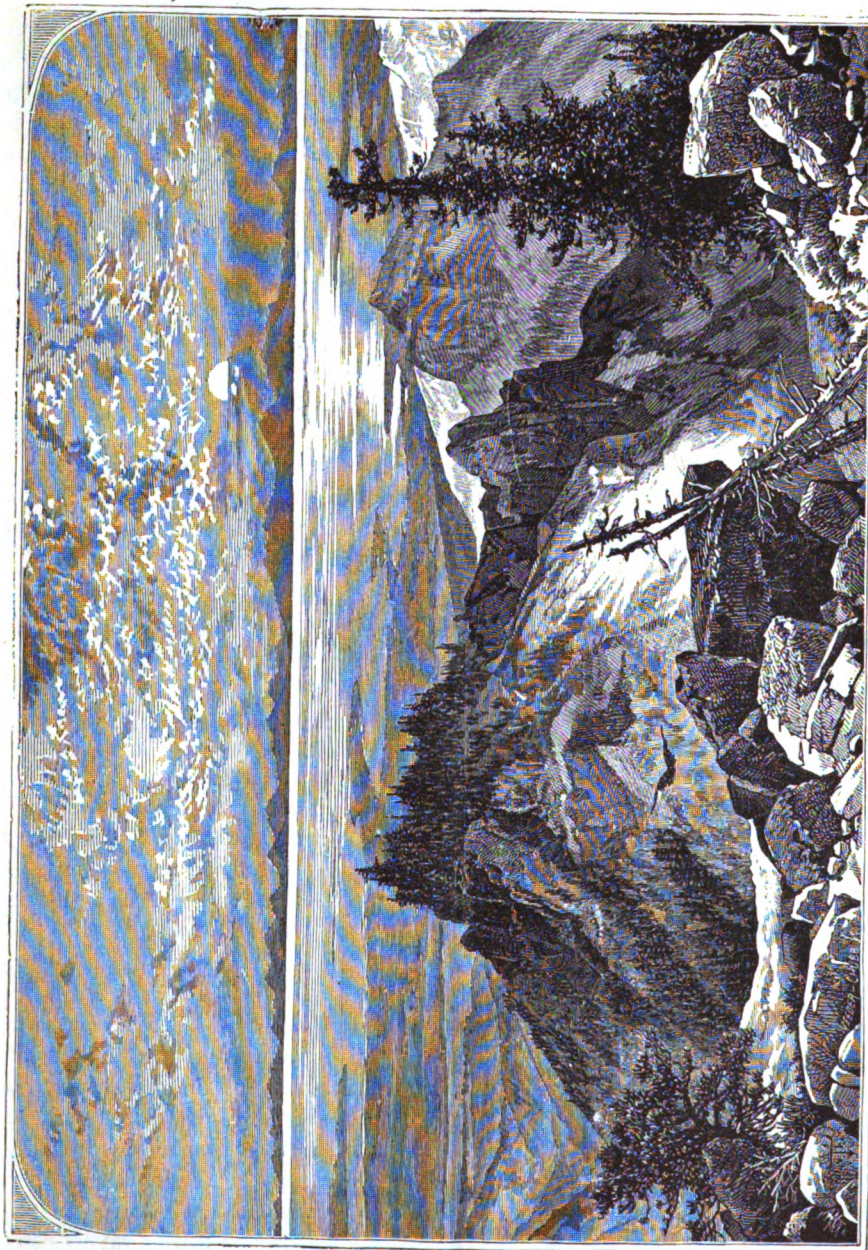
The lofty plains or *mésas* traversed and cut through by these cañons furnish good grazing lands, where there is water accessible, and scattered over them are the ruins of ancient cities which once had a large and intelligent

population, who have now entirely disappeared from the face of earth.

Both these basins are probably rich in mineral wealth. The Salt Lake Basin certainly is, and in its vast deposits of silver and gold now becoming readily accessible and easily reduced, lies our hope that this territory may be delivered from Mormon control. The Mormons have been opposed to mining for the precious metals, and, even at the present time, very few Mormons are engaged in mining.

But we are anticipating. What is now Utah Territory did not belong to the United States until the close of the Mexican War, in February, 1848. It was then conveyed to us by the treaty of Guadalupe-Hidalgo, in connection with California, Nevada, New Mexico, Arizona, and Western Colorado. It had been inhabited by the Ute Indian tribes of the Shoshone family for many years, though the number of these was not great. But in 1847 and 1848, the Mormons, driven from Illinois and Missouri for their evil deeds, had reached the vicinity of Great Salt Lake, and established themselves there, in a region which they supposed to be so remote from other inhabitants that they could there work out their problems of religion and social and political economy, as well as their schemes of ambition and lust, as they pleased. But they soon found themselves under the jurisdiction of the United States. In 1850, Utah was constituted a Territory, though not without manifestations of dissatisfaction on the part of the Mormons. There have been constantly serious difficulties between the Mormon leaders and the United States Government. The Mormons claimed the supreme authority over their people, and have more than once demanded admission into the Union as the independent State of Deseret. They have also insisted upon their right to practice polygamy and have resisted the execution of





VIEW OF GREAT SALT LAKE FROM THE WAHSATCH MOUNTAINS.

BY THOMAS MORAN.



laws for its suppression. Had their ability been equal to their hatred of the Government they would have long since thrown off its yoke. They have been guilty of atrocious murders of non-Mormons under the direct authority of their hierarchy; and in the Mountain Meadow Massacre, in 1857, the actors were proved to have done their horrible work under the positive instructions of their prophet.

And what are the teachings of Mormonism? Here are a few items, of many that might be named: That the book of Mormon and the revelations of Joe Smith and Brigham Young are of equal or superior obligation to the Holy Scriptures; that God has a bodily form and is the celestial patron of polygamy; that Jesus Christ was a pattern to his disciples in this respect; that polygamy is what especially gives rank in heaven; that mother and daughter may be the wives of one husband; that all education which does not teach the Mormon doctrine is worthless, and should not be permitted to the children of Mormons. Dr. Goodwin has well said that Mormonism is a system of Government, a scheme of Empire, as well as a faith; and it is planning for the conquest, by its active propagandists, of the neighboring states and territories; nay, more, it boasts that it has already captured Idaho and Nevada.

For such a system, the consummation of all blasphemies and lust, there can be no feeling but loathing and abhorrence, on the part of christian men. The deluded souls, dupes of this monstrous imposture, who fill up their ranks and do their bidding, are mostly from the lower and more ignorant classes of immigrants from England, Wales, Denmark and Sweden; they have been converted to Mormonism by missionaries sent out from Utah for this purpose, and they are, soul and body, so completely under the power of the Mormon hierarchy that efforts for their salvation seem

more hopeless than those for the conversion of Mohammedans or Buddhists. The hand of God is seen in the large influx of miners, who have no sympathy with Mormonism, into the territory within the past few years. Of the 143,907 inhabitants of Utah (exclusive of Indians) in June, 1880, it is said that 36,000 were non-Mormons; a decided gain since 1870. If this ratio of gain shall go on, we may have, in another decade, a majority of non-Mormons there, and the schemes of these wicked men may be frustrated.

But we must not forget, that it does not follow that a man is a Christian because he is not a Mormon. He will probably be more ready to hear and believe the gospel, than if he was firmly entrenched in the Mormon delusion; but he must be redeemed by the precious blood of Christ before he can enter heaven, and before he can do much service spiritually against this sum of all abominations.

It is said by those who have resided for some years in Utah that the Mormon children and youth give greater evidence of moral depravity than even the children in heathen lands. The teachings of Mormonism tend to debase them, and to deprave their morals. The efforts of our missionaries should be directed to the rescue of these children and youth from a life of crime and lust. The task is a difficult one, and the missionary whom our Society has just sent to Utah needs, in an especial degree, the fervent prayers of his brethren that he may deal prudently, wisely and bravely with this great delusion, this masterpiece of Satan. May God bless him in his labors, and enable the Society to send out others who shall work with him to overthrow this worse than heathen scheme of error.

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*\$300,000 are urgently demanded in 1881 for the proper prosecution of Home Mission work.*

## MORE MEN FOR MISSION FIELDS.

BY REV. H. C. WOODS, MINNEAPOLIS, MINN.

[Concluded.]

*The meagerness of the salaries paid our Home Missionaries* is, however, the great reason why the men are wanting to occupy the fields. Our pastors are not mercenary; the graduates of our seminaries do not demand large salaries; but "even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel." We virtually deny this right to those who enter the Home Mission work. The average salary paid our missionaries in Minnesota is but \$500. The Congregational Board pay an average salary of \$770. The Presbyterian Board pay an average salary of \$800. They have men enough. The expense of living is often high in these new towns. Our foreign missionaries average salaries twice as large and their expenses are not greater, and they receive not one dollar too much. The wisdom of the more generous policy is clearly apparent. There is actual suffering in the home of many a frontier pastor. Some of these pastors cannot respectably clothe their families out of the pittance they receive. Some of them are glad to wear the cast-off clothing of those more favored. The greatest injury is done them in the sore humiliation which they suffer: their manhood is wounded. There are examples of rarest heroism unrecorded save in the "Book of Remembrance." Let us give one illustration of the stuff of which some of our Scandinavian missionaries are made. Our Treasury was overdrawn. That is a chronic complaint. The application for aid for a Swede pastor was presented to the Board. We felt obliged to refuse the request. It was renewed the next year. We were in doubt as to what was right, when a Scandinavian brother arose and in

broken English said, "Brudder — is one ferry gude man. Last year he sold his only yoke of oxen"—he had no horses—"that he might preach the Gospel. He is ferry needy." That was all he said, but it was enough. The appropriation was granted at once, while the tears came to many eyes.

By what right do we ask men to make such sacrifices? There would be no necessity if we made sacrifices a tithe as great. Is it not a great mistake to ask men thus to live on starvation salaries? How can we continue this and maintain our self-respect as a denomination? Would it not be wiser to occupy fewer fields? But then we should do injustice to the destitute regions which so greatly need the Gospel. Verily, men can do better work and more of it when grocery and rent bills are paid, when their families are supplied with wholesome food and respectable clothing, when a book now and then is not an extravagance, when their children will not be left paupers, should *they* fall in the battle.

There is a brighter side to the life of the frontier missionary. It has its lights as well as its shadows. There are rich compensations for its hardships. Of these, perhaps, at some other time. To what conclusions are we driven by these somewhat distasteful facts to which I have called attention?

We should pray for and labor to promote a revival of the true Missionary spirit among the pastors and in our Seminaries. The claims and the promise of frontier fields should be represented in a clearer, stronger light. Then, ere long, in response to the Macedonian cry, men enough would respond, "Here am I; send me."

The churches should rally as never before to the relief and support of the Home Mission Society, whose officers, with heavy hearts, see on the one hand countless fields unoccupied, ripened harvests ungathered, and on the other

her missionaries making the most heroic sacrifices, bearing burdens shamefully heavy, often piecing out scanty salaries with the hard toil of their hands.

### FACTS CONCERNING MISSION WORK IN THE SOUTH.

By Miss R. AGNES WILSON, RICHMOND, VA.

In addition to the crushing influence of slavery, the colored people of Louisiana have always been under the cruel heel of Romanism. The church of Rome has never considered this state as missionary ground, but as having been originally Catholic.

From time to time christian men from the border states were sold into that region who persisted in preaching the gospel "behind the hoe," and at midnight met little companies in secluded places, preached the gospel, and baptized the believers. Some of these men could read, but their Bibles were taken from them. Through them the Lord has wrought great things. They have borne to the masses who sat in darkness enough of the pure Gospel to light them into the Protestant faith. Indeed, the mass of the people have come over to the Baptist faith.

It is impossible to form a correct estimate of the number of colored Baptist churches in Louisiana, as one half of the state is almost an unexplored region. Many of the large country churches in which we have labored do not report to any Association. There are, however, 40 colored Baptist Churches in New Orleans and the immediate vicinity. These have an aggregate membership of about 12,000. All are greatly in need of help, and appeal to us as their brethren and sisters in the faith to extend a helping hand. We are often touched when in reply to these urgent appeals we go to their churches,

as they introduce us to the people saying, "I have been struggling along these many years trying to lead you right, and now I am proud that the Lord has sent some one who was willing to come to this low ground of sorrow and help me 'struct my people."

The colored people are so cut off from all contact with intelligence and so weighed down by superstition and ignorance that it is very difficult for them to rise. Of the 150 churches in which we have labored, Miss Moore has been the first white person to visit those in the country and a part of those in the city. As a people, they have never been made skillful in the various departments of labor, and hence they must occupy the places of most menial service. Their color prevents their advancement to remunerative positions, be they ever so efficient. Their educational advantages are very limited. It is true that the state has adopted the public school system, but these schools are as yet of a most primitive type. In some of the country parishes they have three months school during the year. In other regions of from 8 to 20 miles, in densely populated parts of the country, there are no public schools.

Teaching is not an honored profession, and especially teaching colored people. Hence we find in the colored schools a class of teachers who teach only as a means of support, and who frankly acknowledge that, however distasteful the work may be, "they have learned not to quarrel with their bread and butter." They are in no sense qualified to call out the better qualities of will and heart. We find them trying to teach long division to children who know nothing of preceding principles, and therefore urging that "colored children cannot learn arithmetic." My only wonder is, that any of the intellectual power survives the ordeal of torture to which they are subjected.

The country stores furnish only Roman Catholic literature. The people are almost

destitute of Bibles and books. Some one must go to them with Bibles. We find plantations of from 25 to 100 inhabitants on which there is not a Bible or literature of any kind. Each plantation furnishes its own store. Adjoining are usually other stores; in all of these liquors are freely sold. One store helper said that he sold 15 barrels a week. A captain of a boat also informed us that he took into a certain community 100 barrels weekly. The colored people, in their weakness, and with so few restraining influences, fall into temptation. In all their simplicity, they used intoxicants freely and frequently. As we read the Bible with them they say, "We did not know that drink was forbidden in the Bible; all our white folks drink." In view of their former condition, the surrounding influences of Romanism, destitution of educational advantages and the light of God's word, it is not strange that we find our Baptist churches holding strange, distorted views of religious doctrine—as, "that sin is no longer sin if committed by one who has been redeemed." They say, "I know I am born of God, and God will not let his son's blood burn in hell." Some of the pastors practice the christening of infants. This, however, is often done as an expediency to keep parents from having their children christened in the Romish church. We often go into the country and find some of the churches taking excursions on the Sabbath or holding a fair in the church at which wines and liquors are sold. In this, again, they are only following the example of their white neighbors. We read the Bible with the pastors upon these subjects, and many have thus been led to abandon these customs. But these churches only show forth the dark homes from which these vicious practices emanate.

I have seen something of the discomforts of life on the Western frontier, and visited in the homes of the factory people of the East, and

the tenement houses of New York City; but of all these I regard plantation life, as I saw it in Louisiana, the most hopeless, joyless, and helpless phase of life.

The plantation "quarters" remain just as they were in the years of slavery. The white-washed exterior of the little rough board cabin sometimes presents rather a respectable appearance to the distant observer: but approach and enter—there you find no expenditure of ceiling, plaster, whitewash, paper, or even glass for the windows; while a bed, a chair, an old chest, and a rude stand or table constitute the furniture. However large the family may be, one room must furnish the only accommodations. How utterly destitute are these homes of all those sweet influences that make that name dear to us,—homes from whose mother the cruel hand of slavery has crushed almost every spark of womanly virtue, and upon whose virtue to-day there is no price,—homes in which the parents have never been married,—where father, mother, sister and brother indulge in intemperance, the use of tobacco and kindred vices,—where the mother and daughter work side by side with the father and son for the mere pittance of 30 and 35 cts. per day, to the utter neglect of household affairs,—where the scanty meal of fat pork, corn, greens, &c., is prepared by the poor neglected children over the smoking embers of the "fire place,"—where the family never surround a table, but partake of their food with their fingers from dingy platters standing or seated upon the floor. These people know that there is a better life beyond, and are, in all their weakness, struggling to attain unto it. Our schools are doing a noble work in educating pastors. The educated pastors gather into their churches the more intelligent class of the people, and gradually the balance of power is coming into their hands. But owing to our independent church polity, we cannot place in our pulpits educated pas-

tors until the masses are lifted up to a point where they will *demand* it. Hence many of our churches will for some time to come be presided over by uneducated men who cannot hold and feed the intelligent people. We have the churches just as they came to us from bondage, into which the new leaven must be infused.

In those that have received no help, the form of worship is usually so wild as to repel persons of cultivated sensibilities. Again, when these persons are disposed to come into these churches and appear before the deacons and pastor with an intelligent christian experience, telling the simple story of their love to Jesus and their assurance of his love to them, they are "sent back to seek further," until they can come with the usual strange visions and physical demonstrations. I recall an instance of a young man of intelligence and beautiful christian character, who for several years appeared before the church and was repeatedly refused admission, simply because he could not say that "the Lord had sent him there to tell the pastor of that church to baptize him." He grew weary and went to the church of another denomination.

Those denominations which had no churches originally, come in and establish new interests, and hence are able to place in their pulpits educated pastors. Here the people are fed, and to these, as well as to our more intelligent Baptist churches, they go, or else are driven off into infidelity. Thus *many* of our churches are constantly shorn of their strength. We have, as a denomination, a *great many* weak and helpless churches where "the hungry sheep look upward and are not fed."

(To be Continued.)

*\$300,000 are urgently demanded in 1881 for the proper prosecution of Home Mission work.*

## MODEL GIVERS.

BY REV. THOS. SWAIM, D. D., PHILADELPHIA, PA.

Any department of christian service that reaches the standard of divine teaching, must be regarded as of a model character. In a well rounded-out christian life, in all things perfect, there are no human models; but in some one or more lines of attainment such perfection has a clear record in christian history. The Macedonian christians stand thus on the inspired records for *liberality*. They were evidently the boast of the great apostle, as to two great essentials of this grace, *measure and spirit*: and they have never been surpassed in all the subsequent history of the church.

The measure of their liberality seems to have surprised the apostle himself. "For I bear them record," says he, "*to their power, yea, and beyond their power*, they were willing of themselves, praying as with much entreaty that we would receive the gift." Also, "In a great trial of affliction, the abundance of their joy and *their deep poverty abounded unto the riches of their liberality*." How this could have been possible may seem strange. It was doubtless on the principle of *self sacrifice* for the sake of Him whom they loved more than self. The *measure of ability*, their love interpreted as the ability of self sacrifice. Isolated cases of this kind have often been, but never as characterizing a people, as then.

The spirit of their liberality was in happy correspondence—purely voluntary. They were "willing of themselves," and more, for instead of waiting for some to ask of them the gift, they "*prayed us, with much entreaty*, that we would receive the gift." Christ-like, they were self-moved by the grace implanted by Him, and their liberality was like the free flowing of a fountain.

Besides this spontaniety, their liberality

stands out in bold relief from a very dark back-ground—that it was “in a great trial of affliction” and in deep poverty; and yet “with abundance of joy.” The apostle could ask no more, but was surprised and gratified. And he seems to commend this liberality, as worthy of all imitation. If the title of “Model Givers” ever became any people, the Macedonian churches were that people.

The divine rules which the apostle gives for the cultivation of this grace—towards this model—are obligatory on all followers of Christ, and are fully recognized by loyal hearts. They fully cover all the essential principles for the development of real liberality in christian churches, and must be embodied in all right systems.

*Regularity, frequency, system*, is taught in the general order to the Corinthians—“On the first day of the week,” etc. This primitive style may be regarded literally as unsuited to rich people, and to such as do not have incomes so frequently. The order did suit the people to whom it was given, of course, and it is best for the great majority now, as the majority are people of small means, and who receive their wages or profits in daily or weekly litters. Little and often is the more easy than the opposite, and helps to keep the mind more on it, besides making offering a part of regular worship. But the literal interpretation of this rule is not so essential as *regularity*, which shall form this duty into a habit of life. It must be incorporated into character. This is essential. We form this character, or we do not.

The next essential is the *universality* of giving. “Let every one of you,”—not the rich, or the more able only, but the poor—not the head of the family, only, but every member of the family—“Every one of you.” One of the sad facts of even this advanced day is, that the smaller portion of the members of churches carry the burdens of the churches and

make all the benevolent contributions—an injustice to them, and a great injury to the others. How many of these “dead-heads” in the churches have money to spend for other things of less importance. And of those who are “too poor” to give, according to their own excuse, none are less able than the widow who gave the mites. While this case stands in the Bible with the Master’s approval no one can plead poverty as an excuse. Another essential is the measure *according to ability*,” or “as God has prospered.” This every one must judge for himself; and yet obvious dereliction here should be cause for christian labor. While some of the wealthy are princes in liberality, how many do far less than the poor when contrasting real ability. God knows all.

One more essential is *the spirit—cheerfulness*. As the Macedonians gave liberally and voluntarily—even joyfully—at least all should give cheerfully, not grudgingly, “For God loves a cheerful giver.”

Other points might be named as connected, but these are the essential points in all true liberality to characterize any christian church.

Can we approximate to inspired models without conformity to these rules?

### THE PARSONAGE QUESTION.

BY REV. S. CORNELIUS, D.D., PUEBLO, COL.

In reading the memoirs of the late eminent Dr. Guthrie, one is at a loss wherein to admire him most—whether as a preacher of the gospel, as a temperance reformer, as the founder of Ragged Schools, or as the successful advocate of the Manse Fund, by means of which the pastors of the Free Church of Scotland were provided with homes, so much to the promotion of their happiness and usefulness, and the increased stability and success of the influential religious body which they serve. The man who should accomplish the like for



Baptist Churches in any given section of the country would perform a work of no trivial or secondary importance. The founding or endowing a college would probably carry with it no better or more permanent blessings than such an endowment of churches.

The financial difficulty is the well-nigh insurmountable difficulty in the experience of very many of our Western churches. It has only been overcome *in part* where the church edifice has been built and paid for. The resources of the newly-organized and sorely-burdened church are still, in most cases, small, and the salary of the pastor necessarily meagre; the aid of some missionary board must still be sought; and the problem still remains a puzzling one how a condition of financial independence shall be reached. What practical expedient has proved more helpful to this desired result than the building of a parsonage? What part of the financial policy of our Methodist brethren has proved more helpful to their denominational progress than just this parsonage building?

No investment that churches can make will pay a larger interest, especially in places where lots, or building material, or both are to be had at moderate rates. I could mention three churches in Southern Colorado, which, by the expenditure of about \$600 each, could each of them secure this desirable addition to their church property, and, at the same time, secure the welcome addition of \$100 yearly in the saving of rent to the salaries of their poorly-paid pastors. These churches already have houses of worship paid for, or nearly so, and have only to make a proper and persevering effort in this direction to insure success. The communities which have aided them in building their meeting-houses would aid them as readily in building their parsonages.

Now, if pecuniary aid is justly withheld by our missionary boards from churches refusing

or neglecting to take measures to secure meeting-houses, why should it not be withheld from churches like those above mentioned, should they refuse to help themselves, according to their ability, in the matter of parsonages! Might not the financial policy of the Boards of our Home Mission Society and our State Conventions be improved, and the average term during which churches depending on their aid must be helped, be considerably shortened by a careful attention to this matter?

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### MISSIONARY REMINISCENCES.

BY REV. THOMAS POWELL, OTTAWA, ILL.

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#### VIII.

#### HARDSHIPS AND PERILS—THE CHURCH AT BELVIDERE—THE SPIRIT'S POWER.

Before farms and improvements were made upon the vast and timberless prairies of Illinois, it was no difficult matter under some circumstances to get lost. In travelling from home to Lamoille, only thirty miles distant, night having overtaken us, my wife and I were thus once lost. After a while we saw a very distant light, and by observing a star directly above it, we found shelter about midnight. On travelling from Springfield one night when darkness had obscured the trail, I encountered a frequent succession of prairie-streams, caused by the melting up of snow, and in attempting to cross these streams in what seemed the safest places, I became utterly bewildered and lost. Then, by reflecting on the way in which the wind blew in my face, I ascertained that I had turned on my way back over the road I had already travelled. At a late hour I came to a dwelling house where I found shelter until daylight.

On my route to Belvidere, in Winter, when deep snow covered all the ground and not a tree or shrub or mark was discernible in any quarter, the atmosphere wholly filled with hoar frost, no sun in sight, nor any other means of

indicating the correct course, I lost my way, and did not reach the place until the third night, although it was only one day's journey. All this time the weather was severely cold, and the danger of sinking into the deep snow far from any dwelling or human aid gave me much anxiety.

I finally arrived at Belvidere and found the church there in a distressing condition. The small meeting-house it occupied and the ministry of Rev. Seth Whitman had been abandoned by about 40 of the members, and many difficulties had arisen between former brethren and friends. Brother Whitman had been a professor, in Hamilton, New York, and was an able preacher, and an exceedingly amiable man; but at this time he was overcome with discouragement and the unmanageable condition of the church. I commenced a protracted meeting there under these circumstances. It was continued over 40 days. The congregation from day to day increased so that I had to request the Methodists, Presbyterians and Christians to open their meeting-houses and hold separate services. Still the people were too many to be satisfactorily labored with, so I requested the members of the church to hold prayer-meetings in the academy, and thereby give room for the anxious and enquiring multitude to be directed with counsel and prayer. It resulted in the disaffected parties coming together, and, by melting confessions mutually made, becoming wholly reconciled; the wandering ones returning to duty and to God, and a large multitude coming out as new converts on the Lord's side, and uniting with the Baptist and the other churches in Belvidere. At the close, a solemn pledge was given to forever terminate the previous alienation and discord by ceasing to refer to the things which produced it. The church resolved to build a new place of worship and \$5000 were that day subscribed for the purpose. At the present time two efficient churches exist in the place, divided only by the Kiskawaukee; and by the labors of able men in their pulpits, by Sabbath-school work and benevolent contributions, that people are aiding in every good work.

## American Baptist

### HOME MISSION ROOMS,

ASTOR HOUSE OFFICES, NEW YORK.

☛ *All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*

☛ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

☛ *The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

*\$300,000 are urgently demanded in 1881 for the proper prosecution of Home Mission work.*

Rev. Benjamin M. Hill, D. D., Corresponding Secretary of the Home Mission Society from March, 1840, to June, 1862, died at his residence in New Haven, Conn., Jan. 15, aged 87 years. The tidings came too late for an extended sketch of his life in this number. It will be given in the next.

A good Baptist brother whom God has blessed with property, but who has lost two sons, proposes to make the Missionary Union and the Home Mission Society the recipients of the amount he had intended to give them; the rest of his children having received their share. Is not that a beautiful christian thing to do?

At the recent New England dinner in New York City, Secretary Evarts said: "As the Puritan settlement at Plymouth is to the United States of America as it now is, so is the United States of America to the future

possession and control of the world as it is to be. And it is to be, not by armies of invasion, nor by navies that are to carry the thunder of our power. It is to be by our finding our place in the moral government of the world," etc., etc. What an argument here for the most strenuous endeavors for the thorough and speedy evangelization of this land!

We heartily endorse the following from an aged but vigorous pastor in Pennsylvania: "If the wealthy could well understand how much better it would be to give money before they die than to leave legacies to our Society, they would pour into our Treasury \$5,000,000 during 1881. Why do they not give just *now* what they can well spare, and see the result for themselves, and not wait for their children and grandchildren to see it?"

"I always felt that if I had been called by Christ into His kingdom He called me for a purpose. He called me as an individual. I was not called by the church, but I was called by Christ as an individual; and if he has seen fit to put wealth in my hand, it is an evidence that He poured that into my lap for some purpose. I belong to him. I have been purchased, for I have been saved by the Lord Almighty. As He would, He has given to me. I am responsible to Him. If a man has not begun early in life to give a little, he will never give much. I remember when I had a salary of \$150, I gave \$50 of that to a poor young man to aid him in studying for the ministry. From that time I have resolved that a certain percentage of all that God gives me should be given to Him, and it seems to me that the more I have given the more I have got, and I trust that as long as I live I shall feel a personal responsibility to my Savior, for to Him I belong and to no one else." These are

the words of one of New York's wealthy and liberal Baptists. His name begins with C.

"Doubtless it was the teaching of those two days that had a vast share in the rich conversions of a few subsequent years," says Farrar in his "Life of Christ," concerning our Savior's tarry in Samaria after his interview with the woman at the well. Two days of Christian labor—how productive they may be! Brother pastor, on some "hard field," keep courage! Think of Jesus at the well and what followed when Philip preached in Samaria. The reaping time shall come; then sower and reaper shall rejoice together.

The *Railway Age* for January shows that 7,027 miles of new track were laid during the last twelve months on at least 234 different lines. The *Age* anticipates that the final figures will increase the grand total to 7,500 miles; a mileage greater than has been constructed in the United States or any other country in any previous year.

Dakota leads the country with 680 miles of new track. Texas comes next with 659, then Ohio 525, New Mexico 519, Iowa 445, Colorado 401, Nebraska 385, Illinois and Kansas 340 each. The total mileage in the United States is 93,704, against 60,283 in 1871 and 74,096 in 1875.

Not a dollar less than \$200,000 can meet the demands of our mission fields in the West this year, if we are to properly occupy the new points springing up all along these railroads and elsewhere, and the prospect is that 1881 will exceed 1880 in this respect.

We gratefully record the generous gift of a friend of the Freedmen, whose name cannot be made public. It consists in one hundred volumes of Dr. Schaff's Bible Dictionary; one

copy to be placed in the library of each Institution fostered by the Society, the rest to be judiciously distributed by the Principals among the best students in the Institutions, or among those who have gone forth to preach. What a mine of information it will prove to every one who receives the volume! How beautifully and brilliantly such thoughtful acts of christian philanthropy shine out in contrast to a dead and shrivelling selfishness in other quarters.

Read about the recommendation of the Harmony (colored) Association, that "missionary corn" be planted by every Sunday-school scholar and church member. It is under "Schools." People who propose and do such things are worthy of assistance, while they shame us for not doing more.

In addition to the names heretofore published in the list of contributors to the MONTHLY, we are glad to announce that of Rev. F. L. Chapell, of Janesville, Wis.

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#### Some Things About Mormonism.

"It is the recognized duty and purpose of the people of the United States to suppress polygamy where it now exists in our territories, and to prevent its extension. Faithful and zealous efforts have been made by the United States authorities in Utah to enforce the laws against it. Experience has shown that the legislation upon the subject, to be effective, requires extensive modification and amendment. The longer action is delayed, the more difficult it will be to accomplish what is desired. Prompt and decided measures are necessary. The Mormon sectarian organization which upholds polygamy has the whole power of making and executing the local legislation of the territory. By its control of the grand and petit juries, it possesses large influence over the administration of justice. Exercising, as the heads of this sect do, the local political power of the territory, they are able to

make effective their hostility to the law of Congress on the subject of polygamy, and, in fact, do prevent its enforcement. Polygamy will not be abolished if the enforcement of the law depends on those who practice and uphold the crime. It can only be suppressed by taking away the political power of the sect which encourages and sustains it. The power of Congress to enact suitable laws to protect the territories is ample. It is not a case for half-way measures. The political power of the Mormon sect is increasing; it controls now one of our wealthiest and most populous territories. It is extending steadily into other territories. Wherever it goes it establishes polygamy and sectarian political power. The sanctity of marriage and the family relation are the corner-stone of our American society and civilization. Religious liberty and the separation of Church and State are among the elementary ideas of free institutions. To re-establish the interests and principles which polygamy and Mormonism have imperilled, and to fully re-open to intelligent and virtuous immigrants of all creeds that part of our domain which has been, in a great degree, closed to general immigration by intolerant and immoral institutions, it is recommended that the government of the Territory of Utah be re-organized.

"I recommend that Congress provide for the government of Utah by a governor and judges, or commissioners, appointed by the President and confirmed by the Senate—a government analogous to the provisional government established for the Territory Northwest of the Ohio, by the ordinance of 1787. If, however, it is deemed best to continue the existing form of local government, I recommend that the right to vote, hold office, and sit on juries in the territory of Utah be confined to those who neither practice nor uphold polygamy. If thorough measures are adopted, it is believed that within a few years the evils which now afflict Utah will be eradicated, and that this territory will in good time become one of the most prosperous and attractive of the new States of the Union."—*President Hayes' Message.*

Gov. Neil, of Idaho, in his message to the Legislature, sounds the note of alarm about the growth of Mormonism in that Territory. In this connection the utterances of Bishop Lunt, of Cedar City, Utah, to a correspondent of the *San Francisco Chronicle*, are of interest. He says:

"To-day we hold the balance of political power in Idaho; we rule Utah absolutely, and in a very short time we will hold the balance of power in Arizona and

Wyoming. A few months ago President Snow, of St. George, set out with a band of priests for an extensive tour through Colorado, New Mexico, Idaho, Montana and Arizona to proselyte. We also expect to send missionaries to some parts of Nevada, and we design to plant colonies in Washington Territory.

"In the past six months we have sent more than 3,000 of our people down through the Sevier valley to settle in Arizona, and the movement still progresses. All this will help build up for us a political power which will in time compel the homage of the demagogues of the country. Our vote is solid, and will always remain so. It will be thrown where the most good will be accomplished for the Church. Then in some great political crisis the two present political parties will bid for our support. Utah will then be admitted as a polygamous State, and the other Territories we have subjugated will be admitted also. We will then hold the balance of power, and will dictate to the country. In time our principles, which are of sacred origin, will spread throughout the United States. We possess the ability to turn the political scale in any particular community we desire. Our people are obedient. When they are called by the Church they promptly obey. They sell their houses, lands and stock, and remove to any part of the country the Church may direct them to. You can imagine the results which wisdom may bring about, with the assistance of a Church organization like ours. It is the completest one the world has ever seen. We have another advantage. We are now and shall always be in favor of woman suffrage. The women of Utah vote, and they never desert the colors of the Church in a political contest. They vote for the tried friends of the Church, and what they do here they will do everywhere our principles and our institutions spread."

The Bishop states that more converts have been received there during the past year than in any previous year.

A late copy of the *Ogden Junction* announces the arrival at Liverpool of 29 Mormon missionaries whose names are given, and who are to spread over Europe to make proselytes for Mormonism. It is asserted that nearly 700 missionaries will be engaged in 1881. The *Salt Lake Herald* (Mormon), prints letters from missionaries in England showing the success of their aggressive labors.

Thus the emissaries of error are numerous and active, expending money freely for the propagation of their views. Let not those who hold the truth as it is in Jesus be put to shame by the superior zeal of its enemies.

#### Ostracism.

—The *Central Baptist* (St. Louis), some time since, quoted from the HOME MISSION MONTHLY a paragraph relating to the treatment received by the missionary teachers of that society in the South, and asked that its Southern Baptist exchanges answer as to whether the statements of the MONTHLY were correct or not. It now says:

"*The Index, Baptist Record, and Baptist Reflector* have replied at length, with more or less explicitness. Judging from their answers, we should say there is good ground for concluding that the teachers sent South by the American Baptist Home Mission Society and its auxiliaries to instruct the colored people, are not generally received as social equals by the Baptists of the South. While the HOME MISSION MONTHLY'S statement is, perhaps, broader than it should be, we find no reason to discredit its substantial correctness. This state of affairs we can but regard with regret. It is unfortunate and unpleasant, and, we fear, is working damage to our cause. As we remarked when the extract from the MONTHLY first appeared in our columns, such a state of things ought not to be. We can see nothing in the simple act of teaching the colored people that should ostracise a Christian teacher from good society among his co-religionists, or bar the door of white people generally against him. Is it not praiseworthy to instruct the ignorant, to lift up the degraded, to lead to the Saviour the lost of the earth, however dark their skins or disagreeable their persons? To our mind, it is almost as noble and Christlike a thing to teach the colored people of the South as it is to be a foreign missionary. By its very helplessness, this race appeals most strongly to us for enlightenment, for Christianization. Whether or not it was wise to thrust citizenship upon the freedmen without their gradual preparation for it, we shall not presume to say. It is a fact that they are citizens before the law, and entitled by the law to all the rights of citizenship. The problem now to be solved is, how shall they be made good citizens? If they ever become such it will be because Christianity and education made them such. Ignorance and sin are their worst enemies. Conquer these and the problem above stated is solved."

—"If the MONTHLY continues to improve as it has done for the year past, but little solicitation will be required—only a look at it," to get subscribers, says a New York pastor who sends money for a good club in his church. "Better yet," is our motto all the time. It will be better in 1881 than in 1880.

## From the Field.

"Watchman, what of the Night?"

### Missions.

*\$300,000 are urgently demanded in 1881 for the proper prosecution of Home Mission work.*

—Mr. Moody, who not long ago held meetings in Salt Lake City, said to Rev. J. T. Mason, of Helena, Mont., that in his opinion "no denomination could do as much among the Mormons as the Baptists." Let us hope so. The Mormons baptize, but it takes a great deal more than baptism to make a Baptist.

—Would you know the kind of work many of our frontier missionaries do? Then read this about Bro. Stearns, of Washington Territory. He began work, November 1st, spent the first Sunday at a point 17 miles from home, where he found about twenty Baptists, who will soon be gathered into a church; spent the second Sabbath about 40 miles distant from the first point—in the interval through the week traversing the country in various directions seeking out isolated ones; thence went northwesterly some 46 miles to visit two neighborhoods where were several Baptists, preaching to them the third Sunday; and on the fourth Sunday to another place, where he also preached,—traveling, during the month, 290 miles on horseback. He will repeat the trip occasionally until more ministers come to look after these scattered sheep. He concludes: "The month, though laborious, has been pleasant." How many of us would go through such an experience and say from the heart "it was pleasant"? Love lightens toil.

—Writing from Idaho, a missionary says that in the whole field north of Snake river, comprising the counties of Whitman, Spokane and Stevens, in Washington Territory, and Nez Perces, in Idaho Territory, there are but four Baptist churches, and but 103 members. These churches are about 85 miles apart, and the distance between the extremes of the field is not less than 200 miles. Railroads are entering. We must speedily cultivate this field more thoroughly. He further says: "If I were a young man or even only in the prime of life, and wanted all of the residue of my days spent on a field where I might hope for richest harvests for the Master, it seems to me that this would be the field of my choice."

—"The help afforded us by the Society has been invaluable; without it I do not see how we could have held our ground," says a missionary in California. So, in effect, say scores who minister to struggling churches in these new fields.

—"If you can imagine us (pastor, wife and three children) in a shanty 12x24 on the prairie, perhaps you can better sympathize with us this cold weather," writes a missionary in Minnesota, where the thermometer was 33° below zero. A box of good clothing from ladies in Albany was recently received. "Thank God," he exclaims, "for such loving hearts. Church matters in the West would die, were it not for the East."

—Rev. J. S. Miller, missionary among the Germans at Williamsport, Pa., reports the recent baptism of two very promising young men. Seven have been baptized within a few months.

—A missionary in California writes that his field affords abundant scope for "perseverance of the saints." That is a good Baptist doctrine, so, brother, "If your hand's on the plow, hold on, hold on!"

—Dr. Haigh says of the plan of co-operation with Western State Conventions that "the system has proved itself capable of elastic adaptation to the various condition of the States, even in the presence of grave difficulties. The people and the leaders are emphatic in their approval of it—finding through it not only increased resources, but enlarged enterprise and firmer courage in the evangelization of their own territory."

—One of our best missionaries in Dakota states that they have just secured a lot in a desirable location, for which they pay \$1,200. And then he writes what is painful, but should be known: "A year ago half the sum would have bought it, and two years ago a quarter of the sum. That is the disadvantage of being in the rear,—a disadvantage which the Baptists experience in every town of this Northern Pacific Railroad country in which I have been, with one exception."

—Rev. G. B. Mitchell, one of our missionaries among the colored people in Georgia, reported recently 48 additions to one church and 45 to another. He was formerly a student under Dr. Robert, of Atlanta Seminary. Nearly an entire Methodist church, in one instance, was converted to Baptist views; but Brother M.'s labors are mainly with those whose poor and benighted lot appeals most strongly for Christian labor.

—A missionary among the colored people writes that "they have been taught that men would have to



go to Heaven and see God, go to hell and see the devil—must dream dreams and hear the voice of God, before they are converted. It is painful to say, but I have heard people tell things which could not be true, because, if they should fail to tell them, they would not be allowed to enter the church." Happily these errors are being dissipated through the labors of faithful and intelligent ministers; but much, very much, is yet to be done.

—The Harmony Association of Va. adopted the report of their Committee on Benevolence, from which we make these interesting extracts: "In the past year some of the greatest benefactors of the colored race have been called to their reward. Dr. Nathan Bishop, who has given many thousands, and several others who were but little behind him in their work of elevating the colored people, have made their last contributions. An increased responsibility therefore rests on us as a people, who, according to our ability, should all help in the great work of lifting our race up from the depths of ignorance and superstition into which it has so long sunken, and make it a praise in the earth. We must plan, work, and save, that we may be able to give; and our contributions to the "Freedmen's Fund," through the Home Mission Society, bring us into union with three of the great denominational charities of the day. Our money goes for the education of a student for Africa, thus connecting us with ministerial education and Foreign missions, as well as Home missions. Your committee is of the opinion, that with proper attention on the part of our leaders we might greatly increase our contributions without greatly increasing our burdens, and would again recommend the raising of *Missionary corn* as an easy and cheap method of doing it. If each Sunday-school scholar and each member of the church, will but plant 25 grains and take proper care of it, they will be greatly surprised and gladdened by the result, which in an ordinary season will be more than 100 barrels of corn."

—Bro. Rogers, general missionary in the Indian Territory, writing about one of his trips, says that at one place about 250 persons were present; nearly 30 expressed a desire to become christians, and one was baptized.

—Bro. Akers, of Vinita, Indian Territory, has been preaching among the Ottawas. One brother said to him: "Well, well, my brother, I am so glad to see you. God is not deaf. We have been praying for a long time for him to send us a missionary, and now you have come. Praise the Lord." This brother is very intelligent,—speaks the languages of five tribes;

has been preaching to his own tribe and to the Modocs occasionally.

—Agent Jno. Q. Tufts, at Muskogee, Indian Territory, in his annual report to the Commissioner of Indian Affairs, says of the five civilized tribes in his district, *i. e.*, the Cherokees, Choctaws, Chickasaws, Creeks, and Seminoles: They are now in a position, if not disturbed, to become a strong and wealthy people. Their only fear is that the United States will forget her obligations, and in some way deprive them of their lands. They do not seem to care for the loss in money value so much as they fear the trouble and the utter annihilation of a great portion of their people, if the whites are permitted to homestead in all portions of their country, as is contemplated by so many of the measures before Congress. They are willing that the wild Indians from the plains shall be settled on their unoccupied lands, but they most emphatically object to the settlement of the wild white men from the States among them.

### Church Edifices.

—Dr. Haigh, District Secretary for the Northwest, says that "whilst we have made most satisfactory advance the past year and are now up with the foremost on the frontier and propose to keep there, we shall have the mortification of losing the best results of this effort if we are not able to have our church edifice help at hand so that we can tender it at the same time we send our man. \$5,000—nay—\$1,000 would help us start, and the success of each movement would help the rest. One hundred meeting-houses like the July plan could soon be built, and He who has guided and helped us thus far will give us yet His help in this direction."

We have the same faith here at the Rooms. And we expect soon to present very superior plans for cheap meeting-houses, suitable for these new and growing places.

—"We labor under the disadvantage of having no place in which to meet but private houses, except on Lord's Days, when we use the opera house," writes a missionary pastor in Colorado. A church needs a home of its own for healthy, substantial growth.

—The church in Pueblo, Col., are taking measures for the erection of a house of worship. Bro. Cornelius is much encouraged in his work there.

—A missionary in Minnesota says: "My experience in the west has convinced me that it is all important to be the first to organize and build. The people of the

several evangelical faiths and those of no faith will cheerfully and liberally contribute to the erection of a first church in their town, while they would give but little, if anything, for the erection of subsequent ones."

—"What instruments are to a mechanic, what books are to a student, what a store is to a merchant, what a press is to a printer, what a flock is to a flock, that a meeting house is to a church," says the *National Baptist*. And then it says: "Our missionary work and our Sunday-school work have now for their greatest need, a few hundred dollars here, and a few hundred there, to help to get some of these 750 houseless churches protected from the perils and inconveniences of their condition."

—"I would have preached more sermons," writes a missionary in Minnesota, "but have to take my regular turn with other denominations, on account of having no meeting house of our own."

—The National Council of the Congregational Church has recommended in the strongest terms that "not less than \$100,000 be given annually to the Congregational Union for church building purposes." They appeal to all the churches to contribute for this object, saying: "If this is done, from 100 to 150 meeting houses shall be erected next year; and the work of church building shall keep pace with the work of church organization. The two must go together or both will fail; but they cannot go together as they should unless the full sum of \$100,000 recommended by the Council be actually secured."

The Baptist Home Mission Society calls for \$50,000. We are too modest by half. But if we can have this at once we will throw new life and hope into our western work. What is done, let it be done quickly.

—This, from a missionary in Oregon, is suggestive: "Stepping into the post-office, two gentlemen—the foreman of a stove factory here, the other a prominent citizen of the town—were talking about the several denominations holding service in this place. In speaking of the claims of these churches upon the community, one man remarked: 'The Baptists have a long way the best right and claim upon the people here.' The secret of it all is simply this,—the Baptists have the only houses of worship in the place." He adds that when the church numbered but six members, under very embarrassing circumstances they commenced work for the erection of a house of worship, convinced that this would give them permanency in and claims upon the community which they could not attain otherwise. Results have justified the wisdom of their course.

—A missionary in Kansas thinks that he labors under great disadvantages alongside of a Presbyterian church which has a gift of \$400 from the building fund, and \$400 toward the support of its pastor. We ache to be on an equality with others in these respects.

—The white Baptist church at Eufala, Ala., in paying off its indebtedness to the church edifice fund, says, "We all feel very grateful to the Home Mission Society for aiding us in our time of need, and for being so lenient with us.

—The church at Goldon, Col., has voted unanimously to become self-supporting after July 1st, 1881. This it does with a consciousness that much sacrifice would be necessary, and with faith in God. Rev. Chas. M. Jones, missionary there, says: "I have held up before our people the large debt of love we owe you, and our duty to become your supporters."

## Schools.

—Prof. Fish, teacher of music in Nashville Institute, writes most encouragingly of the progress of the students under his instructions. He has a class in thorough bass; the first class, numbering 30, sing at sight finely; while the second class numbers some 150; and a third class of less advanced students are doing well. Each class receives two lessons a week in the chapel at the close of the school. It is equally important for the colored people as for the whites that in the public services on Sunday, in the prayer-meeting and the Sunday-school they have good music. In order to this, some must be taught as leaders in the service of song.

—The medical dormitory at Shaw University is well advanced. In connection with the opening of a medical department for the colored people, it is of interest to see what Bishop Stevens, who represents the Foreign Mission of the Episcopal Church, says on the subject of "Medical Missions" in connection with evangelizing work. He says that when Jesus Christ came upon earth it was as a healer of the body as well as of the soul. This was foretold. Through all His personal ministry He continued it. The Christians of the early centuries united medical and missionary work. Chrysostom founded several missionary hospitals. What we want now is to intensify and spread this work. We want it to go into Africa and Mexico. It would arm the church in those places with a powerful weapon. We are basking in the light of a brilliant culture; it is our duty to reflect the light upon

those who are in darkness. For the sake of the Freedmen themselves, and as an adjunct to mission work in Africa, native physicians are a necessity.

—President Corey, of Richmond Institute, informs us that he expects to hold eight Ministers' Institutes in Virginia during the summer. That is good. Who knows better what needs to be done in this line and how to do it, than men like Brother C., who has been engaged in the christian instruction of the Freedmen for about fourteen years?

—Mrs. A. L. Farr, of Benedict Institute, writes that four of the young ladies under her care have recently been converted. Thus good missionary work is done in the school as well as through the school.

—Dr. Robert, of Atlanta Seminary, rejoices in the fact that some of his former pupils are among the leaders of the colored Baptists of Georgia,—one of them, Rev. Wm. J. White, being general manager and editor of the *Georgia Baptist*. Two others were influential in securing the endorsement of the Convention for this measure of providing a paper for the colored people. A recent issue contains a sermon from another pupil who studied under Dr. R. at Augusta. This is one way in which our Institutions for the Freedmen are aiding in the onward and upward march of the race. When we furnish the people with the right sort of leaders in sufficient number, their progress will be most rapid.

—Prof. Joseph E. Jones, of Richmond, who spent last summer among the colored churches of Virginia, writes: "There was a complete movement all along the line. The ministers took a decided stand in favor of education. This was a new and strange thing in Virginia. Hence we can truly say that things are hopeful, the future is full of promise and God is moving in the midst of the race. A change for the better is coming over the face of society; religion begins to affect the character of my people and to bring them into harmony with the great principles of christianity. This result, which is glorious in itself, and for which we thank God, must in a great measure be attributed to this educational work of our Home Mission Society."

—President Ayer, of Natchez Seminary, reports a religious earnestness and seriousness in the school that betokens good. One of the best young men has become a christian and is giving himself heartily to christian work.

—Miss Fanny R. Goodspeed gives a very interesting account of the Christmas festivities at Benedict Institute. A Christmas tree was provided in the chapel of Colby

Hall, which was richly loaded with presents furnished by northern friends for this purpose. Everybody received something and all seemed content. The exercises were introduced with singing and recitations and closed with a "sociable." The students voted "Thanks to our northern friends who enabled us to enjoy this feast, and to our teachers who prepared it for us." From another quarter we learn that "the success of this pleasant gathering was due entirely to the skill and perseverance of Miss Goodspeed."

—A Christmas entertainment was also provided for the students at Wayland Seminary. Miss Saunders writes that it was a complete success. "Our native African student, having never seen a Christmas tree before, and not understanding it thoroughly, was more than delighted with his red handkerchief, two caps and wristers, and disquieted some by persisting in trying them on during the exercises."

—President Tupper, of Shaw University, assisted by Prof. Mason, intends to hold at least eight "Ministers' Institutes" in various parts of North Carolina, during June and September. That is a step in the right direction.

—"The School has never done better work than last term," writes Bro. Woodsmall, of Selma.

—Prof. Bacone informs us that forty pupils have been enrolled during the last term, ending with the holidays, at the Normal and Theological school for Indian youth, at Tahlequah, Indian Territory. He expects a larger attendance during the remaining five months of the year. This school, we believe, has a great work to do for the nearly 100 Baptist churches among the Indians in that Territory.

—Under date of January 11th, Prof. Baker, of Benedict Institute, says: "165 are enrolled to-night."

—President King, of Wayland Seminary, says that all through the past month they have enjoyed tokens of the Divine favor. With deep regret they have been obliged to turn away applicants, for lack of room.

—"If educated native clergymen could be obtained for this work, (missionary work among the Indians,) it would be an inestimable boon to the Indians."—This is the opinion of the Indian Agent at the Crow Creek Agency in Dakota. He is undoubtedly right. Additional confirmation of the wisdom of establishing a school to secure this result in the Indian Territory.

—The number of Indians in the Indian Territory who can read is given as 34,550. The number of schools, 224.

— Concerning schools for the Indians, Agent Tufts, in his annual report, says: "The schools of these nations (*i. e.*, the five civilized nations) are conducted upon the school system of the States. The English language is taught exclusively. Many of the boys and girls are being sent to the States to be educated at the expense of the nation. Many of the wealthy send their children East to be educated at their own expense. The result is a surprise to the stranger who meets so many well-educated people among the nations. There are also private schools with good attendance. I am of the opinion that the solution of the Indian question, if it ever is solved before the last one is driven from the face of the earth, will be in the education of the Indian children."

Does not all this suggest the importance of the Normal and Theological school at Tahlequah for the training of intelligent pastors for the people? Of their religious condition he thus writes: "The Methodist, Presbyterian and Baptist denominations have missionaries here and are doing good work. Some of the missionaries have been here for many years and their influence for good is great. Their means of support is small, and they work hard; and only those remain in the field who possess the true missionary spirit. The church buildings are not expensive nor ornamental, but are built for use. The Sabbath is well respected and observed. Many of the Indians are ordained ministers. Some of them have been educated in the States and returned to labor among their own people."

—An American lady sojourning in France for the winter, seeing in one of the religious papers a statement from Dr. Goodspeed that "seventy dollars will place a young lady on a sure footing for the whole term" of eight months, sent her check for \$100, to be used for the benefit of worthy young women at Benedict Institute. Who, reading this, will hear the voice of their Lord saying: "Go thou and do likewise"?

### THE WOMEN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, 734 Michigan Avenue, Chicago, Ill.; Corresponding Secretary, Mrs. C. Swift, 71 Randolph Street, Chicago, Ill.; Treasurer, Mrs. R. R. Donnelly, Lakeside Building, Clark and Adams Streets, Chicago, Ill.

#### NEWS FROM THE FIELD.

*Scandinavians.*—Miss Annie B. Nilsson, general missionary, is now laboring in Princeton, Ill. Rev. A.

B. Orgren, the missionary pastor there, writing of her work, says:

"I cannot help telling you how much we do appreciate the coming amongst us of Sister Nilsson. She came at a time that could not possibly have been better chosen. We are just beginning a series of revival meetings, and she is certainly going to be a great help. She is busy during the day, visiting the people and inviting them to come to meeting; and then, O, how good it is to have a trustworthy helper to talk to the people in their seats, and to encourage the few, feeble christians we have, to go to work! We are *all* glad, and thankful to the Lord and your Board, but *I* am most thankful of all."

Miss Nilsson, also writing from Princeton, says:

"Last night we had the joy of seeing two souls peaceful in the Lord. I am having a children's prayer meeting every night before the preaching services, and shall organize a sewing school very soon. We all feel that the Lord is going to give us a grand outpouring of his Holy Spirit."

Miss E. Johnson writes:

"I am thankful that the Lord sent me to labor in Minneapolis and St. Paul, for it is a field ready for the harvest. The people generally receive me kindly; though, on account of the peculiar influence of their religious teachers, many do not dare to come to our meetings. They will, however, sit down as I go to their homes, and hear me read the blessed word, and try to press its truths home to their hearts. Some of these mothers could not go to church if they would, while others go and faithfully observe all the forms of worship, thinking it is all that is required. They look at me in surprise when I tell them that something more is necessary—that they must receive Christ as their Saviour, if they would be saved. God has especially blessed some of my cottage prayer meetings. One of them was of peculiar interest. Before leaving home I tried to fasten my mind on some passage of scripture to present to the meeting, but was so tired, I found it impossible. Kneeling down before my Heavenly Father, I told Him all, and asked for help; then started for the meeting, calling on a few families as I went. On reaching the meeting I opened the Bible and God opened my eyes to see wonderful words there. We had a blessed meeting. At the close one woman stopped to tell us how sorry she felt that she could not speak more earnestly of Christ to her husband, and how much she desired to be a more faithful christian. Turning from her, I found another who could hardly speak because of her distress on account of sin, but finally exclaimed, 'Oh, if I only could be a christian!' We sang and prayed with her, then started to leave, but in the next room found another whose countenance betrayed her deep anxiety. She said in great excitement, 'You must not leave us. There is hope for us if you help us; but leave us, and evil influences will carry us down.'" We had another season of prayer with her. In many such ways God is teaching me to trust Him alone, and He will lead me and use me in His work."

*Freed People.*—Miss C. E. Waugh writes from New Berne of her great joy at the coming of Miss Williams to take the place made vacant by the death of Miss Barker, feeling that her prayers have been more than answered in the associate God has sent her. God has recently greatly blessed that mission in connection with a convention of christian workers held in New Berne. Miss Waugh says concerning that meeting :

“The spirit sent home the truth, and there were confessions and prayers such as I never heard before from colored ministers. One who had opposed our temperance work, at a meeting held in his church one night, asked me to stand up, and then confessed before his church how he had battled against it, saying, ‘Will you forgive me, sister?’ I said, ‘Certainly.’ ‘Will you forgive me, brethren?’ Let us all get down before God and ask Him to forgive us, and dropping upon his knees, with the tears streaming down his face, sent up an earnest cry for help, such as I have scarcely ever heard. Truly the Lord has done great things for us, whereof we are glad.”

Miss L. B. Sylvester, who has recently joined the mission at New Orleans, writes: “I love the work exceedingly.”

Rev. H. Woodsmall, of Selma, in a recent letter says: “None of you probably realize the magnitude and pressing need of the work God has given you to do.”

*Indians.*—We give here some extracts from a letter written by Miss L. A. Elder, which will be read with interest by those who desire information concerning the work of the missionaries of our Society among the Indians in the Territory :

“Last week I attended a camp-meeting at Banner Town. As we drove on the grounds we were met by a delegation, numbering twenty-three, from Wichita. Their reception impressed me very favorably. I have not received such a warm welcome since I came here. Both men and women would take my hand, look up into my face, and bow the head in a manner which seemed to say, “I know who you are,” then give my hand a second and sometimes a third shake. They seem not only a warm hearted people, but their faces are intelligent in their expression. I felt a peculiar happiness as I sat at a table around which were gathered Seminoles, Wichitas, Africans and Whites, and thought, one God is the Father of us all, one Jesus the Savior of all, and we all one in Christ. A colored brother preached in English, and an interpreter repeated the truth taught, first in Seminole and then in Wichita. Some prayers were offered in Wichita, and some hymns sung in Seminole; followed by some of those quaint, mournful melodies so peculiar to the colored race. At break of day they sang a parting hymn, “Farewell, brother and sister,” which did seem grand and solemn at that still hour.”

Miss Elder alludes to the curious custom among these people of preaching at their associational and camp meetings the funeral sermons of friends whose bodies have lain in the grave for years; at this meet-

ing the subject of one of these discourses was a man who died near the close of the war between the North and South. She speaks earnestly of her desire to establish Sunday-schools among the people, and of her need of every kind of help; at the same time making grateful mention of the fact that there are at several points ladies teaching school who are ready to assist her in this work

Miss Elder had at one time expressed a desire to go to the Wichitas and had been prevented. Now she writes:

“The Wichitas came from the camp-meeting to Brother Jumper’s, camping near here. So you see I did not go to Wichita, but Wichita came to me. I made a dress for a baby, and cut and made a sacque for one of the women. Her husband, who can speak a little English, said, “Nice,” and then made me understand that she would like a ruffle on the bottom. They seem glad to be dressed like white women, and the men are pleased to have them do so. But while the men are generally quite well dressed, the women appear in very uncouth costume, a garment somewhat like a flannel shirt serving for a waist, and a shawl or strip of calico wrapped about them for a skirt. I told the girls they must learn to cut out garments and to sew; that, side by side, the men and women should come up; that while the men tended to the farms, the women should keep their houses, learning to cook, wash, starch and iron, and to make and mend the clothing. They know how to eat at the table, and I think, with the same opportunities, they would advance more rapidly than the Seminoles. One man, who could speak English, said that about three years ago they had learned the good way, and since then many had joined the church.

“We held meetings three evenings while they were here. The last night Brother Jumper had them form a half circle and we all shook hands. He pointed upward as he took their hands in his. My heart was touched. It was indeed a beautiful sight. Tears came to their eyes. One man said that only a few years ago they had no God at Wichita; now many have learned to know and worship him. They enjoyed the meetings and seem eager for a knowledge of the Word of Life. I do hope they will have help.”

Will christian women in the States do what they can to make this hope a reality?

## WOMEN’S AMERICAN BAPTIST HOME MISSION SOCIETY.

Mrs. F. S. Hesseltine, Corresponding Secretary, 16 Pemberton Square, Boston; Mrs. A. Pollard, Treasurer, 4 Beacon Street, Boston.

CONTRIBUTIONS FOR DECEMBER, 1880.

Mrs. B. T. Sturtevant, Jamaica Plain, Mass. \$10 00  
 Infant Class, South Baptist Church, South  
 Boston, Mass. .... 3 31

Miss Susan Weld, Jamaica Plain, Mass. . . . .	\$25 00
Primary Department, First Baptist Sunday School, Charlestown . . . . .	5 00
Friends, Jamaica Plain . . . . .	1 50
Mrs. James Shedd's Sunday School Class, Burlington, Vt. . . . .	10 00
"Salem Branch" for Nashville Institute . . . . .	73 00
Mrs. C. C. Post, Burlington, Vt. . . . .	3 00
"Little Mission Workers," Newport, Vt. . . . .	7 50
Church in Lowell, Vt. . . . .	3 00
Sabrina Hammond, Newport, Vt. . . . .	1 00
Ladies of Baptist Church, Woburn, Mass. . . . .	10 50
Mrs. J. R. Brown, Narragansett Pier, Rhode Island . . . . .	1 00
Women's Home Mission Society, Rutland, Vermont . . . . .	31 37
Women's Home Mission Society, Amesbury, Mass. . . . .	42 61
Ladies of Clarendon Street Baptist Church, Boston . . . . .	33 34
Women's Mission Society, Fourth St. Baptist Church, South Boston . . . . .	11 18
Women's Home Mission Society, St. Johnsbury, Vt. . . . .	6 62
Total . . . . .	\$278 93

## DONATIONS OF CLOTHING, ETC.

Boston, Shawmut Branch, barrel, \$37 25; Leominster, Mass., barrel, \$20 00; South Abington, Mass., three barrels, \$30 00; Mechanicsville, Vt., barrel, \$25 00; Ayer, Mass., "Children's Mission Band," quilts, \$7 00; Bangor, Me., barrel, \$30 00; West Rupert, Vt., barrel, \$20 00; Chelsea, Mass., barrel, \$30 00; Mystic River, Conn., barrel, \$38 00; Hyannis, Mass., barrel, \$25 00; Amesbury, Mass., two barrels, \$50 00; Reading, Mass., two barrels, \$20 00; Waltham, Mass., barrel, \$20 00; Westboro, Mass., barrel, \$43 00; Mt. Holly, Vt., barrel, \$25 00; Watertown, Mass., barrel, \$50 00; Burlington, Vt., barrel, \$35 00; Still River, Mass., \$30 00.

Total, \$540 25.

MISSIONARIES APPOINTED IN  
JANUARY, 1881.

The following new appointments were made :

- Rev. G. W. Ford, Kansas City, Kansas.  
 Rev. J. A. Leavitt, Beloit, Kansas.  
 Rev. W. H. Howard, Colored Church in Leavenworth, Kansas.  
 Rev. T. C. Coffey, Humboldt, Kansas.  
 Rev. J. G. Smiley, Stafford County, Kansas.  
 Rev. F. D. Hakes, Long Branch and vicinity, Kansas.  
 Rev. Francis Rice, Valley Falls, Kansas.  
 Rev. J. S. McComb, Stockton and vicinity, Kansas.

Rev. A. D. Abrams, Whitney, Kennekuk and Effingham, Kansas.

Rev. Volney Powell, Junction City, Kansas.

Rev. H. M. Carr, Parsons, Kansas.

Rev. E. H. Stewart, Miami Association, Kansas.

Rev. W. S. Webb, Girard and vicinity, Kansas.

Rev. A. A. Russell, Exeter and vicinity, Nebraska.

Rev. J. E. Ingham, Wilber and Bethel, Nebraska.

Rev. N. J. Nylander, Swedes in Grantsburg and vicinity, Wisconsin.

Rev. N. F. Norlin, Swedes in Ogena, Wisconsin.

Rev. T. J. Arnold, Woodland, California.

Rev. N. Duval, French in Worcester, Mass.

Rev. Ludwig Hein, Germans in Glenville, Nebraska.

Rev. Lemuel Sanders, Pilgrim Rest Church, Flint, Indian Territory.

Rev. M. H. Murphy, New Mexico.

Rev. E. B. Sunth, Norwegians in Chicago, Illinois.

Rev. E. Wingren, Second Swedish Church, Chicago, Illinois.

Rev. N. Brink, Danes in Kankakee and vicinity, Illinois.

Rev. A. B. Orgren, Swedes in Princeton and vicinity, Illinois.

Rev. S. J. Ahlstrom, Swedes in Rockford and vicinity, Illinois.

Rev. W. E. Powell, Agent, West Virginia.

The following missionaries were re-appointed :

Rev. E. B. Tucker, Hutchinson, Kansas.

Rev. Geo. Scott, Beatrice, Nebraska.

Rev. J. G. Henshall, Fort Howard, Wisconsin.

Rev. J. S. Miller, Germans in Warrensville, Pennsylvania.

Rev. H. Trumpp, Germans in Albany, N. Y.

## Contributions and Legacies.

## FOR DECEMBER, 1880.

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

## MAINE, \$78 90.

Saco Church . . . . .	\$22 00
Warren Church . . . . .	21 90
Auburn, Court Street Church . . . . .	35 00

## NEW HAMPSHIRE, \$142 96.

Franklin Falls Church .....	\$22 00
Concord, First Church.....	45 00
Newport Assn., A. J. Kidder, Treas.....	20 21
Littleton, Mrs. C. P. Chickering.....	20 50
Rumney, Baker's River Church.....	5 25
F. F. Claremont, Rev. J. S. Swaim, for Nashville Institute.....	25 00
Northboro', Mrs. Susan H. Gale, for Nashville Institute.....	5 00

## VERMONT, \$62 15.

Perkinsville Church.....	13 50
A. Friend.....	25 00
Montgomery Centre Church.....	2 25
F. F. Perkinsville Church.....	1 50
Sunday-school, for support of a girl at Shaw University.....	5 00
Passumpsic Church, for student at Richmond Inst.....	9 90
Lunenburg Church, for student at Richmond Inst.....	5 00

## MASSACHUSETTS, \$1,985 04.

Lowell, per Rev. J. N. Williams.....	3 25
Haverhill, ".....	11 95
Ludlow, ".....	2 03
Holyoke, Friend, ".....	7 00
West Quincy, Louis Dell, ".....	2 00
Mr. Matthews, ".....	50
Worcester, per Rev. J. N. Williams.....	4 05
Cash, ".....	4 75
Mr. Brooks, ".....	50
Miss Beckford, ".....	50
Mr. Leclair, ".....	50
West Medway, A. Morin, ".....	1 00
Lynn, Second Church, per Rev. D. Spencer.....	15 00
Boston, Dudley Street Church.....	226 62
Harvard Street Church.....	13 70
South Church, in addition.....	1 25
Clinton Church.....	18 00
Newton, Friend.....	10 00
Webster, First Church, in part.....	35 67
Lowell, Branch of First Church.....	40 00
Billerica Church.....	5 45
Cambridge, North Avenue Church.....	256 50
Newton Centre Church.....	35 71
Worcester, Mrs. T. P. Wheeler.....	15 00
Belmont, Friend.....	1 00
Newton, Friend.....	5 00
F. F. South Abington Church and Sunday-school, for Richmond Institute.....	30 00
Lynn, Geo. K. Pevear, for Richmond Institute.....	50 00
Chas. J. Pickford, ".....	100 00
Boston, Woman's American Baptist Home Mission Society, Mrs. A. Pollard, Treas., for Nashville Inst.....	52 86
Shaw University.....	25 00
Leland ".....	24 00
Holyoke Sunday-school for Shaw University.....	25 00
Boston, Thos. Gaffield, for Natchez Seminary.....	20 00
Clarendon Street Church, H. S. Chase, for Live Oak Building or furniture.....	50 00
Haverhill, Portland Street Church, for Nashville Inst.....	25 00
Calvary Church, ".....	15 00
Mrs. J. H. Duncan, ".....	50 00
Lynn, Mrs. C. J. Pickford, ".....	50 00
Boston, Geo. F. Harwood, for furnishing Live Oak Building.....	25 00
Geo. H. Quincy, for furnishing Live Oak Building.....	25 00
Wm. Fosdick, for furnishing Live Oak Building.....	25 00
Boston Highlands, Dudley Street Church, for Wayland Building.....	300 00
Dudley Street Church, for Nashville Inst.....	100 00
Worcester, Main Street Church Sunday-school for student in Natchez Seminary.....	50 00
Weston Church Mission Band, for student in Wayland Seminary.....	50 00
Boston, Henry R. Glover, for Colby Hall.....	50 00
C. E. F. Cambridge, North Avenue Church.....	100 00

LEGACY: Southbridge, Int. on Legacy of John Edwards.....	\$26 25
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## RHODE ISLAND, \$440 72.

Newport, Central Church.....	151 00
Providence, Friendship Street Church.....	30 00
Central Church.....	216 72
F. F. Providence, a Sister of First Church, for Natchez Seminary.....	25 00
Woonsocket, "Busy Bees," per Miss S. F. Bryant, Sec'y, for Benedict Inst.....	18 00

## CONNECTICUT, \$238,28.

Putnam, Coll., per Rev. J. N. Williams.....	4 35
Miss Hackett, ".....	1 00
Mr. Charbonneau, ".....	1 00
Norwich, Central Church.....	100 00
Ladies of Central Church, for Sac and Fox Indians.....	100 00
F. F. Yatesville, G. I. Mixer & Co., for Benedict Inst.....	31 93

## NEW YORK, \$1,423 29.

New York City, Tabernacle Church.....	137 87
North Church, Judson Miss'y Soc..	6 87
Croton Church.....	12 40
Dover, Second Church.....	17 00
Schenectady, Mrs. Eunice L. Seaman.....	7 12
Cazenovia Village Church.....	42 27
Monroe Assn., per A. H. Cole, Treas.....	252 28
West Troy Church.....	25 00
Whitehall Church, in part.....	7 81
Ludingtonville, John Barrett.....	5 00
Busti Church.....	5 51
Brooklyn, Tabernacle Church.....	178 91
Kingston Church.....	30 00
Rochester, Second Church.....	190 57
Rev. E. Savage.....	5 00
Wilson, Mrs. Harriet Pettit.....	18 50
F. F. State Colonization Soc., per I. T. Smith, Treas., for Richmond Inst. \$100 00	100 00
For Atlanta Seminary.....	100 00
North Chatham, Mrs. Hannah Packard, for the Selma School.....	4 00

LEGACY: Buffalo, Legacy of Mrs. Betsy Hoyt, in addition.....	77 18
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## NEW JERSEY, \$216 99.

Bloomfield, First Church.....	82 31
Sunday-school.....	25 00
Pittsgrove Church, in part.....	4 78
Newark, South Church.....	44 90
F. F. West Summit, by A. A. Constantine, for education of a student in Atlanta Seminary for Africa.....	50 00
Newark South Church.....	10 00

## PENNSYLVANIA, \$718 03.

Philadelphia, Fourth Church.....	81 89
Spring Garden Church.....	33 66
Beth Eden Church.....	57 84
Mrs. J. V. Ambler.....	15 00
Frankford Avenue Church, in part.....	22 00
Lower Dublin Church, in ad.....	2 01
Deacon Dungan.....	5 00
Fiftieth Church Sunday-school.....	10 00
Rev. T. A. Gill, U. S. Navy, in ad.....	5 00
Lewisburg Church, bal.....	9 75
Meadville Church, in part.....	21 22
Rev. D. Kelsay.....	1 00
Windsor Church, in part.....	6 10
East Brandywine Church, in part.....	4 95
Brandywine Church, ".....	23 18
Phenixville Church.....	36 25
Lawrenceville Church.....	10 00
Royer's Ford Church.....	3 00
Montgomery Church, in part.....	26 00
Hillstown Church.....	1 25
Pigeon Creek Church, bal.....	5 85



Sharon Church.....	10 00
Franklin Church, in part.....	23 00
Brookville Church, ".....	9 50
Corsica Church, ".....	4 50
Strattonville Church, ".....	3 05
Zion Church, ".....	4 25
Greenville Church.....	10 82
Leatherwood Church, in part.....	1 50
New Bethlehem Church, in part.....	2 50
Franklin Union Church, ".....	4 86
Union Church, in part.....	2 78
Philadelphia, Cash.....	32
<b>F. F.</b> Upland, Dr. and Mrs. J. M. Pendleton, for Atlanta Seminary.....	27 84
Baptist Sunday-school.....	32 16
LEGACY: Philadelphia, Legacy of Sarah J. Sheldon.....	200 00

## VIRGINIA, \$332 60.

Yatesville, per Rev. D. F. Leach.....	12 50
<b>F. F.</b> Louisa, C. H. Coll. by Rev. J. L. Murray, for Richmond Inst.....	4 00
Richmond, Students for Board, Tuition, etc.....	195 00
Hasadah Asso., by Prof. J. E. Jones.....	25 00
Valley Asso.....	10 00
Bannister Asso.....	15 00
Norfolk, Bute St. Church.....	1 50
Portsmouth, Zion Church.....	9 46
Abingdon Church.....	7 25
Chas. Wesley M. E. Church.....	5 00
Bristol Church.....	93
Marion Church.....	3 16
Christiansburg Church.....	1 00
Marion, Friends.....	11 90
Lynchburgh, Individuals.....	7 85
Halifax, C. H., ".....	6 23
Danville, ".....	5 80
Charlotte, Two Friends.....	6 00
Bedford Co., Abram Brown.....	1 00
Campbell Co., John B. Smith.....	1 00
Norfolk, Peter Raffin.....	1 00
Liberty, Jno. Jones.....	2 00

## WEST VIRGINIA, \$14 51.

Ravenswood, J. Rudman.....	5 08
Charleston Church.....	5 00
Huntington, Colored Church.....	4 51

## NORTH CAROLINA, \$601 35.

<b>F. F.</b> Raleigh, accounts collected.....	172 50
Students for Board, Tuition, etc.....	428 85

## SOUTH CAROLINA, \$410 95.

<b>F. F.</b> Columbia, Students for Board, Tuition, etc.....	314 78
Sale of Books.....	96 17

## GEORGIA, \$23 50.

<b>F. F.</b> Atlanta, Dr. J. T. Spaulding, for Atlanta Seminary.....	1 00
Students for Tuition.....	22 50

## FLORIDA, \$160 45.

<b>F. F.</b> Bethlehem Asso., for Florida Inst.....	100 00
Columbia Co. Asso., for Florida Inst.....	12 00
Monticello, Fellowship Church, for Florida Inst.....	1 25
Live Oak, Students for Tuition.....	13 00
Madison, Damascus Church, for Florida Inst.....	6 70
Live Oak, Students for Tuition.....	27 50

## MISSISSIPPI, \$165 25.

<b>F. F.</b> Natchez, Pine Street Church, for Natchez Seminary.....	3 00
Students for Board, Tuition, etc.....	162 25

## TENNESSEE, \$909 00.

<b>F. F.</b> Brownville, Rev. Henry Ryan from "West Tenn., Northern Miss. and Eastern Ark. Colored Asso.," for Nashville Inst.....	75 00
Nashville, Students for Board, Tuition, etc.....	834 00

## MICHIGAN, \$1096 59.

Owasso Church.....	13 59
State Convention, per E. Olney, LL.D., Treas.....	40 29
Tecumseh Church, in part.....	37 33
Sunday-school.....	4 59
<b>F. F.</b> Adrian, Mrs. Clarissa Smith, for Nashville Inst.....	50 00
LEGACY: <b>C. E. F.</b> Ypsilanti, Legacy of Mrs. Mary Ann Denike, per H. C. Briggs.....	950 79

## OHIO, \$908 55.

Cincinnati, Mount Auburn Church.....	62 75
Columbia Church, in part.....	6 00
Dayton, First Church.....	578 19
North Fairfield Church, in part.....	17 16
Ladies' Society.....	3 00
Mt. Vernon, Two Sisters.....	1 00
Rosdale, Horace Sanford.....	5 00
Dayton, Linden Ave. Circle, per Mrs. A. E. Stevens, Treas.....	6 00
Cleveland, Woman's Home Mission Society of First Church.....	70 00
Euclid Avenue Church.....	37 50
Wilson Avenue Church.....	12 50
Third Church.....	5 00
<b>F. F.</b> Dayton, A. Thomas.....	1 00
Wm. G. Olwin.....	2 25
J. E. Dickson.....	2 00
E. M. Thresher, for Atlanta Sem'y.....	50 00
<b>C. E. F.</b> Cincinnati, Mt. Auburn Church.....	50 00
Dayton, A. Thomas.....	1 00
Wm. G. Olwin.....	20

## ILLINOIS, \$13 00.

Leland, Maria L. Warren.....	50
<b>F. F.</b> Hale, Stillman Valley Sunday-school, for Shaw University.....	12 50

## IOWA, \$14 50.

McGregor, Mrs. Thos. Arnold.....	4 50
Ashawa, Sam'l Brainard.....	5 00
<b>F. F.</b> Ashawa, Sam'l Brainard, for Nashville Inst.....	5 00

## KANSAS, \$300 91.

State Convention, per Rev. G. Gates.....	72 22
Anthony Church, per Rev. J. C. Post.....	2 00
Pawnee Rock Church, per Rev. J. V. Allison.....	14 30
Erie Church, per Rev. I. N. Wiman.....	5 00
Carter, Swede Church, per Rev. A. J. Bengston.....	3 80
Chanute, Swede Friends, ".....	2 00
Grand Centre Church, per Rev. G. H. Clarke.....	22 00
Junction City, L. E. Lawson.....	5 00
Concordia, Swede Church.....	2 00
Rev. Aug. Johnson.....	2 00
Elk Falls, per Rev. O. C. Kenaston.....	8 00
Clifton, per Rev. M. Howard.....	3 33
Upper Solomon Valley Asso.....	5 61
Topeka, Swedes.....	2 00
Rev. C. A. Schogren.....	3 35
Lawrence, Swedes.....	1 50
Osage City.....	1 15
Concordia Church.....	3 00
Sunday-school.....	1 54
Council Grove Church, per Rev. R. P. McAuley.....	6 16
Minneapolis Church, per Rev. M. Smith.....	17 00
Salina, Colored Church, per Rev. S. M. Lee.....	2 00
State Convention, per H. M. Billingsley, Treas.....	115 95

## DAKOTA, \$7 00.

Goodwin Church, per Rev. S. S. Utter.....	7 00
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## CALIFORNIA, \$121 25.

Vacaville Church.....	6 25
Santa Anna Church, per Rev. H. I. Parker.....	15 00
State Convention, per J. R. Mason, Treas.....	100 00

Total.....\$10,385 77

# THE BAPTIST HOME MISSION MONTHLY.

VOL. 3.

MARCH, 1881.

NO. 3.



CASTLE ROCK.

## HOME MISSION FIELDS IN THE WEST.

BY L. P. BROCKETT, M.D., BROOKLYN, N. Y.

### III.—IDAHO TERRITORY.

It is alleged that Idaho signifies, in the Shoshone language, "Gem of the Mountains."

We doubt it; for of all our North American tribes the Shoshone family has the least idea of what a "gem," in its primitive signification of a precious stone, really is; but if they were

capable of reaching so poetic an idea, they could only have bestowed it on some mountain lake (of which there are many in the territory), which, gleaming in placid beauty in its setting of granite or trachyte, might possibly suggest a gem.

Idaho is the most mountainous of our territories. Montana and Colorado have many mountains, but they have also broad river valleys and great parks extending over millions of acres, and elevated plateaus, which, though often not well watered, are not alkaline and form excellent grazing lands. The few plains which Idaho possesses are volcanic and alkaline; her rivers run very largely through deep cañons; and though there are valleys, deep and long, between the mountain ranges, they are mostly very narrow, and not readily accessible. Some of them are very fertile, and if good roads were constructed might become excellent and productive farming lands. But from any point of view the prevailing aspect of Idaho is mountainous. Two ranges of the Rocky Mountains, the Bitter Root Chain, lofty and precipitous, and the "Great Divide," whose waters on the eastern slope fall into the Gulf of Mexico, and on the western into the Pacific, form its eastern boundary; the Wahsatch Chain and the Wind River Mountains thrust themselves into its south-east corner; the northern rim of the Great Salt Lake Basin crosses its whole southern border and drains a part of its area into the lake. On the west, the spurs and outlying ranges of the Blue Mountains hug closely the Snake River, which flows in part through deep cañons cut in those mountains. Farther north, there is a brief extent of plateau, the eastern angle of the Great Columbian Plain, but the Bitter Root Mountains soon form a wall to this little area of plain.

With the exception of Bear Lake County in the south-east and its immediate vicinity,

which is drained by Bear River and Lake, whose waters are discharged into the Great Salt Lake, and one or two small streams in the same vicinity, affluents indirectly of the Rio Colorado of the west, the entire territory is drained by the Snake River or Lewes' Fork of the Columbia and its tributaries; and in the north by the Spokane River and Clarke's Fork, both large affluents of the Columbia River. There are many lakes, some of them of considerable size and beauty.

The area of the territory is 86,294 square miles, or 55,228,160 acres. It is about 400 miles in length from north to south, and nearly 300 in width along its southern boundary.

Geologically, about three-fourths of its area is eozoic; the larger river valleys are almost wholly volcanic, though two or three of them in their upper course flow through small valleys of tertiary formation, and there are plateaus of tertiary rocks in southern Idaho. There are small out-crops of silurian and cretaceous rocks in the eastern part.

Idaho unquestionably possesses considerable mineral wealth. Gold has been discovered in every county in placer-beds, and its earlier placers, worked since 1860, have yielded large sums. There have also been discovered many quartz veins, rich in gold; and of late years extensive silver lodes also. It is estimated by the Director of the Mint, that the production of the precious metals in the territory, from their first discovery, is not less than fifty million dollars up to last summer. Idaho authorities add sixteen millions to this estimate, but that is probably an exaggeration. Mine owners and miners in Idaho have always had three difficulties to contend with: the placers were often very rich in gold—analyses proved that—but it was flour gold—*i.e.*, the gold dust, being in a matrix of very fine clay, had become so thoroughly combined with it by the





SUMMITS OF SIERRAS.

attrition of the rocks, that it could not be separated by washing nor by ordinary processes of amalgamation; and a mass of clay which was known to contain from five to ten pounds of pure gold, would not yield up more than one or two ounces. This difficulty is not yet wholly overcome; but the Wood, River and Sawtooth Mountain mines and placers contain the gold in larger grains, and in a more collectable shape. Another difficulty was the presence in the territory, at all times, of savage Indian tribes, and outlaws, more savage and cruel than they. At present the Indians are quiet, and they may continue so. A third difficulty has always been the want of good roads, and facilities for reducing or disposing of the ores or impure placer gold. This has been due in part to the character of the country, road building being more difficult than almost anywhere else; in part to the unsettled condition of the country, which rendered capital timid in regard to investments; and in part to bad management on the part of the citizens. There are as yet no good wagon roads, and but two or three indifferent ones in the territory: the pack-mule brings the gold and silver ore from the mines over terribly steep and difficult trails; and by the same agency, grain, lumber, machinery, and household furniture are transported. The Utah and Northern Railway now passes through the south-eastern part of the state, on its way to Helena, Montana. The Northern Pacific Railway crosses Kootenai County, in the extreme northern part of the territory, and, passing around Pend d'Oreille Lake, will soon be extending down the Bitter Root Valley, to join the divisions of the same railway building from the east. This will give to this northern narrow strip, railroad communication with Portland, Oregon and Puget Sound the coming summer. A narrow gauge railroad is projected, but not yet contracted for,

from some point on the Columbia River south-east to Boise City, the capital of Idaho, with a possibility of its extension later to the Utah and Northern road; but its success is doubtful.

Idaho can never become a great agricultural region. The most sanguine of its citizens do not place its agricultural lands at more than ten or twelve millions of acres, and these are only arable by liberal irrigation. When irrigated, these lands produce grain and root crops in large quantities, and with good roads may enable the territory to supply its own food, but not much more. For grazing, the opportunities are better; the mountain slopes, where not too precipitous, furnish good pasturage lands, and cattle can be raised in large numbers, if capital can be obtained for starting the ranches.

The population in June, 1880, was 32,611, beside 4,020 tribal Indians on reservations. But—and here is the greatest objection of all to the territory—a large majority of the population are Mormons, or under Mormon influence. Since January 1st, 1881, Governor O'Neill has sent two messages to the Territorial Legislature, calling their attention to the prevalence of polygamy in the territory, to its introduction there by the Mormon leaders in Utah, and the necessity of its prompt extirpation—but, we are told, the Legislature takes no notice of his messages. Will our government never take measures to suppress this hideous conspiracy against morality and religion?

#### THE FREEDMEN ARE RISING.

BY REV E. J. GOODSPEED, D.D., COLUMBIA, S. C.

Some will always contend that the human race has not moved from savagery upwards. Their golden age is Eden, and their text is the verdict of the Maker when man stood in living

beauty before Him, and He pronounced His image very good. Paul, in Romans, reasons in the same line, and fixes the stamp of his great authority on the possibilities of human degradation from lofty heights to basest depths, as exposed in actual history. No thoughtful observer can have failed to see the process of brutalization develop and mature under his own eye. Blasted men, demonized women, demoralized families abound, and in localities favored with every exalting force of modern civilization.

A race may fall and it may rise. The African has voluntarily sunk in his own land, and has been kept down in the home of strangers. We may adopt the new theory of the source and cause of his color or colors, but the only account of his deplorable condition that can be held is his complete casting aside of ennobling influences. But the race is feeling the uplifting powers that spring from the Bible, even in the Dark Continent, and much more rapidly rises in those countries where it can be more freely manipulated by them.

In one of the beautiful towns of South Carolina, where once black men as slaves could not be allowed to own or read a book, even if it were a New Testament, without imperiling liberty and life, there has just been held a convention of Baptist preachers, deacons, and laymen to consult on their duties to Christ and their people, most of whom were in bondage till the late war made them free. They were representatives of seventy thousand church members, and they met openly day and night with as much quietness and safety as though they had been white men. Who ever expected this?

Their ostensible objects were the supremest that engage men's attention. If earthly ambition and aspiration mingled with the love of God and of truth, they showed them as little

as men ever do in the pursuit of heavenly things. We credit them with sublime sentiments, with noble deeds, and divine resolutions, and less than the usual appearance of self-seeking. The prevailing purpose seemed to be, to exalt Jesus on their fields of labor. That strikes us as about the best that men can propose.

They went about their work as quietly and modestly, and with as much system and order, as though their nerves had never been stung by the lash, or their necks bowed by the yoke of servitude. Like born freemen, they presented reports and resolutions, and discussed them and disposed of business in parliamentary forms. Some reasoned closely; some were silver-tongued; there was wit and humor but no malignity or want of courtesy. Strangers were generously treated; entertainment was said to be profuse and elegant; considerable money was raised; their interest in education overflowed; they raised the standard for preachers seeking ordination; they were wide-awake about the Sunday-school, and seemed anxious to know and apply the methods most approved and Scriptural for all Christian work. Ah! there were marks of the fetter, the smell of fire was upon them, but there was no turning backward to curse anybody, but a joyous reaching forward to the better days. The women, in their retiring way, exhibited the tokens of a similar upward striving, as if the light of the golden day had fallen on their faces and was welcome.

Go out among the people, and there is chaos; but a new spirit is breathing over the masses, and the colored host begin to want to come out of Egypt. Many strong arms are about them holding them back from the swift-descending steepes. The schools are like springs of the mountain that pour sweet waters through valley and plain, and make the people bless the hills from whence this

help cometh. My heart often leaps up with gladness, when signs of improvement appear in the character and attainments of these poor people. Their grove picnics have been held with songs, and speeches, and floral displays and plenty of good eatables, and compared favorably in every way with our northern entertainments of a similar kind. They build under the supervision of white men, or not, just as it happens. Doubtless they are not apt at originating, but are good imitators. They conduct schools of a certain grade with considerable success. Their desire for a home is fulfilling itself on every side, and some are growing rich. As means multiply, they will educate their children more and more, and call for better teaching and preaching. They publish newspapers, and want an organ in every state. Doubtless the old ways of worship will slough off, and new and more rational forms be universally accepted. With these will come in no less real devotion, and more righteousness, truth, virtue, integrity, purity, and all qualities God loves. Herein is the supreme token of the elevation of any people.

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### PREOCCUPANCY.

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WHAT METHODISTS ARE DOING.—CHAPLAIN  
McCABE AND HIS MAP.

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REV. HENRY A. DELANO, ZANESVILLE, OHIO.

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“*North America For Christ*,” is too grand a motto to allow those who have nailed it upon their banner to go to sleep under it. Baptists have assumed in this motto a responsibility which ought to arouse every man, woman, and child to the doing of the utmost and most stupendous, in order that the sublime conception may one day become *a grand and blessed reality*.

But, while we are boasting a firm devotion

to Bible doctrines, hearty adherence to apostolic faith and practice as regards truth and principle, we may, nevertheless, miss the very important idea and ideal of a true apostolic church—namely, that of *evangelization* and *pre-occupancy*.

Having, as we profess, a commission from Him whose Word is established by “all power in heaven and on earth,” there should be no earthly limitation and no human check to the fervency, grandeur, and invincible might by which this divine conquest shall be pushed onward. And in no way can Baptists more certainly establish their right to *live*, to *increase*, and to *overcome*, than by their generous sacrifices to plant their standards in the regions beyond, where, as yet, the people of our own land are in the shadows of darkness.

In company with one of our state (Ohio) pastors recently, on board a railroad train, I had occasion to become impressed more than ever with the importance of our Home Mission work. It was in this wise: We met and made the acquaintance of Rev. Charles McCabe, one of the Corresponding Secretaries of the Home Mission work in the great Methodist Episcopal Church.

Rev. Chas. McCabe is a host, and the Methodist Episcopal Church shows its consummate tact and dauntless purpose by keeping such men at the front.

Recognizing us as “brethren,” we had only to speak of his work to bring out the most enthusiastic talk by the chaplain upon his favorite and all-absorbing theme. First, he complimented the Baptists. “They are doing a grand work,” said he, “*south and west*.” “The colored people take to you; there’s a big opportunity for you down there. You need *men* and *money* in the south.” Thus he went on, telling of the vast number of houseless and unsheltered Baptist churches in the



west, praising likewise the noble and self-sacrificing men and women who compose them.

He had his reason, doubtless, for saying, with hearty emphasis: "I tell you, brethren, the Methodists and Baptists are bound to take the *west*. They are looking for us and are all ready to welcome us; we must go." Upon invitation we followed this magnetic man into the drawing-room car. The porter giving consent, up went a map designed to show the work of the Church Extension Board of the Methodist Episcopal Church for 1879. And here, as we rolled onward at the rate of thirty-five miles per hour, the chaplain gave us a familiar and spontaneous lecture upon the work of this *Extension Society*. The map showed its quiet but unmistakably aggressive work. A blue cross marked the point where a church had been planted during the year 1879—New York, *seven*; Pennsylvania, *nine*; Ohio, *eight*; Illinois, *fourteen*; Wisconsin, *twenty-one*; Iowa, *twenty-two*; Kansas, *twenty-six*; Texas, *twenty-five*; Colorado, *five*; and so, a *sign* and a *dot* here and there away out into the Rocky Mountains, and onward toward the occident. Wonderful work! thrilling and blessed fact! the Board of Extension has thus driven this mighty enterprise forward, and into the very heart of the wilderness, planting the church of God wherever man is found. *Preoccupancy* was the idea stamped all over that map. Those western toilers, I imagine, will appreciate this: that the church of God, with consolations of grace, benedictions of love, and sustaining communion and fellowship, follows them into the fiery path of struggle and hardship, sharing with them the perils and fasts, and deaths oft, of this new and untried world. The Methodist church thus rightfully will endear itself to these far away pilgrims and they will never cease to love it. Fourteen years the Board has been at work and now has six mil-

lions of dollars of *real estate* accumulated as a result.

During the year the Secretary has been busy raising "an army of ten thousand ten-dollar givers—outside, too, of the regular contributions of the churches."

"I tell you," said McCabe, "this is a great country—wicked, skeptical, daring, powerful; but God is watching these millions, and so are we. We propose to build a meeting-house for every two hundred dollars that anybody will give us. In a little while we expect, by the help of almighty God, to build fourteen churches every week. In 1879 the general and the loan funds of this work reached the sum of *one hundred and forty-six thousand, four hundred and ninety-three dollars*. We aided *two hundred and eighty-seven churches* through *forty* different states. This is only the half of what we propose to do. Nine thousand miles of new railroad are now under contract in this mighty west; cities and towns, with their teeming millions of foreigners, will spring up along the new lines, and we are bound to save the people for Christ." At length we bade the chaplain "good-bye." But still that idea of preoccupancy has been pressing upon the heart. Are Baptists alive to it? The vast importance, I mean, of being *first* upon the ground.

For forty years we have been missing grand opportunities. We have tried to invade towns previously worked and occupied by some other denomination; but what a giant work it was to win our way in communities where other churches had taken ground, captured public sentiment, and secured their absolute permanency in the affectionate regard of the masses. Almost every man of us has in mind some single town early taken by a denomination, permeated by its sentiments, peculiarities of church life, and thoroughly won to its interests in a devotion fervent and unyielding. It was

the genius of getting there in advance, the conquest of an early and manly struggle with the pioneers of the town, the sacrifice made in a day when the tones of the first church bell and the notes of the first organ sounded the pitch of sentiment in that place for generations to come.

Our Methodist brethren are wise, grandly wise. The genius and tact displayed by chaplain McCabe are only a slight incarnation of the wide-spread inspiration of that noble body. We are defeated to-day at a thousand points, not because we have no money, no men, no help to send thither, but because the ground is *preoccupied*. The community, if not doctrinally educated, is committed by sentiment, prejudice, and general education, to the interests of others.

Let us be Baptists, and live to help others into truth's light; but let us not stop to battle our way into some old and preoccupied community at the expense of being shut out again and again from some important centre where the work of formation, planning, and building may be ours, with the additional luxury of looking forward to *permanency*. Oh, this territory yet unoccupied and that must become the Lord's!

"They like you Baptists," said the generous McCabe. We know it. God has set the seal of his dear and best approval upon our missions at home and abroad. But alas! reaching our Methodist brethren, if not surpassing them in numbers, we are painfully, shamefully behind them in this matter of occupying new fields.

Is it possible that our covetousness, our stupidity, our failure to understand our times, our indifference to the Macedonian cry which mournfully sweeps upon our ears from beyond the mighty Mississippi, shall defeat us in the great work whereunto we are called? God must help us and we must pour out our gifts for this work.

## FACTS CONCERNING MISSION WORK IN THE SOUTH.

BY MISS R. AGNES WILSON, RICHMOND, VA.

(*Concluded.*)

To any one who will take in the present situation it is evident that a supplementary work should be done—a work that will lift up the masses to a plane where they will appreciate the advantages to which they may attain—a work that will reach society at every point and permeate it with the light of God's Word, thus correcting their strange, distorted views of religious truth, and gather into our churches the intelligent class and bind them there until the balance of power shall be theirs and they demand an educated ministry.

This, we believe, is more successfully done through our work in the homes than in any other way. While we labor constantly in and for the elevation of the homes, the churches are made the centres of influence, and in pursuance of this policy our churches are being strengthened.

The pastors realize this and gladly welcome us as their "helpers." I think no class of persons more gladly welcome us than the more intelligent pastors, who feel greatly the need of just such work as we are doing in sustaining their Sabbath-schools and social meetings until there shall be developed in their churches a class of efficient native helpers. Thus also the churches are more rapidly elevated to a plane where they will co-operate with the pastor in his advanced views.

Miss Moore has labored in Louisiana seven years, four years previous to the organization of our Women's Baptist Home Mission Society, by which she is now supported. Her untiring devotion to the interests of the colored people has won their confidence, and her name furnishes us with a passport to any of the

churches in the state. After counseling with the pastor and securing his co-operation, each one of our missionaries assumes the work in four or five churches, in each of which she expends at least one day's labor each week.

In the morning she goes into the vicinity of one of these churches, taking with her Bibles, tracts, books, sewing-school work, etc. When possible she takes with her some one of the women of the church. They visit from house to house, interesting themselves in the various household affairs, sometimes giving the mother a lesson in reading, teaching the children a verse of Scripture or the chorus of a hymn, encouraging the parents to educate the children and seeking in many ways to win the hearts of the inmates of the home and elevate the home life. Later in the day, usually at the hour of one or two P.M., the missionary meets the women at the church. There she gives lessons in Bible reading, teaches at least one text of Scripture thoroughly, and hears the reports of those who have been engaged in personal Christian work. Instruction is given in the care of the sick, the duties of mothers in caring for their children, and many of the practical duties of life. They speak of the condition of homes visited, and difficulties met, and these women are taught that they are to go and carry these teachings into other homes, and the meeting closes with prayer for the various objects presented.

From among these, voluntary workers have been developed, some of whom are quite faithful. At three P.M. the children assemble at the church for the industrial school. Sometimes we get assistance from the women and larger girls. The children are divided into classes and placed in their charge. They may not be able to teach sewing, but they can assist in various ways, while the missionary takes the general oversight. One hour is spent in sewing, mending, etc., after which

some time is spent in teaching the children politeness, temperance, principles of honor and truthfulness. The children often carry these lessons into the home life.

At five P.M. we meet the young women of the church and congregation in a Literary and Industrial Society. The work done here is for some benevolent object. During the hour devoted to sewing, some one of the members engages in pleasant and profitable reading. A text of Scripture is committed, a few moments spent in a social way, and then the missionary gives a practical talk. At night the people assemble in a general Bible reading or teachers' meeting. Thus the Sabbath-school teachers are prepared for their work.

The Sabbath is spent in the visitation of Sabbath schools, in which the missionary assists, as the case may demand, by making suggestions to teachers and superintendent, sometimes teaching a class, giving a black-board lesson, or an object lesson.

In order to secure help, some pastors have changed the hour of meeting, so that six missionaries averaged the attendance of 18 schools each Sabbath.

Our missionaries try in every way to develop self-help by casting the responsibility of all the meetings upon the pastor and people, and try never to so identify themselves with the various interests but that they can leave them for a time and go to more destitute churches.

As we go into the country we take with us Bibles and all necessary Sunday-school appliances. Stopping in the vicinity of some church, we gain the consent of the pastor to hold meetings. We then visit from plantation to plantation, carrying light into the dark homes, gathering the women and children into little meetings in one of the cabins or under a shade-tree, and there teach them texts of Scripture and the chorus of some hymn, always trying to meet some of the social evils

of the people. About four P. M. we repair to the church, accompanied by women and children. With these we hold a meeting, teaching the children politeness, obedience to parents, and the mothers the care of children and home. Later in the evening we are favored with an audience of all classes. Those who can read are arranged in a class and taught a Bible lesson. As the truth is brought out and they are enabled to grasp it, their dark faces are radiant with delight and they are anxious to buy Bibles. If they have no Sunday-school we organize one and show them how to conduct it—arrange those who can read in a Bible class, and show some one how to teach those who cannot read, texts of Scripture orally, and another how to teach "Our Little Learners' Lessons" to the children. We then teach a Bible temperance lesson. The poor people in the country have received so little help, and are so eager and hungry, that it is hard to leave them, but we go from church to church organizing new interests and giving help and inspiration to those that exist.

From time to time we visit these communities, gather up their intelligence and crystallize it in the churches, and then they are enabled to sustain Sunday-schools and temperance societies, and sometimes teachers' meetings and Sunday-school teachers' meetings. The pastors' views are corrected on various points, and thus the evil customs into which the churches have fallen are overcome and influences set to work that will elevate an entire community.

The temperance work is very encouraging. At the Baptist State Convention in 1877 an effort was made to secure some action on the temperance question, but it failed. This seemed to call for a special effort, and during the two years following the work of teaching temperance was made a specialty in all of our churches. As a result, in the State Convention in 1879 the resolution "that no man who used intoxicating liquors should be permitted to preach" was almost unanimously sustained.

As a result of our work among the women, Missionary Societies and Mission Bands have been formed in many of the churches; and at the State Convention this year Miss Moore succeeded in organizing a State Society auxiliary to our Women's National Society.

In view of what has been accomplished, we are encouraged to believe that the women of our colored Baptist churches can be organized so as to accomplish a great work for both Home and Foreign Missions.

To lift up and Christianize the degraded races in our country is not the work of a day or a year, but will require long, patient and united effort. And now we appeal to you, dear Christian sisters in the North, to lend a helping hand and provide the means for sending a host of consecrated faithful women into this work.

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### MISSIONARY REMINISCENCES.

BY REV. THOMAS POWELL, OTTAWA, ILL.

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#### IX.

A GREAT WORK OF GRACE AT SPRINGFIELD.

I visited Springfield, Illinois, by the earnest and repeated request of the pastor, Rev. Henry Dodge, and deacon Charles Francis. The church was organized and had Rev. Jonathan Merriam and Rev. Oliver C. Comstock as pastors previous to the charge of Brother Dodge; but it was still weak and worshiping in an indifferent and unsightly meeting-house. The protracted meeting I was privileged to hold there, was entered upon by me with unwonted anxiety and deep concern and very earnest and repeated prayer. It was soon attended by all the members resident in the city, and a remarkable coadjutor was brought to light in the person of the Hon. Judge Jesse B. Thomas. He provided a room for my occupancy during my stay. He prayed with great fervor in his family, and, I doubt not, in his closet. He went into the country and brought into the meeting a couple of relatives. He called up each member of the church to pledge themselves each to bring one to the meeting, pledging himself to bring *ten*. He

fulfilled his pledge, and daily posted up in conspicuous places the texts or subjects upon which I intended to preach. He labored in the meetings and in his family and in the community, to sustain the deep conviction of his own heart. "This is our time to awake and work." The meeting was eminently successful. In Judge Thomas' own family all who were previously unconverted were brought to believe in and confess the Savior—I believe the Rev. J. B. Thomas, D. D., included. The young pastor himself and his wife were greatly blessed. Many older professors who had neglected their duties and become cold were resuscitated into life and joy. So remarkably happy did some of them appear that the devoted deacon Francis remarked to his wife: "I almost envy these reclaimed backsliders, and am almost tempted to wish that you and I had backslidden, to participate in so much joy." There were scenes of indescribable interest and pathos occurring in the meeting. The wife of the Mayor of the City, a fashionable, worldly woman, came forward for prayer and was converted. Her husband, in an angry and positive manner, told me he would not go forward among anxious enquirers and kneel down there for prayer. A few nights subsequently he came forward; he did not kneel down, but fell prostrate on the floor, his devoted wife near at hand to aid him with counsel and prayer. The daughter of W. W. Watson, a confectioner, came forward for prayer. The second time she thus came, after much agitation she left her seat and went in amongst the people and took her sister by the hand and brought her forward; and again in like manner brought another sister; and *again* she did likewise and brought the *third* sister. Once more, agitated with strong, visible emotion, she went back and conducted her father forward. The scene may only be imagined, not described, when the father and three daughters had arisen from their knees and were folded in one loving embrace. These families and many more were baptized and added to the church. W. W. Watson became the deacon of the church, and was for many years a leader of the brethren in Springfield and a patron and liberal promoter of the Home Mission cause in Illinois, at one time acting as Treasurer of the General Association.

## American Baptist HOME MISSION ROOMS, ASTOR HOUSE OFFICES, NEW YORK.

*All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*

*In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

*The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

Our fiscal year ends in April. Before that date nearly \$75,000 will be needed to enable the Society to close the year without a debt. We have enlarged our operations all through the West, and to some extent in the South. We have done so, believing that our great Baptist host would heartily endorse this action. Now is the time for practical endorsement in the way of larger contributions. If you believe that Home Missions should be pushed as never before, let that faith show itself by appropriate works. The work is very urgent. What is done must be done quickly.

Able legal opinion has been obtained on the question of changing the conditions of the present Church Edifice Loan Fund. The substance of the opinion is that neither the Society nor the Legislature can now intervene to make a new contract for the original subscribers to that Fund; hence, that the Fund must be employed as hitherto, except so far as contributors thereto may consent to the investment of their contributions, the income thereof to be used in accordance with the plan of the Benevolent Fund.

This being settled, the most urgent call of the hour is for not less than \$100,000 for the Benevolent Department of the Church Edifice Fund. Inasmuch as churches desiring to build this season must know early in the spring what aid they can expect, it is very important that the Board know immediately whether there are to be funds at its disposal for this purpose, and what encouragement can be given to applicants. Oh, for \$50,000 of this sum before April 1st!

The Board has elected, in the places of Rev. Daniel Read, removed to Illinois, and Nathan Bishop, LL.D., and A. B. Capwell, Esq., deceased, Jno. P. Townsend and Jno. H. Plummer, of New York city, and W. H. Jameson, of Brooklyn. These active, enterprising, successful business men, in the prime of their powers, will be valuable accessions to the Board in this new era of Home Mission work upon which we have entered.

For several years we had the "Ruggles Fund"—named after its donor—from which a missionary in distress on account of sickness or other misfortune might be aided to a small amount. Often a gift of \$10 or \$20, in such cases, has proved a wonderful blessing to one whose last dollar was gone, while pressing wants were waiting and clamoring at his door. That fund has been wholly used, according to the wish of the donor, at the discretion of the Corresponding Secretary. Will not some one place a few hundred dollars in our treasury for the same purpose?

Mr. Joseph M. McMaster, of Rochester, N. Y., our nominee for the Indian Agency at Wadsworth, Nevada, has received the appointment for this position. It is believed that he will efficiently carry out the work so nobly begun by his predecessor, Jas. E. Spencer, Esq.,

deceased. We expect to appoint a missionary to that field this spring.

A veteran in ministerial service writes: "Nothing is more plain than that the difference in churches giving to benevolent objects, is mainly due to the difference in leadership. That so much is given by some, is largely due to the hearty and earnest co-operation of pastors. That so little is given by other churches, equally able, is mainly due to the want of heart interest of the pastors, and the want of courage. It is not true that Baptists will not give. They will give freely and liberally under right leadership."

Hon. J. L. M. Curry, D. D., LL. D., of Richmond, Va., was recently elected General Agent of the Board of Trustees of the Peabody Educational Fund. He is a worthy successor of Dr. Sears. We rejoice in his appointment. Baptists seem to be in demand for important trusts.

*Zion's Advocate* says: When we were in Richmond last spring, with Dr. King, of Boston, Dr. Curry said to us: "Tell the Baptists of the North that they are doing no better work the world over than they are doing at the South in the schools for Freedmen sustained by the Home Mission Society."

"Starvation prices" are words with which we are familiar in industrial occupations. Shall the Baptist denomination be guilty of demanding that its noble missionaries must have salaries that are down to "starvation prices?" Rev. H. L. Dietz, Corresponding Secretary of the Western German Conference, writes something to think about:—"Concerning our old, poor, worn-out missionaries, I am in great solicitude. They are poor, do some little work and live in poverty. Occasionally they get some things from kind neighbors or some

brethren; but this is a sad condition in the evening of their life. This should certainly not be. The Roman Catholic Church, from which I came, takes care of its old priests very tenderly."

Our Indian wars, from 1865 to 1879, are estimated to have cost the government \$22,680,000. In 1870 \$2,000,000 were appropriated for the civilization of the Indians, and for ten years this civilization fund has been drawn upon, and is not yet exhausted. Some day we may conclude it is cheaper to civilize than to kill Indians.

There is a pastor in Central New York who appreciates and knows how to use the MONTHLY. He writes: "I have taken the MONTHLY from the first, and as a result I have written three sermons, one on behalf of the Freedmen, one on the work being done in our Great West, and one on the Indians. Before the MONTHLY came out, I never preached on Home Missions, and rarely, if ever, took a collection for the Society. I shall have to get my volumes bound, else I shall wear them out with constant handling. I mean to know what is in them and make others know."

## BENEVOLENT DEPARTMENT OF THE CHURCH EDIFICE FUND.

### GENERAL RULES.

1. The funds of this Department shall be given only to aid in the erection or purchase of church edifices of moderate cost.
2. As a general rule, \$500 shall be the limit of appropriation to any church, and no application for aid from a church costing more than \$10,000 will be entertained.
3. All grants to be made on condition that at least twice the amount be secured from the community in which the church edifice is to be erected.
4. Every church thus aided must be legally incorporated, and furnish an Abstract of Title with official

searches showing that the church or corporation has on record a good title to, and owns in fee-simple and unencumbered, the lot on which the church edifice is located.

5. Every application for aid must proceed from the body which has title to the property and manages the business affairs of the church, according to the laws of the State in which the church is located.

6. Such application shall state that the applicants have done all in their power, and that nothing less than the amount asked will complete or purchase the house of worship.

7. The grant shall not be paid until the Executive Board has satisfactory evidence that the sum will complete the house and leave the property and congregation free of all indebtedness, except in special cases, where a small loan also has been obtained from the Church Edifice Fund.

8. The church aided shall furnish a conditional mortgage on the property for the return of the amount granted, with lawful interest thereon from its date, in case the property shall ever cease to be used for the purposes of a regular Baptist church, or be alienated from the Baptist denomination. Printed forms of such mortgage will be furnished by the Society.

9. The church shall, without cost to the Society, keep the house insured for an amount at least equal to the grant, with loss, if any, payable to the American Baptist Home Mission Society.

10. Every church receiving a grant shall pledge itself to send an annual contribution regularly to the American Baptist Home Mission Society.

11. Every application shall be approved, when practicable, by the General Missionary, or the Board of the State Convention, which includes the church.

12. These rules may be modified as may be deemed best by the Executive Board, provided only that the general principles of the plan be preserved.

13. Blank forms of application may be had on application to the Corresponding Secretary,

REV. H. L. MOREHOUSE,

ASTOR HOUSE OFFICES,

New York.

*Adopted by the Executive Board, Nov. 8, 1880.*

### SUBSCRIPTION.

WHEREAS, THE AMERICAN BAPTIST HOME MISSION SOCIETY, through its Executive Board duly empowered for the purpose, has matured and adopted a plan for assisting deserving churches on its missionary field, to procure or to erect suitable houses of worship



uncumbered with debt, and at the same time, by said plan, secures the amounts thus granted for the perpetual use of the Baptist denomination; and for the said object has established THE BENEVOLENT DEPARTMENT OF THE CHURCH EDIFICE FUND OF THE AMERICAN BAPTIST HOME MISSION SOCIETY;

AND WHEREAS, We, who have subscribed our names hereto, do, by that act, declare our approval of said plan, and our desire and request that the said Society should greatly enlarge its work in this direction, and should take upon itself the burden and expense of procuring subscriptions for this object, and of collecting and managing the same;

AND WHEREAS, The said SOCIETY, in consideration of said request and of the importance and necessity of the work, has assumed said responsibility;

NOW, THEREFORE, We, the subscribers, in consideration of the premises, do hereby agree to and with the American Baptist Home Mission Society, and with each other, to pay to the Treasurer of said Society for the time being, to be used for the objects of said Benevolent Fund, the sums set opposite to our names respectively—the principal thereof to be appropriated directly to this work unless otherwise indicated by us in the subscription, and to be paid in two equal annual instalments, unless otherwise specified by us in writing at the time of our several subscriptions, in which case we agree to pay the same as thus specified.

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“Missionaries Poorly Paid.”

The annual Report of the Minnesota Convention contains under the above heading, these statements, which are undoubtedly true, and which are themselves an appeal for more generous giving for Home Mission work:

“Only in a few instances are the pastors of our ablest churches receiving a pecuniary support which enables them to give their energies to their work untrammelled by that anxiety which is born of a pinching economy. The salaries of those pastors who receive aid from the Convention are by no means as large as they should be. If they were increased a hundred per cent. it would enable these brethren to do a much grander work on the fields they are trying to cultivate. We pay the missionaries we send to foreign fields a thousand or twelve hundred dollars a year, and, in so doing, lift them above all occasion for worryment in reference to their temporal support, and enable them to devote their energies fully and freely to the work for which they are sent. And this is right; it is scriptural;

it is the most economical method by which to carry forward our Foreign Missionary enterprise. But why is it not also the proper policy for us to adopt in our missionary work at home?

“This one thing—the meagre temporal support offered to ministers by fields in our State, meagre even when including the aid which the Convention is able to render—stands as the greatest obstacle in the way of our inducing good men from the East to cast in their lot with us. Letters are being received constantly from brethren in the older States in reference to a settlement among us—brethren who would be a valuable accession to our ministerial force; but just so soon as all the facts are placed before them in regard to our fields, the correspondence ends. Such brethren naturally do not feel called upon to make the sacrifices which are involved in being settled with a frontier church in Minnesota on a salary of from three to six hundred dollars a year, when there is demand enough for their services where they are, with the assurance of larger pay.

“The logic of all this is, we need at this very hour double the number of good men that now comprise our missionary force, in order to push our work in the State as it should be pushed. To procure this addition to our working force, and to give to that which we already have the efficiency it requires, not *starving* but *living* salaries must be given to the missionaries; and this means more money, MORE MONEY—more than a hundred per cent. more money for the Convention treasury.”

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## From the Field.

“Watchman, what of the Night?”

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### Missions.

—From Helena, Montana, Rev. J. T. Mason sends words of encouragement, the perusal of which will show the reader the nature and need of missionary work in the new West. He says: “We have organized a church of twenty members and there are ten more who will unite with us soon—some of them this week. I find some almost every week who have been members of the church. Only this last week I found five that had not heard of our effort. I presume there are others we have not yet found. Another encouraging feature of this field is that there are so many who

have been brought up in Baptist families. While many of them have no regard for religion and will not come near us, they have no prejudice against us. We may reach their children. Some of the best business men of the place are among this number. We have but little wealth, but we have *character and religious standing*. We have rented a Methodist church which we found unoccupied. We are obliged to pay \$10 per month rent; \$10 per cord for pine wood; and, with sexton and lights, our expenses reach nearly \$30 per month. This we shall be able to meet, and yet the price of living is so high this winter that some of our best families find it difficult to obtain the necessaries of life. It is an unusually severe winter—the severest of any winter since the settlement of the Territory. Over seven feet of snow has fallen, and over three is on the ground at present. The cold has been intense. The thermometer has ranged from zero to 40 below most of the time. This has been a serious hindrance to our work, and a heavy tax upon health, courage and faith. When I look over the difficulties we have had to encounter, I am surprised that we have accomplished so much. On the whole, I feel greatly encouraged. I believe, by the help of God and the Home Mission Society, we will be able to build up a self-sustaining church within a reasonable length of time. The wickedness and infidelity of this place and Territory is so far beyond what I have ever seen, that I am often filled with amazement, and say within myself, ‘Can these dry bones live?’”

—Rev. Ephraim Epstein, who has been on an exploring tour among the Russian-speaking people in Minnesota and Dakota, though finding no native Russians, finds many Russian-speaking Germans, to whom he has preached. We make extracts from his journal. In Emerson, Minn., “I became acquainted with Bro. Theo. Jasper, a deacon of the church. He is a German in thoroughness of thought, and an American in liveliness of movement in Christian labors. He is the Spirit’s fruit of Oncken’s early labors in London. From a red-hot infidel communist, Bro. J. became a not less red-hot christian worker, and he is glowing still.” In this vicinity he found Russian-speaking Germans, who “spiritually have fallen into the numbness of formality. They are not immersionists, but anti-pædo-sprinklers. Sprinkling *must* be performed upon all adults, or else they can neither marry nor engage in business. It is again the old idea of ‘confirmation.’ Sunday-schools they have none; weekly prayer-meetings, none; christian newspapers, say a copy to each one hundred men, women and children.” At one place he had to obtain a horse from one of our mission-

aries on the frontier. “That horse of Bro. R.’s is the very picture of an American Baptist Home Missionary, viz., underfed, poorly harnessed, but very, very active, giving you the idea, by his steady trot, that he would go right on in this way to the Pacific Ocean if necessary. Oh, our poor Home missionaries! How much they have to contend with! We must pray for them that God would give them a double portion of Christian grace, not forgetting their noble, self-sacrificing wives.” In Yankton and in Southern Dakota “are several thousand Russian-Germans. They keep apart from the German-Germans, these being of the usual impudent infidel type. There is a Russian-German Baptist church here. They have a little church building which will hold about 100. In Yankton there are two male and about eight female German-Russian Baptists, but there are many more between here and Scotland, a distance of some twenty-five miles by carriage road. A good many unconverted Russian-Germans hold to them, and came out to listen to my preaching on Sunday, Monday and Tuesday evenings.” He thus writes about the great awakening in Russia: “In Southern Russia, our Baptist brethren here tell me, the good work is going on among the Malakans and other Russians. Souls are converted and are set on fire, and the Gospel is preached by Baptists through much persecution and joy. Oh, that God would send me there! But will Baptists of the United States undertake the glorious work? Here am I, Lord, send me!” For the present Bro. Epstein will labor among these Russian-Germans in Yankton and vicinity.

—Rev. S. H. Mitchell, of Grundy Centre, Iowa, states in his quarterly report that “the coldest Sabbath this winter, with the snow a foot deep in the road, and the mercury 22° below zero in the morning and the same at 8 o’clock in the evening, I made the trip of six and a half miles and return, preached my three sermons and taught my usual Bible class.”

—Rev. E. H. Stewart writes: “At New Lancaster, Miami Co., Kansas, I held a meeting for ten weeks; organized a church of seventeen members during the first week, and the Lord has added to it, until it now numbers just fifty members; \$654 has been raised towards building a meeting-house, and work has been begun on it.” At Princeton, where he also preaches, “a good work has been begun—two converted and seven others interested. Praise God and pray for us.”

—A brother writes from the Nebraska frontier: “Infidelity is organized and aggressive.”

—This has been indeed a hard winter. Perhaps no

class has felt its severity more than our overworked and underpaid missionaries on the frontier. Their reports are filled with accounts of privations and perils and sufferings. One writes from Macon, Nebraska: "The winter has been so long and severe—nothing but snow and drifts and fierce, freezing prairie winds—that much of the time it has been dangerous to be absent from home and almost impossible to hold revival meetings or to do missionary work. My little church has pledged \$150 to my support this year; but I do not expect the one-half of that amount will be actually paid—at least, not until after another harvest. About all the cash I expect to receive this year is the \$100 I am to get from your treasury. This is missionary life in the Far West! It is almost crushing to us sometimes. The only way we can get through at all is by also farming a little, and thus relying chiefly on ourselves for support. But when, as in the present case, we lose our crops, have debts to pay, a family to support, it is truly hard." Another says: "I cannot expect much till after the harvest. I am living on what little I was able to bring here with me. But when I consider the circumstances of these brethren, I can truly say: 'Their deep poverty hath abounded unto the riches of their liberality.'"

—Oftentimes, in spite of careful tillage and unremitting toil, the farmer fails to make his crop. Not so with the Lord's husbandmen. They shall surely reap if they faint not. In His own good time, in His own best way, He sends the ripened harvest to all who have faithfully sown His truth. This is the experience of Brother Theo. Klinker, who has a wide field of labor among the Germans in Ellsworth, Kansas: "When I returned to Black Wolf Creek, where I hold regular meetings and Sunday-school, two of the scholars told me they believed they had found Jesus and wished also to be in likeness with Him by baptism. Their parents were very glad over this way of confession, believing it to be the true Biblical way, and would like to go this way themselves, but felt they are now too old. But on the 23d of January, after the meeting, they said they felt they must be baptized. This family was the first I visited when I came here over two years ago, and I thought my work and visits were in vain and the Lord had rejected my prayer. But I see again, the Lord's way and thoughts are very different from ours. So here we shall have a baptism of four persons, and with this the foundation for a Baptist church at Black Wolf Creek."

—The Lord often makes very pleasant the way of His children when they seek to do Him a loving service. The Ladies' Home Mission Circle, connected with

a Baptist church in Central New York, wrote to know if we could send them the name of a missionary whom they could assist. We sent the name of a devoted worker in Nebraska. This brother, it was happily discovered, had been, when a young man, a loved and respected member of this very church. Quickly a valuable box was dispatched on its errand to that far-away frontier home; and when the acknowledgment came back full of tender memories and heartfelt appreciation, there was a happy Home Mission Circle in New York as well as in Nebraska.

—Our work among the Chinese at Portland, Oregon, continues to prosper. On the resignation of Rev. Dong Gong, who goes back to his native land, a missionary of the Gospel of Christ, Fung Chak was appointed to carry on the work in Portland. We give the letter which accompanies his first report, entire. It shows very forcibly how thorough and far-reaching in its effects is the evangelizing work we are doing among the Chinese in this country: "Your kind letter of Jan. 5th was received, and I was truly glad to receive it. I send this report to you, as it is my own work. Our Mission work is growing very nicely. The evening school has about sixty scholars and fifteen teachers. We have about forty-two Chinese Christian brethren; three of them were baptized last October. About fifteen are studying the gospel, and some of them are seeking to follow Jesus. I hope you will pray for them, that they may become Christian. I will tell you about the work the brethren are doing. We have had a Baptist Missionary Society in Canton, China, about seven years, which supports two missionaries. All the money spent by this Society to support them comes from Chinese Christian brethren outside of China; but this Society has no buildings yet, and so our brethren in Portland have contributed about \$400 to go to China to build a church: \$270 has been received—the other is promised and will be paid soon. When all the money is received then they will begin to build. I hope you will also pray for the Society that God will open the door of faith unto the Gentiles."

—Oh, for more money to take advantage of golden opportunities like this, described by Rev. Edward Ellis, general missionary in Dakota: "At E., a new town on the railroad, where a service was recently held in a schoolhouse, one of the town proprietors came to the preacher and said: "If the Baptists will take hold of the work and build a meeting-house, we will donate suitable grounds and \$200 in cash." "What help," asks Bro. E., "can be got for such an enterprise from the Society? I should like to know if I can give any encouragement to look for assistance in

a case like that. We must build several meeting-houses this summer or suffer a great loss."

## Schools.

### STUDENTS ENROLLED TO FEBRUARY 1.

	Male.	Female.	For Ministry.	Total 1881.	Total 1880.	Total 1870.
Wayland Seminary.....	82	26	50	108	87	84
Richmond Institute.....	86	7	60	93	92	85
Shaw University.....	152	108	47	260	184	181
Benedict Institute.....	125	100	42	225	133	102
Atlanta Seminary.....	68	...	40	68	90	99
Nashville Institute.....	159	89	44	248	224	200
Natchez Seminary.....	55	45	18	100	103	49
Leland University.....	79	39	24	118	124	75
Selma School.....	95	57	29	151	...	...
Florida Institute.....	39	29	7	68	...	...
Tahlequah School.....	20	23	2	49	...	...
Totals.....	967	523	363	1490	1037	875

### A Letter from Live Oak.

Florida Institute, our new school at Live Oak, Fla., is full of promise. Principal Fish reports 58 students present, and prospects of a rapid growth. We are sure our readers will be interested in the following letter from Mrs. Fish, giving her early impressions of the work and the people. Let not the suggestion at its close be forgotten:

"I am heartily interested in this work and enjoy it much,—more even than I anticipated.

"I am fully convinced that all of heathenism is not in India. It is difficult to reconcile the low state of morality with the religious sentiment which seems to prevail. The close attention and good order while under religious instruction, would compare very favorably with the Sabbath-schools at the North; still, it needs very much patience. I am saddened with the sinful practices of this people, but I take courage when I hear them pray 'that the Lord will give the teachers patience and long forbearance,' and I add, that we may have the charity that suffereth long and is kind. It is a pleasure to teach them, even though I may find they can tell but little the next day. It is 'line upon line and precept upon precept.' They do remarkably well, considering they have had teachers (if any) who knew but little more than themselves. The ignorance of the preachers is deplorable—'Blind leaders of the blind,' and by no means, in their lives, examples to the flock.

"We have one here who says, 'Oh, when I think

now of my ignorance, and how brazen I have been, I feel mighty small. 'Pears like I don't know anything, and I thought I knew so much; now I'm almost afraid to speak for fear I shall show my ignorance.'

"One Monday morning he came into the room very smiling, and I remarked upon it. He replied, 'Oh, I'm coming into the green pastures.' It seems at times as though he almost thought himself in Heaven. He is fifty years old, and is in circumstances to permit him to give all his time to study, and he applies himself as though all of life was before him, and is determined to master all he undertakes. He is one of the few noble souls.

"Mr. Fish preaches every Sabbath to a congregation of a hundred or more, after which we hold a Sabbath school. Friday afternoon and Wednesday evening there is a prayer-meeting; Tuesday afternoon, a female prayer-meeting; Friday evening, a teachers' meeting. Two young girls, of about fifteen, are seeking for the Savior; we pray that the Word may be applied to the hearts of many, and that God will visit us with His Spirit. We have been making a raid upon tobacco with some success and intend to circulate a temperance pledge.

"These people are suffering many wrongs by advantage being taken of their ignorance—by making the deeds of their homes illegal, by selling their cotton for them and keeping part or the whole of the money, selling them poor goods at a high price, and by various other ways.

"Our lady missionaries return with some pitiful tales. They are pushing their work amidst many discouragements. Mrs. Tradewell is now at Madison, the work here hardly needing the effort of the two.

"We are so occupied and interested in our work that we do not feel the loss of society. Our mail is a great comfort to us. A word from stranger friends, who are interested in our work, and remember us in prayer, would be very acceptable.

### Items from Dr. Marston's Journal.

In his report for January, Dr. Marston states that for the Marshall school, Texas, there has been raised \$1,457.35, as follows: In Texas, by the colored brethren, \$1,047.65; by the white brethren, \$147.50. In Louisiana, by the colored brethren, \$207.20. In Indian Territory, \$40.00. In Missouri, \$5.00.

"I am glad to say that thus far the enterprise has met with no difficulty or misfortunes by way of sectional opposition or infidelity of those who have acted as agents to solicit funds. The brethren intrusted

with funds have acted honestly and promptly in making their returns. I have dealt with them the same as I would with christian white people, and they have seemed to appreciate the confidence I have placed in them.

"The city (Marshall) was without fuel and the roads were impassable amid the coldest weather in December, and the people had to resort to any measure to keep from freezing. Some burned their bedsteads, and others the fences around their houses, and some cut down shade trees for fuel. Deacon Rainey gave the poor colored people about twenty rods of rail fence.

"I am hoping to have most, if not all of the \$1,500 (for the final payment on the school property) by March 1st. My impression is, also, that there will be no trouble after this year in raising on the field each year as much as is raised this year. The work is well begun."

### WOMEN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, 2101 Michigan Avenue, Chicago; Corresponding Secretary, Mrs. C. Swift, 71 Randolph Street, Chicago; Treasurer, Mrs. R. R. Donnelly, Lakeside Building, Clark and Adams Streets, Chicago.

#### FREED PEOPLE.—A STRANGER'S TESTIMONY.

The following with reference to the labors of Misses Willmarth and Jackson, which we clip from the *Utica (N. Y.) Observer*, is peculiarly gratifying, as the testimony of an unprejudiced witness of their work:

"A few days ago business called me to Raleigh, N. C., and while there I made the acquaintance of Miss Willmarth, of your city, and a member of Dr. Corey's church on Bleeker street. She and Miss Jackson, who is also from your city, are doing a most noble Christian work. They labor exclusively among the colored people, and are doing much to elevate this neglected race. They visit from house to house, looking after the spiritual and temporal wants of those whom they visit, urging the children to attend the Sunday-school, and frequently donating the apparel necessary to enable them to attend. Before leaving the family, they read and pray with them. Each one of these ladies visits three schools every Sunday, taking the more immediate charge of teaching the scholars. During the week they meet the mothers and children separately, and teach them sewing and other practical duties of the household. Every day finds them plodding their way from house to house or from church to church, devoting themselves to this self-sacrificing work. They deserve the prayers of the Church of the living God, and we trust they receive them. We did

not have the pleasure of seeing Miss Jackson, as she had been called home by the sickness of her mother. As I myself am a resident of your State, I felt a deep interest in their Christian labors. "GEO. YOUNG.

"Franklinton, N. C., Nov. 30."

#### GLEANINGS FROM CORRESPONDENCE.

Miss Williams writes from New Berne, N. C.:

"Two Sunday-schools, a temperance meeting and a Bible reading, besides attending a preaching service in the evening, is my work on Sunday; while each day of the week is filled with religious visits, sewing-schools, prayer-meetings, and Bible readings. Among those whom I found while walking from house to house one cold, stormy day, were an old couple living in the greatest poverty. The old man, who was nearly one hundred years old, sat shivering over the ashes in their miserable hut, his feet bare, and only a few dirty rags to cover the rest of his body, and with nothing to eat, nor fuel to burn. I sent them food and clothing. In another hut, so open that it was scarcely better than none at all, I found a poor, sick woman, living alone, and without fuel or food. I supplied her with food, wood and medicine. The sisters in two of my sewing-schools are working to finish or build their chapels, are very ambitious, and are doing excellent work. Saint and sinner receive us very kindly."

Miss Brainard writes from Columbia, S. C.:

"On Sunday I organized a Sunday-school in one of the most neglected parts of the city. There were twenty-nine present, which was an excellent beginning. I took a couple of young men from Benedict Institute with me, appointing one as superintendent and the other to fill the offices of assistant-superintendent, secretary and treasurer. I shall attend the school as often as possible, but intend to place the responsibility of sustaining it upon these young men, in order to educate them in Sunday-school work."

Miss Tarbox, of Live Oak, Fla., writes:

"The more I teach God's Word to others, the more precious it is to me. Yesterday I visited ten families, and among them all, I found only one woman who could read; but I never find any of them too busy to listen while I read to them. I thank God every day that He has chosen me to thus help this poor people."

Miss McAroy, of Selma, Ala., writes:

"I have just returned from a delightful children's meeting at Mr. Birch's Church. There were 54 in attendance. It made my heart glad to see so many bright, happy faces, and then to have them so attentive. After sewing an hour, the work was gathered up and we studied our Scripture lesson, which was the beautiful story of 'Naaman and the little maid;' then came the reciting of verses by the scholars, followed by singing and prayer. One little girl, 12 years old, said: 'Pray for me; I want to be a Christian.' Oh, may the loving Jesus bless them all, and make them His children now, while they are young! I am also very happy to tell you that one of our dear women has become a Christian, and was baptized yesterday. 'There is joy in Heaven over one sinner that repenteth,' and my heart swells with gratitude to God for this ransomed one. To-morrow is my day for house-

to-house work on Montgomery Hill. Oh, it is such a wicked place; and their homes of poverty and wretchedness are beyond description. The Word of God alone can light up these dark places; and it does do it. Our Sunday-school there yesterday was excellent—a large attendance of both old and young."

Miss Cassidy, who has been associated with Miss McArroy at Selma, has been obliged to leave, on account of illness, and Miss McArroy in writing of it, says:

"I felt my heart ready to sink in prospect of being left alone in this hard field, but I took it all to the dear Lord, who says: 'Have I not commanded thee? Be strong and of good courage. Be not afraid, for the Lord thy God is with thee whithersoever thou goest.' And God is with me, and greatly blesses me, though Miss Cassidy's presence is greatly missed in all our work. Some of our colored helpers are almost inconsolable at her absence."

*Scandinavian.*—Miss Nilsson, writing from Princeton, Ill., says:

"Eight have been baptized, and more are coming. Last Sunday evening I went 12 miles into the country and held some very interesting meetings. Four confessed faith in Jesus and many more asked prayers. Last evening we held a meeting at the house of an old lady, who had been confined to her bed a year. At this meeting her husband was converted and found peace with God. So intense was her joy at seeing him saved and others coming to Christ, that she sprang up in the bed glorifying and praising the Lord."

NOTE.

We have reason to fear that some of our sisters are satisfying their consciences with reference to the claims of home missions, by sending to the missionaries boxes of second-hand clothing. Will not all such please bear in mind that while these boxes serve an important purpose and cannot be dispensed with, they are only adjuncts to the great work of sending out and supporting missionaries. If there are sisters who have no money that they can give, but who can provide something for a box, let them do so with the assurance of the blessing of God upon their offering. If they can do more, have we not reason to question whether the Lord will be satisfied with an offering that costs so little? 2 Sam., xxiv., 24. Let the boxes be filled—the more the better; but let them not take the place of money, without which no missionaries can be sent or supported.

The work of organization in the frontier or missionary States, though slowly, is surely moving forward. All pioneer work requires time and a marvellous amount of patient persistence. Some noble women are getting hold of the lines, and we expect to see them rendering effective service in their State work at no distant day.

RECEIPTS FOR JANUARY, 1881.

ILLINOIS, \$241 44.

Alton, \$10; Quincy, \$1 20; Peoria, \$9 00; Peoria—Adams S. Mission Sunday-school, \$1 40; Keewanee, \$5; Mendota—a little girl, 2 cts.; Morgan Park, \$4 25; Chicago Home Mission Union, \$194 15; Litchfield, \$5; Galesburg, for Miss Moore, \$6 42; Bloomington, on Life Membership Mission, H. H. Hewitt, \$5.

INDIANA, \$37 25.

Clifford, \$2 25; Goshen, \$10; Auburn, \$25.

NEW JERSEY, \$106.

Newark, \$17 50; New Monmouth, \$9; Mt. Holly, \$24 50; Plainfield, \$55.

NEW YORK, \$636 08.

Saratoga—Young Ladies' Branch, \$18; Buffalo Branch (\$51 designated), \$57 50; Buffalo, 3d German Church, \$5; New York City Branch, \$369 65; New York, Madison Avenue, \$74; Throop—Young Ladies, for the Seminole Indians, \$15; Albany, 1st Church, \$15 41; Rochester, \$57 52; Albion, \$14; Waverly—"Happy Helpers, \$10.

OHIO, \$27 83.

Perrysville, for Miss R. A. Wilson, \$5 58; Canton, for Miss R. A. Wilson, \$12; Clermontville, \$5 25; Richfield Centre, \$5.

PENNSYLVANIA, \$206 89.

Philadelphia, \$197 29; Pittsburgh, \$9 60; Unknown, \$5.

Total, \$1,260 49.

NEW YORK BRANCH OF THE WOMEN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. D. B. Jutten, 418 W. 19th Street, New York; Vice-President, Mrs. C. R. Blackall, 13 E. 77th Street, New York; Secretary, Mrs. Nathan Bishop, 11 E. 24th Street, New York; Treasurer, Mrs. T. H. Maghee, 29 E. 22d Street, New York.

The third annual meeting of this Branch Society was held at Tabernacle Church, Second Avenue, New York, on Wednesday, Feb. 9th, at 2 P.M. After devotional exercises, the ladies received cordial welcome to the church in fitting words from Miss E. Caulkins, to which an appreciative response was given by the President, Mrs. D. B. Jutten. The Secretary for the latter part of the last year, Miss H. D. Cameron, reports sixteen of the city churches connected with the Board, each church represented by two ladies, constituting a Board of Managers, meeting monthly, and making payments to the Treasurer of amounts collected during the month from their respective churches, to be remitted at once to the Treasurer of the Women's Society, Chicago, Ill. The

report says: "While we cannot report the growth which the importance of the work demands, still we are happy to note among the people a spirit of inquiry and of earnestness which is most encouraging." Mention is made of the regular meetings of the Board of Managers, at which plans and methods of work have been discussed, facts of interest stated, and letters from missionaries and officers of the Society read; also of special meetings of Baptist women during the year, called to promote their Home Mission work by listening to addresses, by free discussion, by circulating the leaflets of the Society, and securing subscribers to the HOME MISSION MONTHLY.

The Treasurer reports the receipts of the last year, \$1889.84, about \$200 more than for the previous year; a very practical proof of a deepening and widening interest. Some of the churches have sent valuable boxes of clothing, bedding, basted work, books, papers, &c., to our different mission stations, and to the families of missionaries of the American Baptist Home Mission Society.

After the election of officers, Mrs. A. S. Quinton, of Philadelphia, was introduced by the President, and made an interesting and impressive address in connection with selections of Scripture, giving the Divine authority and encouragements for mission work, with statements of the extent and urgent need of the Women's Home work, remarks on the best method of meeting these needs, and the duty and privilege of women to engage in "God's work in God's way, as indicated in His Word."

After a solo by Mrs. Love, an invitation was given to representatives from other societies to address the ladies. This was responded to by Mrs. J. L. Graham, President of the Woman's Presbyterian Home Mission Board; by Mrs. D. J. Yerkes, President of Branch, Plainfield, N. J.; by Mrs. H. F. Smith, President of Branch, New Brunswick, N. J.; and by Mrs. Quereau, President of Brooklyn Branch, in reports of work and remarks of special interest to those present.

The outlook for the future is very encouraging. Circles have already been formed, and others are soon to be formed in churches represented in the Board of Managers. The further perfecting of organization, the wider spread of information in reference to work and workers, the increased activity of individuals, and a spirit of greater consecration, self-sacrifice and prayerfulness, with stronger faith in the unfailing promises of the Omnipotent, will surely bring to this branch of Christian "helpers in the Gospel" the realization of their hopes and expectations for the coming year.

## WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

Mrs. F. S. Hesselting, Corresponding Secretary, 16 Pemberton Square, Boston; Mrs. A. Pollard, Treasurer, 4 Beacon Street, Boston.

Letters from Miss Johnston and Miss Gibbs, our missionaries in New Orleans, have been received, full of interest. The sickness of Miss Adams, at Nashville, has interfered somewhat with work there, but Miss Champney, at the same point, sends her monthly report of good work done in sewing schools, and visits from house to house. The work in New Orleans presents phases somewhat different from other points. We hear with regret of the evil of intemperance, and long for the means to send more workers among the freed people to overcome the ignorance and superstition that prevails among them. In one letter Miss Johnson says: "I have been working in one church three days, where a revival is in progress, and the inquirers or 'mourners,' as they are called, do not have the wisest counsel if left to their own people. I had a solemn time with the girls in sewing school. Eight or ten asked for prayers and expressed a determination to follow Jesus. The great obstacle in the way of old and young when they reach this point is, they wait for a vision to assure them that they are accepted, and wait, perhaps, for years.

"I feel more than ever the greatness of this work. Many who have signed the pledge break it. One of the best native helpers, a woman of wonderful judgment and good spirit, I called upon a few days ago, and found she had been drinking. I talked and prayed with her, but fear she will again break her pledge. At a Sabbath-school, after Christmas, I had a temperance Bible reading: nearly every one present had drank the day before. Surely we row against the tide."

Miss Gibbs writes of the same obstacles in the way of success. Step by step they must advance against this flood of error, and by education overcome it. The same message must be carried among the Indians, into our Western frontiers, among Chinese and other foreign residents. Where are we to look for laborers, and who will provide the means?

### CONTRIBUTIONS FOR JANUARY.

Ladies of Still River Baptist Church, Mass. . . .	\$1 50
Woman's Mission Society, South Baptist Church South Boston. . . . .	11 50
Miss Annie E. Dyer, Boston, Mass. . . . .	20 00
Miss E. M. Williams, Boston " . . . . .	1 00
"Judson Mission Society," Charlestown, Mass. . . . .	15 00
Miss Susan Weld, Jamaica Plain, Mass. . . . .	20 00



Miss M. I. Boynton, Boston, Mass. ....	5 00
Woman's Mission Society, South Gardner, Mass. ....	13 00
Woman's Home Mission Society, State St. Church, Springfield, Mass. ....	20 00
Mrs. Thomas Nickerson, Newton Centre, to assist church in San Diego, California. ....	52 50
Woman's Mission Society, West Sutton, Mass. ....	12 00
Woman's Home Mission Society, Amesbury, Mass. ....	15 00
Miss L. J. Hanchett, West Suffield, Conn. ....	10 00
Miss Sarah A. Champney, Missionary in Nashville. ....	25 00
Mrs. Cornelius Driscoll, Clarendon St. church, Boston, Mass. ....	20 00
Home Mission Society, Newton Centre, Mass. ....	53 00
Ladies of Clarendon St. church, Boston, Mass. ....	41 67
Miss Louisa E. Truman, Belmont, Mass. ....	1 00
Miss Mary Crowell, South Yarmouth, Mass. ....	2 00
Mrs. R. H. Joy, South Yarmouth, Mass. ....	1 00
Woman's Home Mission Society, Hartford, Conn. ....	22 00
Total .....	\$362 17

## WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

*President*, Mrs. L. B. Austin, 755 Woodward Ave., Detroit; *Corresponding Secretary*, Mrs. S. Prentiss, 103 Edmund street, Detroit; *Treasurer*, Mrs. W. A. Moore, 1015 Woodward ave., Detroit.

During the history of this Society there has been no period when we have had more cause for gratitude to God for blessings on our efforts than the present.

*Dakota*.—Rev. Edward Ellis writes:

"The work in this Territory seems to open up before us gloriously. Within the past month three fields of good promise have been supplied with missionary pastors. We have great need of a number of faithful ministers to take other fields.

"In the Black Hills are nearly 20,000 people, but no Baptist church. I expect to visit the Hills and see what there is for us to do there, in March.

"We have at present 24 Baptist churches in this Territory, and a membership of nearly 900. This is certainly a small beginning, but we doubt if there were ever greater opportunities offered for the spread of gospel principles and the establishment of New Testament churches than we find here. People are pouring into this new country by the thousands. Severed from their old associations, much of the prejudices, jealousy and bigotry, which is so marked in the older countries, is forgotten, so that they are prepared to hear and be instructed by the simple teachings of God's word.

"Now is the time to lay deep and broad foundations for the future in the cause of Christ in Dakota. Let us not sow sparingly nor work superficially.

"I have been greatly blest during the last three weeks. I found the little church at Dell Rapids with

a small but convenient house of worship, but no pastor, and so made arrangements to spend the week of prayer with them. The Lord was with us in great power. The church was strengthened and quickened, sinners were converted, and the work still goes on. They have just called the Rev. J. Edminster as pastor. Here we see the advantage of having a house of worship.

"The work is evidently growing on our hands. Pray for us that the Word of the Lord may have free course, run and be glorified."

*Freed People*.—Miss Dyer, from Nashville Institute, Tenn., writes:

"The number of pupils in the school is larger than ever before at this season of the year. Of the new ones, a number are seeking the Savior, and two young men are rejoicing in that they have found Him. Of the older scholars, a number are laboring as pastors and teachers among their people. These Christian teachers, who go from our Home Mission schools, are the Home missionaries of the South, and eternity alone can reveal the good accomplished by them. But the time for Christians to rest in this service is not yet. The numbers who have been lifted up are few compared to the many who are still in the lowest depths of degradation."

Miss Rounds, in the Indian Territory, in whose school for the children of the freed people a number of our auxiliaries are interested, writes:

"There is no one in this settlement who can read, except those who are in the school, and no adult person who can assist in Christian work. During my absence" (she having been obliged to leave her work for a few months on account of illness) "the children kept up the Sunday-school with no one to take charge but themselves. Rev. Mr. Rogers, the general missionary, has recently visited us and expressed much gratification at the advancement made by the pupils since a previous visit."

From one of our associations, the Home Mission Societies send her every year clothing and supplies for the children. At their recent quarterly meeting their contributions were collected and sent her. Her reply, just received, says:

"You cannot know how much your kindness has aided me in reaching the hearts of these poor people, and the many encouraging words written on slips of paper from those who have contributed have greatly helped me."

Miss Conklin, who was detained by illness from entering upon her work in New Orleans as early as we contemplated, speaks of the priceless privilege it is to do the Master's bidding, and to have some share in helping to raise our ignorant and degraded sisters to a true knowledge of Christ. She finds the work there very great for the few laborers engaged in it.

*State Work*.—Bro. Johnson, a Swede, and for some years a member of the church in Ishpenning, our first mission station, where he is now settled, is the seventh

missionary aided by our Society. He will labor among his people in the upper peninsula, of whom thousands are residing there. As he speaks both the English and Swedish language, he will be able to do much good in the many mining locations which he will visit. This gives the whole work of our denomination in the State, among the Scandinavians, to this Society. May we have wisdom to do it well.

Forty societies have been engaged during the winter in preparing and sending supplies to our missionaries— one, a box of warm clothing to an aged missionary pastor in Dakota.

### MISSIONARIES APPOINTED IN FEBRUARY, 1881.

The following new appointments were made:

Rev. J. Rockwood, Garden City, Winnebago City, and Vernon Centre, Minnesota.  
 Rev. S. Adams, Minneapolis, Minnesota.  
 Rev. Jno. H. Shephardson, Becker, Minnesota.  
 Rev. A. A. Linne, Swedes in Fergus Falls, Minnesota.  
 Rev. Wm. D. Shiels, McPherson, Kansas.  
 Rev. W. F. File, Florence, Kansas.  
 Rev. W. K. Miller, Corning and Villesca, Iowa.  
 Rev. A. J. Delano, Marengo, Iowa.  
 Rev. J. Kissell, Sigourney, Iowa.  
 Rev. John Stewart, Hamilton, Dakota Territory.  
 Rev. Eph. Epstein, Yankton, Dakota Territory.  
 Rev. Jno. Engler, Germans, Big Stone City, Dakota Territory.  
 Rev. Moses Ridge, Round Spring Cherokee Nation, Indian Territory.  
 Rev. A. B. Banks, Cheyenne, Wyoming Territory.  
 Rev. Chas. P. Bailey, Marshfield, Oregon.  
 Rev. U. Gregory, D. D., Southern Arizona.  
 Rev. A. H. Boothe, Colored People in Mississippi.  
 Rev. M. Charbonneau, French in Eastern Connecticut.

The following re-appointments were made:

Rev. J. D. Rossier, French in Burlington, Vermont.  
 Rev. F. X. Smith, French in Fall River, Massachusetts.  
 Rev. Jos. Beaven, Salinas, California.  
 Rev. C. W. Hewes, San Francisco, California.  
 Rev. James Cooper, D. D., District Secretary for Ohio, Indiana and Michigan.

## Contributions and Legacies.

FOR JANUARY, 1881.

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

MAINE, \$156 50.

Biddeford Church.....	30 00
Brooklyn, Friend.....	2 00
Searsmont, Mrs. T. B. Robinson.....	15 00
West Waterville, Rev. F. D. Blake.....	1 50
<b>F. F.</b> Portland, Rev. J. McWhinnie, for Wayland Seminary.....	5 00
Mrs. McKenney, for Wayland Seminary.....	10 00
Miss Martha McKenney, for Wayland Seminary.....	15 00
Bangor, First Church, Friends, for Wayland Sem'y.....	20 00
Hooper Chase, for Wayland Seminary.....	13 00
Oxford Asso., Friends, for Wayland B'ld'g.....	25 00
Paris, Mrs. Almira Crocker, for " ".....	23 00

NEW HAMPSHIRE, \$221 68.

Nashua, First Church.....	111 68
Lebanon, Friend.....	100 00
<b>F. F.</b> Meriden Centre, L. Plummer.....	5 00
Chester, Lucy Masters.....	5 00

VERMONT, \$150 58.

Burlington, First Church.....	80 00
Sunday-school.....	2 00
French Friends.....	3 50
Brattleboro, J. Estey & Co., designated.....	5 00
St. Albans Church.....	26 71
Pittsford, Rev. M. M. Mills and wife.....	5 00
Groton, Jefferson Renfrew.....	15 00
Perkinsville, B. F. Rice.....	1 00
West Wardsboro Church.....	7 37
Windsor Church.....	5 00

MASSACHUSETTS, \$4,491 51.

Cambridge, Old Cambridge Church.....	458 47
Webster, First Church, in ad.....	20 00
New Bedford, First Church.....	50 00
Winthrop, First Church, Monthly Concert.....	1 37
Worcester, Pleasant Street Church.....	25 50
Mrs. Ethan Allen.....	20 00
First Church, Monthly Concert.....	5 79
Miss Hannah Holbrook.....	1 00
Main Street Church.....	210 00
Lynn, " W.".....	4 00
Chicopee, Central Church.....	5 00
Maplewood Church.....	15 98
Boston, Miss Julia Adams.....	4 00
Bethel Church.....	5 00
Miss M. A. Warren.....	2 00
Agawam Church.....	43 19
East Granville Church.....	25 34
Middlefield Church.....	32 67
Amesbury and Salisbury Churches.....	44 00
Swansea, Baptist Sunday-school.....	4 70
Florida Church.....	7 00
Malden, First Church.....	31 90
Waltham Church.....	50 00
Foxboro Church.....	74 86
Lynn, Friend.....	30 00
Hingham, Sunday-school Mission Band.....	14 00
Newton Centre, Theo. Inst., Soc. for Miss'y Enquiry.....	3 15
East Dedham, Friend.....	8 00
Belmont, Friend.....	1 00
Rochdale Church.....	6 15
So. Hansen Church.....	15 00

<b>F. F.</b> Boston, Woman's A. B. H. M. Soc., per Mrs. A. Pollard, Treas.....	\$214 66
Boston, Woman's A. B. H. M. Soc., per Mrs. A. Pollard, Treas., des.	105 00
S. N. Brown, for Colby Hall.....	50 00
Mrs. H. B. Goodwin.....	100 00
O. M. Wentworth.....	50 00
Malden, A Disciple.....	5 00
Salem, M. E. Godden.....	55 00
Rev. W. M. H. Marsh.....	25 00
Southbridge Church Miss'n Band, for Natchez Sem'y.	11 00
Lowell, Grand Street Church, for Nashville Inst.....	8 00
Cambridgeport Sunday-school, per B. Conant, for Nashville Inst.....	25 00
Haverhill, First Church, for Nashville Inst.....	25 00
Mrs. Whittier and Daughter, for Nashville Inst.....	10 00
Deacon Jewett, for Nashville Inst.....	2 00
Mrs. Ellen W. Ames and Daughter, for Nashville Inst.....	3 00
Worcester, Pleasant Street Sunday-school, for Rich- mond Inst.....	12 50
Pleasant Street Sunday-school, for Shaw University.....	12 50
Taunton, Winthrop Street Sunday-school, for Nash- ville Inst.....	50 00
Marlboro Sunday-school, for Richmond Inst.....	25 00
Lynn, L. J. Fosdick, for Natchez Seminary.....	50 00
Newton Centre, Miss A. B. Train, for Nashville Inst. Coll., for Nashville Inst.....	3 00 19 27
Reading Sunday-school, " ".....	25 00
Wakefield, Mrs. S. E. Sullivan, for Nashville Inst.....	4 00
F. Bancroft, " " " ".....	1 00
Mrs. B. B. Wiley, " " " ".....	5 00
Beverly, Mrs. Lydia H. Baker, " " " ".....	2 00
J. H. Cross, " " " ".....	5 00
Mrs. Rebecca Allen, " " " ".....	5 00
Mrs. Elizabeth Wilson, " " " ".....	2 00
Bradford, Mrs. Kimball, " " " ".....	10 00
Charlestown, S. P. Hill, " " " ".....	20 00
<b>C. E. F.</b> Lynn, L. J. Fosdick.....	50 00
<b>LEGACIES:</b> Salem, bal. of Bequest of Mrs Lydia G. Giles, Cyrus Story, Executor.....	649 78
Mansfield, Bequest of Rev. Jno. Blain.....	1,500 00
Boston, Int. on Estate of Jno. Woods.....	51 33
Fitchburg, Interest on Legacy of Susanna Stone, per L. H. Bradford, Trustee.....	81 00
<b>RHODE ISLAND, \$317 41.</b>	
Providence, First Church, Weekly Offering.....	73 19
Fourth Church.....	49 65
Sunday-school.....	24 07
Union Church.....	100 00
Jefferson Street Sunday-school.....	9 00
Narragansett Pier, Mrs. J. K. Brown.....	1 50
Warren Church.....	43 00
<b>F. F.</b> Providence, Pond Street Church (Colored), for Wayland Seminary.....	8 00
Dea. Hartshorn, for Wayland Building.....	5 00
Class in Union Sunday-school, for Natchez Seminary.....	1 00
First Church, Sunday-school.....	3 00
<b>CONNECTICUT, \$855 50.</b>	
South Norwalk Church.....	52 00
Sunday-school, Judson Miss. Society.....	25 00
Preston City Church.....	16 50
Bridgport, First Church.....	158 00
New London, First Church, in part.....	70 00
<b>F. F.</b> Danbury, G. N. Hoyt, for Shaw University Medical Building.....	50 00
Norwich, Mrs. H. Tyler, for furniture at Benedict Institute.....	100 00
Stamford Sunday-school, for Shaw University.....	50 00
Thompson, Valentine Ballard, for Nashville Inst.....	1 00
Rev. W. H. Randall, " ".....	2 00
<b>C. E. F.</b> Stamford, J. B. Hoyt, for Church at Phillipsburg, Pa.....	300 00
<b>LEGACIES:</b> Uncasville, Estate of Polly Browning.....	6 00
Clinton, Legacy of Miss Susan Faruham, per Baptist Church.....	25 00

<b>NEW YORK, \$1,323 87.</b>	
New York City, Tabernacle Church.....	6 00
Rev. A. S. Patton, D.D.....	20 00
Sixteenth Street Church.....	210 00
New Rochelle, Salem Baptist Sunday-school.....	11 10
Troy, Second Church.....	22 60
Holly Church.....	39 00
Waterford Church.....	18 68
Plattsburgh, West Church.....	4 00
Mexico Church.....	6 00
Wayne Association.....	3 00
Butternuts Church.....	8 00
Troy, Fifth Street Church, in part.....	126 50
Albion, Mrs. E. F. Sawyer.....	10 00
Brooklyn, Marcy Avenue Church.....	100 00
E. D. Central Church.....	200 00
Cash.....	90
Albany, Emmanuel Church.....	125 00
Sardinia Church.....	7 00
Rochester, Second Church.....	20 00
Elmira, First Church.....	10 40
Morrisania, Mrs. Mary E. Church.....	5 00
North Granville Church.....	16 65
Reading Centre Church.....	5 24
<b>F. F.</b> Troy, Fifth Street Church, for Benedict Inst. Rev. C. P. Sheldon, D.D.....	12 50 25 00
St. Lawrence Asso., for furnishing Florida Inst.....	11 90
Elba, Rev. L. Atwater, for Natchez Seminary.....	1 00
Cazenovia Church.....	15 00
Georgetown, Mrs. S. C. Morey, for Nashville Inst.....	1 00
Mt. Vernon, Eli Trott, for Student at Richmond Inst.	12 50
<b>LEGACIES:</b> Millertot, Legacy of Mary A. Bagley, per G. W. Bagley, Administrator.....	10 00
Manchester, Interest on Legacy of Polly Mitchell, per Pardon A. Howland.....	5 90
South Hartwick, Legacy of Leonard Mat- teson, per Amos Matteson, Executor.....	200 00
Plymouth, Legacy of I. D. Avery, in addi- tion, per Hiram Frink.....	50 00
<b>NEW JERSEY, \$516 25.</b>	
Plainfield, Park Avenue Sunday-school.....	40 00
Florence Church.....	5 74
Bridgeton, W. C. Mulford.....	5 00
Patterson, First Church.....	113 12
Stelton, Piscataway Church.....	105 12
Jersey City, First Church, per Dr. Parmly Monthly Concert.....	45 27 2 00
<b>F. F.</b> Lakewood, Rev. C. W. Waterhouse, for Stu- dent in Richmond Inst.....	50 00
<b>LEGACIES:</b> Newark, Legacy of C. R. Cowell, C. E. Cowell, Executor.....	150 00
<b>PENNSYLVANIA, \$2,525 42.</b>	
Philadelphia, Tabernacle Church.....	187 00
Gethsemane Church.....	55 00
Spring Garden Sunday-school.....	25 00
Pilgrim Church.....	7 49
Frankford, Young Men's Miss'y Asso..	5 99
New Britain Sunday-school.....	10 20
Great Valley Church.....	9 50
Brandywine Church, bal.....	9 00
Harrisburg, First Church.....	33 75
Sunday-school.....	5 00
Infant Class.....	3 00
Brady's Bend Church.....	15 50
Warsaw Church.....	12 00
Pine Creek Church.....	3 00
Meadville Church, bal.....	6 00
Muddy Creek Church.....	5 04
Amana Church.....	8 04
Rush Church, bal.....	1 00
Upland, Mrs. J. P. Crozer.....	1,000 00
Sam'l A. Crozer.....	1,000 00
<b>F. F.</b> Philadelphia, Rev. B. Griffith, D.D., and wife, for two students in Wayland Sem'y..	100 00
Frankford, Rev. J. A. Warne, D.L., for the education of a colored Student for the ministry.....	10 00
Altoona Sunday-school, for Warrenton, Georgia.....	13 91
<b>MARYLAND, \$60 00.</b>	
<b>F. F.</b> Baltimore, George Tyler, for Wayland Sem'y. C. West, " " " ".....	10 00 50 00



# THE BAPTIST HOME MISSION MONTHLY.

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NO. 4.



*Benj. M. Hill*

BENJAMIN M. HILL, D.D.

In the February number of the MONTHLY, we chronicled the death of Rev. Benj. M.

Hill, D.D., at his residence in New Haven, Jan. 15th, at the advanced age of eighty-seven. We are now enabled to present his portrait as he appeared when about sixty years old, and while

servicing as Corresponding Secretary of the Home Mission Society. We hoped to have at our disposal an auto-biographical sketch, but in this have been disappointed, and so must content ourselves with a mere outline of his life. He was born in Newport, R. I., April 5, 1793. His literary and medical course in Pennsylvania University was broken off by the death of his father. He was converted at the age of nineteen, and licensed to preach in 1815, and ordained in 1818. He ministered to the Churches in Leicester, Mass.; Stafford and New Haven, Ct.; and Troy, N. Y. His pastorate of nine years in New Haven, and that of ten years in Troy, were very successful.

In March, 1840, when nearly forty-seven years of age, he was elected Corresponding Secretary of the Home Mission Society, a position which he filled with great ability for twenty-two years, until June, 1862.

The work of the Society, organized in, 1832 was in its formative state when he entered upon his duties. The question had been seriously raised whether the Society should not cease to exist, so many were its financial and other embarrassments. His was the clear, methodical, well-balanced brain to bring things into shape. The annual reports of the Board, during those early years of service, show how thoroughly he investigated the mission fields, measuring their wants and the resources of the denomination. Then the States of Louisiana, Arkansas and Missouri, with Eastern Iowa and Texas, formed the western boundary of American civilization. The work of the Society was prosecuted chiefly east of the Mississippi river, beyond which, in 1832, it was considered a feat of missionary daring to go.

He came to his post when the country was still staggering under the terrible financial reverses of 1837; he left it when the nation

was staggering under the strain of the rebellion. "Up to the year 1846," to quote from the Report of 1852, "the Society had acted under a general auxiliary system, by which State conventions, local associations, and primary societies were considered its subsidiaries; and multifarious, irresponsible affinities were created and endowed with rights equal to those of the most responsible memberships. A series of evils naturally followed, injuriously affecting not only the free, efficient action of the Executive Boards, but also of affiliated bodies in different sections of the country. The defection of Southern members furnished a fit opportunity for remedying those evils, and at the Anniversary of 1846 radical changes were made in the Constitution of the Society, by which it became a distinct, independent body, with properly defined character and powers. Its usefulness and prosperity have, since then, gradually but steadily advanced."

In 1840 the population of the United States was about 17,000,000, and the number of Baptists about 500,000. Forty years later, before resting from his labors, he beheld a population three fold greater and the Baptists increased in numbers more than four fold. The strength of the denomination in the older Western States is largely due to the energetic measures adopted by the Society, largely at his suggestion, for the timely occupation of the field. His purposes and plans expanded with the ever expanding work. He saw the necessity of aiding missionary churches to procure houses of worship, but the denomination was slow to awake to this important feature of missionary work. He retired from service just before the care of the freedmen came upon the Society.

He was careful, cautious, almost conservative in his official conduct. He loved his work, had a lively sympathy for the pioneer missionaries enduring hardships for Christ; and with

great pains and conscientiousness endeavored to promote all the varied interests of the Society. After the termination of his long Secretaryship he retired to private life, though not to Christian inactivity; his closing years being spent in patient waiting for the soul's emancipation from the enfeebled frame. Great was his privilege to have lived from 1794 to 1881; to have witnessed what transpired in this period, and to have had so much to do in giving direction and character to the Western Commonwealths, wherein churches of our faith once planted in weakness have become strong, their influence extending to the ends of the earth.

### MY FIRST IMPRESSIONS OF UTAH.

BY REV. DWIGHT SPENCER, OGDEN, UTAH.

I do not hesitate to say that they are anything but favorable. Utah is a hard field. Sin has entrenched itself here. Here Satan has his stronghold. Mormonism is simply impiety practiced under the cloak of religion. The Mormon Church is a mass of rottenness. It was begotten in lust and has grown into open licentiousness. And Mormonism is the dominant power in Utah. The gentiles are little more than a cipher. Mormons do most of the business; they regulate all town and municipal affairs; they run the public schools and have the large Sunday congregations. Of course, there could be but one result to such a state of things: the demoralization of society. Even men of the sternest virtue would be affected. The very atmosphere reeks with impurity, and vice constantly seen—vice associated with—in time loses much of its repulsiveness.

And then, let it be remembered that the gentile population generally look upon their stay in Utah as only temporary. They are here to make a little money, and intend to get away as

soon as they can. And a large majority of these are irreligious people. In the East they may have paid some attention to religious observances; but now that they are removed from the influences of Christian society, they throw off all restraint and not infrequently fall into the grosser forms of immorality. Then there is left a small percentage of religious people, but many of these are in some way connected with the railroad, and have little or no Sunday. The most that they can do is to get out to church once; and in a majority of instances, the effect of Sunday work is so demoralizing that they soon give it up altogether.

#### WHAT OF THE CHURCHES?

There are in Ogden three; of which the Episcopal is the oldest, and is, I am told, nearly or quite self-supporting. But if we stop to consider some of their ways of raising money, like the selling of tickets to dances, we shall not find anything particularly encouraging in that fact. The Methodists were next on the field, and have a history extending over some seven years. Their congregation on Sunday morning does not average over twenty or thirty, and in the evening not more than a hundred. Last year they raised less than one hundred and fifty dollars towards current expenses. The Presbyterians were last on the field, having been organized less than three years. They have but one preaching service on Sunday, and their congregation does not average over thirty. I do not know the amount they raise on the field, but presume not over a hundred dollars. Each of these Churches keeps up a day school, and, excepting the Episcopal, these are also supported by Eastern funds. Perhaps I could not better describe the state of religion in the Churches, than by saying that they have no prayer meeting. At Salt Lake City I am told that things are more encouraging; but I judge from the fact that





SCENES IN WEBER CANON.

1.—Ogden, Utah—Wasatch Mountains in the Distance. 2.—Devil's Gate and High Peaks. 3.—High Falls of Weber Canon.



the Methodists, with a Church building that will seat one thousand, do not have an average congregation of more than fifty, that there is nothing to boast of there.

#### WHAT OF THE BAPTISTS?

I arrived in Ogden early in January, and found the Methodist and Presbyterian Churches holding union meetings during the week of prayer. I worked with them through the week, and then with the Methodists two weeks, and have just now completed two weeks' work of independent effort.

By this means three important results have been accomplished. I have found out the few Baptists in the place, Christians generally have been quickened and encouraged, and there have been a few hopeful conversions. Of Baptists I have found fourteen, and we shall organize a Church as soon as letters can be obtained. We have hired a hall and have held services for three weeks with good congregations. We organized a Sunday school the third Sunday in January, with twenty-five scholars and four teachers, and now we propose to move forward for a house of worship with the opening of Spring.

### HOME MISSION FIELDS IN THE WEST.

BY L. P. BROCKETT, M. D., BROOKLYN, N. Y.

#### IV.—NEW MEXICO.

The Territory of New Mexico has only been a part of the United States since 1848; the southern part only since the Gadsden purchase of 1854. For two centuries previous to 1848, it had been a part of the Mexican domain, though much of the time virtually independent. It had been, at various times, a province, a state, and an independent kingdom. The faith of the Indians who inhabited it, in their great hero and demi-god, Montezuma, and their belief in his eventual return

as their ruler, was stronger in New Mexico than even in the capital itself. This faith was founded upon the tradition that he made his first appearance in New Mexico. The Spaniard conquered, ruled and cruelly oppressed the Indians, and, at last, driven to desperation, they revolted, put an end to mining, and for thirteen years maintained their independence. Since their annexation to the United States they have been peaceful and quiet, and somewhat broken in spirit by their long and cruel oppression; and, though hitherto isolated, have apparently appreciated the change of rulers.

Of the topography, but little need be said. Its area is 121,201 square miles; its population, in 1880, 118,430—not quite one to a square mile. The eastern part of the territory, like that of Colorado, is an elevated plateau, from 3,500 to 4,000 feet above the sea, which is traversed only by a single stream with a shallow valley, the Rio Pecos, or Sheep River. In the south-east the *Illano Estacado*, or Great Staked Plain, which extends into Northwest Texas, occupies a considerable tract. West of the plateau, the Rocky Mountains traverse the territory from its northern to its southern border in two chains or ranges, having an elevated and moderately broad valley between them, through which the Rio Grande flows, in its nearly southern course from Colorado, receiving several considerable affluents. The Rocky Mountains are not as lofty in New Mexico as in Colorado, and their height decreases as they approach the Mexican border on the south. There are many extinct and possibly one or two active volcanoes. West of the two Rocky Mountain ranges there are a group of mountain chains and spurs whose origin is uncertain. These have received the general name of the Sierra Madre, and under that name extend into Mexico. In New Mexico they are not nearly as elevated as the Rocky Mountains, but in Mexico they attain

to a much greater height. The whole region from the foot-hills of the Rocky Mountains west to the Arizona line, gives abundant evidence of volcanic action. There are buried cities, which, in their day, must have been larger than Herculaneum and Pompeii, and recent discoveries make it probable that one of its now extinct and ruined volcanoes must have been, in its time of activity, far the largest on the globe. The whole country is dry, and farming can only be made profitable by means of irrigation, for which there are ample resources. The territory is admirably adapted to grazing, and especially to sheep-farming. In a pamphlet just published, Chief Justice Prince, who is an undoubted authority, states that there are more than ten million sheep in the country, a larger number by at least three millions than there are in Texas or California. The quality, both of the mutton and wool, might be improved.

New Mexico enjoys a very fine climate. The air is pure and dry, the mean temperature (average of seven years), 49.62 degrees; rainfall (average of seven years), 13.49 inches. The territory has, and deserves, the reputation of being the best resort in the United States for those affected with pulmonary diseases. It is not so high as the health resorts of Colorado; and the climate, though equally bracing, is milder and the temperature more uniform.

The mining wealth of the territory is very great. In 1680, when the New Mexicans (Indians) revolted against their Spanish oppressors, who had compelled them, by the greatest cruelties, to work the mines for them, the Indians closed up all the mines and obliterated all traces of them; and thirteen years later, they only surrendered to the Spaniards again on condition that no mines should ever be opened in the province. Since the American occupation a considerable number of the mines have been re-opened; and as the

present mining proprietors have shown no disposition to compel any one to labor, and have made mining work much easier and less irksome than formerly, the prejudices of the natives have worn away. Many mines, however, are yet concealed. There have been discoveries of anthracite coal made within twenty miles of Santa Fé, of excellent quality and in abundant quantity.

In New Mexico we encounter a greater number of distinct civilizations, or partial civilizations, than anywhere else on this continent, or perhaps any other. There are: *First*, the Toltec races, the ruins of whose dwellings and towns, hewn out of the rocky cliffs, or reared with massive walls of stone or adobe on the summit of some lofty *mesa*, are found all over the territory. The race is almost extinct, but a few small villages of them remain in Western New Mexico and Arizona, sole remnants of the ancient kingdom of Tusayan. They worshipped the great forces of nature, and were a peaceful but hardy and athletic race, well advanced in many of the arts of civilization. *Second*, the Aztecs, who are more numerous, and are known as *Pueblo*, or Village Indians. There are seventeen or eighteen of these large villages, with a population of 10,000 or 12,000, each ruled by a *cacique*. They profess to be converts to the Roman Catholic faith, and the priests claim them; but, in secret, they worship Montezuma and offer sacrifices to him. They have long dwelt in villages and have made considerable advance in civilization, and some of their manufactures are in great demand; they make the best blankets and *serapes* to be found anywhere, and their pottery (which, though rude, exhibits considerable genius) is much sought for. *Third*, the wandering or tribal Indians. These are of two distinct races. The Navajoes are a very manly and energetic race, have made considerable advances in civilization,

and are largely engaged in the rearing of sheep and horses. They have a large reservation in the northwest of the territory. They do not make their women drudges, but treat them as equals. If fairly and justly treated, the Navajoes will not prove troublesome or unpleasant neighbors. The other Indian tribe, the Apaches, are the most treacherous, murderous, thievish and degraded tribe of Indians known in North America. Thus far, no treaties or obligations into which they have entered have been regarded by them any longer than they were compelled to keep them by manifestations of superior force. The grace of God may move upon their hearts; it is very certain nothing else will. Both the Apaches and Navajoes are reckoned as "Pagan" Indians. *Fourth*, the Mexicans, or Hispano Americans, of Spanish or mixed descent. They are, perhaps, in civilization and refinement, somewhat less advanced than the citizens of the Mexican Republic. They are generally easy, good natured people, with not very industrious habits, and, with some exceptions, of not much culture.

The state of morals is deplorably low, and the priests (these people are all Roman Catholics) aid in making it still lower.

*Fifth*, the American element, and the immigrants. This element of the population was, for a long time, the very worst in the territory. It was made up largely of outlaws, robbers ("road agents" they are called in the West), horse thieves and criminals generally. With the expected advent of railways, this class began to diminish, and men of character and respectability to take their places. The immigration of the past year or two has been of a very good character; and now that the territory is traversed by railways in at least three directions, with its mining and herding facilities, we may look for a decided improvement in the population. It is at present, and prob-

ably will be for some years to come, under Roman Catholic, and largely under Jesuit control. Hitherto they have retained entire control of the territorial legislature; have appropriated the public school funds to the support of Jesuit theological seminaries, and even to paying the board of the students of these seminaries. Education, morality and a pure Christianity are the great wants of New Mexico to-day. Our Home Mission Society was the first in this field, and from 1852 to 1866 maintained missions and schools at Socorro, Albuquerque, Laguna and Santa Fé. At that time the missions were discontinued, and most of the work done passed over to the Presbyterians, who have efficient missions and schools now at Santa Fé, Las Vegas and Socorro. We have again entered the field, under new auspices, and hope for success through the blessing of our Lord. There is a great need of good and efficient schools, and our sisters of the Women's Home Mission Societies can do a great and good work there, among a class which we cannot successfully reach. He who looked with compassion upon the penitent "woman who was a sinner" will give His gracious aid to them in their efforts to lead back to purity and virtue these women, who have been led into sin, in many cases, by those who professed to be their spiritual guides and teachers. In this work, and also in the establishment of good schools for girls, where the religious element is not neglected nor perverted, is the most promising field of labor in this territory.

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#### ASK FOR THE OLD PATHS.

BY MRS. M. A. EHLERS, AUBURN, IND.

We are assured, by those who know, that the present is an "age of improvement." The Pullman coach has taken the place of the lumbering ox-cart, the log cabin has been

supplanted by the elegant structure of stone and marble, and the weary routine of daily toil has been modified and lightened by the marvellous productions of inventive genius. Time was, when men went from the plow to the pulpit, because their hearts burned with a message of mercy for the lost and dying. Many of these so declared the truth of God, that men confessed and forsook their sins, souls were melted, and sealed by the Eternal Spirit unto the day of redemption. To-day we have an educated ministry, men trained to logical thought, correct and precise modes of expression, and he feels himself but half equipped for the work who has had less than the prescribed seven years of preparation in college and seminary. In modern times, the "chief captain" appears in the form of a pulpit committee, and asks the expectant "Paul," "Canst thou speak Greek?"

Into the realm of nature has come neither improvement nor innovation. The sun pursues his "unwearied way" as at the beginning; the acorn lies buried its appointed time, and slowly pushes its way into the nurturing air and light; from the rush of the hurricane to the hum of the "soft winged insect," all nature acknowledges her subjection to Him who saith, "I am the Lord, I change not." As in the natural, so in the spiritual realm, the laws which control life, development and growth, remain without abrogation or amendment. All these have their source and perpetuity in Him who is "the same, yesterday, to-day and forever."

"Before the hills in order stood,  
Or earth received her frame,  
From everlasting Thou art God,  
To endless years the same."

The same truth which pricked men to the heart, and brought them, by repentance and faith, into saving union with Christ, and through the baptismal waters into Church fel-

lowship and labor, must be preached to-day, if like results are to be attained. The same Spirit who manifested His quickening power at Pentecost, can alone give life to the spiritually dead; and, as Pentecost was preceded by days and weeks of continuous prayer, so now, the importunate, fervent prayer of God's people becomes at once the prophecy and beginning of revival and enlargement. He must be a superficial observer of the work of modern missions, who has failed to note the direct relation between prayer and results; nay, more, it were impiety itself to doubt this, when our Lord declares, "Whatsoever ye shall ask in my name, that will I do." There is but one power in all the Universe to which the Omnipotent subjects his own mighty forces, and that power is PRAYER; whether it be Elijah, locking the heavens by the space of three years and six months, or the united plea of Isaiah and Hezekiah, bringing swift destruction on the Assyrian host, or the broken-hearted wail of the penitent Psalmist, "Create in me a clean heart, O God." These, and thousands more, have laid hold upon the arm of the Almighty, and have prevailed. And what shall we say of the importance and potency of prayer, when we behold him who "thought it not robbery to be equal with God," alone in the mountain, continuing all night in prayer. While in the work of missions there is need for much patient labor, much sacrifice of time, money and talent, nor any nor all of these will avail one whit without the blessing of God.

Realizing this, the aggressive, consecrated Church maintains its

#### CONCERT OF PRAYER FOR MISSIONS;

not only observes the time, but makes it an occasion of interest, power and unction. Wherever the concert has been abandoned, it is but a practical declaration of lack of interest in the growth of Messiah's Kingdom, or ask-

ing the old-time defiant question, "What profit should we have, if we pray unto Him?" Shall our beloved North America become the land of the spiritually free? Shall the millions who press to our shores from every country under heaven, seeking liberty for mind and body, be emancipated from the bondage of superstition and man-devised ordinances and rites? The answer to these questions rests with Baptists, and Baptists alone. Shall the colored men at the South, in whose hands is placed that mightiest of weapons, the ballot, use it as the tools and minions of Rome, or as educated, Christianized American citizens? Shall the Chinamen upon our shores estimate the value and practical effects of Christianity by the mad fanaticism of the demagogue and the sand-lot babel, or by the efforts of self-sacrificing missionaries in their behalf? Shall our "New West," whither our own loved kindred have gone to make homes for themselves and families, be left barren and destitute of Churches and Sabbath-schools, or shall the faithful missionary be sent in advance to preëempt the land for Christ? And, finally, shall that lingering remnant of a once powerful race continue to be regarded by the American people as chattels, to be disposed of at will, or shall they be treated as human beings with immortal souls, a part of the purchase of Redemptive Blood?

The answer to all of these questions rests in large measure upon the success and prosperity of the American Baptist Home Mission Society. What need for earnest prayer in its behalf! More, what need for a deeper realization of our own responsibility! These are our neighbors, and we cannot stop our ears to their cry. We *dare* not pass by "on the other side." Like Lazarus, they lie daily at our very gate; nor can he be guiltless who continues to fare sumptuously, feasting upon the stated means of grace and

sanctuary services, and now and then, with stunted fingers, pinching off a crumb for the perishing at his doors. As John Knox ceased not, day or night, to plead for Scotland, so the earnest longing of the Christian patriot of our day and land, as voiced in his labors, gifts and prayers, should be: North America for Christ; Christ for North America.

### HOME MISSION WORK FOR THE SAKE OF OUR COUNTRY.

BY REV. D. J. YERKES, D. D., PLAINFIELD, N. J.

No man who is capable of forming a correct opinion upon the subject, can doubt that the permanence of our government and its capacity to fulfill successfully its great functions, depend upon the religious and moral character of the people. We are sure no intelligent Christian can have any doubts on this subject.

Moreover, our republican government, which we are justified in claiming is the best in the world, is exposed to peculiar perils. It allows, as no other government does, freedom of assertion to ignorant, lawless, and unscrupulous men. Among us, corrupt leadership may command, from the masses, a powerful following, with but little fear of resistance from the legal authorities.

There is but one force which can successfully antagonize these other and disintegrating forces. That force resides in the institutions of religion. Our defence against the perils which beset us must be in the moral character of our people. Back of our legislatures and judiciary there must be a strong moral sentiment, demanding from the former, just laws, and from the latter a faithful administration of justice, and which can give adequate support to the execution of law against the enemies of society. Such a moral sentiment as this can be created only through the influence of religion. The institutions of religion are the supports of our

national life and prosperity; and as our nation grows, these must be multiplied in order to preserve and perpetuate our national blessings. This is the imperative need of our country to-day.

And now, we ask, what instrumentality is there in the land to meet this need which can be compared to the Home Missionary Societies of our evangelical denominations?

There must be, in order to compass this work, widespread views, a concentration of forces, unity of effort, and an economical distribution of resources; all of which is best secured by our missionary organizations. They take in the whole field, know the wants of particular localities, where and how the best work can be done, and are able to give to it that direction which will secure the largest results. Through them the zeal and wealth and talent of the Churches, will accomplish more than if the Churches or individuals undertook the work singlehanded.

The truth of what we say is, we think, abundantly proved by the history of these Societies. What has been done in the way of missionary effort in our land, has been done mostly through them; and what they have done and are doing is a vast contribution to the national welfare.

In the newer States of the Republic, so lately unpeopled, but now teeming with a numerous and enterprising population, we behold to-day hundreds of Christian Churches and noble Christian activities reaching out in all directions. Into the masses of the busy population the leaven has been cast, and it is doing quietly its work of assimilation.

These States represent mighty moral forces which are on the side of law, and order, and patriotism. Can we have any doubts as to the place which our Missionary Societies occupied as instrumentalities in promoting such a condition of things?

Was it not the missionaries of these Societies who first preached the Gospel and planted Churches in most of these States?

Do we not know that some of the noblest Churches of the valley of the Mississippi and on the Pacific Slope were organized by these men?

What of religious sentiment there is in these States, and which is helping to create a pure patriotism, is largely due to the labors of the godly, self-denying men who were sent out by our Missionary Societies.

But let us look at the present, and forecast the future. Fresh populations are still pouring into our new States. Our Territories are rapidly filling up with new settlers, and will, ere long, ask a place in the Union as sovereign States. Into these States and Territories are coming people of alien birth and religion. Among us, too, are millions of freedmen—a blind but mighty force in the body politic. Among these vast populations a thousand influences will work, inimical to good government; within them are powers which, if evoked, would threaten the nation's life. And now, suppose that the work of our Missionary Organizations should cease; that not another Missionary should be sent into the field; that those already there should be recalled; and that these increasing millions should be left without Churches or Sunday-schools, or any means of religious instruction. Who could mistake the result of all this upon the national life?

Crimes would abound; selfishness and ignorance would trample law and patriotism in the dust; and, ere long, some blinded Samson would shake the pillars of our commonweal, and make a ruin of the majestic structure of freedom. To avert such a calamity is the duty which the Christian men and women of America owe to their country—to their children and children's children; and the sacredness of this duty calls upon them to support our Home Mission Societies, which, under God, are among

the foremost agencies in saving us from national ruin. This is the duty which the Baptists of the United States owe to the "American Baptist Home Mission Society," for the sake of their country.

### MISSIONARY REMINISCENCES.

BY REV. THOMAS POWELL, OTTAWA, ILL.

#### X.

Ottawa, the county seat of Lasalle county, and one of the three places in Illinois where a Supreme Court edifice is located and its sessions are stately held, has a population at present of over 10,000. It is situated at the junction of the Fox with the Illinois River, and has the canal and two railroads passing through it; together with a good water power and local resources and facilities for manufacturing glass, iron and wood to a large extent. Soon after my location in Illinois a few Baptists came to this place and united with the Church of which I was the Pastor, 12 miles distant. I visited them, and agreed to make a protracted effort in Ottawa, and advised them speedily to become organized into a church. Brother Randolph Sizer and wife, from Massachusetts, were anxiously and prayerfully desiring it might be brought about. They subsequently occupied an important place in the church. There was only a Roman Catholic Church and a small Methodist class already on the ground. Accordingly, I held a meeting in the Court House, which was attended very fully and was marked with great solemnity from the beginning to the end. Very touching and impressive displays of Divine grace were enjoyed in the meeting, and a large number of the most active and prominent business men of the place were brought under its influence. It resulted in the formation of Congregational and Baptist Churches, and in a large addition to the little Methodist band.

The grand moving impulse to the establishment of all the present existing churches in Ottawa was given by this protracted meeting. The Rev. Charles Harding, from Northern Indiana, had located about 12 miles north of Ottawa. He was an ardent and eloquent preacher of great promise, but easily became a victim of prevailing malaria. He came in and

assisted effectively in the meeting. I advised the infant Church to call him to become their Pastor. After his death, the Church had a succession of Pastors; at last, Rev. Zenas Colman took charge and remained 11 years, and succeeded in having the present substantial brick meeting house erected and all paid for. There is at this time in Ottawa a Church of 250 members, a large and flourishing Sabbath school, a stated and able ministry, two weekly prayer meetings, annual contributions to Home and Foreign Missions, education and publication interests, and a Woman's Circle for benevolent objects. Individual members of the Church have given not less than \$500 to aid in erecting a meeting house at Streator, a mining town 15 miles distant. One of the members also contributed at once \$1,000 to aid the Home Mission work amongst the Freedmen.

As my home is in Ottawa, I can bear testimony to the great and blessed work by the Home Mission Society in this place.

Rev. Thomas Powell, who went to Illinois in 1836, as a missionary of this Society, died at his residence in Ottawa, Ill., Feb. 26th, Dr. I. N. Hobart preaching the funeral sermon on March 3d. He was a student with Cushman, Neale, Stow and Swaim at Columbian University, Washington. When, in 1836, he went to what was then the Far West, there was neither canal nor railroad west of the State of New York, and only once a month did a steamboat run from Buffalo to Chicago. He was nineteen days on his trip from Schenectady to Chicago. What marvelous changes he lived to behold! Through his faithful, self-denying and successful labors in those early days, were established Churches which have become strong and influential in Illinois. His "Missionary Reminiscences" prepared for the MONTHLY, beginning March, 1880, and still continued, will now be read with increased interest. They show his character and service, and the importance of missionaries in new settlements to shepherd the scattered sheep and minister to their spiritual wants.



## American Baptist

### HOME MISSION ROOMS,

ASTOR HOUSE OFFICES, NEW YORK.

*All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*

*In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

*The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

In December the Board invited competition of architects for three designs for Baptist Church edifices, costing respectively \$1,500, \$2,500 and \$5,000. The Board reserved the right of rejecting any or all plans that seemed to lack the features sought. Twenty-seven plans were received, their authors' real names (with one exception) being contained in sealed envelopes marked with their *nom de plumes* corresponding to those on the plans. A competent committee of the Board endeavored to decide each case on its merits. After the awards had been made, it was found that J. R. Thomas, of Rochester, N. Y., had received the first award in each case; that F. J. Sawtelle, of Providence, R. I., had received the second award for the \$1,500 design; and that L. B. Valk, of New York, had received the second award for the \$5,000 design. No second award for the \$2,500 design was made, no single plan combining sufficient points of excellence, in the judgment of the committee, to secure the award. We present in this number of the MONTHLY the design of Mr. Valk for a \$5,000 house: also the design of Mr. F. J. Sawtelle, of Provi-

dence, R. I., for a \$1,500 house. We are sure they will be much admired. The internal arrangements are very complete. We were unable to procure lithographs of the other designs for insertion in this number. They will, however, be prepared for distribution about April 1st, and will be presented in subsequent issues of the MONTHLY. The amount of the awards, \$525, is given by Jno. H. Deane, Esq.

By agreement with the architects, the designs adopted by the Board become the exclusive property of the Society; and parties desiring to procure any of these plans, with working drawings, etc., should communicate directly with the representatives of the Society, which has incurred such expense in securing and lithographing these designs.

No *Baptist* house of worship is complete without a good room for prayer meetings, and good arrangements for baptistery. A Baptist Church cannot thrive without a prayer meeting; and a small meeting finds it difficult to thrive in a large audience room, where the utterances of those in the front seats become only indistinguishable sounds to those in the rear, and the singing is like the pattering rain drops of the scanty summer shower—here a little, there a little, not much altogether. For a prayer meeting, a little room well filled, where people and pastor are near each other, not separated by several vacant seats, is better than a large room two-thirds empty. So, all our plans provide for a prayer or lecture room, which may also be utilized for infant-class room and for increased accommodations for large congregations. Don't build without such a room. It may cost a little more at the outset, yet it will pay, not only in saving of fuel wherewith to heat it, but in added interest to the prayer-meetings. And be sure to put in a baptistery.

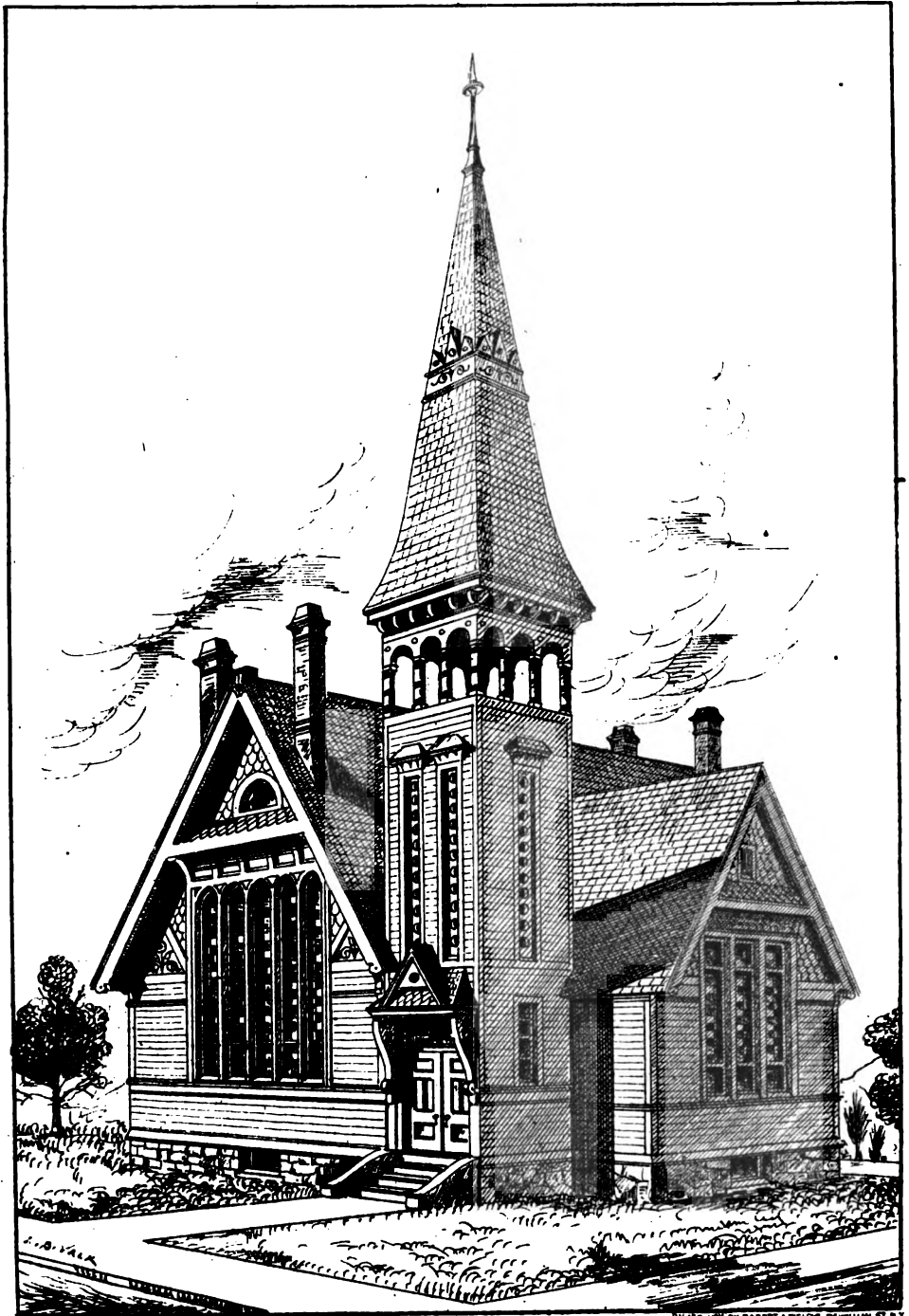
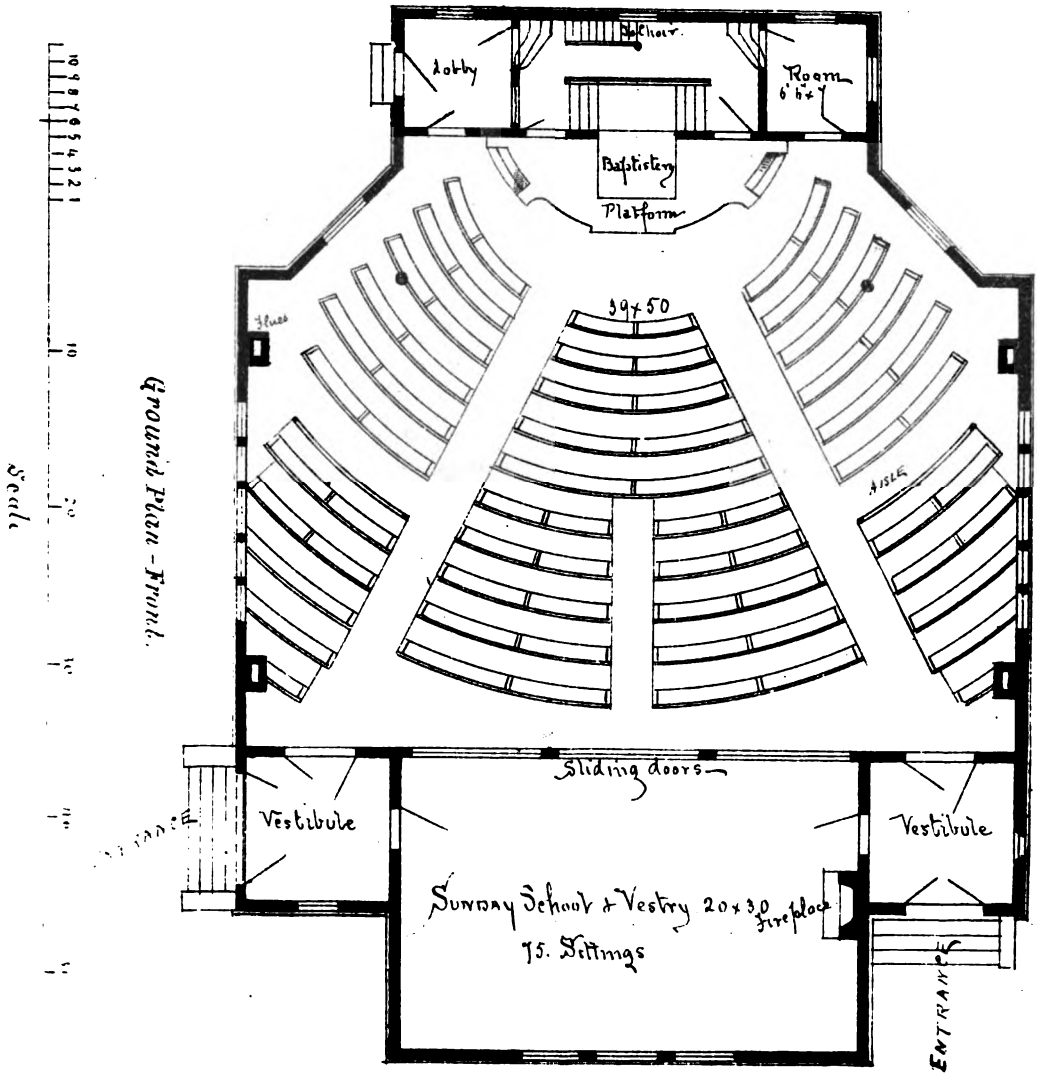


PHOTO-LITH. BY ROBERT A. WELCH, 726 WILLIAM ST. N.Y.

Baptist Church Costing 5,000 dollars

Total sittings 350.

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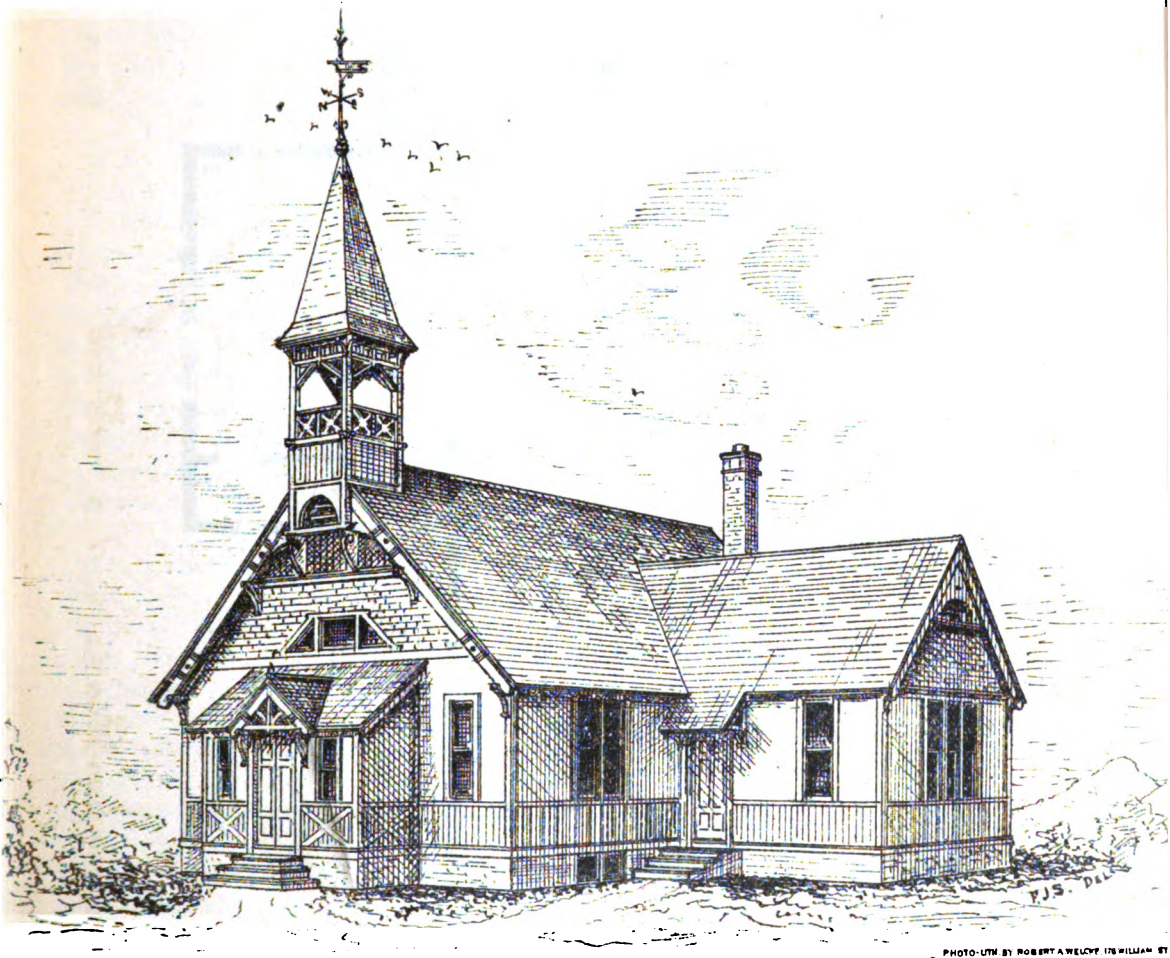
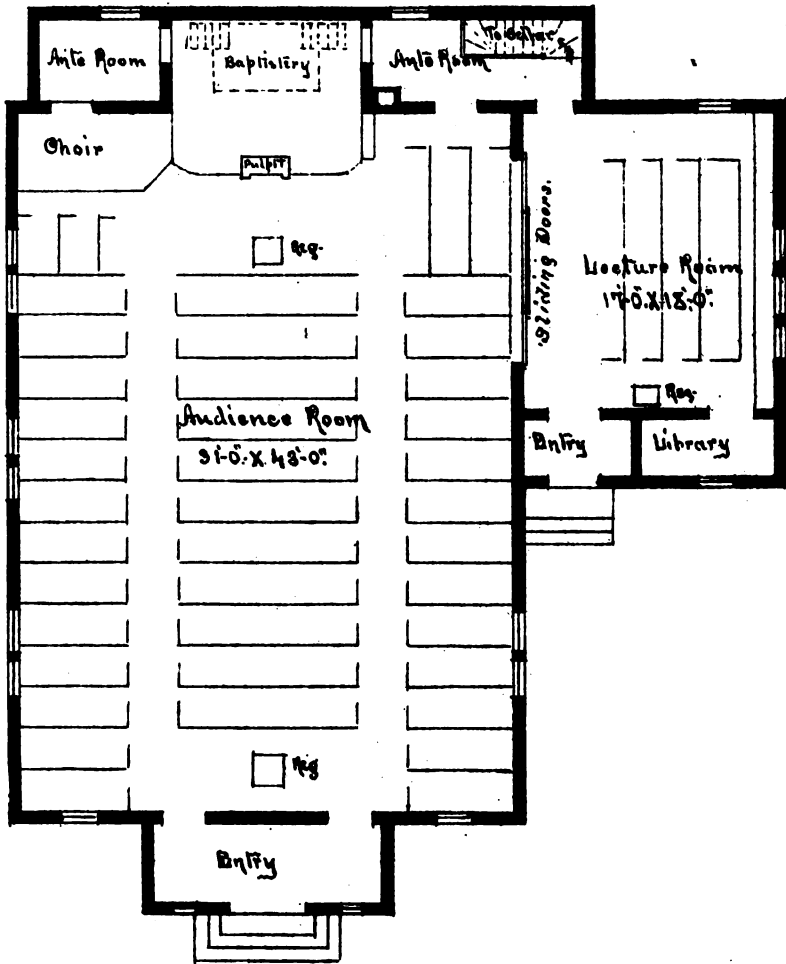


PHOTO-LITH BY ROBERT A. WELCH FOR WILLIAM ST.

Baptist Church Costing 1500 dollars

Total Seatings 240



For the seating of lecture rooms use chairs rather than stationary pews. They can be arranged in various ways more conveniently than pews, and with saving of space; and, for special occasions, the room can be easily cleared.

What a grand offering was that \$30,000, which the Calvary Church, N. Y., made to Home Missions in February! And what a wise designation was made of \$15,000 by Jno. H. Deane, Esq., and of \$5,000 by Mrs. C. C. Bishop, to aid in the erection of edifices for feeble Churches in the West; also of \$5,000 by Mrs. Bishop for the new school at Marshall, Tex., for the freedmen of the Southwest! Think of it, from fifty to sixty Church edifices to be erected this year through the timely aid of two generous donors!

Few people surmise how great are the annoyances to which those who give largely are subject from individual appeals, personally or by letter. So great are these that some prohibit the mention of their names in connection with their gifts, lest the announcement be followed by an overwhelming number of applications from every quarter for aid for all sorts of things; amounting, positively, to a nuisance. A word to those who are packing their carpet-bag for a trip to New York, or somewhere else, to see what they can get: Don't make the trip. Probably you will not get enough to pay your expenses. This is a common experience. Most likely you will not get a three minutes' hearing. Busy men can't spare the time for all these things. And writing letters is equally vain. There is a limit to all things.

The Board has apportioned the sum of \$25,000 for Church Edifice work among the States and Territories embraced in its mission field. Not only the actual destitution, but the pros-

pective growth and importance of various sections were taken into account in this apportionment. Echoes from all parts of the West indicate that, in the judgment of brethren there, a new era in our Home Missions has begun.

At the Board meeting in March, liberal measures were adopted in reference to the establishment of a school and the erection of a suitable building for girls at Atlanta, Ga. The colored Convention of the State, which has expressed a desire for such a school, is encouraged to proceed in raising funds for this purpose, by the offer of the Board to allow them the amount that may be realized from the sale of the old property, whenever they shall have secured an additional sum which shall make a total of \$5,000. The property is valued at about \$2,000; and as the Convention has some funds beside for this object, it is believed that the day is near when a school for girls will be opened at Atlanta.

The colored brethren of the Southwest, mainly of Texas, have done nobly, under the leadership of Dr. Marston, in raising since last summer over \$2,000, which has been paid for the purchase of the property for the school at Marshall. They are still pushing on their benevolent work. It is proposed to proceed at once with the erection of the new building. For this, \$2,500 are needed in addition to the \$5,000 gift of Mrs. Bishop. From what quarter shall it come? The field is vast and very needy.

#### Ostracism—What Teachers Say About It.

Some time ago we stated that the MONTHLY might furnish original testimony from teachers in the freedmen schools concerning their reception by their white brethren and sisters in southern society and Churches. In addition to facts then in our possession, fresh testimony has come to hand since the question has been

discussed in the public journals. What we want to know is, "the truth, the whole truth, and nothing but the truth." This we propose to give in the words of those whose intelligence, judgment and Christian character cannot be doubted. We shall rejoice in presenting every favorable statement showing that in some quarters old things are passing away; giving "honor to whom honor is due," and withholding not censure where censure is due. Nothing is gained in the long run by sweetly saying: "Peace and fraternity and fellowship," when it is notorious that the case is otherwise. We are after facts. Here are a few; others hereafter.

The following is from one who refutes the assertion that teachers are ostracised because of their familiar social intercourse with the colored people. It is an experience of 1880-81. They boarded for awhile at the principal public house (white) in the place, and then lived by themselves, apart from the students, and were very circumspect in all their intercourse with colored people, in order to avoid even the appearance of undue familiarity, and so not to give offence; attended the white Church, and maintained the most unexceptionable deportment in all respects. Result: "We have not received a call from a single white lady. We have not been invited to any house. No gentleman, with one exception, and that can hardly be excepted, has called upon us at the school in such a manner that we could feel that it was any recognition of us as citizens, Christians, teachers, or anything else." The man who called wanted to make a bargain.

Ladies, missionaries of the Woman's Home Mission Society, are laboring in the same locality. During the entire year, thus far, they have been let alone. "They and we have yet to receive the first call from any one, save a brief call from the hotel keeper, and to respond to the faintest evidence of social recognition. While at the hotel, the landlady told us that our mission and work was a frequent topic of conversation in her circle—the best in town—and the unanimous resolve was: "We will not recognize them." Some went so far as to expostulate with her for permitting us to board there, affirming that "they would as lief eat with niggers as to eat with nigger teachers." The proprietor, on my leaving, told me he doubted whether we could have got board elsewhere.

A lady teacher in the same school, a woman of superior culture, says: "We are entirely cut off from all society. Many unkind remarks are brought to us. However, the blessing that God gives those 'when men shall revile you' is ours."

The lady missionaries have been compelled to give

the whole path to white ladies (?). "I am pained to write these things, and have thought sometimes that, perhaps, they were more sins of ignorance than of intent; but I fear that the old feeling of intense dislike of the North, and all that aims to elevate the "nigger," is at the bottom of it."

At Church they were wholly ignored, and the animus of the treatment they received was so evident that they at length ceased to attend. Meeting the pastor on one occasion, our brother received "a *quasi* invitation to preach. I replied that he knew the feeling of his Church better than I, and if he wished me to supply, to let me know during the week, and I would preach the following Sabbath. He has not mentioned the matter since;" and though the Church was subsequently without preaching for weeks, "not a word has been said to me about preaching by any member of the Church." He states that at the white Convention, where an opportunity was given to speak of his work, "his treatment in the main was cordial," though the denominational paper publishing the reports of the Convention very fully, made no allusion to him or to the work of the Society which he represents.

The excellent wife of one of our ablest teachers, long in the service, says: "I never have been invited to call upon any Baptist family, save one where we boarded for a time, and that invitation many years ago."

Another says: "I am not acquainted with half a dozen white Baptist Ministers in the State—am never recognized on any occasion. The law in reference to the treatment of Northern teachers among the colored people was many years ago promulgated by the Southern press—'Treat a nigger teacher as you would treat a nigger.' In relation to female teachers and missionaries (and I have had a fair chance for observation), I do not recall a single instance where they have been recognized or invited to the house of a white Baptist brother."

Another, writing from one of the most progressive cities of the South, says: "Upon the whole, when all the circumstances are taken into consideration, I think I have received from the people of this city all the attention I could reasonably expect. We have always been in the same building with the students, though our domestic arrangements have been entirely separate. Quite a number of the best families of the city have called upon us. I have preached in all the churches of the white Baptists, except one of the smaller ones. This year I have preached five sermons to the whites. The pastors have always treated me with great cordiality. Four or five have called

with their wives. I have never seen in the public prints of this city one line against our institution. I am a pronounced Republican, and no 'dough face.' I voted for Grant, Hayes and Garfield. It has never occurred to me that any of my Southern friends would expect me to do anything else. I think I could make the picture darker, and I could make it brighter; but I think I have given as faithful and just a statement of the case as I know how. I have given the facts."

#### Book Notices.

**A CENTURY OF DISHONOR: A Sketch of the United States Government's Dealings with some of the Indian Tribes.** By "H. H."—*Harper & Bros.* New York. \$1.50.

On the cover of this book are these words: "When one of the Spartan kings pronounced that commonwealth happy which was bounded by the sword and spear, Pompey, correcting him, said: 'Yea, rather that commonwealth is truly happy which is on every side bounded with justice.'"

On the title page is this statement from Gov. Horatio Seymour: "Every human being born upon our continent, or who comes here from any quarter of the world, whether savage or civilized, can go to our Courts for protection, except those who belong to the tribes who once owned this country."

The Preface is by Bishop Whipple, of Minnesota. In it he says: "The North American Indian is the noblest type of a heathen man on the earth. He recognizes a Great Spirit; he believes in immortality; he has a quick intellect; he is a clear thinker; he is brave and fearless; and, until betrayed, he is true to his plighted faith; he has a passionate love for his children, and counts it joy to die for his people." "No missions to the heathen have been more blessed than those among the Indians."

Prof. Seelye, of Amherst, writes the Introduction, stating that the Indians are probably about as numerous now as when America was discovered, and suggesting the true methods of Indian civilization. "There is no use," says Prof. S., "to attempt to teach Christian duty to him in words till he has first seen it exemplified in our own deeds."

"H. H." (Helen Hunt), the author, aims in this sketch "to show our causes for national shame in the matter of our treatment of the Indians." This she does with great ability and in a deeply interesting manner. She has drawn from original and authoritative sources, such as Official Reports of the War Department or the Department of the Interior, and thus has highest support for her statements and arguments. The mere presentation of these facts is a most touching appeal for justice to the Indian, whose wrongs cry to Heaven for redress, if not for vengeance.

The work deals particularly with the Government's treatment of the Delawares, Cheyennes, Nez Percés, Sioux, Poncas, Winnebagoes and Cherokees, and the massacre of Indians by whites. The book has a valuable Appendix of about seventy pages. We would gladly make extended quotations, but space forbids. We heartily commend the work to those who would know, not only what wrongs have been perpetrated against the Indian, but also what attainments in civilization have been reached by many of the Indian tribes, and what hope there is for Christian labor among them. These are the concluding words: "There certainly is, or ought to be, no perplexity whatever, no difficulty whatever, in agreeing upon certain things that ought not to be done and which must cease to be done before the first step can be taken toward righting the wrongs, curing the ills, and wiping out the disgrace to us of the present condition of our Indians.

"Cheating, robbing, breaking promises—these three are clearly things which must cease to be done. One more thing, also, and that is, the refusal of the protection of the law to the Indians' rights of property, 'of life, liberty, and the pursuit of happiness.'

"When these four things have ceased to be done, time, statesmanship, philanthropy, and Christianity can slowly and surely do the rest. Till these four things have ceased to be done, statesmanship and philanthropy alike must work in vain, and even Christianity can reap but small harvest."

**THE STORY OF THE GOSPEL.** By the author of "The Story of the Bible." *Charles Foster*, Philadelphia.

This little book is designed to tell the glad tidings of the Savior in language which a little child may readily understand. An examination of its contents will satisfy any one that the design has been very happily accomplished. The book well merits companionship with the popular "Story of the Bible," by the same author.

We were at once impressed that it was admirably adapted for use in Sunday-school as well as in the family, and have satisfactorily tested its fitness for this purpose. The infant class teacher will find it especially helpful. Take, for example, the first chapter, about the creation, first sin and fall, and the Divine plan of redemption by Christ Jesus. The teacher of a class of little boys or girls would ordinarily despair of conveying to his scholars any very clear ideas upon these subjects. But let him take this little book, read a page or two to his class, and follow up the reading with a few questions which the text will readily suggest, and he will be astonished to see how quickly and clearly they will comprehend the essential truths.



The style is very simple, yet elevated ; close to the Bible diction, and suggestive always of the lesson to be conveyed. We wish the book might be placed in the hands of all our freedmen students. It would prove an invaluable help to them in their Sunday-school work.

## From the Field.

“*Watchman, what of the Night?*”

### Missions.

—The new mission enterprises in the city of Denver, Colorado, are prospering, under the efficient management of Rev. B. H. Yerkes, who is supported in this work by the Home Mission Society and the First Baptist Church in Denver, of which Dr. Jeffrey is the pastor. A long and very successful series of meetings at the First Church has interfered somewhat with the mission work, to the prosecution of which the Church is heartily pledged. Brother Yerkes reports the East Denver Mission organized, with fourteen members. Other members of the First Church have joined as workers, and many more will come. Three fine lots have been purchased on the corner of Twenty-seventh and Stout streets, for \$2,250, and paid for. Six hundred dollars have been collected with which to build a parsonage, the lower part of which will be used temporarily for Sunday school and Church purposes. It is expected that when the First Church erect their new house, which will be very soon, their present building will be moved to this mission. The West Denver Mission was organized December 14, 1880, with eight members. A number are now ready to join by baptism. One hundred and fifty dollars have been raised for a tent, soon to be erected. In South Denver the outlook is very favorable. Five valuable lots have been offered as soon as funds can be raised to build a chapel. There is now only a Union Sunday-school in an old school house, conducted by Baptists. Weekly cottage prayer meetings are held in East Denver and West Denver. All is very encouraging.

—Good news from Gibbon, Neb.! “More than a dozen young men and women have professed conversion—great interest in the Church. Prayer meetings largely attended. The young people also have a prayer meeting of great interest. In the academy we have a pious and talented young lady preparing for the foreign mission work. A young man expects to begin next year and prepare for like service.” So

writes Rev. G. W. Read, Pastor of the Church and Principal of the Academy. Another instance how Home Missions further the work of education and of Foreign Missions. In helping Home Missions you help all else.

—An Episcopalian minister, in a new Colorado town, invited and urged members of every denomination to sink minor differences and come together in that organization on the basis of the “Apostles' Creed,” stating that “The Church” asks nothing further in the way of belief, from any man, to embrace him in its fold. Baptist missionaries invite men to unite with Baptist Churches on a broader and better and older basis than that, viz : the basis of the New Testament. Haven't we heard somewhere that the Episcopal Church has a creed of thirty-nine articles, one of which enjoins the baptism of infants, who, thereby, are “regenerated?”

—Our missionaries in Kansas, while reporting great hindrances and privation, on account of the severity of the past winter, send us also many cheering revival notes :

Rev. N. B. Homans reports eight baptisms at Kirwin and Phillipsburg.

J. C. Post has been conducting meetings in Sedgwick county, resulting in about thirty conversions.

J. A. Leavitt, Beloit, says: “Over thirty have manifested an interest; twelve have presented themselves for membership, and others will probably do so this week. The good work still continues.

H. M. Carr reports good meetings at Parsons; three have been received for baptism.

R. P. McAuley, Council Grove, reports five received by letter and four for baptism.

C. G. Manly writes from Augusta that he has been engaged in revival meetings five successive weeks, and that a goodly number have been converted.

C. H. Nash, Concordia, says eight have been received for baptism and \$1,200 paid on new Church edifice.

C. A. Schogren, Kansas City, rejoices in abundant fruit among the Scandinavians. He has baptized seventeen, and assisted in the organization of three Churches, now numbering forty-seven members.

—Rev. Elihu Gunn reports a precious revival at Fort Scott, Kansas. “The result of our meetings thus far, although not all we had hoped, is yet very encouraging. I have baptized, as you will see by my report, thirty, and we have received eleven by letter and experience. Besides this, the Church has been very much strengthened and encouraged. The greater part of those who have been added to the Church are from

the Sabbath-school, and we do not receive a large accession of financial strength; but we have a large addition to our working force of young people. I have now a larger and better organized band of young people around me than I have ever had in my life before. They are drawing to themselves most of the working element among the religious young people of the city, and are becoming, more and more, every week, a power for good. This revival is largely due to their efforts."

—Rev. Amos Pratt, writing from Geneva, Neb., says, "We are in the midst of a precious revival: five have been received by letter and experience, and four by baptism."

—Rev. J. J. Keeler, of Central City, Neb., reports eight additions by baptism and six by letter and experience during the last quarter.

—Rev. F. W. Foster, Dunlap, Iowa, reports one baptised, five awaiting baptism, eight received by letter and experience, five more to be added by letter. Rev. C. Jensen (German), at Council Bluffs, reports three baptisms.

—Rev. C. J. Chader, missionary among the Swedes at Central City, Nebraska, sends tidings of spiritual awakening among his people. "Two have already been drawn from the path of darkness to the wonderful light of God. Several others have been nearly persuaded. Many are beginning to see the truth, and I believe that by and by we shall reap."

—The Pastor of one of our Missionary Churches in Nebraska writes about the great sacrifices of his people to pay salary, debt and repairs on the meeting house. He says their farms are heavily mortgaged, and they deny themselves needed food and clothing to keep their credit good, but have given liberally for the establishment of the Church. "My heart bleeds for them. When will they be able to obtain wealth enough to have a board floor and a shingle roof where now are but the native earth for floor, with brush and sods for roofs?"

—Rev. J. G. Smiley, missionary in Stafford Co., Kansas, says: "We work under great disadvantage in having no meeting houses; but few of the school houses in this county are suitable for religious meetings. The walls and roof are made of sods, and they have no floors. A few rough pine seats are crowded into them, a pine table and a stove. The fuel is usually cornstalks. Such buildings are hard on the preacher and on those who do the singing; but we manage to get along, and have some precious meetings in them."

—"Bring ye all the tithes into the storehouse, that

there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room to receive it." A German missionary in Kansas writes: "On one of my family visits, a brother told me that his conscience used to trouble him because he gave so little to the Lord's kingdom. 'Therefore,' he said, 'I vowed to the Lord, before the last harvest, if he would give me so much harvest as to have bread and seed, I would give Him the tenth. But the Lord gave many bushels more, and this is the tenth,' and he put into my hand \$14 for the Lord's Kingdom. And he said, 'Before you go home, come to me and I will give you a sack of wheat. I have vowed to the Lord now to give Him regularly one tenth of all my income.'"

—Rev. Daniel Rogers says that the Sunday-schools in the Indian Territory "enjoy singing very much; and in the full-blood schools, especially, the singing is good—in some, splendid. Many sing readily by note. They have hymns translated in different metres. The children are learning to read and speak English. Some of the teachers speak both languages."

—Rev. G. S. Abbott writes that "our Chinese work at the present date requires either an American missionary familiar with the Chinese language, or a Chinaman of a higher grade of scholarship, equal to the progress of the work in Oakland. Our Chinese Christians are doing excellently. We have two female teachers, Mrs. Elizabeth J. Bradway, a veritable 'Mother Superior' in this work, and Miss Ella Dearborn, who are devoting several evenings a week to the instruction of our Chinese evening school. I am sure we are doing the most effective Chinese work, all in all, in California, and the money given to Bro. Yow, our most excellent Chinese brother, has been most worthily bestowed."

—This is what a missionary (colored) among the freedmen of Florida says: "It gives me great pain to say that never since the late war have there been such feelings manifested against the colored people of the South as now in this part of the country—all on account of their voting for him whom they thought would best protect them and their rights."

—When a Kansas missionary writes that "no one horse can stand the driving necessary to fill the appointments" on his field, it is a pretty good sign that he is doing a driving missionary business.

—The number of Church buildings in the Indian Territory is 154.

--Whiskey is to-day the mightiest enemy of progress among the Freedmen. It robs its victims of their scanty, hard-earned wages. It leaves them only a bare and miserable existence—nothing for property, or education, or religion. A letter from Rev. G. B. Mitchell, one of our colored missionaries in Georgia, gives a sad picture of the prevalence of the vice of intemperance among his people. Many of the church members visit publicly and without hesitation, the whiskey shops, and claim that the church has no right to interfere. Ministers neglect or fear to preach against it before their people—indeed, they are not themselves, many of them, free from the vice. At a recent conference two candidates presented themselves for license to preach. Against one of them charges of drunkenness were pending. Yet, in spite of this and the protest of our missionary, they were licensed. Three weeks afterwards, one was expelled for gross intoxication. Some strong men realize the peril and are fighting valiantly against it. They need greatly to be sustained and succored. The colored people must be taught their danger. There is no slavery like this. Bondage to strong drink is a greater curse to soul and body than bondage to men. Colored ministers, the leaders of colored men, must grapple resolutely with this fiery devil if they would save their race.

### Schools.

—Mrs. Valeria G. Stone, of Malden, Mass., has just given \$852,500 to educational and missionary purposes. The American Missionary Association (Congregational) receives \$150,000 for its work among the Freedmen, Indians, and Chinese. The bulk of it goes for Freedmen work. What a noble gift? How grandly our work could be advanced by such a gift!

—President Tupper, of Shaw University, writes that the attendance is larger than ever before. "A class in medicine has been formed, with every prospect of a full class at the opening of the regular course, Nov. 1, 1881." Great religious interest has prevailed in the school, resulting in the conversion of eighteen souls. "All the young women who were not Christians have made a profession. This is the second instance in the history of the female department where God, in his mercy, converted the last impenitent heart. To the Lord be all the glory."

—Miss Emma E. Jordan writes from Selma, Ala.: "You will be glad, I know, to hear of the good meetings and large number of conversions we are having in the school. Noon meetings are held each day in a recitation room, and almost every day some have the

news of a change of heart to tell us. Nine were hopefully converted in one day. We are busy, but happy all the time in the work. I do not know how many meetings I have attended, nor how many visits made, but just as many as the days would contain beside the regular work of the school room."

—President Woodsmall also writes: "This revival is just what we all need for our missionary work. I shall arrange for Institute work a part of the summer. I also want our young ministers to work with us as usual. Can you secure \$100 each for three or four good men?"

—A deep religious interest exists among the students at Leland University, New Orleans. Mrs. Axtell writes that half-hour meetings are held every day, nearly all the students attending. On Friday, March 4th, twelve were received for baptism; others will unite soon. Among the number are several converted Catholics.

—A church edifice was recently dedicated at "Simpson's Turn Out," S. C., about 30 miles northeast of Columbia. The pastor is a former student of Benedict Institute. Prof. Farr preached the sermon. The people said he gave them "a mighty uplifting time."

—"It seems to me," says Prof. Farr, "that this race is an illustration of the strong argument of the Divine origin of the religion of Jesus Christ, as seen in their grasp of its very fundamental principles in their own experience. It is very refreshing to see how they testify from experience to the doctrines of grace."

—One of the students at Benedict returned lately to preach to his people whom he formerly served as pastor. He is nearly 60 years old. This is his report to Dr. Goodspeed: "Oh, Doctor, I am entirely another man from what I was when I came here three terms ago! Last Sunday I preached at Zion, and the folks said: 'Samuels, where have you been? Who give you them ideas?' Why," said he, "I astonished those people." Truly, it is astonishing what a change even a few months in our schools makes with these preachers.

—Who will give a cabinet organ in good condition for the purposes of musical instruction in one of our freedmen schools? There are in many houses organs unused for months, even years, that might be spared without diminishing the owner's happiness, rather, perhaps, increasing it, in the thought that the instrument is to be used for the culture of those who would highly appreciate the privilege of using it. We have a call for such an instrument—who will respond?

—Principal Bacone sends us an encouraging report of progress and increased interest in the Indian School at Tablequah. He says: "Our Literary Society is doing well, and its influence is felt in this whole community. It has about fifty members. They are pledged forever to abstain from the three great evils of this country: drinking, gambling and dancing. The dancers in town are beginning to feel that they are in a minority, and some who were enthusiastic in that business have joined us."

### Church Edifices.

#### GENERAL DIRECTIONS TO APPLICANTS.

I. THE AMERICAN BAPTIST HOME MISSION SOCIETY is prepared to aid, to a limited extent, in the erection of edifices for Churches in its missionary fields. This aid is offered in three ways: 1. By loans bearing interest at seven per cent., secured by first mortgage on the property, payable in three to five years. 2. By gifts properly secured against alienation. 3. By loans and gifts combined secured as above.

II. Application papers, with full directions, can be obtained from the Society, or from the General Missionaries and Corresponding Secretaries of cooperating State Conventions.

III. Applications are to be forwarded first to the State Board, or a proper committee thereof, whose recommendation is required, as in the case of missionary applications, before the Board of the Home Mission Society can make an appropriation.

IV. Persons sending for application forms should state whether they desire aid from the Loan or from the Benevolent Fund, or from both, that the proper forms may be sent.

V. Premium plans for Church edifices, costing from \$1,500 to \$5,000, can be obtained for examination from the Corresponding Secretary of the Home Mission Society, or from the General State Missionaries. Full working drawings, with specifications, bill of quantities, etc., will be furnished by the Society to Churches adopting any of these plans, at from \$8 to \$15. Cheaper plans can also be furnished.

VI. As there are over 700 houseless Baptist Churches in the West, the Board of the Society desires that the smallest amount possible be asked for in each case, in order that the largest possible number of Churches may be aided.

VII. For further particulars, see "Rules and Regulations of the Church Edifice Fund," or inquire of the Corresponding Secretary.

—The Church at Knob Noster, Mo., has had a loan from the Church Edifice Fund for five years. In January the debt was paid, and this is the way the Church clerk writes: "The Lord be praised, and may His blessing rest upon the Home Mission Society in their noble work. A friend in need is a friend indeed, and I trust we shall never forget the timely aid received, nor forget our annual contribution."

—"A loan means present relief and future trouble," is the way one missionary looks at a loan for building an edifice. He is not alone in thinking so.

—The Kansas City (Kansas) Baptist church is about to commence the erection of a building 34 by 50 feet, with vestibules, baptistry and dressing rooms.

—"The HOME MISSION MONTHLY grows better and better—let it grow." So writes one of the growing pastors of Indianapolis.

—"I do not wish to miss a number. I need to know all about the operations south and west—the greatest work of any benevolent organization of this or any other country or time. Oh, for an outpouring of the wealth of our denomination, and the gifts of the poor at this time." So writes a pastor from Pennsylvania.

### WOMEN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, 2101 Michigan Avenue, Chicago; Corresponding Secretary, Mrs. C. Swift, 71 Randolph Street, Chicago; Treasurer, Mrs. R. R. Donnelly, Lakeside Building, Clark and Adams Streets, Chicago.

#### FRONTIER STATES.

Throughout all the frontier States the severity of the winter has greatly interfered with every department of woman's work in missions. Our sisters have found it impracticable either to hold meetings or make collections; and in many instances those who would gladly have done for others, have been obliged to consider the serious question how to keep their own families from suffering. Especially has this been true in Kansas and Nebraska, where they have taken the first steps towards the organization of our work. In both these States a few earnest women are faithfully endeavoring to develop and utilize the strength of the sisterhood in aiding the mission work in their own States. If successful in their efforts, they will each

sustain one missionary of their respective State Conventions the present year.

Iowa and Wisconsin, being aided by the Home Mission Society, are also included under the special provision of the Society for frontier States.

Iowa having given to the Society three of its excellent missionaries, viz., Misses Peck, Cassidy and Wilson, the hearts of not a few of the sisters in that State are especially drawn towards the work which these missionaries are doing among the freed people; yet they are planning to contribute to their State mission work the support of two missionaries of their Convention. In Wisconsin, also, the outlook is hopeful for the support of two missionaries of the State Convention by the branches and friends of the Society. We appreciate the fact that in neither of these States has the work been long established; and in endeavoring to aid their Conventions as above named, the sisters are really attempting great things. They may not speedily reach the full extent of their plans, but there is no doubt of their ultimate success, for God never fails to bless faithful, persevering service.

In this connection, we desire to make a plea in behalf of vice-presidents and associational directors—those who have the work in charge. One of the most discouraging features of their work lies in the fact that many of their letters are unanswered, or the replies long delayed. Will not every sister who has in her possession an unanswered letter from some official of the Society, reply at once, that the officer may at least know the fate of her letter. Such delinquency is not peculiar to this branch of Christian work. It is one of the trials incident to every department of it; and how easily it could be removed if each sister realized the importance of attending to this simple duty.

#### FREED PEOPLE.

The following is from the *Baptist Pioneer*, published at Selma, Alabama, and will be read with interest by the friends of that mission:

We sincerely regret that Miss Cassidy, one of the ladies sent by the Women's Baptist Home Mission Society of Chicago to labor in Selma, has had to leave her work for a time and return North to rest. She proved herself to be not only a most devoted and self-sacrificing worker, but also a wise leader and organizer. Her zeal carried her beyond her strength. The prayers of hundreds will follow her. She gladdened the homes of many who had never received a visit from a white Christian, and who felt that none cared for them. Miss McArroy, who is equally as noble and devoted a worker, is left alone in the work, except as she is aided by young ladies in the school and a few sisters in the church. She is doing a blessed work.

#### INDIANS.

A letter recently received from Mrs. E. B. Miles, matron of the Osage government school, gives pleasing testimony to the value of Mrs. Ingall's visit to that tribe, when a missionary of this Society. It also speaks of the commendable traits of disposition manifested by the children in the school, giving promise of a hopeful future for the tribe.

Mrs. Miles writes: "We feel that it is due your Board of Missions, and due to Mrs. Ingalls, to inform you that while here she entered both socially and religiously, with interest, into our work. Her religious teaching was clear, appropriate and helpful to the children and other members of the nation; and her medical advice met a need in our work which has ever since been of practical benefit, both to some of our helpers and in the treatment of children. We shall ever retain, with gratitude, the favors she conferred upon us.

"For the information of your Board and others who are interested in the elevation of the Indian, I desire to say, that of the 162 pupils of the school, those who are old enough are excellent help in every department of our work, and are making good progress in learning. They are apt students in reading, spelling, writing and arithmetic, and are beginning to comprehend geography. They are loving in disposition, teachable in character, and enjoy their home and school. We believe as their understandings are enlightened and their hopes centered upon the help of Christ—as their knowledge is expanded to comprehend the benefits of civilization, and they are enabled to take hold of the different trades, the cultivation of the ground, and provide for themselves, there will be a telling change in the history of the Indian, heretofore unknown."

For the aid and encouragement of mission bands, we here give an account of the manner in which the "Happy Helpers" of Waverly, New York, conduct their meetings.

The secretary writes: "The organization of our band was due to our pastor, whom you know to be a good, enthusiastic, capable man. His primary object was to get the young women and children into good work and to educate them in missions. Only the middle-aged and elderly women had been accustomed to work for missions; the young ladies had never thought of connecting themselves with a missionary society. Our pastor was not satisfied with this state of things, and proposed to give the home mission work entirely into the hands of the young women. The subject was talked over privately for several weeks, when a meeting of young ladies was called to discuss the plan. About twenty attended the meeting, and it resulted in the organization of our 'Happy Helpers.'

"Our president attends to the literary work of the band, and the vice-president to the sewing and other domestic work. We meet at the Church parlors, which are only two pleasant Sunday-school rooms, furnished with matting, chairs and tables. Our meetings are held every third Saturday in each month, be-

gining at two P. M. From that time until half-past four, all children and young ladies sit together and work and chat, the older ones assisting the children when they need it. At half-past four the work is put away; the roll is called, the response being given by a verse of Scripture; something from the Bible is read; then a prayer. The literary exercises follow. One month the children answered questions which had previously been given them concerning the colored churches and schools of Richmond, and the missionaries there. Following this exercise, we had a very interesting article on the freed people of Georgia; but this being a little old for the children, they were allowed to go into the next room and play. The exercises at the next meeting are to be, aside from the reading of letters and reports, a story told by one of the little girls about the freed people—any story that interests her—and the recitation, 'Who saved St. Michaels,' by one of the older girls.

"Our object, you perceive, is to make the meeting attractive to the children, and that which pleases and interests them is not apt to weary the older ones. We endeavor to have something new and interesting for every meeting, and, as we are in earnest, we have thus far succeeded. At the close of the literary exercises we are called to supper, which is provided by a committee of four young ladies. The preparation for the suppers is restricted by our constitution, so there can be no competition as to variety and amount. We have just a plain tea, such as we would have at home. The committee, however, are not limited in the arrangement of the tea room. At the last meeting the room was beautifully decorated with evergreens. Back of the table was the motto, 'Happy Helpers Greet You.' There were also little tables, with pretty easels and paintings, painted shells on dainty brackets, and a beautiful singing bird. The room was delightfully cozy and homelike, and everything about the table was very inviting. After tea the children play, and the older girls visit awhile; then all go to their homes."

The above beautiful picture is full of suggestiveness to those who wish they could interest their young people and children in work for missions.

The fiscal year of the Society closes April 30th. All reports should be in by that time. Our annual meeting will be held in May, in connection with the National Anniversaries at Indianapolis, Indiana.

On our list of supplies are a large number of boxes without the estimated value. Will those who have sent boxes without reporting their value, do so at once to the Secretary or Treasurer.

#### CONTRIBUTIONS FOR FEBRUARY, 1881.

COLORADO, \$10.

Greeley, \$10.

ILLINOIS, \$103 55

Chicago, \$86 10; Champaign, \$10; Belvidere, \$1; Special Donations, \$6 45.

INDIANA, \$36 97.

Auburn, \$25; Denver, \$1; Lima, \$2; Pleasant Lake, \$4 62; Roanoke, \$2; Trafalgar, socs.; Walkerton, \$1 85.

IOWA, \$20 25.

Keosauqua, \$1; Marshalltown, \$5 75; Ottumwa, \$1; Oskaloosa, \$2 50; Waterloo, \$9; Special Donation, \$1.

NEW YORK, \$570 35.

Saratoga—Young Ladies' Branch, \$18; Yonkers, \$125; Elmira—Young Ladies' Branch, \$19; Jasper, \$6; New York City Branch, \$365 85; New York City Madison Avenue Branch, \$24 50; Special Donations, \$12.

NEW JERSEY, \$30.

Mt. Holly—Star Mission Band, \$30.

OHIO, \$22 65.

Franklin, \$4 10; Huntington, \$2 80; Ayersville, \$7 75; Londonville, \$1; Bucyrus, \$7.

PENNSYLVANIA, \$567 18.

Philadelphia, \$562 18; West Springfield, \$5.

SOUTH CAROLINA, \$6 46.

Special Donations, 6 46.

WISCONSIN, \$64.

Beaver Dam, \$13; Delavan, \$11; Janesville, \$40.

Woman's American Baptist Home Mission Society, \$145 50.

Total, \$1,576 91.

The fiscal year of the Society will close April 30th. It is desired that all Branches having any funds in their Treasury will remit them before that date.

Mrs. R. R. DONNELLY,

*Treasurer.*

CHICAGO, March 8, 1881.

#### WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

Mrs. F. S. Hesselstine, Corresponding Secretary, 16 Pemberton Square, Boston; Mrs. A. Pollard, Treasurer, 4 Beacon Street, Boston.

The February reports from schools, missionaries, and teachers come to us so full of interest that we hardly know how to cull from them. One of the most striking facts is the growing interest in the work, amounting almost to enthusiasm. Mrs. Axtell, who is engaged, with her husband, in Leland University, New Orleans, gives some account of her work in the school, which affords great encouragement for a continuance of educational work. She says: "School is full, and we feel more encouraged than ever. I enjoy my four daily classes and my Sunday classes much. This

is a grand work; and as this year I have charge of the girls, I can see how much has been done, how much there is to do, and what an influence we can exert upon them. I wish I had a fortune to help this work with." Miss Gibbs and Miss Johnson, missionaries of this Society, laboring in the same city, give a graphic account of their labors. The recent overflow has caused great distress in some parts of the city, and they have sought to relieve all in their power. The report of their work in Algiers has special interest. They found the people more ignorant than in New Orleans, but are greatly encouraged, as in their sewing-schools they are beginning to be able to establish some system of order. The only sadness that comes to us is the news of the illness of both of our missionaries at Nashville—Miss Adams and Miss Champney. The exposure they have had to endure in their long walks during the inclement winter, has been very hard. But they have done faithful work, and we hope their illness is not serious. Miss Adams said, in her last report, "Our work is mostly seed-sowing, others will reap the harvest; nevertheless, we praise Him who often gives a precious sheaf from what has seemed a barren field." As the school year is drawing to a close, we are much encouraged at the reports we receive from our beneficiaries in the different schools. The fact of their progress is very apparent to their teachers, and we shall take up this branch of our work another year with the certainty that it is work in the right direction. We hope to draw special attention to this; and by our own knowledge, gained from the experience of this year, convince others of the importance of a thorough rudimentary training of the minds of the freed people to prepare them to understand intelligently the true principles of Christianity.

## CONTRIBUTIONS FOR FEBRUARY, 1881.

Young Ladies' Mission Society, Jamaica Plain, Mass.	\$57 00
Mrs. Warren Heustis, Belmont, Mass.	50
Mrs. Joseph Joslin, Poultney, Vermont	20 00
Woman's Home Mission Society, Poultney, Vermont	16 50
Woman's Home Mission Society, Mystic River, Conn.	50 00
Woman's Home Mission Society, East Stoughton, Mass.	5 00
Miss Flora C. Smith, Glastonbury, Conn.	2 00
Ladies' Circle, Rochdale, Mass.	2 00
Woman's Home Mission Society, Chelsea, Mass.	20 00
Miss O. W. Cushing, North Scituate, Mass.	5 00
Woman's Home Mission Society, Nashua, N. H.	55 00
Mrs. I. H. Loveland, Chatham, Mass.	10 00

Woman's Home Mission Society, East Hardwick, Vt.	\$13 31
Mrs. N. M. Taylor, Woman's Home Mission Society, Allston, Mass.	20 00
Ladies' Missionary Circle, Southbridge, Mass.	66 00
Mrs. M. L. Bevan, Clark's Green, Pa.	2 00
Ladies of Baptist Church, Ludlow, Vt.	30 00
Ladies of First Baptist Church, Lowell, Mass.	36 56
Ladies of Clarendon Street Church, Boston, Mass.	41 67

Total... \$452 54

## DONATIONS OF CLOTHING, ETC.

Charlestown, "Judson Missionary Society," box, \$20; Charlestown, "Judson Missionary Society," box, \$72; Newport, R. I., Churches, bbl., \$50; Amesbury, box, \$20; Hartford, Conn., box, \$80; Boston, "Shawmut Branch," bbl., \$66. Total, \$308.

MISSIONARIES APPOINTED IN  
MARCH, 1881.

The following new appointments were made:

- Rev. I. N. Hobart, D.D., Northern Dakota.
- Rev. J. F. Childs, Nevada, Iowa.
- Rev. D. W. Clegg, Pleasant View, Kansas.
- Rev. J. H. Mize, Hastings, Nebraska.
- Rev. J. M. Nelson, Scandinavians, Westbrook and Golden Gate, Minn.
- Rev. G. W. Freeman, Elk Point and Vicinity, Dak. Territory.
- Rev. E. Burch, La Veta, Colorado.
- Rev. S. S. Fisk, Santa Barbara, California.
- Rev. John N. Stokes, Colored People, Florida.
- Rev. Wm. Hurr, Sac and Fox Indians, Indian Territory.

The following re-appointments were made:

- Rev. S. W. Marston, D.D., Freedmen in Mo., Ark., Texas, Western La., and Indian Ter.
- Rev. T. F. Babcock, Eldora, Iowa.
- Rev. H. W. Read, Virginia City, Nevada.

## Contributions and Legacies.

## FOR FEBRUARY, 1881.

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

## MAINE, \$140 61.

Woolwich Church, per Rev. C. M. Herring	\$12 00
Portland, Free Street Church	88 61
Hartland, Carrie L. Tibbetts	2 00
Thomaston Church	20 00
<b>F. F.</b> , Portland, H. M. Russell, for Wayland Sem'y.	10 00



Corinna, A. Young.....	\$5 00
Levi Sylvester.....	50
M. Young.....	50
Sarah Winchester.....	2 00

## NEW HAMPSHIRE, \$62 00.

Hampton Falls Church.....	3 00
Goffstown Centre Church.....	5 00
Danbury Church.....	4 00
F. F. Great Falls Church and Sunday-school, for Richmond Institute.....	50 00

## VERMONT, \$37 50.

Readsboro' Church.....	4 00
North Windham, S. A. Burton.....	1 00
Wallingford Church.....	17 50
Essex Church.....	15 00

## MASSACHUSETTS, \$1,773 30.

Holyoke, Second Church Ladies' Baptist H.M. Society for Miss'y in Montana, per M. A. and E. A. Clarke.....	50 00
East Brookfield Church.....	7 00
Grafton, First Church.....	1 00
Mauchaug Church.....	8 00
North Uxbridge Church.....	20 00
Boston, Clarendon Street Church.....	202 96
Westfield, Miss Laura A. Day.....	50
Central Church.....	8 04
Lawrence, Second Church.....	40 41
Newton Centre Church.....	49 92
West Acton Church.....	23 85
Southwick Church.....	3 33
Princeton, Asa H. Goddard.....	564 60
Cambridgeport, Charles River Church.....	59 15
Charlestown, First Church.....	29 42

## Boardman Miss. Society.

Littleton Church.....	15 25
Holyoke, Second Church.....	50 00
Billerica Church.....	5 32
Fall River, First Church.....	221 48
New Bedford Sunday-school for Indian University.....	25 00
William Street Sunday-school, for Indian University.....	3 75
Beverly Church, for Indian University.....	28 25
F. F. Amesbury Sunday-school, for Richmond Inst. Boston, Woman's A. B. H. M. Society, per Mrs. A. Poulard, Treasurer.....	96 67
Lowell, Rev. O. E. Mallory, for Benedict Institute.....	10 00
Southbridge, Robert H. Cole, designated.....	150 00

## RHODE ISLAND, \$400 39.

Providence, Mrs. H. A. Swarts.....	1 00
Cranston Street Church.....	41 10
Friendship Street Church.....	62 17
Pawtucket Church and Sunday-school.....	7 21
Bristol Sunday-school.....	3 50
Pawtucket, First Church, per E. W. Barrows, Treas. F. F. Providence, Cranston Street Church.....	194 31
Pawtucket, Ladies' Home Mission Society, per Mrs. B. A. Benedict, Treasurer for Benedict Institute.....	41 10
	50 00

## CONNECTICUT, \$344 47.

Thompson, Mrs. M. L. Randall.....	10 00
New London, First Church, in addition.....	11 25
New Haven, Grand Street Church.....	7 35
Hartford, First Church.....	252 87
Middletown, David Stevens.....	5 00
Waterbury Church, extra collection.....	20 00
Rockville, Friends, by Mrs. Wm. Butler.....	10 00
F. F. Waterbury Church, for Benedict Institute.....	25 00
Rockville, Friends, by Mrs. Wm. Butler.....	3 00

## NEW YORK, \$3,171 07.

New York City, Swede Church.....	5 00
Brooklyn, Washington Avenue Church.....	1,708 56
First Church, in Pierpont Street Sunday-school, designated.....	150 00
Central Church, Bridge Street.....	8 76
Whitehall Church.....	10 00
Stillwater, Second Church, in addition.....	11 00
Central Pawling Church.....	11 56
Elizabethtown Church.....	10 00

Saratoga, Second Church, in part.....	\$4 00
Central Square, Rev. D. D. Owen and wife.....	5 00
Rochester, First Church, per A. H. Cole.....	93 44
Troy, Fifth Street Church, in addition.....	15 00
Waterford Church, in addition.....	1 00
Canisteo River Asso., bal., per J. H. Chase, Treas. Savona Church, per Rev. J. C. Mallory.....	25 60
Mt. Vision Church.....	4 00
Springfield Church.....	4 00
Warren Church.....	5 00
Albany, Calvary Church.....	50 00

## Sunday-school.....

Gloversville Church.....	112 00
Utica, Tabernacle Church.....	46 00
Brookfield Church.....	12 55
North Granville, Mrs. A. Carr.....	5 00
Potsdam Church, balance.....	3 50
Children's Mission Band.....	5 00

Painted Post Church.....	20 00
Westfield Church.....	6 00
Fulton Church.....	12 60
Troupsburg Church.....	5 00

F. F. N. Y. City, Calvary Church Sunday-school, for student at Richmond Inst. Mr. and Mrs. Wm. A. Cauldwell, for Medical Building, Shaw University.....	300 00
Jno. H. Deane, for Med. Building, Shaw University.....	300 00
E. A. Kent, for Med. Building, Shaw University.....	50 00
Troy, Fifth Street Church, Mrs. Samuel Sheperd, for Shaw University.....	25 00
Addison Church, per Mrs. E. G. Wooster, for Benedict Institute.....	9 00
State Colonization Society, for Benedict Institute.....	50 00
Fulton Church Sunday-school, for " ".....	10 00
Potsdam Church Sunday-school.....	12 50

## NEW JERSEY, \$847 42.

Piscataway Town Sunday-school.....	10 00
New Brunswick, First Church.....	200 00
Keyport Church.....	84 14
Navesink Church.....	18 00
Samptown Church.....	22 00
Sunday-school.....	10 73
Perth Amboy Sunday-school.....	5 00
Pemberton Church.....	30 65
Camden, Third Church.....	10 00
Manahawkin Church.....	19 00
Sunday-school.....	6 00
Bridgeton, Mrs. E. T. Waterman.....	5 00
Patterson, Union Avenue Church, Woman's Miss. Circle.....	21 90
Plainfield, First Church.....	345 00
LEGACIES: Newark, Legacy of C. R. Cowell, in addition, C. E. Cowell, Executor.....	60 00

## PENNSYLVANIA, \$1,626 09.

Philadelphia, First West Church.....	107 00
Olivet Church.....	15 58
Angora Church.....	25 00
Oak Street Church.....	6 04
Frankford Church.....	25 79
Young Men's Miss. Association.....	8 62

New Britain Church, balance.....	5 50
West Chester, Berean Church.....	21 53
Willistown Church, in part.....	26 76
Glen Run Church.....	20 00
Franklin, Chas. Miller.....	50 00
Lewisburg, Rev. Dr. Spratt.....	3 00
Three Springs Church, in part.....	5 00
Mansfield Valley Church.....	3 00
Transfer Church.....	4 00
Mahanoy City, Welsh Church.....	7 00
New Bethlehem Church, balance.....	9 00
Leatherwood Church, balance.....	5 50
Union Church, balance.....	3 00
Brookville Church, balance.....	1 00
Greenville Church, balance.....	8 37
Montgomeryville Church.....	2 00

Red Bank Church.....	\$5 00
Phillipsburg Church.....	10 00
Rome Church.....	1 00
<b>F. F.</b> Philadelphia, Miss M. L. Bonney, for Richmond Institute.....	50 00
Upland, J. Lewis Crozer, for Atlanta Seminary.....	60 00
Geo. K. Crozer, " " " ".....	60 00
R. H. Crozer, for Atlanta Seminary.....	60 00
J. Wm. Lewis, " " " ".....	30 00
<b>LEGACIES:</b> Philadelphia, Legacy of Jas. M. Linnard.....	950 00
Montrose, Legacy of Seth Mitchell.....	38 00

## VIRGINIA, \$356 96.

<b>F. F.</b> Richmond, Students, for Board, Tuition, etc..	210 50
Petersburg, 3d Church, per D. N. Vassar....	8 00
Gillfield Church, " " " ".....	39 50
Franklin, " " " ".....	9 60
Lynchburg, " " " ".....	2 50
Gloucester Church, " " " ".....	5 50
Norfolk, " " " ".....	1 00
Richmond, " " " ".....	20 00
Shiloh Association, " " " ".....	50 00
Union Association, " " " ".....	10 00
Cash, " " " ".....	36

## WEST VIRGINIA, \$22 86.

Kanawha Church.....	7 11
Parkersburg, Bethel Church.....	15 75

## NORTH CAROLINA, \$1,017 13.

<b>F. F.</b> Raleigh, Students, for Board, Tuition, etc....	1,017 13
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## SOUTH CAROLINA, \$980 09.

<b>F. F.</b> Columbia, Rev. E. M. Brawley, for Benedict Institute.....	10 00
Per Rev. E. J. Goodspeed, for Benedict Institute.....	39 45
Collected by Rev. E. M. Brawley, from colored Churches and Associations in S. C., for furnishing Colby Hall.....	663 25
Students, for Board, Tuition, etc....	267 39

## GEORGIA, \$40 00.

<b>F. F.</b> Atlanta, Students, for Tuition.....	40 00
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## FLORIDA, \$55 00.

Fernandina, per Rev. Jno. Allston.....	2 50
Sunday-school, per Rev. Jno. Allston....	2 75
<b>F. F.</b> Live Oak, Students, for Tuition.....	49 75

## TEXAS, \$388 35.

<b>F. F.</b> Collections by Rev. S. W. Marston, D.D., for South-Western Baptist College.....	388 35
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## MISSISSIPPI, \$440 09.

<b>F. F.</b> Natchez, Students, for Board, Tuition, etc....	440 09
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## MICHIGAN, \$368 17.

Alpena Church.....	17 03
Allen Church.....	1 75
Fulton, Highland Church.....	3 00
Jackson, First Church.....	16 00
Medina Church.....	2 50
Saginaw City Church.....	19 17
Three Rivers Church.....	9 00
Women's Bapt. H. M. Soc., per Mrs. Wm. A. Moore, Treasurer.....	200 00
<b>C. E. F.</b> Ypsilanti, Legacy of Mrs. Mary A. Denike.....	99 75

## OHIO, \$611 55.

Cleveland, Euclid Ave. Sun. Sch., for Indian Univ....	20 00
Mrs. J. D. Rockefeller " ".....	50 00
First Church, balance.....	177 25
Wilson Ave. Church.....	14 22
Galena Church.....	2 06
Copopa, Columbia Church, balance.....	31 30
Elyria Church, balance.....	14 25
Gallipolis, Colored Church.....	71
Granville Church.....	111 00
Sunday-School.....	39 17

Newark Church.....	\$40 00
Portsmouth Church.....	8 00
Radnor, C. E. Worling.....	3 00
Springfield, First Church.....	27 00
Uberlin Church.....	17 59
Torch Church.....	4 31
<b>F. F.</b> Elyria Church.....	1 75
Dayton, Mrs. Julia S. Barney, for Atlanta Seminary.....	50 00

## ILLINOIS, \$51 50.

Chicago, Mrs. C. Swift, for Indian University.....	1 00
Prof. F. O. Marsh.....	20 00
Elgin, F. E. Morgan, for Indians.....	5 00
<b>F. F.</b> Galesburg, J. Purdy and wife, for Shaw Univer.....	13 00
Stillman Valley Sunday-school, " ".....	12 50

## INDIANA, \$43 97.

Aurora Church.....	43 47
Crawfordsville, I. F. Wayde.....	50

## IOWA, \$424 25.

Cedar Rapids, E. M. Sinclair, for Indian University.....	25 00
Iowa City, Mrs. Jane Cochran.....	25
Sibley Church.....	10 00
Judson Church.....	2 00
Gowrie, per Rev. E. G. O. Groat.....	3 00
Stuart Church.....	3 00
Dow City Church.....	15 50
Dunlap Church.....	8 00
Council Bluffs, Scandinavians.....	2 00
Fairfield Church.....	6 60
Council Bluffs Association.....	77 83
Cfeston Church.....	20 00
State Convention, per Rev. J. Sunderland.....	257 07

## WISCONSIN, \$76 30.

Sheboygan Sunday-school.....	2 50
<b>F. F.</b> Thompsonville Church.....	8 80
Milwaukee, Rev. M. P. Jewett, D.D., for Atlanta Seminary.....	65 00

## MINNESOTA, \$689 27

Hastings, I. B. Tozer.....	5 00
State Convention.....	548 27
<b>C. E. F</b> State Convention.....	136 00

## NEBRASKA, \$149 83.

Falls City and Rulo, per Rev. W. W. Beardslee.....	5 23
David City Church.....	2 00
Oak Creek Church.....	1 00
Red Cloud Church, per Rev. Geo. O. Yeiser.....	11 00
State Convention, per W. B. Smith, Treasurer.....	130 60

## KANSAS, \$88 25.

Miami Association, per E. H. Stewart.....	20 00
Ellsworth Church, per Rev. T. Klinker.....	3 50
Sun. sch., per Rev. T. Klinker.....	2 25
State Convention, per H. M. Billingsley, Treas.....	56 00
Atchinson, Ebenezer Colored Church.....	3 00
McPherson Church.....	5 50

## DAKOTA, \$24 50.

Goodwin, H. M. Circle, per Rev. E. Ellis.....	1 00
Sioux Falls, First Church.....	2 23
Dell Rapids Church.....	18 62
Brookings, First Church.....	1 25
Pierre, per Rev. Geo. A. Cressey.....	1 40

## COLORADO, \$44 25.

Greely, O. H. Gallup.....	20 00
Canon City Church.....	24 25

## CALIFORNIA, \$100 00.

State Convention, per J. R. Mason, Treasurer.....	100 00
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## OREGON, \$240 44.

Salem, North Pacific Convention, per Rev. J. C. Baker.....	240 44
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## WASHINGTON TERRITORY, \$7 50.

Seattle, per Rev. J. A. Wirth.....	7 50
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Total.....\$14,632 71

# THE BAPTIST HOME MISSION MONTHLY.

VOL. 3.

MAY, 1881.

NO. 5.

## HOME MISSION FIELDS IN THE WEST.

BY L. P. BROCKETT, M.D., BROOKLYN, N. Y.

### V.—DAKOTA.

Dakota is considerably the largest of our Western Territories, and its area is exceeded by only two of the Western and Southwestern States—California and Texas. It is about 450 miles in length from north to south, and its average breadth from east to west is about 350 miles. Its area is 150,932 square miles, or 96,596,480 acres. We shall give a clearer idea of the vast extent of this territory by saying that it is equal to New England, New York and Pennsylvania.

The greater part of the territory belongs to what, for the want of a better name, is called "The Plains." Along its southeastern line, where the Missouri River forms its boundary, it is only about 900 feet above the sea. At Yankton it is a little over 1,200 feet. From Southeastern Dakota two planes or plateaus rise gradually—one toward the north, the other toward the W. N. W. The first reaches its greatest height, about 1,500 feet, near the 48th parallel, and thence descends at the N. E. in the Red River Valley to about 1,000 feet.

The second rises in the N. W., south of the Missouri River, to 1,800 or 1,900 feet, a part of it spreading out into the *Mauvaise Terres*, or "Northern Bad Lands," and towards the W. and S. W., rising to the height of 4,000 or 4,500 feet, and culminating in the Black Hills.

The climate is severe in the winter (it has been exceptionally so in the past winter, 1880-81), but in the somewhat late spring, summer, and autumn it is agreeable, except at a few points. The summer heat rarely exceeds 95° to 98°, and that only in the middle of the day, and for two or three days. There is very seldom a night in summer in which one or two blankets are not required. The air is bracing, and with cloudless skies. Neither the heat of summer nor the cold of winter is as insupportable as it would be in a moister climate. The rainfall is not excessive, but it is sufficient over most of the territory to secure ample crops without artificial irrigation. The immense and often-repeated falls of snow of the past winter, melting rapidly, have produced floods in the many rivers of the territory, and have caused much destruction of property and some loss of life. Ordinarily, the annual rainfall ranges from 20 inches in the northern part of the territory, and in the Valley of the Red River, to about 29 inches in Yankton and Southeastern Dakota generally, and 35 or 36 inches in the Black Hills, and it comes usually at the best season for perfecting new crops.

There are now four divisions of the Territory generally recognized, viz. : 1. Northern Dakota, including the western half of the Red River Valley, and extending westward to the Montana line. This embraces most of the region north of the 46th parallel of latitude, and extends to the 49th parallel, or the Canadian line. It is traversed from east to west, near the 47th parallel, by the Northern Pacific Railway. Eight or nine years ago this region was declared by a military officer, stationed at Fort Buford, on the Missouri (in the extreme northwest of the Territory), to be a waterless desert—utterly worthless. A thousand acres of it, it was said, would not furnish crops sufficient for the subsistence of a single family. As late as 1876, there were not probably 5,000 people in this whole region; now it is acknowledged to be the finest region for spring wheat and other cereals on the continent. It has 50,000 inhabitants, and sent, in 1880, more than 5,000,000 bushels of wheat, besides other grain and root crops in large quantities, to market. The Dalrymple Farms, in this region, in 1880, had 35,000 acres in wheat.

2. Central Dakota, a newer country, lying east of the 102d meridian, and between 44° 30' and 46° of N. latitude. Until 1879 almost the whole of this region was occupied by Indian reservations, and a part of it is still so occupied, but most of it is now on the market, and two railroad lines are traversing it—one extending as far west as the Missouri River. This is also a fine agricultural region, yielding excellent crops of spring wheat and other cereals, and abundant root crops, flax, etc. It has now a population of at least 15,000, which is rapidly increasing.

3. Southeastern Dakota, which includes all the region south of 44° 30', and east and north of the Missouri River, as well as the counties south of the White River. This is an

excellent agricultural region, allied in climate, rainfall and soil to Iowa, but more productive. Both spring and winter wheat are cultivated here, though the latter is not a very certain crop; but corn, oats and barley can be raised here in large quantities, as well as root crops and fruits of great variety and excellence. This section has been settled longer than any other part of Dakota, but in 1870 it had not much more than 10,000 inhabitants. It has now more than 80,000, and is growing rapidly. The floods of the present spring have destroyed much property in the vicinity of Yankton and at other points in this Territory. The capital of the Territory is here, and it is probable that the next Congress will organize and admit into the Union, the State of Dakota, embracing all that part of the Territory south of the 45th parallel, except a small tract west of the 102d meridian, while the remainder will be organized in two territories under new names.

4. The Black Hills. This region is much the smallest division of the Territory in area, and occupies the southwestern portion of Dakota as well as a section of nearly equal size in Wyoming. It is the highest portion of the Territory, one or two of the loftiest summits rising to the height of about 7,500 feet, while the average elevation is between 4,000 and 5,000 feet. It is the only part of the Territory where gold and silver have been discovered in paying quantities. Coal and some other minerals have been discovered further north, near the mouth of the Little Missouri. The Black Hills had very few settlers till February, 1877, the Indians killing every man whom they could find venturing thither previous to that time. It has now a population of 15,000 to 20,000. Mining is prosecuted on a large scale by wealthy and powerful companies, and with great success. The amount of gold in a ton of ore is not large, but the facilities for

cheap reduction of the ores are so great that the net profits are much greater than in mines carrying larger quantities of the precious metal. There are also some good silver mines in the Black Hills.

The population of Dakota was 135,180 in June, 1880. It now undoubtedly exceeds 175,000, for the immigration last season was large and constant up to the close of the season. For a long period three hundred immigrant wagons crossed the Iowa border, going westward, every day, in Southeast Dakota alone, besides the thousands brought by railroads.

Who were these people? A majority of them were from the States lying east of the Mississippi River, very many of them from New England, New York, Pennsylvania, New Jersey and Ohio. They were our sons and brothers. They went from homes where God is honored and prayers ascend to His throne daily. Will they forget in this new life the faith of their fathers? Others have come thither from the British Isles, from Continental Europe, from Russia, even from the borders of the Black Sea. Thousands of Mennonites are there, worshipping God in forms and doctrines analogous to our own, and with them, as our brethren have found, are some allied even more closely to us—the Molokans and the Stundists, of Southern Russia, and Eastern Prussia and Austria. There are also large Roman Catholic colonies, and many German and Scandinavian settlements. From the northern border considerable numbers of English, Irish and Canadian immigrants come to settle on these rich lands. Some of these, perhaps many of them, are Christian men. Do they bring their religious principles over the border? With these, there are, of course, very many, both of European immigrants and of those from our Eastern States, who are skeptical; some of them are trying to be in-

fidels after the Ingersoll pattern, and there are in considerable numbers irreligious and bad men, keepers and frequenters of drinking and gambling saloons and worse places, if worse there can be; these men seek to abolish the Sabbath, to destroy the churches, and to overthrow all social order.

Yet it must be said for Dakota and to its honor, that these evil influences are less rife here than in most of the new States and Territories. The church and the school-house are reared very speedily in most of the new villages which grow so rapidly in all parts of the Territory; and though many of our own churches there are yet houseless and the Sabbath is too often profaned, yet there is a greater respect for Christianity and a higher appreciation of religion as necessary to good order and to material prosperity than is found in most of the newly settled portions of the Great West.

Much of this is undoubtedly due to the influence exerted by the late Governor Howard, a noble, earnest Christian gentleman, who was also, after his own fashion, a most efficient Home Missionary. So far as lay in his power he moulded the plastic elements of the Territory into such forms as would result in its future development in morality, purity and Christianity.

Of course, the influences for evil are stronger in the railroad and mining towns than elsewhere, but even there they are measurably restrained and controlled. Deadwood City is not a Leadville, and Bismarck is not an Ogden, and Yankton may well bear a comparison with the best of the Western towns. But there is an imperative need of many more church edifices, many more earnest, faithful and self-denying missionaries, and more Christian men and women consecrated in soul, body and purse to the service of the Master.

## THE COMPENSATIONS OF PROVIDENCE AS ILLUSTRATED IN THE HISTORY OF AFRICAN SLAVERY.

BY W. H. PARMLY, D.D., JERSEY CITY, N. J.

The thoughtful student of history cannot fail to be often impressed with the changes effected by the mysterious, yet mighty hand of God, and the manner in which He sets one event over against another.—Ecc. 7, xiv.

This, perhaps, is nowhere more apparent than in the history of slavery as connected with the African race. How far that immense division of the earth—whose length from the north to the south is over 4,000 miles, and whose breadth, from east to west, is over 3,500 miles—was known and developed by the ancients, it is impossible for us to tell; but ever since the discoveries and explorations of the Portuguese, which commenced about the year 1412, Africa has been not only a land of paradoxes and wonders to other nations, but the scenes of the most fearful wrongs and outrages of which the human mind can conceive.

These Portuguese navigators thought it no harm to enslave these sable heathens, and to them may be traced the origin of African slavery in modern times. The discovery of America and the West India Islands both whetted their cupidity and opened a broader field for this horrid traffic in human flesh, and from that day onward until checked, either by the power of Christianity or the force of arms, this traffic has been a moral incubus resting both upon Africa and upon all other nations that have engaged in it.

In order that we may gain an adequate idea of its extent, we must bear in mind that while the "Slave Coast," which extends from the River Volta to the Calabar River, was, as its name implies, the *chief* scene of this disgraceful

traffic, that traffic extended more than a thousand miles into the interior, whither the slave-dealers penetrated, purchased their victims from petty rulers, and drove them that long distance to the coast. Thus, in the prosperous days of the slave trade, more than *one hundred thousand* unfortunate creatures were sometimes *annually*, either bought from cruel rulers or stolen from their native land and sold into miserable and hopeless bondage among other nations.

It is impossible, even *now*, for the heart of the philanthropist to contemplate with composure such an enormity; but especially do the still greater cruelties practised upon them during that dismal journey to the coast, the horrors of the middle-passage from the African coast to the distant slave-markets, the myriads who died or were slain by disappointed traders—and then the groans, and tears and sufferings of all sorts incident to this horrid trade, cause the heart to sicken and the blood almost to curdle in the veins.

It was nothing uncommon for nobles and people of high rank to be thus ruthlessly torn from their homes and deprived of their liberty. The writer well remembers, a little more than thirty years ago, having an aged African prince pointed out to him among a gang of slaves in the State of Mississippi, and even as late as 1866–9, that missionary hero and explorer, David Livingston, in his chapter (see his last journals) on "The Tracks of the Slavers," described cases of that kind as still occurring in Africa.

Who, as he calmly looks back on the history of this giant wrong does not wonder, with almost unutterable wonder, that it could have been tolerated so long by the civilized world? And what philanthropist does not ask the question whether there can ever be any *compensation* for such enormities?

While it is impossible to undo the wrongs

that have been perpetrated in the *past*, and we may fail to find any *adequate* compensation, yet should not the recent developments in connection with the African race in this nation cheer us with the hope that out of all these wrongs, our God is not only to bring forth his own glory, but also instrumentally to renovate that dark continent ?

Just consider what has already been done since the emancipation of the slaves in this nation, by means of the Freedmen schools. These institutions have begotten new hopes in their bosoms. They are becoming great centres of missionary influence, and that influence is directed in a remarkable degree towards their fatherland. In the encouraging language of the last report of the American Baptist Home Mission Society presented at Saratoga, "the missionary spirit for African evangelization is fostered in the schools by means of missionary societies, so that young men and women are offering themselves for missionary service in Africa, and the sympathies, and prayers, and contributions of the Freedmen are being evoked for their pagan kin across the sea."

Add to these ideas the fact that these freed slaves and their ancestors have been so long accustomed to servitude in hot climates that they are already *acclimated* to the burning heat of Africa, and it seems to me that we are furnished with the solution of that vexed question which has already cost so many valuable lives, both of Europeans and Americans, viz.: "How shall Africa be evangelized?"

God, it appears to me, through these ages of sufferings and unrequited wrongs endured by this race, has been preparing the instruments by whom He will fulfil His own promise in Ps. 68, xxxi.: "Ethiopia shall soon stretch out her hands unto God."

Already wonders have been accomplished through the agency of these schools in elevat-

ing the Freedmen in our own land, but if we are now furnished with a correct clue to the evangelization of Africa, should not that fact not only inflame our zeal, but also greatly increase our contributions for the establishment and support of these schools and the other means now in operation to prepare this race for their great destiny ?

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## MISSIONARY REMINISCENCES.

BY REV. THOMAS POWELL.

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### XI.

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#### HOME MISSION WORK AT CANTON.

The village of Canton, in Fulton Co., Illinois, is at present a flourishing business locality, but before the construction of railroads it was pre-eminently so. I first visited the place when the Rev. Gideon B. Perry was the resident pastor of a very small church, not numbering twenty members. I was invited and urged by them to come and hold a meeting for their spiritual benefit. I knew that a respectable council of Baptist ministers had, from circumstantial evidence, pronounced Mr. Perry unworthy of confidence. He took especial pains to assure me of his innocence and the mistake of the council. I informed him that I should not presume to express any decision on that point, but I should come and labor with exclusive reference to the conversion of sinners and the confirmation of the little church in faith and Christian enterprise. The meeting was singularly blessed of God, and I believe nineteen persons were baptized and added to the church. I was subsequently notified by them that they had completed a place of worship and wished me to come and preach at the opening of the house. I went, and again I held a protracted meeting which,



by the attendant blessing of a gracious Saviour, resulted in a similar addition to the church. Subsequently Mr. Perry left the place, and I was called to assume the pastoral charge of the church. I declined, and recommended to them Rev. Isaac D. Newell. They gave Brother Newell a call, on the condition that I would come and induct him into office by preaching a series of days for them. I complied with their request. The meeting was marked with great interest and a very general awakening. Forty new converts were baptized before I left the place to return home. A considerable number of the members of the church were aroused to make affecting confessions of their long-indulged apathy, and to consecrate themselves afresh to the service of the Master, and their efforts in leading others to the Saviour were eminently successful. It also ought to be recorded that two of the leading brethren in the church, Maple and Piper (the latter still in Canton and officiating as deacon of the church), were exceedingly active and influential, and Brother Newell, the pastor, an able coadjutor in the labors of the meeting. Among the number of the converts some of the leading citizens of the county were included. Since the times referred to in this communication, these good beginnings have been marked with progress. Another and larger meeting-house has been erected and paid for by the church. The Rev. A. Gross, the Rev. Simon G. Miner, and Rev. Dr. Cooley, have been sustained there as pastors. Noble contributions have been paid by the church for all benevolent and denominational objects, and a useful band of young men have been sent out and are ordained as able ministers of the New Testament. This church, for a number of years, ranked, if not first, as second of all our churches in Northern Illinois in point of numbers and efficiency; and that it is not equal to some others at this time is attributable to local changes, caused by the establishment of railroads which, by more extended facilities, have attracted elsewhere capital and business. But Canton church is still a power, and well illustrates the value and importance of Home Missions in giving aid at the *right time*.

## American Baptist

### HOME MISSION ROOMS,

ASTOR HOUSE OFFICES, NEW YORK.

*All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*

*In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

*The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

With the close of our fiscal year, we present a general statement of the year's receipts. The income from contributions, legacies, schools, interest on invested funds, etc., has been \$169,312.77. Addition to permanent trust and endowment funds, \$33,160.33; to conditional trust funds, *i. e.*, sums on which annuities are paid to donors during their lives, \$12,425, making a total addition to these funds of \$45,585.33. Additions to the Church Edifice Loan Fund, (not including loans repaid,) \$12,599.14; to the benevolent department of this fund, \$7,535.20, making a total for Church Edifice purposes of \$20,134.34, being \$8,458.66 more than last year. The recent large pledges to this fund have not come into the Treasurer's account. The grand total of receipts for the year, (not including loans repaid or receipts from mortgages paid off,) is \$235,032.44 or \$69,580.33 more than from the same sources last year. The indebtedness is \$29,955.36 or \$11,581.61 more than last year. This increase in the debt is due to the great enlargement of the Society's operations, which even now are far short of the necessities of the case. Our worthy Assistant Treasurer,

who has kept the financial "log" for the last thirty-six years, asserts with emphasis, that the last year's receipts and operations have been the largest in the history of the Society.

The forty-ninth annual meeting of the Home Mission Society will be held at Indianapolis on Tuesday and Wednesday, May 24th and 25th. The missionary sermon will be preached on Sunday evening, 22d, by Rev. J. B. Thomas, D. D., of Brooklyn, N. Y. The first session will be on Tuesday morning; the second, Tuesday evening. The afternoon is left free for meetings of the Women's Home Mission Societies, and for the work of committees. There will be three sessions on Wednesday, the closing exercises being in the evening. Wednesday forenoon will be devoted largely to a general conference on Western Missions, including church edifice work; and Wednesday afternoon to a general conference on work for the Freedmen. It is intended to give opportunity for a full and free expression of views on these matters. Let every man with a hobby, however, remember that all the time does not belong to him, and that any one aside from the appointed speakers, who talks over eight or ten minutes, will be regarded as a robber. A great deal can be said in eight minutes, if it is boiled down. Boil it down brethren, and give us not a watery dilution, but the essence of the thing. Every speech short and crisp. Many things from the many, rather than much from the few.

The programme for the annual meetings is arranged on this theory: To bring out the facts about our work, by men who are "in the thick of the fight," and to make the meetings thoroughly practical and business-like. Tuesday forenoon will be devoted mainly to a general conference on the evangelization of foreign populations in our land, with short ad-

resses by Rev. A. S. Coats, of Rochester, N. Y., (recently of Oregon,) on the Chinese, and by Rev. W. W. Boyd, D. D., of St. Louis, on "The Influence of the Foreign Element in Western Civilization." Tuesday evening: special addresses by Rev. B. H. Yerkes, of Denver, Col., on "The New Southwest"; by Rev. E. Ellis, General Missionary for Dakota, on "Dakota and the New Northwest"; by Rev. Jas. Cooper, D. D., District Secretary, on "What the Home Mission Society has done for the West, and what remains to be done." Wednesday forenoon: General Conference on our Western work, with brief addresses by Rev. L. C. Barnes, St. Paul, Minn., on "The relation of Church Edifices to successful Missionary Work;" and by Jno. H. Deane, Esq., of New York, on "Eight Hundred houseless Baptist Churches in the West—what shall we do about it?" Rev. G. S. Abbott, D. D., is expected to represent the Pacific Coast. Election of officers to follow. Wednesday afternoon: General Conference on work among the Freedmen and the Indians; in which Dr. Phillips, of Nashville Institute, will speak of the influence of that school; Dr. Marston, of St. Louis, on "Condition and Prospects of the Freedmen in the Southwest;" while Rev. Daniel Rogers, General Missionary in the Indian Territory, and Rev. Mr. Hurr, a native Indian Missionary to the Sacs and Foxes, and Keokuk, second chief of the nation, will present facts about our work in the Indian Territory. Wednesday evening: Addresses by Rev. A. H. Booth, of Clinton, Miss., General Missionary to the Freedmen in that State and Louisiana, on "Condition and Prospects of the Freedmen in the Mississippi Valley;" by Rev. H. Woodsmall, of Selma, Ala., on "What has been done at Selma;" by Prof. L. B. Tefft, of Nashville, on "Our work at Nashville;" and by Hon. Geo. D. Williams, of Columbus, Ohio,

on "Christian Education the Supreme Need of the Freedmen." It is expected that a company of ten students from Nashville Institute, under the charge of their musical instructor, Rev. L. B. Fish, will be present and provide the music for the occasion.

We present in this number of the MONTHLY four new designs for church edifices. Three of these received the first award in the competition invited by the Board for designs of churches to cost \$1,500, \$2,500 and \$5,000 respectively. They were prepared by J. R. Thomas, of Rochester, N. Y. The fourth design is by L. B. Valk, of New York, for a church to cost \$2,000. These four designs, with the two presented in the last number of the MONTHLY, are published on a separate sheet, and can be had on application to the Society by those who contemplate building. Detailed working plans will also be furnished at a very low charge.

In preparing these plans, which we feel sure will be greatly admired, the Board have sought to combine adaptation to the purposes of a Baptist house of worship, with tasteful architecture, and economy in construction. It is hoped that they will give a new and healthful impetus to the work of church erection.

In March, 166 French Canadian families, aggregating 900 persons, left Montreal by railroad for permanent settlement in the New England States. We have not strengthened our missionary force among the French in New England a moment too soon.

A pastor in Northern New York, who sends us his subscription for the MONTHLY, says: "Paid to Jan. 1881, in red ink on the cover, is a neat device, but very troublesome to the consciences of delinquents: Make me happy next month by omitting it." Certainly, with pleasure.

## From the Field.

### "Watchman, what of the Night?"

#### Missions.

—Rev. D. J. Pierce, late of Laramie, Wyoming, but now under appointment as a missionary in the Northwest, writes us from Boise City, Idaho, concerning Baptist interests in that great centre of influence: "There are 20,000 people in Idaho, and the only Baptist Church within her limits has been suffered to go down until most of its members, despairing of aid, amid traitors at home and neglect from abroad, have united with other churches or have lost their interest. The little house was the first built in town. It still stands to our name, but no Baptist pastor has been sustained for seven years. I am still 800 miles from the western coast, by the nearest practicable route, but along that route there are but five Baptist Churches; and these are, with one exception, struggling with financial difficulties hardly known by Eastern churches. You helped Portland, Oregon, in 1872; to-day her church of 280 members aids a dozen churches in this great domain. Her Sunday-school collections have established a score of Sunday-schools out of which are coming churches. Boise City is to-day what Portland was in 1872, the metropolis of a great area destined soon to be opened by a railroad to the Columbia. Should the Union Pacific Road run through Boise City, it will have 10,000 people in a year. In any event, it will be the centre of a dozen mining towns, and the centre of a beautiful, fruitful valley, where the flowers are already blooming, the gardens already being spaded, and the fruit trees bursting their buds of promise."

—The almost unexampled severity of the past winter has imposed many hardships upon our missionaries, and seriously interfered, in many quarters, with the effective prosecution of their work. The following from Rev. Frank E. Bostwick, Appleton, Minn., is a sample of many reports we have received: "I regret from the depth of my heart that my report is not larger in every way. But, oh! the terrible winter through which we have just passed. During the first part of the quarter we held meetings, but at last, on account of the great depth of snow, were obliged to abandon all efforts. The snow has been so deep and there has been so many blizzards with mercury most of the time below zero, part of the time 20° to 30°

below, that it has been unsafe, if possible, to get away from home and over the prairie. We have had enough to eat, but have been pinched for fuel. Have burned up a bedstead, chairs, every loose board around the premises, and at one time the straw from our bed in order to get one warm meal a day.

—Rev. J. F. Merriam, writing from the southwest corner of Minnesota, says: "If you can, in your imagination, make your worst New York storm repeat itself at intervals of from three to five days, add temperature ranging from 15° to 45° below zero, and remove yourself a hundred miles from depots of supplies, you will have some idea of the difficulties and obstacles we have to meet in prosecuting our work here this winter. In ten weeks we have had but one mail train through on this road. Day before yesterday (April 9th), a working train and snow plow came in, and we hoped a train would follow with fuel and supplies, but yesterday a violent storm set in and our hopes are again blasted. Supplies of all kinds are gone. There is not a stick of wood to be had in town. Some time ago I moved our cooking-stove into the bedroom, because it is small and most easily warmed of any room in the house. I had engaged a cord of wood, but when the last train came in I shared it with two others who had none. It is all gone now. I have burned flax straw, and am now burning corn and such bits of board as I can pick up. North of us, the people have been reduced to the necessity of moving several families into one house, and then burning the vacated buildings. It has been a constant struggle with the elements to maintain life, and the struggle has not always been a success. A man, his wife and three children have been found frozen to death. We can hardly fail to hear of many cases of extreme suffering when communications are again opened."

—The following is from Rev. Richard Walsh, who is expected to preach both to the American and the Spanish population on both sides of the Rio Grande: "This place (El Paso, Texas), is marked on the maps Franklin. It is just across the Rio Grande River from old El Paso, Mexico. The old town is nearly three hundred years old, contains about six thousand inhabitants—all Mexicans. They have been hidden in superstition and darkness, as much so as Nineveh, in the bowels of the earth. The future of this new town is promising. Two main lines of railroad will be in here in about three weeks. The Atchison, Topeka and Santa Fé Railroad, also the Southern Pacific Railroad. Then the Texas Pacific will be in here the end of this summer; also the Mexican Central Railroad will be continued

south when the Atchison, Topeka and Santa Fé Railroad arrives. They have graded both these lines from this city some fifty or sixty miles. Then the Galveston Railroad is pushing hard for this point. There is a mountain close by this city; its gold and silver mines were worked two hundred years ago. They are now waiting for the machinery by the railroads. I am watching every chance to obtain a lot for a church building, free. I expect to get one. I expected to have been the first minister here, but the Presbyterian man got in while I was on the way. He got permission to use the only place here for services, giving him the advantage. The prospects were so great that he started East to obtain funds for a church building. I have held services here and had a full house. I have been received here very cordially, and have made many friends. There is a Dr. Dunn, M.D., here; he is a Baptist, and his family, which he expects here this summer. There will certainly be many come in soon, but there is no place to hold services. My dear brother, what a glorious work there is to be done in this country; the door is opening; souls are dissatisfied; they are hungering and thirsting for the bread and waters of Life. Oh! who will help them?"

—The Methodist Mission was established in Mexico only eight years ago. The annual meeting was held in the City of Mexico, Jan. 21st, 1881. At this meeting were eight missionaries sent by the Board, twenty-five native preachers and exhorters, and five ladies supported by the Woman's Foreign Mission Society. The work is very encouraging. During the last year there has been an increase of 191 church members and of 130 scholars in Sunday-schools. The total number of members is 735, with an average attendance on public worship of 1,098. The Sunday-schools have an average attendance of 609, and the day schools of 544. The people have given \$4,069.45 for the support of religious privileges. The Methodist Church property throughout Mexico is now valued at \$110,505. During the year 24 different volumes were published by the mission press, besides numerous tracts and the monthly *El Abogado Cristiano*, which has a circulation of 2,000. They clamor for an increase of laborers and means to carry the Gospel to people who for five years or more have been begging for it.

Rev. G. S. Abbott, D.D., furnishes the following interesting facts concerning the evangelization of the Chinese in California:

"The Chinese work in Oakland has not been as prosperous for a long time as now. Twenty members

of our evening school were out last night at our covenant meeting. Three of their number were baptized two Sabbaths ago. It would have gratified you to have heard their experience. As a rule, as far as my observation goes, the testimony of Chinese converts, in putting away their idols, in accepting the one true God and Jesus Christ, whom He has sent to be the Saviour of the world, for clearness and definiteness of conviction, far surpasses the average statement of American or European converts. Their fidelity to Christian principle, considering their recent life as heathen, is remarkable. One of the most beautiful Christians I ever met, a member of the First Baptist Church of San Francisco during my pastorate, afterwards of the Chinese Baptist Church formed by Rev. J. B. Hartwell in that city, has recently died. Lee Wing Tai illustrated the purity and grace of godliness as few men of any clime have ever done. He had in him elements of magnetic preaching power. His death is greatly lamented, not only by his own countrymen, but by Americans as well. His Christian burial at Lone Mountain was tender and beautiful.

"Brother Chu Yow, the late Baptist Chinese missionary of Oakland, in personal character ranks among the finest specimens of regenerate manhood it has ever been my privilege to know. His influence for good has ever been quiet and potent. With further advantages of Christian learning, if he ever enjoys them, he will be a very useful man to his people.

"Our Oakland Chinese work has received an impetus in common with the churches the past few months. The day of antagonism against Chinese work seems to have departed. We hear no more the shibboleths of the sand-lot. We may hear them again, but the anti-Chinese leaders have lost their power.

"The lady teachers of our Chinese evening school, Mrs. E. R. Bradway and Miss Ella Dearborn, are greatly encouraged in their work. Their greatest need is larger school-room accommodation. It is hoped such may soon be secured. Dr. and Mrs. Stockbridge, of Plainfield, N. J., when in Oakland last year, gave this school \$50, also a globe for the school-room, and since their return, with the assistance of Baptist ladies of Plainfield, have contributed another \$50, for which we are very grateful. We should be pleased if the friends of Chinese work throughout the country would show us further generous consideration."

### Church Edifices.

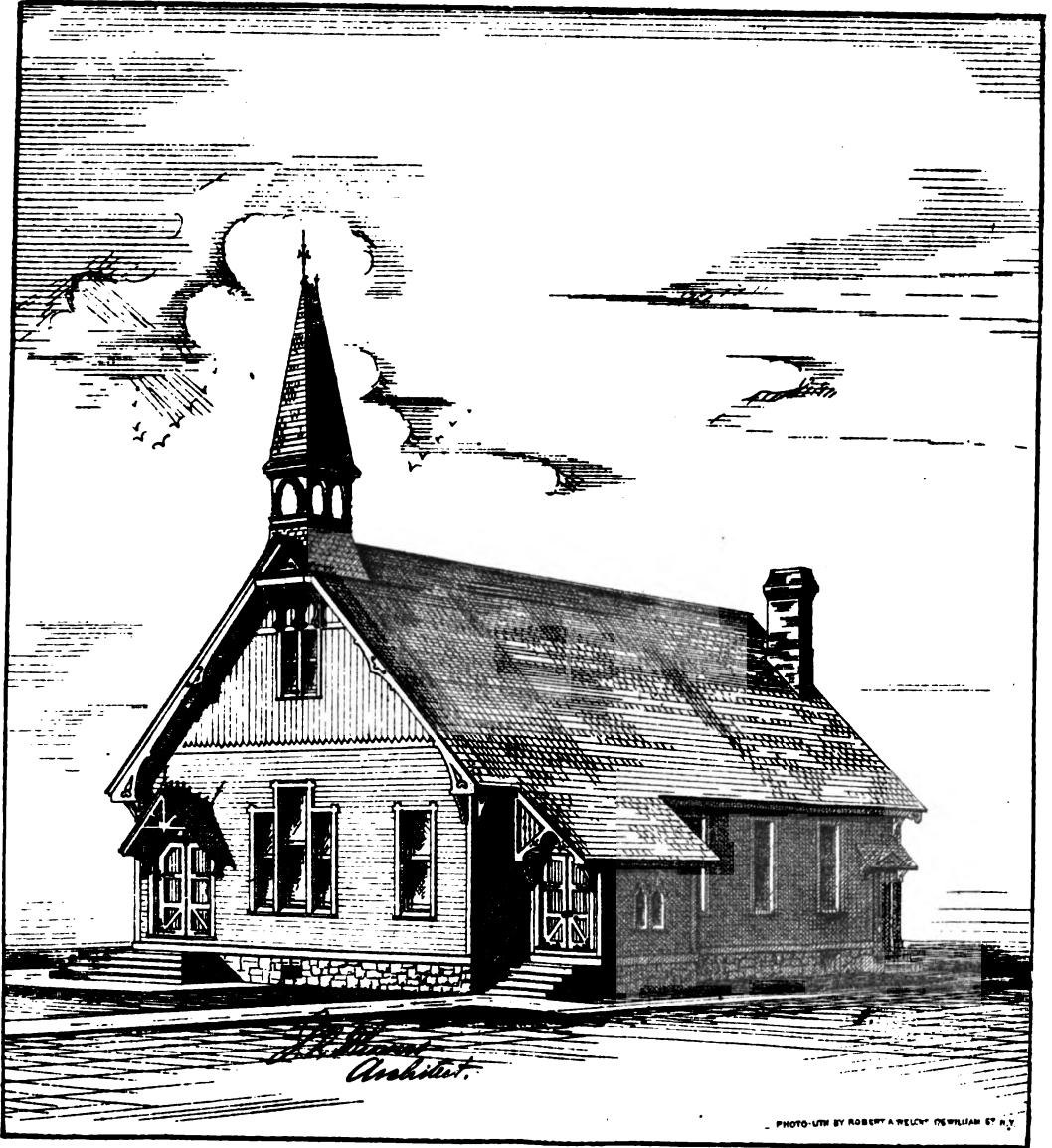
—Our first gift from the Benevolent Department of the Church Edifice Fund is acknowledged by the Baptist Church in Forest City, Minn., with "many thanks for this timely aid, and may the good Lord bless the noble work just commenced."

—A letter from Rev. A. M. Allyn, recently appointed to Tower City, Dakota (a thriving town on the Northern Pacific Railroad, fifty miles west of Fargo), well illustrates the advantages of pre-occupation. He says: "If we can build a house of worship this

spring, three lots will be given us in the most desirable location in town. This offer is made only to the church that will first erect a house of worship here. We can be the first if we can get a gift from the Home Mission Board of \$500 before May 1st, and if we can get that amount I am certain, by the blessing of God, we can finish a \$2,000 church in eighteen months' time. It is impossible for us to raise much, if any, money here before harvest. The people who come here require every dollar of their means in preparing their first harvest, and to most here the coming harvest will be the first, and subscriptions for building a church cannot be collected before October 1st. Can you not give us the \$500?"

—Rev. G. W. Ford writes from Kansas City, Kan.: "Our evening congregations have so crowded our house that many turn away for want of room. We have concluded that we must rise and build. We propose to build a house 34x50, with vestibule 6x20, baptistery and two dressing-rooms. When completed, it will cost some \$2,000. We have \$1,300 pledged. I wonder if some good brother or sister in the east would not like to give us a communion set. It is rather hard to be compelled, as we now are, to use a common bottle and goblets."

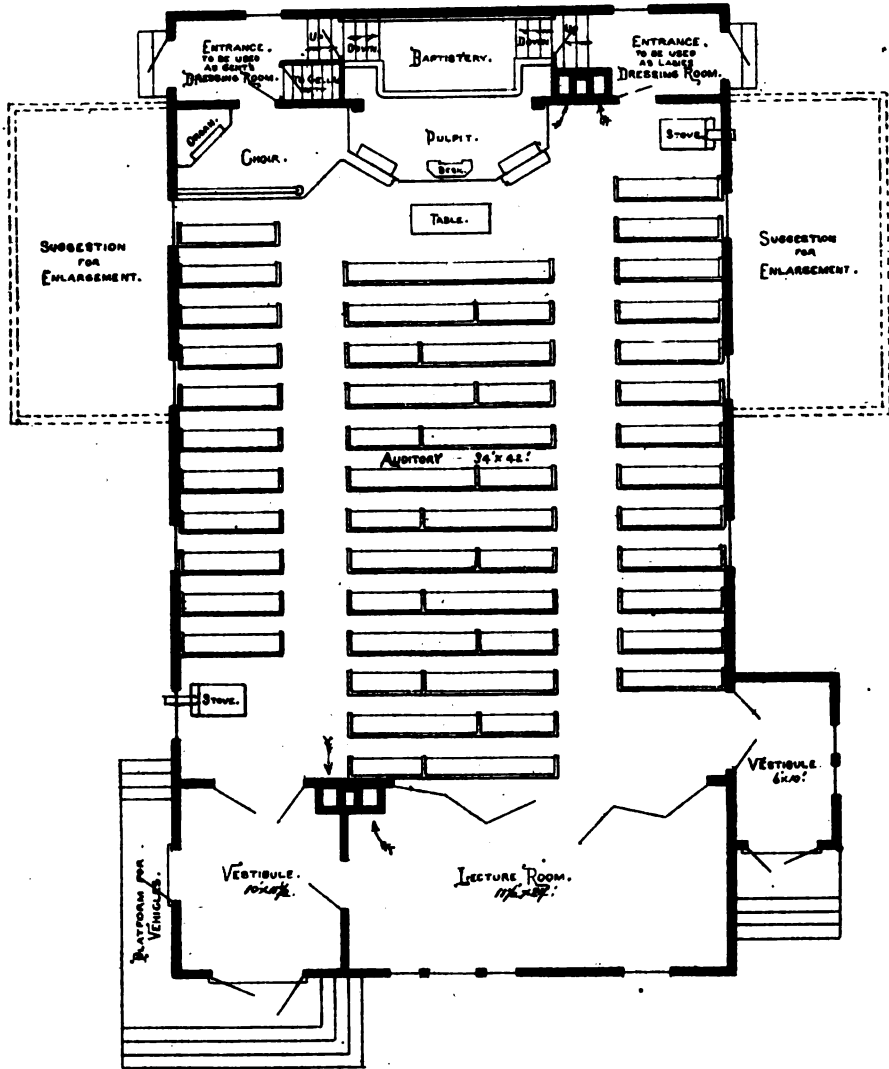
—We don't feel like commenting on the following from Rev. F. K. Roberts, Crookston, Minn., who was sent about a year ago our first missionary to the Red River Valley. Brethren are invited to read thoughtfully and send us their own conclusions: "Our church building has not yet been commenced, but we feel confident that you will hear a good report from us at the end of the coming quarter. Our subscriptions have advanced to \$2,300, with the expectation that at least \$400 will be added. The plans are nearly ready, and the work will be commenced the 1st of May, and be pushed to completion as rapidly as the work can be done, as the money is to be ready the first of the month. I wish to call attention once more to this section. The history of this Red River Valley, when written, is going to be one of peculiar interest and marvellous growth for an agricultural district—and you can have little conception of this country unless you ride from Glyndon to Saint Vincent, a distance of 150 miles, and 100 or more miles from east to west, and then remember that we have but one Baptist preacher in all this territory, the members scattered all about, and at least fifty places where we should have men now or in the near future. Others are here with money and laborers. For example, the Presbyterians have 20 men already, and 10 more are soon to be added, north



Baptist Church, \$ 1,500.

Total Seatings 240

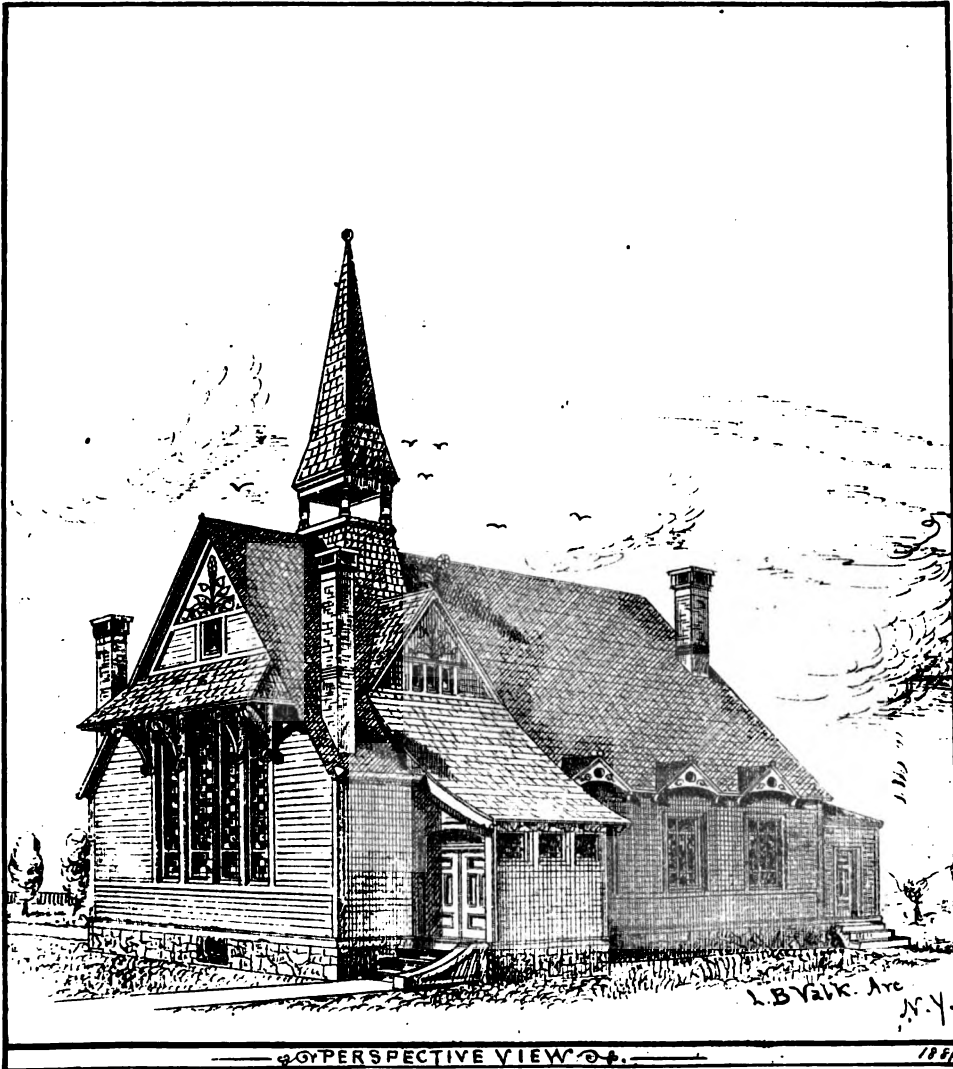
Auditory 200, Lectur- Room 40



GROUND PLAN.

*J. M. Howard*  
*Architect.*  
 1891





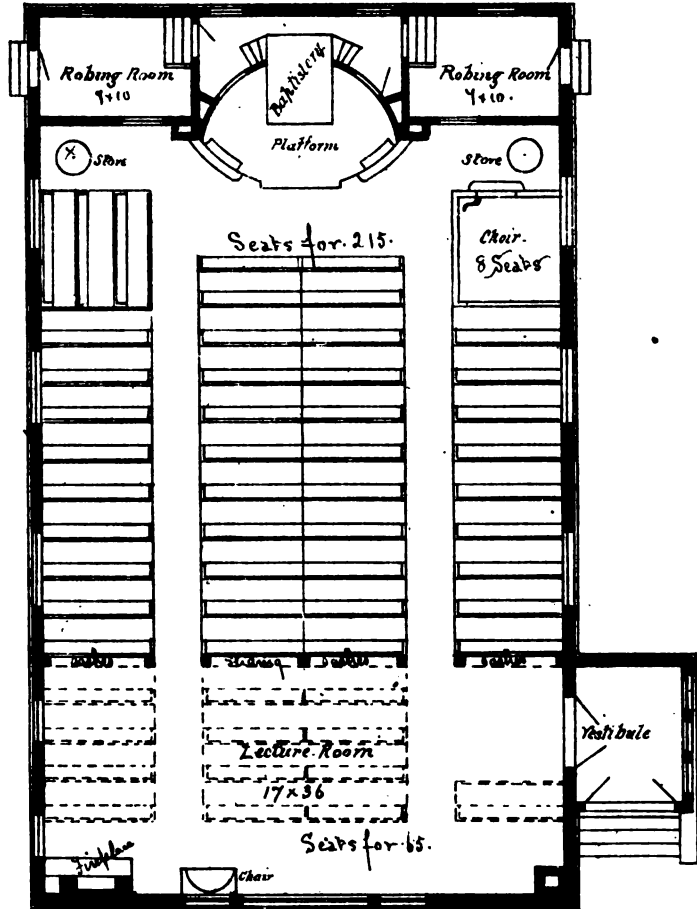
A PERSPECTIVE VIEW

PHOTOGRAPH BY ROBERT A. WELLS, 125 WILLIAM ST. N. Y.

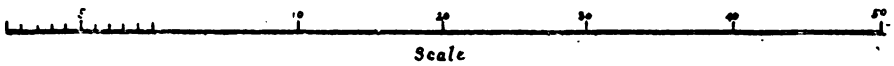
Baptist Church, \$ 2,000.

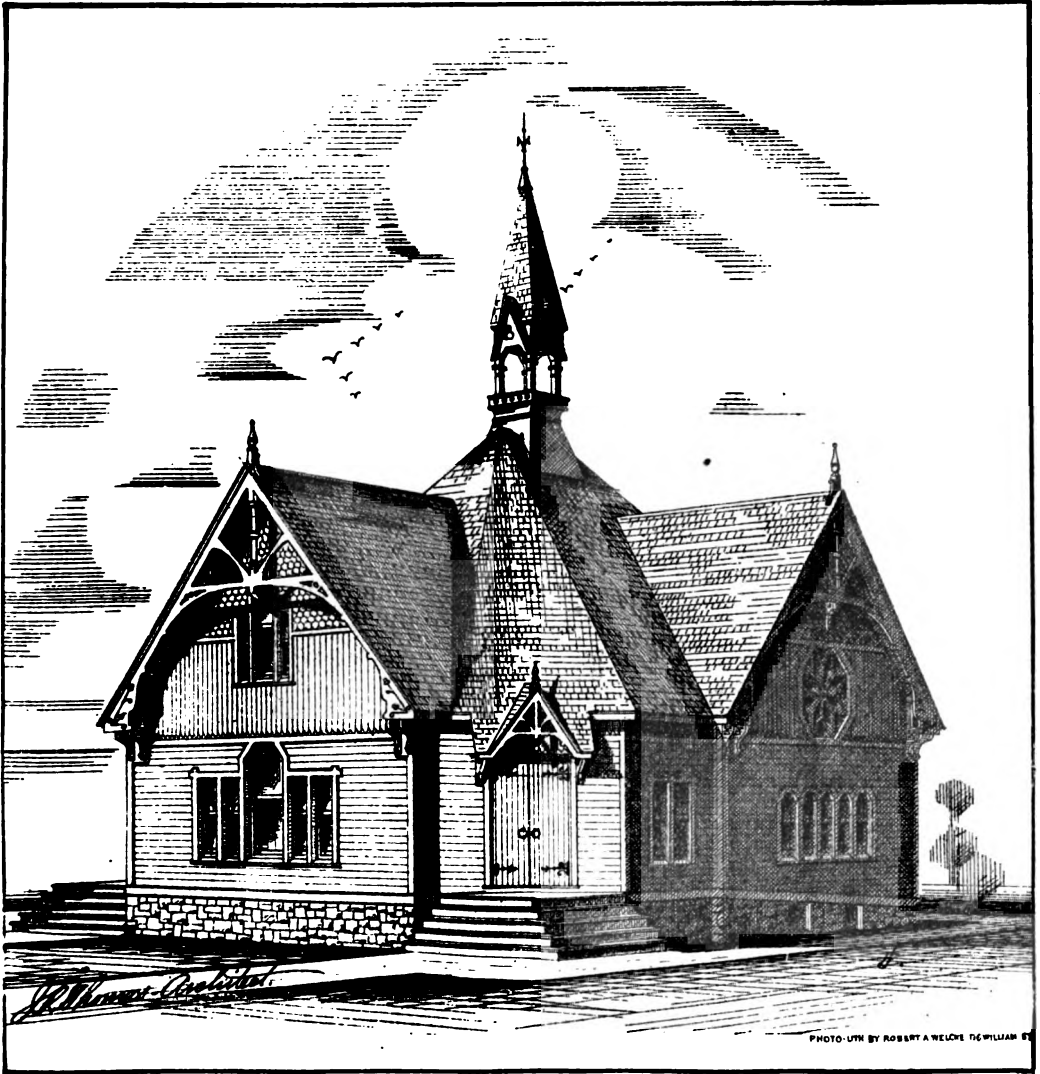
Total Seatings 280

Auditory 215, Lecture Room 65



—Plan— 36 & 53.

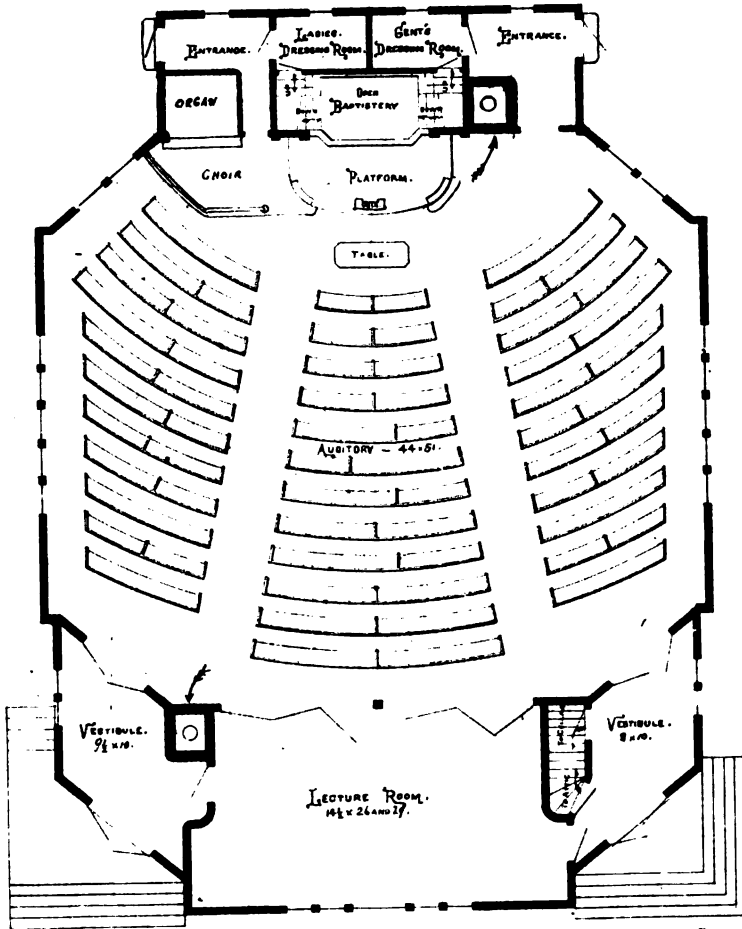




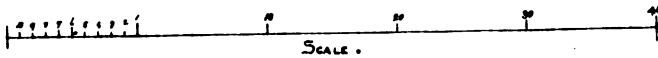
Baptist Church, \$ 2,500.

*Total Seatings 335*

*Auditory 275, Lecture Room 60*



GROUND PLAN.



*J. R. Thomas.*  
*Architect.*  
 111.

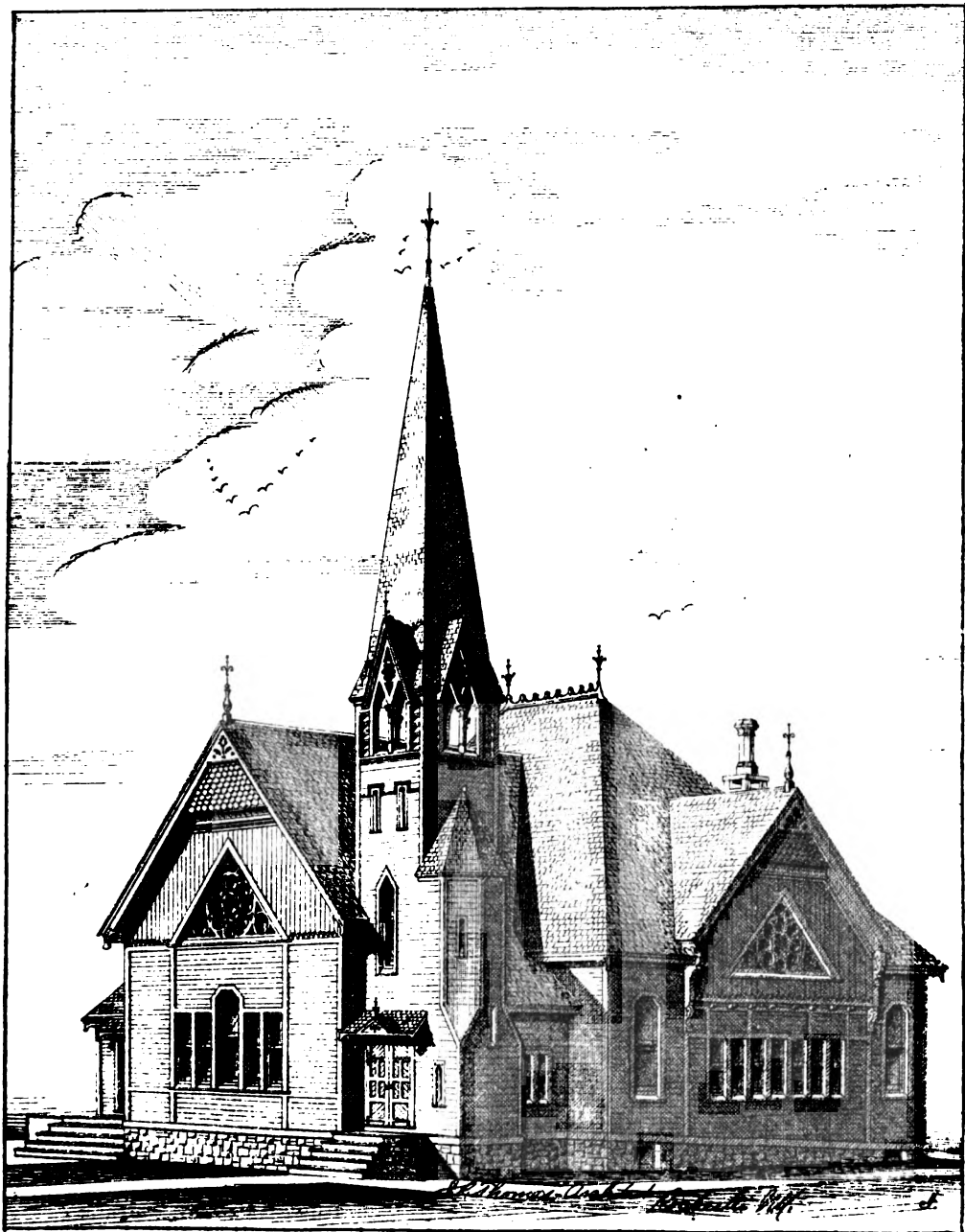
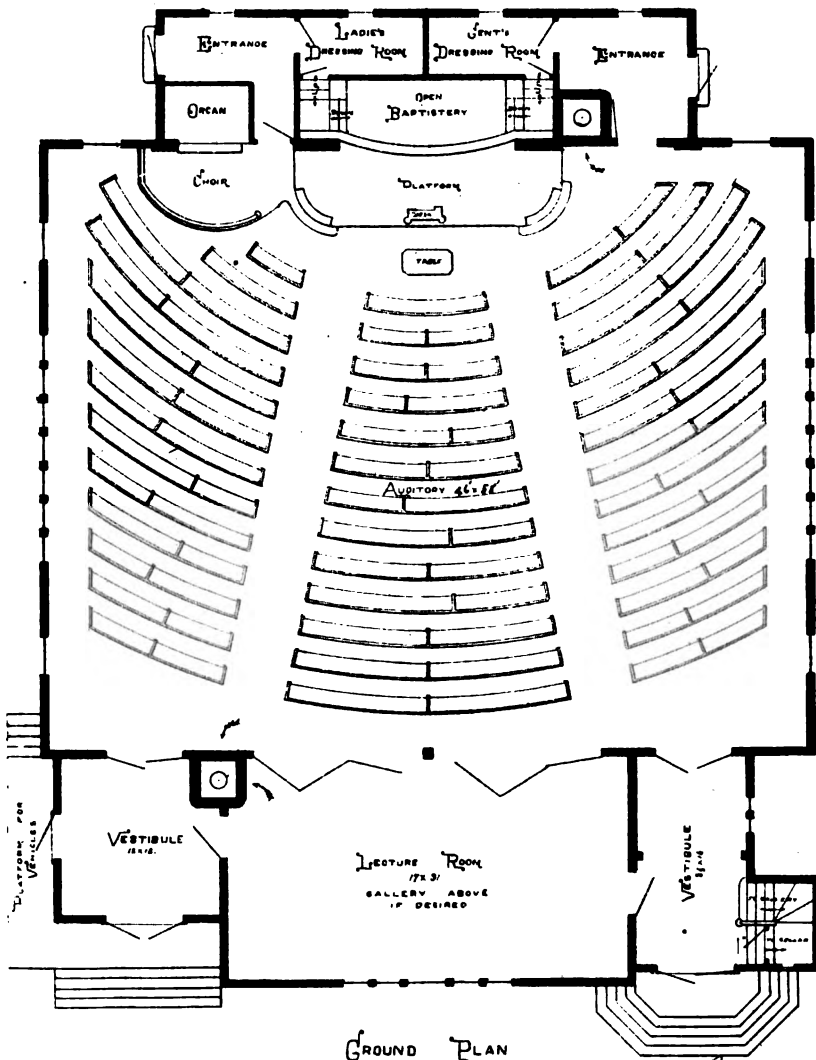


PHOTO UP BY ROBERT A. WELCH, JR. WILMAN, BY N.Y.

Baptist Church, \$ 5,000.

Total Seatings 425

Auditory 350, Lecture Room 75



*J. R. Howard*  
 Architect  
 Rochester  
 N.Y.

of the North Pacific and east of the Manitoba Railroad, in this State and Dakota Territory, and \$10,000 are to be expended in their support. The Board puts men in new fields and pays their salary the first year, two-thirds of it the second, and one-third the third year; besides they give from \$500 to \$1,000 towards church buildings. And, brethren, it wins. Churches of 40 members have buildings costing \$3,500. As I look over such a work I say, with sadness, what am I among so many?"

—Rev. S. C. Price, missionary pastor of the newly organized Baptist Church in East Portland, writes: "We dedicated March 13th, at which time we raised \$427.50, being 35.50 more than our deficit. Our property is valued at \$4,000, and all paid for.

### Schools.

—Dr. Marston's journal for March records the successful issue of the Marshall, Texas, school enterprise. The last payment of \$1,500 was made March 1. A most desirable location, comprising about four acres of land and a large brick mansion has been bought and paid for. The money, \$2,500, has been raised on the field. Great honor is due the colored people who, under Dr. Marston's leadership, have raised this amount. They have thus given another proof of their profound interest in the cause of higher education. When the day of payment came and the collections in hand were found to be \$431 short of the required amount, David Abner, a deacon of the Colored Baptist Church at Marshall, advanced that sum and saved the property. The Lord helps those who thus help themselves. An "elect lady" in New York has given \$5,000 for the erection of a new building. \$1,000 more are needed for alterations in the mansion house. It is expected that the school will open October 1st.

—Dr. Marston says: "I think the white brethren of Texas will co-operate with the society in educational work among the colored Baptists. I frequently get letters containing words of encouragement. Thus, one pastor, in speaking of the Freedmen, says: 'I was raised among them in the old mother State, Virginia, and the first sermon I ever tried to preach was to that people. I wish I was able to help them financially to build the college, for if there is anything justly due that race from the white people of the South it is a good education.' During the present month I expect to give special attention to the collection of funds in Texas for the college, holding, per-

haps, about two institute meetings and visiting several large cities. The balance of the \$2,500 will doubtless soon be in hand. This will be the fourth part of the \$10,000 which I purposed to raise upon the field for 'Bishop Baptist College.' The same amount can be raised each year for the next three years with much less effort, as we already have about \$6,000 of it in notes payable in one, two and three years. I shall keep both eyes open for the third \$10,000."

—Dr. Marston has lately visited Bent County, Col., which he describes as probably the richest county in cattle in the United States. He gives the names of twelve firms which herd 251,000 cattle in the county, and there are probably as many more in smaller herds. He says: "If 'the cattle upon a thousand hills' belong to the Lord, why might not the work of the Lord among the colored people reap some benefit from them? To find an answer to this question was the object of my trip to this part of the Southwest. But the heavy losses of the stockmen by the cold winter makes them feel as many of more religious pretensions very often do, that the dead cattle are the Lord's portion, and that the living, in a more special sense, are theirs."

—Missionary and educational work among the colored people in Mississippi under the proposed plan of co-operation with Southern State Conventions, is full of promise and encouragement. Rev. A. H. Booth, who is supported by this Society and the Mississippi State Convention (white), commands the fullest sympathy and confidence of both his white and colored brethren. His high standing and thorough acquaintance with the work, give special weight to the following: "I am greatly encouraged in my work. I have no doubt about the work being a grand success. I hold from one to two "Institutes" per week; have from 20 to 30 preachers present and as many deacons at each meeting. They are so anxious to be taught, and express the profoundest gratitude to the Boards for this remembrance of them. The outlook is most hopeful. In the near future many of their ministers will rank high for culture and earnest devotion to the Master. They are an emotional people, and when properly taught will lead in sincere and earnest Christianity. Immediately after the emancipation it was my happy privilege to preach to them. I organized their first churches, and ordained their first preachers and deacons, and baptized hundreds of their people. In every part of the State so far visited I find members whom I have baptized, either whilst they were slaves or since their freedom; and, whilst there is a

vast amount of ignorance and superstition amongst them still, yet the advancement they have made in fifteen years is even wonderful. Their desire to educate their children surpasses, in many places, that of the whites, which is demonstrated by their children being mostly in school (free), whilst many white children are at home. Such is the testimony of County Superintendents of Education. There is a determination on the part of most of their preachers to ordain no man unless his qualifications are respectable. I lately assisted in an examination of an applicant for ordination, and he was rejected. I have never seen so rigid an examiner as a posted colored man makes."

### WOMEN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, 734 Michigan Avenue, Chicago; Corresponding Secretary, Mrs. C. Swift, 71 Randolph Street, Chicago; Treasurer, Mrs. R. R. Donnelly, Lakeside Building, Clark and Adams Streets, Chicago.

Miss Carrie Carr, Secretary of the Young Ladies' Home Mission Circle, in the First Baptist Church at Saratoga Springs, sends us a very interesting report of their first year's work, from which we take the following extracts, thinking that many young ladies who are asking "What can we do?" may be stimulated and encouraged by seeing what these girls have done:

"Our regular meetings occur on the first Saturday of each month. These meetings are opened with devotional exercises. Letters from missionaries are then read, and articles from various sources having a bearing on mission work; after this, a portion of the afternoon is spent in sewing, and occasionally the members remain to a simple tea, which helps to a better acquaintance with each other.

"Twelve meetings have been held, in which a gratifying degree of interest has been manifested, in view of the fact that the work was so new and strange to us all. We feel that a long-felt want has been met in the organization of this Society, giving, as it does, active work for and direct communication from fields where our missionaries are laboring, thus furnishing us with a knowledge of the needs, nature and results of mission work in our own land of which we would otherwise know but little.

"At our July meeting the Society pledged \$72 for work among the Indians. The amount pledged has been collected and sent, and as much more has since been raised for this department and will be forwarded immediately.

"In January, 1881, Rev. Mr. Brawley (colored) gave an address in our church on the needs of the colored people in the South. Soon after our Society collected two barrels of clothing, books and papers,

valued at \$60, and sent them to Miss Maria Jones, missionary at Columbia, South Carolina.

"Three public social gatherings have been given by the Society. The first in Sept., 1880, of a musical and literary character, from which we realized \$22.

"Our next social gathering was on New Year's day. Our church parlors were handsomely arranged and trimmed with evergreens and flowers, and here the members of the Society met to receive the congratulations of their friends. This was pronounced a decided success, and resulted in calling the attention of many to the existence of our Society, and greatly increasing our membership.

"On the 31st of March, 1881, an 'Old Folks Concert,' and 'New England Supper,' furnished an entertainment which netted us \$107.20. On this same evening was exhibited our album quilt, for which the members have been soliciting names during the winter. \$45 have already been collected in this way.

"Last August two dozen mite chests were distributed among the members and friends of the Society for the purpose of receiving the contributions of friends not members of the Society. These are to be opened at the close of a year.

"We organized with twenty-one members, and now we enrol sixty-eight, our membership fee being \$1 per year.

"We feel that in organizing and sustaining this Society two long-felt needs have been met. First, that of giving the young ladies of the church some active work, not only for our own church, but for a wider field and broader work, which cannot but help us to grow in knowledge and grace; we feel, too, that our younger members are receiving an education in mission work which is necessary to interest and efficiency, and in which we, who are older, have had no such training.

"Second, we feel that our Society has been the means of bringing together in one organization, on terms of familiarity and friendship, those of all classes in society, and forming, as our name indicates, a *complete circle*, one in the desire to do good. We try to feel that all our efforts are but the means to one definite end, to help spread the Gospel of the Lord Jesus."

May the Lord bless these young workers and cause them to see the desire of their hearts in the uplifting and saving of many ready to perish. What other young ladies are prepared to do likewise?

And now we have something for the little folks; dear little tots! how we do love them! We were at a certain town not long since, Tampico by name, where the sisters had organized themselves to do what they could to help us in our work. Very modest were these good friends; so much so, that when we referred to their organization as the Tampico Branch of the Women's Baptist Home Mission Society, they said, "call us rather a twig, we are too small and weak to be considered a branch." Well, the twig is growing, it is bound to grow, and we hope we may have many



more as promising twigs as this. In a recent letter the pastor's wife says :

"Even Catholics and unbelievers are so impressed with the importance of our work, that they are offering their aid and desiring to join us in helping the needy.

"But it is for the children I wish especially to write you. We have a little band of about twenty who have asked me to become their leader. They have been organized but a short time, but have had three meetings, the last the best of all. Thinking to increase their interest, I suggested that they write to the Corresponding Secretary. One little girl has done so, and I enclose her letter."

Here it is :

"TAMPICO, April 4, 1881.

"My Dear Mrs. Swift :

"We have organized a society and have fifteen members, boys and girls; the oldest is but ten years old. We meet every other Saturday, and have our minister's wife for our President. Our Society is called the Band of Hope. We each give a penny every time we meet, and as much more as we can save or collect. I must close for this time, hoping to hear from you soon.

"EVA SMITH."

#### FROM THE FIELD.

##### THE INDIANS.

Miss Elder writes :

"Naturally, Indian women are very shy, and hardly know what to do or say when I call; but some of these calls I enjoy very much, because the people seem so glad to see me and try so hard to entertain me, showing me their treasures and often preparing something for me to eat. They often say, 'I ask God to bless you, and I do love to listen to what you say;' and one need only to watch the women and children to feel certain that they are interested, even if they have not courage to say a single word.

"A great hindrance to progress is the fear these people have of being laughed at. I always have a word of praise for those whom I find trying to do well, and it pleases and encourages them.

"I try to get the people to come to church. In some cases I succeed, and would do so oftener, but the people are very poor, and often one ragged dress furnishes the entire wardrobe of a woman, who is ashamed to appear at church in it. At other times, women who would like to come are prevented by their husbands. I find many who say 'We do want to be Christians, but do not know how.'

"When I am out making calls I meet many children who greet me with a smile and walk up and shake hands with me. There has been a great change in my feelings toward this people since I have come among them. At first I shrank from them and they regarded me shyly and suspiciously. Now, as I meet them, I smile in a friendly way and they smile in return. I find that I have to be very careful of my conduct as they watch me very closely.

"I try to have these women understand that husbands and wives should respect each other, walking side by side. I try hard to impress upon them the importance of leading virtuous lives, and training their girls to be pure and true, and their boys to a noble

manhood, brothers and sisters growing up to be mutually affectionate and helpful. I tell them of the women of the Bible, how Jesus honored woman, and how Christianity exalts her, and how she should love and serve the Christ whose religion confers such blessings on her sex."

Of her work among the children, Miss Elder says :

"At first I found Sunday-school work very hard and slow. It was a new departure in Christian work, and the people felt little interest or confidence in it, but now, besides the children, I have often several young men and always a large number of women present. I have been fortunate in having charts and leaf-clusters to illustrate the lesson. The children are timid, and much tact and patience is needed to get them to answer questions, but they are very attentive, have wonderful memories, and enjoy music and pictures very much. The parents are as much interested in pictures as the children. I wish you could see them, young and old, with their heads together, studying over the pictures in the Sunday-school papers. Brother Jumper's pictorial Bible is worth a great deal to him. You would be surprised at the amount of information these people gather from pictures."

We hope this fact will be remembered when children or others are tempted to throw aside or destroy papers or books containing pictures illustrating religious or moral truths.

##### A WORD FROM OUR NEW ORLEANS SISTERS.

Mrs. Crouse, during a recent visit to our mission in New Orleans, had some very pleasant meetings with the ladies of the First and Coliseum Place Church in that city, which resulted in the organization of branches of the Women's Baptist Home Mission Society in both churches. One of these sisters now writes us :

"Sister Crouse has stirred the Baptist women of New Orleans in a wonderful way. God sent her here to do a greater work than she knew. We want your earnest prayers that this blessed work so grandly started in our two white churches may go steadily forward in the strength of the Lord."

We assure these sisters of our prayers, and extend to them a cordial welcome.

##### BROOKLYN N. Y. BRANCH.

President, Mrs. W. R. Taylor, 197 McDonough Street; Vice-President, Mrs. A. Quereau; Treasurer, Mrs. H. A. Hagar, 170 Macomb Street; Secretary, Miss C. E. Butler.

The third annual meeting of the Brooklyn Branch of the Women's Baptist Home Mission Society was held on the afternoon of March 24th, in the lecture-room of the Washington Avenue Church. After devotional services, interesting letters from missionaries of the Society were read by the President, Mrs. Quereau, and the Vice-President, Mrs. Lounsbury. Mrs. D. C. Hughes, of the Union

Avenue Church, read a timely paper on Women's Work in Home Missions. Mrs. C. R. Blackall, of New York, made an interesting address, and read letters from missionaries of the Chicago Society. Officers for another year were then chosen, and Mrs. Taylor, the newly-elected President, accepted the position in a few appropriate words. Miss Fulton then read an interesting letter from Miss Moore, of New Orleans. A general discussion relating to different aspects of Women's Home Mission Work followed, after which the meeting was closed by singing. All had felt the presence and benediction of their Master and Lord, encouraging them to greater effort and more entire consecration to His service.

Eleven churches are represented in the Brooklyn Branch. One church was welcomed at this annual meeting, and others are expected to be represented in the Board before the close of the year. The total receipts for the year ending March 24th, 1881, are, in money, \$755.44; donations of clothing, etc., \$175.

The interest in our special work is deepening and widening. When the degraded condition of women and girls in many parts of our country is better known and the peculiar adaptation of our women's work in homes to help and elevate them is more clearly understood this interest will be greatly increased. May the time be rapidly hastened.

#### CONTRIBUTIONS FOR MARCH, 1881.

##### ILLINOIS, \$374 20.

Alton, \$22; Upper Alton, \$19 50; Belvidere Sunday-school, \$20; Belvidere S. Church, \$10; Centralia, \$6; Chicago Home Mission Union, \$101 75; El Paso, \$2 44; Galesburg, \$5 71; Moline, \$17 85; Morgan Park, \$33; Mount Carroll, \$10; Peoria, \$21 50; Reynolds, \$1; Special Donations, \$13 45.

##### INDIANA, \$42 73.

Auburn, \$13 08; Bloomington, \$5; Flat Rock, \$3 65; La Fayette Mission Band, \$10; Logansport, \$11.

##### IOWA, \$20 50.

Brighton, \$3; Iowa City, \$7 50; Davenport, \$10.

##### NEW JERSEY, \$307 58.

Baptist Town, \$12; Clinton, \$2 20; Mount Holly, \$20 65; New Brunswick, \$13; Newark, \$62 02; Piscataway Branch, \$35; Piscataway "Cheerful Workers," \$50; Plainfield, \$50; Trenton, \$62 71.

##### NEW YORK, \$152 35.

Brooklyn, \$48; Buffalo, \$18 60; New York, Madison Ave., \$31; New Brighton, \$18; Oswego, \$6; Troy, \$17 25; Wellsville, \$3 50; Special Donations, \$10.

##### OHIO, \$168 43.

Bowling Green, \$12; Chesterville, \$11; Chesterville Sunday-school, Primary Class, for Miss Wilson, \$1 25; Chester, \$3 70; Centre Valley, \$4; Cincinnati, \$50; Franklin, \$6 86; Franklin Centre, \$3 25; Lewis Centre, \$6; Marietta, \$5 37; Spencer, \$2; Toledo, First Church, \$35; Mission Band, \$5; Oliver Street Church, \$2; Special Donations, \$21.

##### PENNSYLVANIA, \$333 26.

Alleghany City, \$47 45; Doylestown Drop Gatherers and two Sunday-school classes, \$18 10; Doylestown, \$1; Fleetville, \$10; Harrisburg, \$2 50; Philadelphia, \$254 21.

##### RHODE ISLAND, \$20.

Providence, for Miss Moore, \$20.

##### SOUTH CAROLINA, \$1 76.

Columbia Zion Sunday-school, to Miss E. Brainard, \$1 76.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$166 68.

##### WISCONSIN, \$24 50.

Fox Lake, \$10; Jefferson, \$3; Lodi, \$4 50; Spring Prairie, \$7.

Total, \$1,611 59.

### MISSIONARIES APPOINTED IN APRIL, 1881.

The following new appointments were made:

Rev. H. W. Stearns, New Richmond and Warren, Wisconsin.

Rev. W. L. Cook, West Bend, Wisconsin.

Rev. E. S. Johnson, Scandinavians, North La Crosse and Half Way Creek, Wisconsin.

Rev. F. N. Eldridge, Shenandoah, Iowa.

Rev. N. H. Ward, Village Creek, Wilson County, Kansas.

Rev. A. B. Tomlinson, Emporia, Kansas.

Rev. G. W. Melton, Osage City, Kansas.

Rev. J. G. Maver, Manhattan, Kansas.

Rev. G. W. Brown, Colored Churches, Junction City and Emporia, Kansas.

Rev. J. Edminster, Dell Rapids and vicinity, Dakota Territory.

Rev. A. M. Allyn, Tower City and vicinity, Dakota Territory.

Rev. John S. Ross, Casper, Mendocino County, California.

Rev. John Kernal, Old Creek Agency, Indian Territory.

Rev. Billy McIntosh, Fountain Baptist Church, Creek Nation, Indian Territory.

Rev. W. Whitney, General Missionary for Minnesota.

Rev. J. D. Mulford, Wheeling, West Virginia.

Rev. W. B. Johnson, General Missionary to Colored People in Maryland, Northern Virginia, Northern West Virginia, and District of Columbia.

Rev. N. F. Roberts, General Missionary to Colored People in North Carolina.

The following re-appointments were made:

Rev. S. S. Utter, Goodwin and vicinity, Dakota Territory.

Rev. T. G. McLean, Carpenteria and vicinity, California.

Rev. H. S. Westgate, General Missionary to Colorado and Wyoming Territory.

# Contributions and Legacies.

FOR MARCH, 1881.

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

**MAINE, \$361 66.**

Waterville, French people	\$10 00
A Lady of the Baptist Church	5 00
Livermore Falls Church	13 00
Damariscotta, Rev. M. J. Kelley and wife	18 00
Friend	1 00
Fairfield Church	6 00
Saco Church	35 00
Greene, Mrs. S. C. Coburn	5 00
Parkman, Mrs. E. M. Clark	5 00
West Sumner Church	5 50
South Berwick Church	104 00
Portland, First Baptist Sunday-school	16 16
North Sedgwick Church	5 00
Skowhegan, First Church	45 50
<b>F. F.</b> Paris, First Church, for Wayland Seminary	50 00
Portland, Free St. Sunday-sch.	10 00
Bangor, First Church, Friends, " "	15 00
Mt. Vernon, Rev. C. E. Young and Sunday-school	5 50
Corinna, Rev. David Stewart	5 00
South Berwick, for Nashville Institute	2 00

**NEW HAMPSHIRE, \$303 10.**

Amherst, George H. Shaw	5 00
Sunday-school	3 50
Camptown Village Church	5 00
Portsmouth Church	25 00
Wilton Church	2 50
Mrs. W. Sheldon	5 00
Greenville Church	9 50
Manchester, First Church	25 00
Merrimac Street Church	8 00
Hudson Centre Church	19 00
Milford Church	16 00
Newport Church	14 00
North Sutton, Rev. William Libbey	3 00
Goffstown, Centre Church	3 50
Concord, Pleasant Street Church	5 65
Keene Church	13 82
Dover, Franklin Street Church	8 63
Lebanon Church	3 00
Meriden Church	3 00
<b>F. F.</b> Concord, Annie L. Emerson, Mission Band, for Benedict Institute	25 00
<b>LEGACIES</b> : Concord, Legacy of Mrs. Susan Anderson, Rev. E. E. Cummings, D.D., Executor	100 00

**VERMONT, \$709 35.**

Burlington, French Congregation	4 50
Sunday-school	2 00
First Church	40 00
Brattleboro', First Church	160 84
Rev. Rufus Smith	3 00
Vergennes Church	5 00
Bakersfield, Mrs. J. K. Maynard	3 00
South Windham, A. Judson Jamison	5 00
East Hardwick Church	3 40
North Bennington Church	11 50
Felchville Church	24 00
Belleveue Falls Church	8 50
Whiting, Barlow Rowe	1 00
Mrs. R. S. Smith	1 00
Ludlow Church	42 00
Brandon Church	20 91
Georgia Plain Church	20 00
Cavendish Church	3 70
Hon. Ryland Fletcher	30 00
Middlebury Church	5 00

Newport Church	\$4 00
Fairfax Church	14 00
Bennington, Z. L. Taft	5 00
Chester, Persis A. Baldwin	5 00
<b>F. F.</b> South Windham, Nelson Kingsbury	1 00
An aged Baptist	1 00
Whiting, F. A. Smith	2 00
<b>LEGACIES</b> : Pantou, Legacy of Esther Grandy, E. G. Stagg, Executor	283 00

**MASSACHUSETTS, \$18,445 73.**

Boston, Woman's American Baptist Home Mission Society	20 00
First Church	424 42
Union Temple Church, in addition	12 00
A Friend	10 00
Ruggles Street Church	250 00
Clarendon Street Church	214 69
Stoughton Street Church	35 72
Haverhill	9 64
Lowell, Mr. Tetreault	2 00
Coll.	92
First Church	20 00
Salem, Coll.	1 35
West Quincy, Coll.	1 85
Worcester, Coll	1 40
Isaac Davis Fund	121 50
Mrs. Ethan Allen	20 00
Dewey Street Church	15 00
Three Rivers, Cash	1 95
Ludlow, Coll.	1 05
Fitchburg, Mial Davis	2 00
Leominster, Mrs. Welcome	1 20
Hancock Church, L. Eldridge	5 25
Southbridge, Central Church	51 70
Cochesett, Rev. J. W. Dix and wife	3 00
Belmont, Friend	1 00
"	1 00
Newton Centre, Society of Missionary Enquiry of Theological Institute	3 37
Newton, H. W. Edwards	25 00
North Chelmsford Church	10 00
Mary Hollis	40 00
Charlestown, Bunker Hill Church	66 32
Methuen Church	28 00
Cambridgeport, Charles River Church, in addition	5 00
Broadway Church	57 91
Winthrop, First Church, Monthly Concert	2 18
Marblehead Church	16 00
Mrs. S. R. S. Doak, for Indian Univer.	5 00
Pittsfield Church	80 33
Seekonk Church	23 65
Nantucket, Three Friends, by Mrs. M. F. Greene	7 00
Sharon Church	19 00
North Oxford Church	5 68
for Indian Missions	8 44
Mrs. James Greene	1 00
Norwood Church	11 12
North Adams Church	50 00
Malden, First Church	23 16
Framingham Church	58 29
West Acton Church	9 00
Greenfield Church	16 20
Northampton Church	28 00
Wallstown Church	58 44
Woburn Church	30 00
West Dedham, a Lady	1 00
Westboro', Mr. Sarah F. Learned	25 00
Taunton, Ladies of Winthrop Street Church	32 50
Woman's Home Mission Society	8 75
Holyoke, Second Church	100 00
Raynham Church	12 50
Winchester Church	8 91
West Royston Church	35 00
South Yarmouth Church	3 00
West Boylston, J. W. Pierce	30 00
Northampton Sunday-school	14 00
Billerica Church	6 75
Westminster Church	16 75
Amherst, C. B. Biglow	2 00
Church	55c

Sutton Church.....	\$5 00
Cambridgeport, First Church, Cambridge.....	818 41
Millbury Church.....	20 00
Clinton, First Church.....	28 18
Chelsea, Carey Avenue Church.....	76 35
Hanover Church.....	52 00
Norwood, Rev. A. Worthington.....	2 00
Hingham Church.....	3 60
Medfield Church.....	32 34
Weston Church.....	12 42
Webster Church.....	38 65
Jamaica Plain Church.....	69 00
Northboro' Church.....	20 38
Rockport Church.....	10 00
Gloucester, First Church.....	61 42
Springfield, First Church.....	24 68
Waltham Church.....	18 39
Boston, Friend.....	20 00
Watertown Church, in ad.....	3 00
Bolton Church.....	18 40
Newton Church.....	96 00
Upper Falls Church.....	5 00
Hancock Church.....	5 50
Chicopee Falls Church.....	81 25
Westfield Church.....	5 24
Merrimac Mission Band and Ready Helpers.....	5 00
Merrimacport Church.....	2 00
Mansfield Church.....	18 72
Somerset Church, J. M. Leonard.....	100 00
F. F. Boston, Woman's A. B. H. M. Society.....	373 67
H. A. Fitch, for Colby Hall.....	25 00
H. S. Chase, for new building at Rich- mond.....	50 00
Middleboro' Sunday-school, per Rev. G. G. Fairbanks, for Nashville Institute.....	100 00
Lynn, Mrs. C. J. Pickford, for Nashville Institute.....	30 00
Haverhill, First Church, per Miss S. P. Whitier, for Nashville Institute.....	35 00
Lawrence, First Church, per Rev. R. Montague, for Nashville Institute.....	25 00
Northboro', Chas. H. Winn, for Nashville Institute..	26 00
Medfield, G. Cummings.....	50 00
Lowell, Rev. O. E. Mallory, for Benedict Institute..	13 00
First Baptist Sunday-school, for Nashville In- stitute.....	25 00
South Framingham, First Church Sunday-school, for Wayland Seminary.....	25 00
Southbridge Central Church.....	15 00
A Massachusetts Baptist.....	5 00
Worcester, Pleasant Street Sunday-school, for Student at Richmond Institute.....	25 00
Pleasant Street Sunday-school, for Student at Shaw University.....	25 00
Lowell, First Church.....	20 00
Watertown Church.....	17 00
Woburn, Sunday-school, for Natchez Seminary.....	25 00
Cambridgeport, First Church Sunday-school, for Benedict Institute.....	50 00
Framingham, Mrs. E. B. Parker, for education of a girl in Wayland Seminary.....	25 00
Northboro' Church, for Nashville Institute.....	31 11
Newton, Mrs. Mary L. Colby, for Shaw University Dormitory.....	25 00
Hancock Church.....	6 50
C. E. F. Boston, Bequest of S. C. Demorest.....	5,000 00
Chicopee Falls,     "     Mercie P. Blake.....	2,000 00
Marblehead, Mrs. S. R. S. Doak.....	5 00
LEGACIES: Danversport, Interest on Legacy of Benj. Porter, per Chas. Davis, Trustee.....	78 13
Boston, Legacy of Jno. Putnam, Wm. M. and Samuel Putnam, Executors.....	500 00
Legacy of S. C. Demorest, Jesse Tirrell, Executor for the Freedmen's Fund....	5,000 00
Methuen, Legacy of Sarah K. Gage, Geo. W. Gage, Executor.....	800 00
Westborough, Legacy of Mrs. Lomira F. Cheever, D. H. Brigham, Executor....	140 00
RHODE ISLAND, \$737 35.	
Pawtucket, First Church.....	90 00
A Friend.....	25 00

Providence, a Friend, for Western work.....	\$25 00
First Church, Weekly Offering.....	93 73
South Church.....	12 50
First Church, Mrs. James Bates.....	10 00
Fourth Church.....	68 56
Newport, Mrs. Albert A. Wilbur.....	5 00
First Church.....	68 05
Sunday-school.....	21 30
Lonsdale Church.....	16 40
Warwick Neck, Shawmut Church.....	15 00
Phenix Church.....	11 58
Bristol Church.....	13 68
Wickford, First Church.....	16 00
Hope Valley, Second Hopkinton Church.....	29 25
Tiverton, Central Church.....	31 30
F. F. Providence, Prof. B. F. Clark's Bible Class, for Nashville Institute.....	50 00
Mrs. J. C. Hartshorn's Bible Class, for Nashville Institute..	30 00
First Church Sunday-school, for Natchez Seminary.....	5 00
First Church, for Nashville In- stitute.....	50 00
Union Church.....	50 00

## CONNECTICUT, \$2,697 49.

Putnam.....	1 75
Danielsonville Church.....	10 65
Two Friends.....	1 70
Stamford Church.....	594 15
Woman's Mission Society, Mrs. J. B. Hoyt, Treasurer.....	31 00
Contributors.....	510 00
Rockville, Mr. and Mrs. Wm. Butler.....	150 00
Hartford, Rev. S. D. Phelps, D. D.....	10 00
South Church.....	100 00
Eastford Church.....	11 00
Jewett City Church.....	30 00
Voluntown, Rev. Wm. L. Brown.....	25 00
Rowayton Church.....	2 00
Wallingford Church.....	46 11
New Canaan Church.....	3 00
E. M. Ogden.....	5 00
South Windsor Church.....	7 00
Northford, a Sister.....	8 00
Tariffville Church.....	7 00
Stonington Church.....	50 00
Waterbury Church.....	100 00
Middletown Sunday-school, for Chapel in Denver... Friend, per Dr. Murdock.....	3 59 150 00
Bristol Church.....	90 00
Plantsville, Miss Emily Judson Hanna.....	15 00
Madison, Mrs. P. L. Kelley, for debt.....	2 00
Waterford, First Church.....	25 00
Easton, Clarissa Silliman.....	10 00
Suffield, First Church.....	35 75
Second Church.....	185 75
Cromwell Church.....	15 25
Bridgeport, East Washington Avenue Church.....	35 50
East Cornwall, College Street Church.....	6 00
Brooklyn Church.....	4 15
New Haven, First Church.....	173 00
Calvary Church.....	83 14
Stafford Church.....	6 00
Lebanon Church.....	17 03
Packersville Church.....	10 00
North Colebrook Church.....	1 00
South ".....	3 00
F. F. West Suffield, a Friend.....	50 00
C. E. F. A Friend.....	70 00

## NEW YORK, \$14,992 80.

New York City, Central Park Church.....	21 20
Fifth Avenue Church.....	1,454 98
Central Church.....	143 40
James Pyle.....	50 00
Mount Morris Church.....	144 72
Calvary Church.....	3,993 30
First Swede Church.....	7 00
I. Mabbett.....	3 00
First Church.....	596 68

New York City, Madison Avenue Church.....	\$750 00	North East Church.....	\$15 00
Berean Church.....	82 45	Hudson Church.....	23 15
Geo. T. Hope.....	100 00	Hartland Church, a Sister.....	3 00
Brooklyn, Marcy Avenue Church, in ad.....	125 00	Fort Ann Village Church.....	21 00
Carroll Park Sunday-school, designated.....	25 00	<b>F. F.</b> , N. Y. City, Mrs. Caroline C. Bishop, for Bishop	
Central Church, for Indian University.....	40 00	College.....	2,500 00
Herkimer Street Church.....	92 25	First Church, for Benedict Institute.....	50 00
Central Church, Monthly Concert.....	2 20	State Colonization Society, for	
Greenwood Church.....	25 00	Nashville Inst.....	\$150.00
Central Church.....	63 38	State Colonization Society, for	
First Church, in Pierrepont Street.....	150 00	Richmond Institute.....	50 00
H. L. M.....	20 00	State Colonization Society, for	
Strong Place Church.....	876 89	Atlanta Seminary.....	25 00
Hartford Church.....	25 00	State Colonization Society, for	
Chili Church.....	5 00	Benedict Institute.....	50 00
Albany, Emmanuel Church.....	130 00	Rochester, J. W. Goss, for Wayland Seminary.....	29 00
E. E. Parker's Bible Class.....	100 00	Theological Seminary, Judson Mission So-	
Miss F. S. Patten.....	47 13	ciety, for Benedict Institute.....	5 75
Troy, Fifth Street Church, in ad.....	100 00	Syracuse, G. B. Weeks and wife, for Benedict Inst... ..	50 00
First Church.....	51 05	Fredonia, Sunday-school for Leland University.....	20 50
Syracuse Central Church.....	7 24	Troy, Fifth Church, Rev. C. P. Sheldon, D. D.....	25 00
Brocton Church.....	33 00	Dr. Griffith's Bible Class, for Miss	
Hoosick Falls Church, in part.....	5 00	Stubbs, Benedict Institute.....	12 50
Randolph, Mr. and Mrs. B. C. Willoughby.....	5 00	Sunday-school, for Benedict Inst.....	50 00
Frewsbury, Rev. I. Child.....	34 80	Mount Vernon Church, Eli Trott, for Student at Rich-	
Botskill Church.....	33 38	mond Institute.....	12 50
Glens Falls Church.....	75 00	Elmira Church, for Natchez Seminary.....	10 00
Saratoga, First Church.....		Waterford, Rev. J. Greene.....	3 00
Saratoga Springs, First Church, Young Ladies' H. M.		Malone Sunday-school.....	25 00
Circle, Mrs. F. M. Hewitt, Treas.		Catskill Church, per Rev. B. B. Gibbs.....	2 00
for debt.....	50 00	Massena Church.....	1 50
Regent Street Church.....	10 00	Cohoes Church.....	5 77
Marion Church.....	29 25	LEGACIES: Castile, Legacy of Lyman Clark, per N.	
Ballston Spa Church.....	18 50	H. Clark.....	885 00
Sunday-school.....	10 00	Utica, Legacy of Mrs. Mary E. Paddon,	
North Greenbush Church.....	12 15	per Jno. Thorn, Executor.....	122 47
Hannibal Church.....	9 81	Greenwich, Estate of Alvah W. Little, per	
Batavia Church.....	52 65	Rev. J. O. Mason.....	74 80
Sandy Hill Church and Sunday-school.....	52 18	Medina, Legacy of Mrs. Catharine Coon	
McGrawville Church, Baptist Juv. Mission Society.....	75 00	Bush, Miss Mary E. Coon, Executrix... ..	100 00
Cortland Church.....	53 90	Amenia, Estate of Friend Lasher, Rev. A.	
Homer Church.....	38 53	K. Parker, Executor.....	125 00
Kent, Second Church.....	4 50		
Oneonta Church.....	16 55		
East Aurora Church.....	8 80		
Morrisville Church.....	19 75		
Yates Church, per Mrs. A. A. Wickham.....	3 00		
Phelps Village Church.....	20 00		
Oswego, First Church.....	55 18		
Farmersville Church.....	11 37		
Five Mile Church.....	5 00		
Sterling Church.....	5 00		
Castile Church.....	20 00		
Shelby Church.....	6 50		
Farmersville Church.....	3 40		
Le Grange Church.....	20 00		
South New Berlin Church.....	10 00		
Wellsville Church, per Rev. A. Coit.....	35 00		
Malone Church.....	77 81		
Geneva, First Church.....	35 50		
Poughkeepsie Church, in part.....	40 00		
Hartland Sunday-school, per J. A. Shaw.....	8 00		
Chittenango Sunday-school, for Arizona.....	8 88		
Jamestown Church.....	22 00		
Sand Lake Church.....	20 75		
Cooperstown Church.....	14 68		
Oxford and Greene Church.....	5 00		
Unadilla Church.....	4 00		
Massena Church.....	18 89		
Auburn, Mrs. E. Smith.....	50 00		
Greece, C. B. Kenyon, per Mrs. Wilkins.....	10 00		
Franklin Association, C. W. Rockwell, Treasurer... ..	25 63		
Oxford Church.....	17 77		
Spencerport, Mrs. M. O. Boardman.....	1 00		
R. Pettengill.....	1 00		
Mrs. Mary Upton.....	1 00		
Weedsport Church.....	31 85		
Milesboro' Church.....	26 47		
Humphrey Church.....	3 33		
North Hebron Church.....	17 00		
Cohoes Church.....	24 23		
Sandy Creek Church.....	1 50		
		NEW JERSEY, \$2,748 71.	
		Hoboken Church.....	13 28
		Clinton, Mrs. S. A. Doolittle.....	5 00
		Camden, Trinity Church.....	54 58
		Fourth Street Church.....	11 00
		New Brunswick, Ebenezer Church.....	1 70
		Hopewell, Calvary Church.....	3 00
		Elizabeth, First Church.....	31 00
		Monthly Concert.....	5 00
		Central Church.....	51 44
		Wantage Church, per Rev. J. G. Dyer.....	5 50
		East Orange, Sunday-school of First Church.....	17 50
		First Church.....	14 00
		Plainfield, E. L. Roberts.....	100 00
		Bridgeton, Miss Hannah W. Mulford.....	75 00
		Newark, Roseville Church.....	22 19
		First Church.....	102 00
		Schooler's Mountain Church.....	8 00
		Vineland, a Friend.....	20 00
		Bethlehem Church.....	29 28
		New Hampton Church.....	3 60
		Croton Church.....	17 00
		Ringoes Church.....	5 00
		Pemberton Church, balance.....	10 00
		Haddonfield Church.....	37 43
		Blackwood Church.....	14 74
		Millville Church.....	30 00
		Salem, First Church.....	50 35
		West Creek Church.....	8 00
		Atlantic City Church.....	5 25
		South Vineland Church.....	7 21
		Cape May, Second Church, balance.....	3 00
		Allowaystown Church.....	2 12
		Beverly Church.....	3 00
		Manasquan Church.....	6 65
		Passaic Church.....	87 00
		Jersey City, Miss L. E. Knight.....	1 00
		North Church.....	42 55

Piscataway Church, in ad.....	\$10 00
Flemington Church.....	185 00
Sunday-school.....	90 00
Cherryville Church.....	20 00
Frenchtown Church.....	10 25
Holmdel Church.....	57 18
for Indian Missions.....	13 00
Princeton Church.....	3 00
Turkey, Rev. E. S. Browe and daughter.....	8 00
Lakewood Church.....	11 00
Trenton, Clinton Avenue Church.....	5 00
Upper Freehold Church.....	24 00
Camden, North Church.....	23 01
Ladies Society.....	12 50
Second Church.....	5 00
Cedarville Church.....	7 00
Moorestown Church.....	40 00
Bridgeton Church.....	86 82
First Church Sunday-school.....	20 56
Mission Hand.....	22 15
Pearl Street Church.....	16 89
Greenwich Church.....	22 80
Cape May, First Church.....	19 32
Hackensack, First Church.....	17 20
Demorest, Mr. and Mrs. Whitmore.....	10 00
North Orange Church.....	1,069 66
F. F. Rahway, First Church.....	12 00
Plainfield, First Church Sunday-school, for Benedict Institute.....	50 00
New Brunswick, Remsen Avenue Sunday-school, for Support of a Student.....	50 00
<b>PENNSYLVANIA, \$5,127 76.</b>	
Philadelphia, First Church.....	367 55
South Broad Street Church.....	44 46
Memorial Church, Dr. M. R. Trevor and wife.....	200 00
Miss E. P. Shields, for church Edifice in Tallequah.....	250 00
Spruce Street Church, in part.....	32 53
Second Germantown Church.....	80 85
Angora Church, balance.....	1 00
Frankford Sunday-school.....	10 00
Roxboro' Sunday-school.....	20 00
Lower Dublin Church, in ad.....	42 97
Fifth Church.....	164 00
Sunday-school.....	50 00
Spruce Street Church, balance W. E. Garrett.....	50 00
Fourth Church, balance Henry Walton.....	25 00
North Church.....	19 04
Haverford Avenue Church.....	25 00
Blockley Church.....	16 70
Lower Marion Church, in part.....	33 65
Sunday-school.....	20 00
Falls of Schuylkill Church.....	74 17
Holmesburg Church.....	8 08
Second Church.....	106 68
Sunday-school.....	50 00
Angora Church, R. Callaghan.....	100 00
Nicetown Church.....	50 00
Calvary Church.....	20 89
Passyunk Church.....	15 41
Rev. T. A. Gill, in ad.....	5 00
Hilltown Church, balance.....	2 25
Balligomigo Church.....	17 50
Vincent Church, in part.....	17 95
Lewisburg, Hon. C. T. Wolf.....	10 00
Towanda.....	11 28
West Chester, First Church.....	17 80
Montgomery Church, balance.....	10 00
Three Springs Church, balance.....	11 33
Clarion Church.....	5 09
Sharpsburg Church.....	20 00
Fair Oaks Church.....	10 00
Peters Creek Church.....	16 75
Sunday-school.....	7 50
Saltsburg Church, in part.....	10 20
Allegheny City, Sandusky Street Church.....	34 39
Monongahela City Church.....	30 00
Freeport Church.....	8 55

Kelly's Station Church, in part.....	\$3 75
Mars Hill Church, in part.....	5 00
Union Church, Bradford Association.....	2 00
West Franklin, Mrs. Carrie G. Varney.....	2 00
Annie, Rev. T. Van Scoyoc.....	2 00
Richmond Church.....	30 25
Linesville Church, in part.....	7 12
Infant Class.....	3 00
Cambridgeboro' Church, in part.....	6 05
Carmel Church, in part.....	7 98
Randolph Church, in part.....	9 15
Mead Corners Church.....	3 32
Nanticoke, Welsh Church.....	8 00
Upland, Society of Missionary Enquiry of Crozer Theological Seminary.....	3 00
Robert H. Crozer.....	1,000 00
J. Lewis Crozer.....	500 00
Mrs. Gustavus W. Knowles.....	500 00
North Chester, Ladies Mission Society.....	17 00
Sunday-school.....	7 00
Doylestown, First Church.....	28 48
Bridgeport Church.....	5 00
Westchester, First Church Sun.-sch.....	20 00
for Helena, Mont.....	250 00
Willistown Church, in addition.....	16 60
Brandywine Sunday-school, D. Phillip's class.....	1 50
East Brandywine Church, balance.....	2 65
Windsor Church.....	3 50
Pughtown Church.....	10 10
Lewisburg, Mrs. M. G. Tucker.....	10 00
Hollidaysburg Church.....	26 50
Norristown Church.....	63 83
Sunday-school.....	25 00
Drumore Church, in part.....	10 37
Hyde Park, Jackson Street Church, Ladies Mission Society.....	28 00
Welsh Church.....	30 00
Jackson Street Church.....	8 46
Mt. Pleasant Church.....	32 75
Great Bethel, Ladies Mission Society.....	12 80
Pittsburg, Mt. Washington Church.....	20 00
Thirty-seventh Street Church.....	27 00
Sharpsburg Sunday-school.....	2 50
Rochester Church.....	27 00
East Mahoning Church.....	14 00
Mahoning Church.....	5 00
Ambrose Church.....	3 00
Two Lick Church.....	6 12
Franklin, Union Church, balance.....	4 00
Georgetown Church.....	12 00
Steuben Church.....	11 00
Alba Church.....	2 50
Damascus Church.....	6 70
Clinton Church, Wayne Association.....	12 14
Aldenville Church.....	6 24
Davisville Church.....	22 55
Bristol Church, in part.....	15 55
Ridley Park Church.....	13 50
North Chester Church.....	14 19
Brandywine, Union Bible School.....	1 55
Shirleysburg Sunday-school.....	20 04
Allegheny City, Sandusky Street Sunday-school.....	25 00
Loyalhanna Church, in part.....	4 50
Greenville Church.....	5 50
West Springfield Church.....	2 25
F. F. Philadelphia, Miss E. P. Shields, for Richmond Institute.....	50 00
Memorial Church, Dr. M. R. and Mrs. Trevor, for Wayland Seminary.....	100 00
West Chester, Dr. Joseph E. Jones, for Wayland Seminary.....	50 00
Forest Lake, Chauncey Wright.....	30 00
Altoona Sunday-school, for a missionary in Georgia.....	12 10
<b>DELAWARE, \$77 50.</b>	
Dover Church.....	5 00
Wilmington, Ladies Missionary Society.....	50 00
Bethany Sunday-school.....	10 00
Magnolia Church.....	12 50



Kingsville Church.....	\$20 33
Londonville Church, in part.....	14 00
Mt. Gilead Church, balance.....	1 25
Delaware Church, H. M. Messenger—a thank offer'g.....	10 00
Piqua, First Church Sunday-school.....	10 00
Salt Creek Church.....	2 85
Sunday-school.....	1 50
70.....	70
Van Wert Sunday-school.....	1 79
Washington Township Sunday-school.....	8 00
Washington Court House Church.....	7 00
Zanesville, Market Street Sunday-school.....	15 66
Union Meeting, Coll.....	7 00
Mt. Auburn Church, W. H. Doane.....	25 00
Millbrook Church.....	5 00
Canton Church, in ad.....	60 00
A. B. Scip.....	10 00
Bellefontaine Sunday-school.....	3 00
Greenfield Sunday-school.....	2 05
King's Creek Sunday-school.....	1 00
McConnellsville Church.....	10 32
Radnor, C. C. Worline.....	10 00
Madisonville Church.....	40 00
Mrs. Dr. Lasher, for Helena, Montana	2 00
Warren Church and Sunday-school, for church at	
Wilbur, Nebraska.....	40 00
<b>F. F.</b> Cleveland, Mrs. Henry Chisholm.....	50 00
Mrs. William Chisholm.....	50 00
Mrs. J. D. Rocketteller.....	50 00
Dayton, Mrs. Sarah B. Thresher, for Atlanta	
Sem.....	50 00
<b>C. E. F.</b> Cincinnati, J. Q. Mulford.....	10 00
Rev. G. W. Lasher, D.D.....	10 00
LEGACIES: Aurora, Legacy of Mrs. Marietta Eld-	
dridge, W. T. Eldridge, Ex'r.....	590 00
Granville, Bequest of Rev. Ezra Going,	
in part, F. O. Marsh, Executor.....	157 08
Millbrook, Legacy of John Reider, bal.	
George Strook, Executor.....	125 00
INDIANA, \$104 85.	
South Bend, Peter Stocker.....	10 00
North Manchester, Mrs. S. T. Allen.....	4 50
Fort Wayne, First Church.....	36 82
Seymour Church.....	17 75
Washington Church.....	3 43
Crownpoint Church.....	15 00
Fairland Sunday-school.....	1 00
<b>F. F.</b> Indianapolis, Woman's Baptist Home Mission	
Society, designated.....	15 00
Seymour Sunday-school, for Selma, Ala.....	1 35
ILLINOIS, \$147 80.	
Walnut Grove Church.....	6 00
Chicago, Fourth Church, Infant Class.....	3 00
H. R. Clissold.....	5 00
Thos. Pattison.....	5 00
Girard, Woman's Society.....	7 34
Newark, Seth C. Slezey.....	20 00
General Association.....	34 46
Georgetown, Mrs. C. Hawes.....	1 00
<b>F. F.</b> Galesburg, J. Purdy and wife, for Shaw Uni-	
versity.....	13 00
General Association.....	53 00
IOWA, \$329 68.	
State Convention.....	324 68
<b>F. F.</b> Pella, Rev. I. J. Stoddard.....	5 00
WISCONSIN, \$532 39.	
Whitewater Church.....	1 00
State Convention.....	522 31
Mukwonago Church.....	3 00
Oconomowoc, Swedes.....	3 00
<b>F. F.</b> Bloomington Sunday-school.....	3 08
MINNESOTA, \$27 60.	
Garden City, per Rev. J. Rockwood.....	5 00
Minneapolis, Norwegian Church.....	3 00

Forest City Church, per Rev. H. N. Herrick.....	\$5 00
Ortonville, Scandinavians.....	1 40
Granite Falls, Scandinavians.....	1 50
Glencoe Church.....	4 50
Turtle Lake, Friends, per Rev. A. A. Linne.....	5 20
Mantorville, W. F. Hillman.....	1 00
<b>F. F.</b> Mantorville, W. F. Hillman.....	1 00

## NEBRASKA, \$26 50.

State Convention, per Rev. E. H. E. Jameson.....	26 50
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## KANSAS, \$391 58.

Wyandotte, per Rev. G. W. Ford.....	2 50
Swede, Centre Church.....	1 25
Chanute, Friend.....	1 00
Topeka, Swede Church.....	2 00
Lawrence, Swede Church.....	2 00
Osage City Church.....	2 00
Kansas City Church.....	2 00
Rev. C. A. Schogren.....	2 00
Kansas City, Swedes.....	4 50
Concordia, Rev. A. Johnson.....	10 50
Clifton Church.....	5 50
Minneapolis, per Rev. Milo Smith.....	3 00
Fort Scott Church, per Rev. E. Gunn.....	4 00
per Rev. G. Gates.....	14 17
Bethel Church.....	6 70
Blue Rapids Church.....	3 65
Village Creek Church.....	6 55
Swede Centre Church.....	5 50
Deacon J. S. Tyler.....	50 00
Centre Church.....	1 40
Chetopa Church.....	2 25
Roy's Creek Church.....	8 15
Hiawatha Church.....	1 00
Leroy Church.....	2 00
Atchison Church.....	17 00
B. B. Leach.....	10 00
Rosedale Church.....	11 00
Rev. G. Gates.....	25 00
Elk City Church.....	7 20
Kirwin Church.....	1 45
Beloit Church.....	20 33
Grand Centre Church.....	15 78
Ozark, Hiram Blunt.....	3 75
Louisburg Church.....	3 85
Stafford, Rev. J. G. Smiley.....	13 85
Concordia Church.....	3 75
State Convention.....	115 00

## INDIAN TERRITORY, \$40 80.

Flint, Rev. L. M. Saunders.....	80
<b>F. F.</b> Ocmulgee, J. M. Perryman, for Nashville Inst.....	40 00

## DAKOTA, \$5 00.

Fargo Church.....	5 00
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## COLORADO, \$42 00.

Golden Church.....	21 00
Boulder Church.....	21 00

## CALIFORNIA, \$20 45.

Wheatland, E. B. Langden.....	5 00
Dr. Melton.....	1 00
Vacaville Church.....	6 25
Salinas Church.....	5 00
Woman's Mission Society.....	3 20

## U. S. GOVERNMENT.

For Schools in Indian Territory.....	743 75
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Total..... \$58,306 06

The twenty-five dollars credited in the February number to Rev. J. S. Swaim, Claremont, N. H., should have been credited to the Claremont Sunday-school.



# THE BAPTIST HOME MISSION MONTHLY.

VOL. 3.

JUNE, 1881.

No. 6.

## ANNUAL REPORT OF THE EXECUTIVE BOARD, PRESENTED AT INDIANAPOLIS, IND., MAY 24, 1881.

The Executive Board of the American Baptist Home Mission Society, herewith respectfully submit the forty-ninth Annual Report of their transactions, and of the condition of the interests entrusted to their care.

This year has been marked by a decided revival of interest in Home Missions, the extension of missionary operations into long unoccupied fields, the general increase of missionary force, the perfected plans of coöperation with the State conventions, the new departure in our church edifice work, the increase of our educational institutions for the Freedmen and the Indians, the organization of our Freedmen work on a more effective basis—and especially by the many notable bereavements which have befallen the Society.

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### FINANCIAL.

The grand total of receipts for the year (not including loans repaid) is \$235,032.44, or \$69,580.33 more than from the same sources last year. The income from contributions, legacies, schools, interest on invested funds, etc., has been \$169,312.77. Additions to permanent Trust and Endowment Funds, are \$33,160.33; to funds on which annuities are paid, \$12,425—a total to these funds of \$45,585.33. For Church Edifice Work,

\$20,134.34 have been received. Other large sums have been pledged. The Society's indebtedness is \$29,955.36, against \$18,373.75 last year. A large proportion of the increase in receipts, being designated or annuity funds, is not immediately applicable for the general missionary work of the Society.

Authorized by the Society to enlarge our operations, especially in the West, and encouraged by the steady increase of contributions, the Board, early last fall, made a careful reapportionment of amounts to be expended in the several Western States and Territories. While this amount is far less than the necessities of the case require, and less than others are doing, yet it was such an advance over preceding years as to give new life and hope all along the line.

The demand for this advance was imperative. We believe that the sentiment of the denomination sustains the Society in its aggressive and progressive policy, and that while for the moment increased receipts have not covered increased expenditures, the unpleasant chasm between them will soon be narrowed or closed up. We cannot halt at this hour when everything is bounding forward at such a tremendous rate in the West. To pause is to surrender the field to error, to infidelity and irreligion. A debt is indeed to be dreaded, but there are consequences more dreadful than a debt. With faith in God and in His people, the Society, which is but the executive

of the denomination for missionary work, proposes to push on to possess the land.

#### ECONOMY IN ADMINISTRATION.

The Society conducts its vast and varied work—Missionary, Church Edifice, Educational, Financial—with an official force not half as large, and in some instances hardly one-third as large as that sustained by several other denominations covering the same fields of labor. What is done by others through two or three organizations, each with its own headquarters and working force, is attended to by Baptists through the agency of one Society. Hence, comparatively speaking, the Home Mission work of the denomination is conducted with unequalled economy. The fund established by Garrat N. Bleecker yields an annual income for the payment of the current expenses of administration. By the death of his daughter, the wife of Prof. Norman Fox, a legacy of \$10,000 has been added to this fund during the year. Barely five per cent. of the total receipts of the year is required to meet the balance of these expenses, and this percentage, of course, diminishes as contributions increase.

Donors may therefore rest assured that the Society's operations are conducted with unusual economy and by the smallest possible working force consistent with efficiency. Indeed, only by thorough organization of the work, and incessant attention to it, has any degree of efficiency been attained during the year. By judicious distribution of labor and responsibility, the work of the year has been largely increased, and may be increased still more, without appreciable additional expense to the Society.

#### COÖPERATION OF WOMEN'S HOME MISSION SOCIETIES.

The Women's Baptist Home Mission Society, (Boston,) has coöperated with us in sending through our Treasury \$1,893.16,

principally for the support of teachers and beneficiaries in schools for the Freedmen and the Indians. The Woman's Baptist Home Mission Society of Michigan, has likewise coöperated by sending \$1,045.00 for the support of teachers and beneficiaries, and to aid in maintaining missionaries in the West. The Women of Cleveland have also sent \$532.50 for the support of missionaries in the West. The Women's Baptist Home Mission Society, (Chicago,) has enlisted the organized aid of their sisters in several Western States for the promotion of Home Missions therein. Throughout the country many valuable boxes of clothing and goods have been prepared and sent to needy missionaries, and for distribution to the students in our Southern schools.

#### EXTENT OF OUR WORK.

During the year our work has been prosecuted in 43 States and Territories, and from 41 States and Territories contributions have been received. The number of missionaries and teachers sustained, is greater by 111 than last year; and in no previous year of the Society's operations have so large a number been employed, except in 1874 and 1875, when the State Missionary work of New York, Illinois, and Michigan, was carried on through this Society.

The laborers have been distributed as follows: in the Eastern States, 9; in the Middle States, 11; in the Southern States, 86; in the Western States, including 25 on the Pacific Coast, 286.

Representatives of four distinct races are to be found among these missionaries, and they have preached the Gospel in nine different languages.

While the missionary field has received special attention, our educational work for the Freedmen and the Indians has also been advanced, as is shown by the annexed table, and as appears more fully in other parts of the re-

port. In addition to the schools here enumerated, the board has this year conducted, under contract with the United States Government, 12 day-schools for elementary instruction of Freedmen among the Choctaw and Chickasaw Indians, containing about 567 pupils.

CLASSIFIED TABLE OF MISSIONARIES, ETC., OF THE AMERICAN BAPTIST HOME MISSION SOCIETY.

FROM 1870 TO 1881.

YEAR.	Total No. of Missionaries & Teachers.	Missionaries among Americans.	Missionaries among Choctaw Indians.	Missionaries among Chickasaw Indians.	Missionaries among Freedmen.	Missionaries among Indians.	Missionaries among Freedmen.	Missionaries among Choctaw Indians.	Schools.	Teachers in Schools.	Scholars in Schools.
1871	352	202	25	15	4	10	73	3	7	20	11--
1872	424	269	29	14	7	7	75	4	7	19	831
1873	435	292	29	6	6	6	68	2	7	25	695
1874	330	231	38	9	8	8	113	2	7	21	670
1875	334	220	40	12	6	6	20	4	7	26	795
* 1876	260	129	54	10	6	11	17	2	7	31	843
1877	230	110	37	10	4	13	15	—	7	41	871
1878	215	100	32	11	4	12	19	1	8	36	1,056
1879	236	108	32	15	4	10	21	2	8	44	1,041
1880	281	158	36	18	5	9	15	2	8	38	1,191
1881	392	209	40	30	6	11	21	3	11	872	1,649

\* The plan of cooperation in the States of New York, Michigan and Illinois, terminated in 1875, and 73 missionaries in these States were transferred to the care of their respective State Conventions.

† Not including Secretaries and Agents.

‡ The decrease of missionaries among the Freedmen after 1873 is largely accounted for by the fact that Students were no longer commissioned as teachers and missionaries during their summer vacations.

§ Including nine teachers of Government day-schools in Indian Territory.

|| Not reported.

RESULTS OF THE YEAR'S WORK.

Weeks of labor.....	12,059
Churches and out-stations supplied.....	1,202
Sermons preached.....	27,219
Prayer-meetings held.....	14,587
Religious visits made.....	67,737
Received by baptism.....	1,304
Received by letter and experience.....	1,382
Total church membership.....	16,279
Churches organized.....	61
Sunday-schools under care of missionaries..	554
Attendance at Sunday-schools.....	29,090
Benevolent contributions reported.....	\$7,046.74

Notwithstanding the unexampled severity of the winter over a considerable part of our mission field, the spiritual results generally have been very cheering. The fact that the 322 missionaries of the Society have supplied 1,202 churches and out-stations, and have gath-

ered into the churches, under their care, 2,686 members, is an indication of the activity of these earnest men of God. To the particulars of our work, and the need of both prayers and offerings for it, we now call attention.

THE INDIANS.

Increased attention has been given to missionary and educational work among the Indians in the Indian Territory. A Baptist chapel has been completed at Tahlequah through the munificence of a lady who has also presented the church a fine Bible and a bell. Our commonly accepted "Articles of Faith" have been translated and published for use in the Cherokee Churches. In some sections considerable religious interest has prevailed.

"The Indian University," opened in our mission building at Tahlequah more than a year ago, has had a total attendance of 57 during the year. Of these, 5 have been studying for the ministry. The Board engaged to pay one-half the salary of Prof. Bacone, the head of the school. The question of giving to this enterprise our full Christian sympathy, counsel, and support is fairly before the Society.

As helpful to this decision, we present from the latest official reports the following facts concerning the condition of the five civilized nations, viz.: Cherokee, Choctaw, Creek, Chickasaw, and Seminole. In these nations there are, in round numbers, 60,000 persons, of whom 34,500 can read. They have 214 day-schools, 11 seminaries or boarding-schools, and orphan asylums. During the year 36 Cherokee children have been in Eastern schools. The Cherokees publish a weekly newspaper, printed in Cherokee and English. In 1880 they had 314,398 acres under cultivation, and raised nearly 3,000,000 bushels of grain. They owned about 800,000 head of stock.

In these nations are 154 church edifices: among the Cherokees, 61; the Creeks, 46; the

Choctaws, 34; the Chicasaws, 6; the Seminoles, 7. Agent Tufts, in his last report to the Commissioner of Indian Affairs, says: "The schools are conducted on the school system of the States, the English language being taught exclusively. The stranger is surprised to meet so many well-educated people among the nations. The Sabbath is well respected and observed."

About one-tenth of the entire population of these nations are members of Baptist Churches, a ratio far above the average in the States of the Union. This indicates how greatly God has blessed our labors among them, while it suggests most strongly our responsibility for their progress and their future welfare. They are not now mere "babes" who need merely "the milk of the word." They are attaining to Christian manhood. They require a better educated ministry than they have, better than can be provided by their own secular schools. We cannot retain our hold upon the intelligent, better classes, unless provision is made for the education of such a ministry. With a properly equipped Institution, established at a central location in the Territory, many who now are educated in the States at the expense of the nations, would go there, while many others would seek these advantages; and thus a fountain of Christian learning and influence would refresh the churches now established, and send its healing streams among the heathen tribes who listen to one of their own race when the pale-faced preacher is unable to gain access to their hearts.

Furthermore, the wide-spread educational measures of the Government among the Indians generally, are preparing the way for a more intelligent ministry. Last year, 60 boarding and 110 day-schools were in operation among the different Indian tribes (exclusive of the five civilized tribes in the Indian Territory). These were taught by 338 teachers, and attended by

over 7,000 children. In addition to these must be mentioned the extensive and successful experiment of Indian education by Government aid, at such schools as Hampton and Carlisle. Through these methods a great change in Indian thought and life is taking place; but, as the Report of the Commissioner of Indian Affairs states: "The expense of educating Indians away from their homes will preclude the possibility of more than a limited number ever receiving the advantages which Eastern schools afford." Higher Christian schools should be established where they will be accessible at small expense to the Indian youth. Has not the time arrived when we should take pronounced action in the establishment of a school in which instruction shall be imparted not only to those who can maintain themselves, but open also to those whom the Government may approve and support, as is now done elsewhere?

Having been honored of God with so powerful a representation among the leading Indian tribes, shall we fulfill our trust and make the most of our advantage, if we fail to provide for them that Christian education which shall make them influential leaders in the evangelization of the uncivilized tribes?

We record with sadness the death of Agent James E. Spencer, at Pyramid Lake, Nevada, last October. He was approved for his efficiency by the Government, and his loss was deeply deplored by the Indians. Joseph M. McMaster, Esq., our nominee, as his successor, received the appointment and is at his post. We hope soon to send to these Indians a missionary whose time will be divided between them and other missionary work. They are yet in the gross darkness of a pagan faith.

#### THE CHINESE.

Our faithful missionary for years at Portland, Oregon, has returned to China to preach the Gospel to his countrymen there. His suc-

cessor, Fung Chak, is carrying forward the work successfully. These Chinese brethren have not only done much to sustain their own work, but have contributed several hundred dollars for the support of a missionary and for the erection of a Christian chapel in China.

At Oakland, Cal., Christian school and mission work is in an encouraging condition. Evening schools are well attended. Several have been baptized. The relation of their Christian experience was very satisfactory. The anti-Chinese agitation on the Pacific Coast has measurably subsided, and the prospects of our work are brighter in consequence thereof. For Chinese missions, the expenditures have been \$675.00.

#### RUSSIANS.

In Southern Russia are many thousands whose religious belief and practice are almost identical with our own. Large colonies of Russians have located in the West and the North. To ascertain whether among them were people of our faith, an exploring missionary, who speaks the Russian language, was sent out. Some were found—in one instance a church organization—but not enough to warrant immediately the appointment of a missionary to devote his whole time to this field. Nevertheless, a watchful eye will be kept in this direction.

#### THE FRENCH.

The great influx of the Canadian French population into our northern States, principally into New England, is unabated, and has led to the appointment of two additional French missionaries—one in Massachusetts and one in Connecticut—the Convention of the latter State coöperating in his support. For Missions among the French population, our expenditures have been \$2,824.27.

#### THE GERMANS.

Last fall the Board increased the appropri-

ations to missionary work among the Germans in the West. Heretofore, the Western German Conference has been responsible for one-half the sum appropriated for missionaries' salaries. For every dollar they now raise for this purpose we add a dollar and a half. Though the Western Conference has been sub-divided into three Conferences, this arrangement remains undisturbed thereby. In the Eastern Conference there has been no change in the proportions hitherto prevailing.

While progress in the evangelization of the Germans is not rapid, it seems to be sure and solid; and one result has been that Baptists in Germany have among their leaders men converted and trained in these German Baptist Churches in the United States. So the boughs of our Home Mission vine, running over the walls, drop their clusters of blessing into other lands. For missionaries among the German population, \$6,390.37 have been paid during the year.

#### THE SCANDINAVIANS.

Revivals of great power have prevailed among many of the Scandinavian churches. Our missionary force has been increased among the Swedes, Norwegians and Danes, who are so rapidly filling up the Northwest, and a general missionary appointed for the Norwegians. An excellent Swedish brother has been appointed to labor in New York City and vicinity, welcoming the brethren coming from Baptist Churches in the north of Europe, guiding them to western destinations, gathering into the fold those who remain in the great metropolis, and striving to convert his fellow-countrymen from the error of their ways. His labors have been much blessed. One of the incidental results of our work among these peoples, is the establishment at Chicago of a denominational Scandinavian paper. The immigration of Scandinavians, which promises to be larger this year than ever before, demands

yet more strenuous efforts on our part for their evangelization. Expenditures for Scandinavian missions have been \$3,491.65.

#### MISSIONS AMONG THE MORMONS.

In November the Board commissioned a man, carefully chosen, to preach the Gospel "where Satan's seat is"—in Utah. This is the first serious settled attempt in this direction. An exploring missionary was on the field a short time in 1872, but with no tangible results. Already we have a church organized in Ogden, a Sabbath-school gathered, lots secured for a church edifice which is to be erected as soon as the funds can be obtained for the purpose. It should be done at once. There are prospects also for the organization of a church in Salt Lake City. A Christian school is an indispensable auxiliary in missionary work in Utah. Ogden, the great railroad centre of the region, is the natural location for such a school. For \$10,000 suitable buildings could be erected and considerable local assistance secured. The Society is prepared to proceed with the enterprise the moment the means are furnished. Other denominations, longer on the field, are doing much in this direction. One denomination expends \$20,000 this year for a Christian school at Salt Lake City. The hour has come for the Baptists of the United States to have a hand in the overthrow of the immoral Mormon monstrosity which has too long disgraced our civilization. Patriotism demands it. Humanity demands it. Christ demands it. It will cost to do it—but not to do it will cost more, ultimately, in loss of our own uncared-for brethren living there, in loss of influence there, and in the loss of souls. Mormonism is growing mightier every year. It is terribly aggressive. Its emissaries traverse nearly all civilized lands. Forty left Utah in April for labor principally in the old world. Hundreds are in service. And we have one missionary in all Utah! We appeal for larger offerings, not only

to place at once on a firm footing the interest he represents, but to establish other missions there. We have entered Utah, God being our helper, to stay. We desire not merely to hold on, but to press on to greater things.

#### THE FREEDMEN.

The year has witnessed decided advance in our work among the Freedmen. Ten established schools now receive our assistance. This is an increase of two over last year. These are the schools at Selma, Ala., and at Live Oak, Fla. Sixty-three teachers have been under appointment in these schools—last year there were 38. Last year 1,191 pupils were enrolled; this year 1,592. Males, 1,046; females, 546. Unconverted students who promise well are admitted to the schools. From this number 123 conversions are reported. Profound religious interest has prevailed in several institutions. Reports show that 367 students have the ministry in view. The students have paid a larger sum for tuition than ever before.

In several of the States the freed people have taken deep interest in the maintenance of these schools. In Alabama they have contributed over \$2,000 for the support of teachers and for other school purposes. In South Carolina they raised nearly \$1,000 for furnishing "Colby Hall." In Florida they gave about \$400 for improvement of the building at Live Oak. In Texas and the Southwest, through the agency of Dr. Marston, they have paid about \$2,000 on the school property at Marshall, and have nearly as much more pledged. In Georgia they are raising funds for the erection of a building at Atlanta for the education of young women. In other States, also, something has been done, and larger things are contemplated. It is estimated that the freed people have contributed not less than \$7,000 during the year for educational purposes in connection with our schools.

\* \* \* \* \*

In the schools longest established and located where general educational privileges have been enjoyed, regular courses of study are adopted and systematically pursued. In others, recently established, where the people generally are in ignorance, and pupils remain on an average not longer than five months, a progressive course of study for the entire school, from the beginning to the end of the academic year, is impossible. Instruction has to be adapted, for the time being, to individual necessities. The purpose is to raise the grade as rapidly as it can be done judiciously, making these schools institutions for higher Christian education. The aim has been to make them the largest possible blessing to the greatest number of those for whom they were founded. It will soon be necessary, however, to establish such standards as will preclude the admission of those whose lack of preparation in the rudiments of education make them a hindrance rather than a help to our work. Particular attention will be given the ensuing year to the courses of study in all our schools, that the growing demand for higher training may be met.

It is evidently impossible, even if it were desirable, to conduct ten or twelve thoroughly equipped Theological Schools for the Freedmen. One or two institutions of this character, however, are required, both for those students who desire to pursue a more thorough course of study, and for the churches of a few years hence, when such men will be in greater demand. While, therefore, general theological instruction is to be imparted in all existing schools for those whose attainments do not allow them to enter a thorough theological course, is it not clear that there must be concentration of efforts at one or two points to furnish this higher Biblical instruction?

Looking forward to this, the Trustees of

Richmond Institute (one of our chartered schools) propose to establish a department for theological instruction of a higher order than is now furnished at any of our institutions. It is to be known as the "Richmond Biblical Institute," thereby distinguishing it from the literary department. A regular course of three years is proposed, and a shorter course of two years; while theological students who wish to take an eclectic course, and can do so without detriment to the regular classes, shall be received. The Board has formally approved this proposition of the Trustees, regarding it a timely action, and Richmond an excellent location for such a school.

The necessity of an Endowment Fund for all these schools increases every year as the grade of instruction rises, thereby demanding instructors of a higher order to whom larger compensation must be given. Several conditional promises have been made, amounting to about \$25,000, but an organized effort to secure at least \$200,000 should be made at once. The Board has adopted a form of subscription for this purpose, and earnestly invites the benevolent spirits in the denomination to make subscriptions to this Endowment Fund, which, when raised, will but partially sustain the schools, yet will lighten the present load and give permanence to this work. Inasmuch as many of our denominational institutions now have fair endowments, ranging from \$200,000 to \$500,000 each, it seems fitting that attention should be given to the wants of a people who have not accumulated in the sixteen years of their liberties the means wherewith to maintain or endow these schools, and who of all people on earth deserve our aid in this matter.

Day-schools for the Freedmen in the Indian Territory have been carried on as previously by government aid. The Creek Nation has made a grant from its school funds of \$3,000

for the purchase or erection of suitable buildings for the education of the colored children in the nation, and we have been requested and have consented to take general management of the same.

Dr. Marston has devoted his time principally to holding Biblical Institutes for pastors and deacons as hitherto. The field, however, is too large to be properly worked by one man. After careful consideration of the subject and consultation with Dr. Marston and the Presidents of our schools, the Board, in January, decided upon a plan for the thorough reorganization of our Southern work. By this plan more Institutes can be held each year than under the former arrangement; the bonds between the schools and their supporters will be strengthened, and missionary service of great value will be rendered. The plan has the hearty endorsement of the heads of the schools, even though additional burdens are thus laid upon them. It is also received with favor by the people. The first to cooperate with us under this plan was the Mississippi Baptist Convention (white), Rev. A. H. Booth being General Missionary for that State and Eastern Louisiana. The Florida State Convention (colored), cooperates in sustaining Rev. Jno. N. Stokes as General Missionary for that State and Southern Georgia. The Virginia State Convention (colored), has also heartily entered into cooperation with us for the support of general missionaries in the districts tributary to Richmond Institute and Wayland Seminary, Rev. W. B. Johnson being already appointed for the latter field. Rev. N. F. Roberts has been appointed for North Carolina, and other arrangements are in progress. Many Conventions meet late in the season, when their formal cooperation is expected. Thus our work for the Freedmen receives a new impetus. While the immediate expense may be somewhat increased, the ultimate economy of this

plan will appear through the development of the resources of the field.

Peculiar significance attaches to this department of our work when we reflect that the ratio of increase in the colored population of the South is greater than that among the whites—that from 5,000,000 ten years ago they have now become 6,500,000, and that in A. D. 1900, twenty years hence, at the same rate of increase, they will number about 12,000,000. So to plan now that we may hold and mould that coming mass for Christ requires the wisdom and foresight that God alone can give.

#### WESTERN MISSIONS.

Particular attention has been given to the strengthening of our interests in the older mission fields, and in occupying new fields in the West. We have entered into cooperation with the Conventions of Wisconsin, California, and the North Pacific Coast, including Oregon, Washington Territory, Idaho, and British Columbia. The whole number of cooperating Western Conventions is eight. Within the borders of each a general missionary has been appointed, as also one for Colorado, and Wyoming, and Northern New Mexico; one for Southern New Mexico; one for lower Dakota, and another for Upper Dakota and the Northern Pacific Railroad; while in Arizona, Utah, and Montana, local missionaries at central points have general superintendence of large adjacent districts.

The missionary force to our American population has been increased from 158 last year to 209 this year. It has been very painful to be compelled to refuse aid to many who needed it, who are doing excellent work on new fields, the story of whose trials and self-denials are most touching. It has been painful to be unable to occupy important points when pre-occupation would have been invaluable to our interests. It has been painful to make so small appropriations to missionaries, that their



families, by practicing the most rigid economy, could barely subsist thereon. The fact is, that the salaries of our home missionaries are entirely inadequate to enable these men to do the most effective service; too small often to secure the men whom we want most in these fields, where master-workmen are needed for that foundation work on which the religious superstructure of the future is to rest. The best men obtainable are not too good for this service. Western Conventions, and the missionaries themselves, have appealed for larger appropriations. To these appeals we can only respond: that with a given amount to expend for missionary service, but two courses are open—either to appoint a small number of missionaries on liberal salaries, or a larger number at most moderate salaries. By the latter method, while we occupy more fields, we cannot secure the most efficient service, nor the talent that would otherwise enter the service. By the former method, while we make strong a few points, many others, for lack of a little assistance, receive no attention whatever. The only solution is in largely increased contributions for home missions. What is worth doing at all is worth doing well. To do this work well requires larger outlays of talent and of means than have been made during the last decade, and such outlay is practicable by a denomination with the numbers and the wealth of the Baptists of this land.

Our present strength in the older States of the West is largely due to the timely tillage of these fields in their early settlement, as in the State of Indiana, at whose capital, where we meet on this occasion, Ezra Fisher, in 1833, preached as a missionary of this Society, and throughout whose borders our missionaries have proclaimed the Gospel at 414 regular preaching stations and 197 out-stations. They who have freely received and have thereby become influential, are now called upon to

freely give, that what has been here may be repeated in the far West.

The rapidity with which the West is filling up, the unparalleled activity in railroad enterprises, admonish us that ordinary giving and ordinary measures will not avail for an extraordinary time like this. The enterprise, the energy, the vitality of the old world and of the new are pouring into those vast western regions. Our missionaries should be everywhere to meet and greet them. The dram-shop and the gambling-house should not be opened months or years before a place of worship is opened, or before a missionary is sent to the growing town. Satanic enterprise should be matched by Christian enterprise. If young men especially, and others as well, ever need religious surroundings, it is when they first go as strangers to their new homes in the West. In some instances we have had the joy of starting our work with the beginnings of settlements. To do this more generally will be our endeavor just as rapidly as contributions enable us to put pioneer missionaries in the field, with a prospect that the churches they gather will not be left shepherdless after their organization.

#### SUNDAY-SCHOOLS.

In the development of churches in the West, as in the East, it is important that particular attention be given to the Sunday-school. An interesting Sunday-school, supplied with proper lesson-helps and papers, is indispensable to the highest success in securing congregations and gathering material for the church in coming days. The missionaries of the Society, therefore, devote much attention to this work among the young, both at their churches and out-stations. They report 554 schools, with an attendance of 29,090 pupils. It is very often true, however, that in new localities, where money is scarce, our feeble churches, after doing their utmost for their pastor's support, are unable to raise means wherewith to main-

tain a prosperous Sunday-school. This is the weak place in our frontier missions. The Society has not means for grants to these schools, except as contributions are sent to us designated for that purpose. During the year, from individuals and from schools, frequent contributions have been received for Sunday-school work on our mission fields. This has been very cheering and helpful. It is fitting that Sunday-schools should thus be trained to remember those who are unprovided with the privileges they enjoy. Their offerings are therefore solicited.

#### MEXICO.

Our work in Mexico, begun in 1869, was suspended in 1876, owing mainly to the disorganized condition of things in that country, and the consequent hindrance to religious efforts. Several Baptist Churches survive, and ask our coöperation in prosecution of missionary work there. The Board has already appointed a suitable man to this field.

This reopening of our Mexican Mission must be regarded with great interest at this time when Mexico, invaded by American enterprise and capital, threaded by new and projected railway lines of great extent, is awaking to a new career. A temporal revolution is in progress there. The great need is a religious revolution. The castles of ecclesiastical tyranny, ignorance and superstition need for their complete demolition, Baptist ideas of religious liberty, of a democratic church, of believers' baptism, of the supreme authority of God's Word. The population of Mexico is about 9,000,000, many of whom are but little better than pagans. The proximity and the relations of that land to our own, together with this eventful period of its history, call upon us to engage most earnestly in efforts for its evangelization. If we should expend \$10,000 for missions in Mexico, it would be far less than some other religious societies are doing, and far less

than duty to these benighted millions demands.

#### CHURCH EDIFICE DEPARTMENT.

A new departure in our Church Edifice Work has been inaugurated during the year. In accordance with instructions of the Society at its last meeting, the Board proceeded to ascertain what change, if any, could be made in the administration of the established Loan Fund. The questions involved were submitted to able legal advisers, who rendered the opinion that neither the Society nor the Legislature can intervene to alter the terms of the original agreement, and without consent of the donors make them parties to a new agreement. The consent of the original contributors, however, was regarded sufficient for the release of their gifts from the terms of the Loan Fund, and for the transfer of the same to the Benevolent Department of Church Edifice Work.

Before this decision was rendered a plan for the Benevolent Department of this Fund had been matured and adopted. The Board then conferred with the principal surviving contributors to the Loan Fund to procure their consent to the transfer of their gifts to the Benevolent Fund—the principal to be invested and the income applied in gifts to churches requiring aid for erection of edifices, in accordance with the plan adopted. The responses so far have liberated \$81,727 of the old Fund for the new Fund. It is expected that about \$100,000 will be secured, leaving over \$100,000 for the Loan Fund—an amount, with accretions that the Fund will receive, sufficient to meet the demands in this direction.

The number of churches to which loans have been granted during the year is 14. The number that have fully paid their indebtedness to the Fund is 27. The number having loans from the Fund is 198. Commendable interest has been shown in many quarters in paying long-standing obligations to this Fund. But it is more and more evident that while for a few

cases the loan system answers a good purpose, it is not the thing for the mass of our missionary churches. Money is not loaned to mission churches for the support of their pastors, why should it be loaned to them for the erection of a house, without which the labors of a missionary are comparatively ineffective so far as tangible results are concerned?

Careful inquiry discloses the fact that in the missionary fields of the Society, chiefly west of the Mississippi, there are quite 800 houseless churches, while among the Freedmen and the Indians it is estimated that there are at least 500 more—1,300 houseless Baptist Churches in our land! Statistics show that in our mission fields new churches arise on an average of one for every week in the year, so that in five years some 250 churches needing edifices will be added to the list. Fifteen hundred houseless churches to be sheltered in the next five years! Three hundred per year! Can it be done? A few of these will build without aid. Some of the feeblest will ultimately merge with other interests. But, after deducting these, it is clear that the erection of 150 to 200 church edifices annually for the next five years is the very least that should be attempted. To do this about \$75,000 annually will be required. This is less than other leading denominations are expending and proposing to expend in the same work.

For this purpose the new Fund already referred to will yield an income of about \$5,000. Unless large contributions are received, this essential work must languish, and we shall lose opportunities as a denomination never to be recovered; we shall lose the people who would naturally compose our congregations, but who identify themselves with congregations of other denominations worshipping in their own edifices; we shall lose the Sunday-school children, and so the men and the women of

the future; while the struggling churches will lose the inspiration and hope which spring from a good house of worship. A houseless church has a hard career. To assist churches in erecting houses of worship is to make them sooner an established fact, and to diminish the time and amount of missionary aid for the support of their pastors. Having meeting-houses to begin with, churches come to self-support in far less time than without houses, while their efficiency is greatly increased.

It is evident that great stress must be laid upon this feature of our work, and special measures be adopted to secure the requisite funds. With gratitude we mention the pledges of \$15,000 from Jno. H. Deane, Esq., and \$5,000 from Mrs. C. C. Bishop, of New York, for the Benevolent Fund, the whole amount to be used the present year. Smaller sums have been received from other sources. This enabled the Board, in February, to apportion \$25,000 for the erection of church edifices in the West. It gave new inspiration to our work in that region. But this is barely half the sum needed for this year's operations; and what of the continuance of the work? The question is respectfully submitted to the Society, and its decision requested, whether a special solicitor shall not be placed in the field to obtain the means we need. Inasmuch as our churches generally may not be disposed to make special contributions for this object (although among some other denominations it has a stated place in the plan of benevolence), the labors of a solicitor would necessarily be largely with individuals. The District Secretaries cannot efficiently add this specialty to their present work which crowds them to the utmost. Within the next five or six years \$500,000 will be required for this purpose.

#### A HOME MISSION REVIVAL.

Evidence accumulates of a growing interest

in Home Missions. More churches have contributed than in former years. As a rule, their contributions have been larger. The District Secretaries find a hearty welcome from congregations who listen eagerly to their statements. Information about the work is continually called for. This has been furnished through the HOME MISSION MONTHLY which has a steadily increasing circulation, and many copies of which are gratuitously distributed; also through special leaflets, and through the denominational papers, which have kindly tendered their columns for the information more and more desired by their readers. Ministers in the Eastern States and young men in Theological Seminaries are offering themselves for service in the West, almost beyond our ability to send them. The monthly concert of prayer for missions, in many churches, includes regularly our own missions in North America. This is in accordance with the original idea of such meetings—prayer for missions throughout the world. To leave out from these concerts of prayer the needs of our own land would be unnatural and wrong.

These quickened pulsations of Christian hearts we regard as of Divine origin, and a preparation for the impending religious struggle between the kingdom of light and the kingdom of darkness throughout the world—a struggle in which America must necessarily bear a leading part.

#### THE SIGNS OF THE TIMES.

“How is it that ye do not discern this time?” were our Lord’s reproving words to the dull men of old. Do *we* discern the signs of *this* time in which we live, so far as relates to God’s work in America? What of the marvellous activity throughout the land? What of the strengthening of our material resources? What of the inflow of capital from the old world? Are they not hints of grander

spiritual enterprises near at hand, for the prosecution of which these treasures shall furnish the material supplies? What of the hundreds of thousands coming hither annually, and of the millions attracted to America as by some mysterious and mighty magnet? Last year, 457,257 immigrants arrived from the old world. This year, thus far, show an increase of 33 per cent., indicating an influx of 600,000 souls in 1881. Among the arrivals at the port of New York during the past four months, twenty nationalities were represented.

Men out of every nation under Heaven are gathering here as they were gathered in Jerusalem on the day of Pentecost. God’s hand was in that—is not His hand in this also? Is it not His purpose that in this land, preëminent for its Gospel privileges, they shall hear through our missionaries, in their own tongues, the old story of the wonderful works of God for human redemption, as they never heard it before? Is there not approaching a pentecostal manifestation of the Spirit’s power, with its great ingathering that shall thrill the world and fill Heaven with rejoicing? For the bestowal of this blessing and for a fresh anointing that shall fit us for our mission, that shall bring with it a new consecration of our persons and our possessions, and enable us to make the most of these rare opportunities, American Christians, with one accord, should make supplication to Him, whose we are and whose glory we seek.

The ripening processes of God’s providences are hastening, bidding us hasten, too. These vast home mission fields, with a population, including foreigners, Freedmen, Indians, Mexicans and the frontier settlements, amounting to some 24,000,000, are white unto the harvest.

Does evil pour into our borders at a fearful rate, as the discontented and anarchical elements of the old world add their turbid cur-

rents to the infidelity here abounding? "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Even so there is hope. But along with the evil comes a larger element of quiet, temperate, industrious, intelligent people, many of whom are dissatisfied with ecclesiastical systems sustained by secular power, and regard with interest the spirituality of our voluntary religious organizations. Our time with them is now. The Freedmen, swiftly advancing toward their higher goal, are the most receptive people God ever gave to His church to fashion for Himself. They will not always be thus. Our time with them is now. The Indian problem approaches its solution, and with it dawns the new day of the restoration of the Indian's confidence in his white brother—in all of which we see a preparation for the readier reception of the Gospel. Our time with them is now. In Mexico the spirit of inquiry is abroad. Our time there is now. Throughout our frontiers, where population increased during the last decade from 60 to 368 per cent., where souls are straying as sheep without a shepherd, and where the type of the giant forces of the future is to be determined by what Christians do, or fail to do to-day, our time is now—now or never. Do we not hear God saying in trumpet tones: "ENLARGE THE PLACE OF THY TENT! SPARE NOT! LENGTHEN THY CORDS AND STRENGTHEN THY STAKES! FOR THOU SHALT BREAK FORTH ON THE RIGHT HAND AND THE LEFT." May God give us understanding of the times to know what we ought to do.

#### SEMI-CENTENNIAL OF THE SOCIETY.

The next anniversary of the Society, in 1882, will complete a half century of its existence. A representative gathering from all sections of the country in which this Society has prosecuted its work during the last fifty years, to review what has been wrought, and to deliberate

concerning what is yet to be done, would be a fitting feature of the occasion, and it is recommended that measures be taken to secure such a meeting. And inasmuch as the city of New York was the birthplace of the Society, it is suggested that its jubilee be celebrated there, and that the general invitation from the churches of New York city and vicinity be accepted by the Society.

The occasion should be a red-letter day in the history of Home Missions. With a half century's work behind us and a half century's work ahead, the meeting in 1882 should be the grandest of any in our history. The exigencies of the hour call loudly for an uprising of American Baptists for the establishment of righteousness in our land. An offering worthy of the occasion, worthy of the denomination, and somewhat adequate to the demands of the work, should be made on or before that meeting, as a crowning act of Christian consecration for the conquest of North America for Christ. The very lowest amount to be thought of and aimed at is FIVE HUNDRED THOUSAND DOLLARS. Every dollar of this is needed. We should have \$150,000 for enlarged missionary operations; \$50,000 for educational work among the Freedmen and the Indians; \$50,000 for additional buildings to properly accommodate teachers and pupils; \$150,000 for Church Edifice work this year and the year to come; and at least \$100,000 secured on Endowment Fund for Freedmen's schools. We can easily do this if we will. Many of our leading educational institutions having been well endowed, is it not the next great duty of American Baptists to devote their attention and their means to the upbuilding of our cause where aid is most needed? Home Missions underlie all Christian institutions and enterprises. Out of Home Missions spring, as facts show, Academies, Colleges, and Theological Seminaries, and a constituency to maintain them. A vigorous

prosecution of Home Missions, eventuates in vigorous educational institutions, and a vigorous denominational life generally. For these reasons the work of the Society appeals powerfully to the support of the Baptists of the land, and the response in 1882 ought to be equal to the sum mentioned. And so the year will be, indeed, to our mission work in North America, a year of JUBILEE.

S. S. CONSTANT,

*Chairman of Executive Board.*

H. L. MOREHOUSE,

*Corresponding Secretary.*

Life Directors and Members Deceased.  
1880-1881.

LIFE DIRECTORS.

Backus, Mrs. Betsey, Palmyra, N. Y.  
Barney, E. E., Dayton, Ohio.  
Bennett, Rev. Ira, Shortsville, N. Y.  
Bishop, Nathan, LL.D., New York.  
Capwell, Albert B., Brooklyn, N. Y.  
Doolittle, Rev. Horace D., Clinton, N. J.  
Hill, Rev. Benj. M., D.D., New Haven, Conn.  
Sears, Rev. Barnas, D.D. LL.D., Staunton, Va.  
Shailer, Rev. Wm. H., D.D., Portland, Me.  
Sherwood, Rev. A., St. Louis, Mo.  
Sproul, Rev. Samuel, Mount Olive, N. J.  
Wheat, Rev. A. C., Sunbury, Pa.

LIFE-MEMBERS.

Achilles, Henry L., Albion, N. Y.  
Adams, Jedediah E., New York.  
Adlam, Rev. Samuel, D.D., Newport, R. I.  
Barrell, Mrs. Clarinda, Fredonia, N. Y.  
Brown, Rev. Edwin C., Galva, Ill.  
Chandler, Rev. George C., D.D., Forest Grove, Oregon.  
Cox, Mrs. Mary B., Sandy Ridge, N. J.  
Cox, Rev. Morgan R., Sandy Ridge, N. J.  
Fisher, Rev. Otis, Englewood, Ill.  
Johnson, Rev. Charles H., Wappinger's Falls, N. Y.  
Johnson, Rev. Solomon B., St. Louis, Mo.  
Ludlow, John R., New York.  
Milbank, Miss Eliza W., New York.  
Morey, Rev. Reuben, Waukesha, Wis.  
Palmer, Rev. Nelson, Athens, N. Y.  
Powell, Rev. Thomas, Ottawa, Ill.  
Putnam, John, Boston, Mass.  
Platt, George W., New York.  
Shirley, Rev. P. P., Kearney, Neb.  
Sikes, Rev. James N., Agawam, Mass.  
Stickney, William S., Washington, D. C.  
Swan, Rev. Charles Y., Newark, N. J.  
Townsend, Miss Louisa L., Brooklyn, N. Y.  
Zebly, John F., New York.

## American Baptist

### HOME MISSION ROOMS,

ASTOR HOUSE OFFICES, NEW YORK.

*All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*

*In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

*The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

We devote a large portion of this number of the MONTHLY to the Report of the Executive Board, presented to the Society at its forty-ninth Annual Meeting, in Indianapolis. Our readers will be glad to have this resumé of the Society's operations during one of the most prosperous years of its existence. It will surely repay a careful perusal. We bespeak a thoughtful consideration of the facts and suggestions which it presents.

The resumption of our work in Mexico after five years suspension, is matter for special thanksgiving to God—and, for giving thankfully to that work at least \$5,000 during this Jubilee year.

After looking in vain for a suitable man, familiar with the Spanish language, whom we might send thither, the Providence of God as it seems, made available for this service our former missionary, Rev. T. M. Westrup; who, since the termination of the mission in 1876, has been a resident of San Luis Potosi, and whose aid has been given to Baptist interests in Mexico, as his circumstances would allow. His familiarity with the language and with

the customs of the people, give him a great advantage over a new man in taking charge of such a work. The Board has therefore appointed him to labor at Monterey, and at other points where present churches need his care, and to do work elsewhere, as Providence indicates. The Mexican churches become responsible for a considerable portion of his salary.

Rev. Richard Walsh has also been appointed to El Paso, Texas, and to the Mexican population, in the city of the same name across the Rio Grande, in Mexico, as well as to Ysleta and adjacent points. He preaches both in English and Spanish.

The Board has issued a call for a Volunteer Church Edifice Brigade. The object of the organization is to succor the 800 houseless Baptist Churches in the West, and by gifts of money, to aid them in the erection of at least 150 houses of worship during the coming year.

We publish the concluding portion of the call. For facts, figures, and pledges, send for leaflets.

“As the Church militant, we propose a grand aggressive movement to take and hold strategic points for Christ. For this, volunteers are wanted—a volunteer Baptist Church Edifice Brigade five thousand strong. We call for volunteers because we want all the money to go to the work and none for expenses in procuring it. This is the plan for the brigade of volunteers: Two persons who will volunteer to give \$15,000 each; five, \$10,000 each; ten, \$5,000 each; twenty-five \$2,000 each; fifty, \$1,000 each; one hundred, \$500 each; two hundred, \$250 each; five hundred \$100 each; one thousand \$60 each; one thousand, \$30 each; two thousand five hundred, \$15 each. Volunteers for smaller amounts gladly received. Period of enlistment, three years, *i. e.*, these sums to be paid in three equal annual instalments.

Will you join the Brigade? Please state on the attached slip in which class you will volunteer, by writing thereon your name and address, with amount, and send to the undersigned as soon as you can. Think over it. Pray over it. Do and defer not. Souls are perishing for lack of religious privileges. Error is occupying the field. What we do we must do quickly. Let the semi-centennial of the Home Mission Society in 1882 be signalized by the grandest Christian achievement of the century.

Send contributions payable to the order of the American Baptist Home Mission Society, and address all correspondence either to Rev. H. L. Morehouse (Cor. Sec'y), Astor House Business Offices, New York, or to either of the Society's District Secretaries.”

The following table will suggest to our readers—bare figures can only suggest—some conception of the extent and beneficent results of the Society's work since its organization in 1832. In its earlier years, some of the details of this work were unreported. Over 5,528 years of unremitting, faithful service in sowing the good seed of the Kingdom! Who can measure the harvest?

Number of commissions to missionaries and teachers.....	8,635
Weeks of service reported.....	287,492
* Sermons preached.....	745,436
* Prayer-meetings attended.....	399,728
* Religious visits to families or individuals.....	1,735,550
Persons baptized.....	85,381
Churches organized.....	2,765
* Average annual number of children in Sunday-schools.....	13,484

\* Since 1840.

Here is a single instance, lately come to our notice, which may serve to illustrate the character and results of our pioneer work. In 1834 the Society sent Rev. Wm. Rees, as missionary to Brantford, Upper Canada. He

organized a Baptist Church, and continued to labor as our missionary there until 1841, when the church became self-supporting. The aggregate salary paid him by the Society was \$1,097.50. The Rev. T. S. Shenston, who now writes us for the facts in regard to this pioneer work, says that there are to-day three large and prosperous Baptist Churches, with fine brick church edifices, in the city of Brantford, the fruit under God of these early missionary labors.

One of the most gratifying facts connected with our educational work among the Freedman, is the marked increase in the amount paid by the students themselves towards the expense of their education. This increase is shown by the following table, embracing the seven schools, the expense accounts of which are included in the Society's financial exhibit. This expense account is exclusive of payments for salaries of teachers and school property. It will be seen that in these seven schools the students have paid during the last three years nearly \$50,000 for board, room-rent, and tuition. The number of students in these schools have increased during the same time over 25 per cent; and yet the amount paid annually by the Society has decreased, while the amount paid by the students has increased over \$8,000. Again, while in 1879 the students paid 51 per cent. of the total expense, in 1881 they paid 65 per cent.

EXPENSE ACCOUNT OF SCHOOLS, 1879-1881.

	Paid by Students.	Paid by Society.	Total.
1879.....	\$12,312 74	\$11,622 65	\$23,935 39
1880.....	\$16,411 95	\$9,412 60	\$25,824 55
1881.....	\$20,473 68	\$11,100 45	\$31,574 13
Total.....	\$49,198 37	\$32,135 70	\$81,334 07

Rev. Edson G. Wooster, late Professor at Natchez Seminary, Natchez, Miss., died at the residence of his father, in Addison, New York, on the 10th day of May, 1881, in the thirty-first year of his age. Professor Wooster was graduated at Brown University in the class of 1874, and was ordained to the ministry in September, 1878. He entered the employ of the Home Mission Society as instructor at Benedict Institute in 1875, rendering constant and efficient service in that capacity until 1880, when he was transferred to Natchez Seminary. Failing health compelled a reluctant surrender of his school duties in February last. Accompanied by his wife, he went to Florida, hoping there to regain strength; but the hope was not realized. He reached his home in the North only a few days before his death.

Professor Wooster's life and service were characterized by an unremitting and conscientious devotion to the work which God had called him to do. By his death, a valued and successful Christian educator has been lost to the Society in its work among the Freedmen. A wide circle of friends will cherish the recollection of his noble heart and earnest life.

## From the Field.

“Watchman, what of the Night?”

### Missions.

—Rev. Thomas M. Westrup, appointed missionary to Mexico at the last meeting of the Board, is already at his post and actively engaged in the service. He writes from Monterey, May 5th:

“I think everything is very encouraging. Certainly there has been a great decline in fanatical opposition to the Gospel from Romish influence, though I fear the account is nearly squared by a corresponding spread of infidelity. I have preached three days out of every four since I returned from Texas, and have baptized four very satisfactory converts. I have abun-



dance of work to do, and am well received wherever I go. A council has been called by the Church at S. Rosa, for May 15th, with intent to ordain Brother Pablo Rodriguez. This, and the urgent calls for preaching from every side, will prevent me from attending the meetings at Indianapolis, as I very much desire to do."

—Joachim Flores, Cor. Sec'y of the Baptist Mission Society in Monterey, writes April 27th, 1881:

"We are very much pleased with the appointment of Brother Westrup to this field. There is no man more suitable for the position, because he not only knows very well the country, the language and the people and their habits, but is a gentleman beloved and esteemed by all those who know him, and has worked much for the cause of the Lord in this section. We are filled with joy at the rapid advances the cause of Christ is making in our country."

—Rev. Richard Walsh writing from El Paso, Texas, says:

"I went to Ysleta, 14 miles from this place, and held services, the first time, I think, the Gospel was ever preached there. The people were glad and I have made many friends. I have secured a fine large lot, for a Baptist Church on the main street—an excellent location. It is the gift of a Catholic who has a Mexican family. I promised them I would build on it soon. Ysleta is the county seat, and contains over 1,500 Mexicans, and about four American families. You will rejoice when I tell you that I have also secured a good lot for a Church in this important but wicked place. Is there in all this continent a place where God's love and grace is more needed than here? Seven men were murdered in the streets last week, and one last evening just before Church time. In consequence we held no service. Satan triumphant! May God's grace keep us, and grant us power to overcome this evil in the land."

—Rev. S. E. Stearns sends us most cheering news from Eastern Washington Territory, writing from Rosalin, April 30th, he says:

"Moscow has received 13 by baptism, Missouri Flat 6, and 12 have been received for baptism at Colfax. One month ago, I assisted in organizing a Church at Silver Creek, with 11 constituent members, with a prospect of immediate additions swelling the numbers to 30. There are two, if not three more points where I hope soon to report organization. Within the last few weeks I have visited all the Churches on my field and can report them in a healthful, growing condition. Missouri Flat and Spangle Churches are expecting to build this season. My brother, if we only had the men to possess it, God would surely give us this country. His truth is winning victories on every hand."

—Our work among the Scandinavians in New York City has been greatly blessed. Rev. O. Lindh began his labors here the first of February, and already 44 have been added to the Church, 31 by letter and 13 by baptism. He is doing excellent service among the

Scandinavian immigrants now pouring in unprecedented numbers into this port.

—The Virginia Baptist Convention (colored) held its Anniversary at Charlottesville May 11th. The plan of Coöperation with Southern State Conventions adopted by our Board in January last was heartily approved and unanimously adopted. The convention pledged \$350 towards the support of Rev. J. W. Patterson as General Missionary for Southern and Western Virginia, and recommended the Churches of Northern Va., to pay \$200 towards the salary of Rev. W. B. Johnson as General Missionary in the district tributary to Wayland Seminary.

—We are always rejoiced to receive such news as the following, from Rev. Z. Marten, pastor of the German Baptist Church in New Haven, Conn.

"I have been requested to express to you the thanks of our Church for the aid received from the HOME MISSION SOCIETY, during these many years; and to inform you that the Church has resolved to start out this year without any aid from outside sources. We trust that the Lord will bless us in this good undertaking. We shall ever continue to express our gratitude to your Society by doing all we can to assist you in aiding weak churches. If, however, our collection this year should not be as large as usual, you will please remember that we are aiding you in resigning our claims to your benevolence. Give us time and with the help of God, we will one day be giving as much to aid others as we have received from you.

—"The church were happy; I have seldom seen a church so rejoiced over a secular matter." So writes Rev. W. R. Connelly of Hiawatha, Kansas, about the church at Maryville, Mo. And what was the occasion of such rejoicing? They had paid their church debt. We believe there are many churches indebted to the Society which could easily enter into a like experience, by making a determined effort to cancel their obligation. The church at Maryville had borrowed \$1,000 from the Church Edifice Fund of the Society. It had borne the burden of seventy dollars annual interest for eight years. Several ineffectual attempts had been made to raise the principal. When Brother C. visited them April 9th, he found them discouraged. They thought they might pay it in annual instalments of \$200. A careful survey of the field was made. The church met in covenant meeting and took up the subject. The sacredness of the trust committed to the Home Mission Society, which administers this fund, and also the sacredness of the obligation of churches receiving aid from it, were dwelt upon. The church resolved to take up the burden. On the 10th,

after a sermon on the "Elements of Church Prosperity," \$500 were subscribed. The work was continued on the 11th and 12th, and the church met on the evening of the 12th to find that \$1,150 had been raised, \$850 in cash and the balance in valid pledges. Of course, they were happy; so was the Treasurer of the Church Edifice Fund, when, on the day following the above news, he received a check for \$1,035 from the church clerk, and returned a satisfaction of the mortgage. Who comes next?

—Notwithstanding the hard winter just past, hard especially upon the frontier missionary and a serious hindrance to his work, we have received glad news of revivals and conversions from many parts of the field.

Rev. J. Edminster, at Dell Rapids, Dakota, says:

"Four have been received for baptism. A healthy spirit is manifested. Our congregation and Sunday-school are by far the largest in town. The spring has come. The Lord be praised."

Dr. T. R. Palmer, Boulder, Colorado, reports six baptized—all from the Sunday-school, and two others professing conversion.

Rev. George R. Read, Alameda, Cal., reports eleven received by letter—all heads of families—and four awaiting baptism.

Rev. F. A. Peterit, missionary among Germans in Quincy, Ill., writes that he has been permitted to receive into the church ten young converts by baptism.

Rev. David Zwink, with Germans at Ellsworth, Kansas, reports four adults baptized, and two others ready to follow, and several received by letter.

Dr. Abbott, pastor at Oakland, Cal., says: "I baptize three Chinese next Sunday."

Fung Chak, Chinese Missionary at Portland, Oregon, says: "Our school is prospering. We have received six new members by baptism during this quarter."

Rev. W. S. Sweet, writes from Richland Centre, Wis.: "I have held a four weeks' meeting at Bear Creek. A discordant church united. Six received by baptism and four by experience. Others will undoubtedly come soon."

Rev. A. C. Blackman, Marinette, Wis., reports three received for baptism and two by letter. Church membership increased from eighteen to twenty-eight within the past six months.

Rev. A. A. Linne, laboring among Scandinavians at Fergus Falls and vicinity, Minn., writes: "I have visited Douglas County, and hunted up a number of Baptists; they are all anxious for a church, and I shall probably organize one at Alexandria next month. Our people are slowly but surely slipping away from the old leading strings, and who better can point them to the Bible and Christ than Baptists."

—Miss C. V. Dyer sends us the following glad tidings from Nashville Institute: "We have just enjoyed a rich manifestation of the presence and power of the Holy Spirit in our school. A large number of the unconverted students had for a long time been interested about their souls when, about two weeks ago, Mr. Earle, who was then laboring in the city, came out and spent an hour with us. At once the blessing for which we had long been waiting came in its fullness. In less than a week twenty-six of our number were rejoicing in a new-found Saviour, making thirty-four who have, as we trust, been brought to Jesus in the school this year. Among them are some very interesting cases. One, a young man of more than ordinary ability, feels that the Lord is calling him to preach. Another is a very promising little girl of twelve years of age. She gives very clear evidence of conversion, and her testimonies for Jesus are always new and interesting. The evening after she found the Saviour, she said in the prayer-meeting: 'Oh, I am so glad that I have found Jesus. Sinners come and let my Saviour be your Saviour, too. Don't try to fix up some way of your own. Jesus will have his own way. Don't try to pay the debt. It was all paid long, long ago, when Jesus died on Calvary. Dear Christians, pray for my father and mother, who are sinners. There is a whole big family of them, and only two are Christians—my oldest sister and me. Do pray for my dear papa and mamma.' This work will not stop here in Nashville Institute. Soon these young disciples will go to their homes to tell 'the old, old story,' and other hearts will be touched and other souls will be saved through their instrumentality. 'The Lord hath done great things for us, whereof we are glad.'"

#### A Birthday Tribute.

The Columbia S. C. *Daily Register*, publishes the following account of a beautiful incident at Benedict Institute, as given by its President.

"Yesterday was a red-letter day at the Benedict Institute, which was founded by Mrs. B. A. Benedict, of Pawtucket, R. I., and has been nurtured and fostered by her to this hour. She had come South for health, and visited our school and been cordially and enthusiastically welcomed by teachers and scholars. We learned that her seventy-second birthday would occur on March 16, and we planned a surprise. As our new dining-hall was just completed, we resolved to enter and dedicate it on that day with exercises specially arranged to celebrate the founder's birthday. The teachers sat down to dine, with Mrs. Benedict at the head of the table, wholly unconscious of the return of the anniversary or of intended honors, when the doors opened and

in came the President, followed by 165 colored youth and men, each of whom passed by Mrs. B. and laid an offering on the table before her. When all were ranged about the room they chanted the Lord's prayer. A young freedwoman, a teacher, spoke with touching tenderness and tears to the founder, of her kindness to her and her race. A young man followed with an eloquent address, in which he alluded to the contrast in the condition of his people seventy-two years ago and now. A girl gave a few verses written for the occasion. The President announced that Mrs. B. was now fully admitted to the school, with liberty to be in all the classes. A prayer was then said, the doxology sung and all marched out and left Mrs. B. to gaze upon the pile of elegant flowers that towered before her and to recover from her surprise. It was a joyful occasion to her and to the school. We are all glad to see her happiness in witnessing the enlarged and increasing usefulness of the Institute. She only wishes all her friends could step in and see the work, for they would be satisfied.

#### Indian Work of Denominations.

We take the following interesting facts from that enterprising and admirable journal, *Presbyterian Home Missions*.

##### PROTESTANT EPISCOPAL.

One Bishop, 12 white and 11 native preachers, 3 teachers, 10 native catechists, 12 women helpers, and 608 communicants. Their work is mainly among the Sioux of Dakota and Minnesota.

##### PRESBYTERIAN.

The *Board of Home Missions* has about 21 white ministers and teachers, 24 white ladies as ministers' wives, teachers, etc., and 6 native assistants, 12 churches and about 500 members. Carry on their work in Alaska, Washington, Arizona, New Mexico, and Indian Territories.

The *Board of Foreign Missions* reported May, 1880. Are laboring among the Senecas, of New York; Chippewas, of Wisconsin; Omahas, of Nebraska; Dakotas, of Dakota. Among the Creeks and Seminoles of the Indian Territory, and Nez Percés of Idaho. Employing about 10 white ministers, 16 white ladies as wives, teachers, and assistants, and 27 native preachers, licentiates, and assistants, 1,163 communicants, and 506 children in the schools.

##### PRESBYTERIAN (SOUTH.)

Three white and 6 Indian ministers, 2 Indian licentiates, 2 male and 4 lady teachers. Their work is in the Indian Territory.

##### CONGREGATIONALISTS.

The *American Board of C. for Foreign Missions* report 19 missionaries and assistants, 15 native helpers, 8 churches, 621 members, and 539 children in school. Their work is among the Sioux of Dakota.

The *American Missionary Association* report one church among the S'Kokomish, Washington Territory, with 17 members.

##### BAPTIST.

Eighty-eight churches, 5,500 communicants, 14

schools and 500 pupils. The churches are mostly served by native pastors.

##### QUAKERS.

Nine schools and 1,000 pupils, mostly in Kansas and Indian Territory.

##### METHODIST EPISCOPAL (NORTH).

Have not yet done much work among the Indians. One of their most successful agencies is that among the Yakima, Oregon.

##### METHODIST EPISCOPAL (SOUTH).

A conference in the Indian Territory of 25 traveling preachers, 108 local preachers, and 4,785 communicants.

##### MENNONITES.

Two ministers and 2 missions among the Cheyenne and Arapahoes, Indian Territory.

##### UNITED PRESBYTERIAN.

One mission among Warm Spring Indians, Oregon, 2 missionary teachers, 84 children in school.

##### ROMAN CATHOLIC.

Thirteen boarding and 4 day-schools with 400 pupils, mainly in Dakota, Montana, and Washington Territories.

#### God's Glory in His House.

Christ Chapel, at Tahlequah, Ind. Ter., a gift to the Indian church by Miss Elizabeth P. Shields, of Phila., was dedicated with appropriate ceremonies last month. A beautiful Bible and a fine bell have been added by the generous donor. The house is said to be one of the neatest and best in the Territory. Already God has consecrated the gift by his saving grace. Rev. D. Rogers, General Missionary, says:

"It was my privilege to preach, and after the dedication of the house, to baptize four who had related their Christian experience to the church the day before, and been received as members after baptism. They were young people, from sixteen to twenty-four years of age, three full-blood Indians and one half-breed. All are very promising, two of them school teachers; all speak both the English and Cherokee languages, readily. In the afternoon a man came to me, the tears rolling down his cheeks, and said he wished to unite with the people of God, for he had experienced the light and comfort of the Christian religion. He said his wife also wished to come with him. At our evening meeting five (including the two mentioned) expressed their desire to unite with the church. A meeting of the church was appointed for this week at which an opportunity will be given them to come before the church. We are hoping and expecting that others will soon follow their example. In the first services held in our new house of worship, we indeed realized that God's presence was with us. May his glory ever

fill this house, causing his people to rejoice, and sinners to truly seek salvation."

May 17th, he writes again:

"I trust the money so generously contributed by Miss Shields has been expended in such a manner as that God's name will be glorified. Already we have realized the presence of the Holy Spirit with us. On last Sunday we again visited the baptismal waters, and I had the privilege of baptizing three more converts. The largest number were present that have ever gathered on a like occasion at Tahlequah, since I came. At least 200 persons assembled to witness the observance of the ordinance. This makes seven whom I have baptized, since the house was dedicated. Others have expressed their intention to unite with us soon. Our little church was organized one year ago last March, with thirteen members. It now numbers thirty. 'God hath done great things for us, whereof we are glad.'"

### WOMEN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, 2101 Michigan Avenue, Chicago; Corresponding Secretary, Mrs. C. Swift, 71 Randolph Street, Chicago; Treasurer, Mrs. R. R. Donnelley, Lakeside Building, Clark and Adams Streets, Chicago.

#### THE CHICAGO HOME MISSION UNION.

The annual meeting of the Chicago Home Mission Union was held with the Second Baptist Church, on the 26th of April. The attendance was large and the reports for the year encouraging. The Treasurer's report showed that nearly \$800 in cash had been received during the year, while over \$800 had been contributed in clothing and supplies, which have been sent to the families of missionaries of the A. B. H. M. Society in the frontier States, and to the missionaries of the Women's Society in their various fields. Rev. Mr. Lawrence, pastor of the church entertaining the Union, was called upon, and we do not think we can do anything that will more interest and encourage the friends of our work than by giving them some extracts from his address.

"Mrs. President, and Ladies of the Society: It gives me pleasure to accept your invitation and speak a few words, first, because I am very happy to welcome you to this place, and to give you hearty assurances of our sympathy and interest in your work, and next, because I feel that the work is so important that I am not only anxious to become identified with it in some measure, but I am exceedingly anxious to advance it. A brief visit of Mrs. Lawrence and myself to New Orleans leads me to consider that under God your work will be the happy instrumentality of not only saving souls among the colored people, but of making them good, enlightened citizens. Your work as women having homes, Christian homes, has

its great value in turning into Christian homes the miserable abodes wherein dwell thousands of families among the freed people. You can give them true ideas of freedom, showing them that it is not idleness, but Christian use of liberty.

"At first you encountered great prejudice, especially on the part of the white people of the South; but actual acquaintance with your methods and purpose has already diminished the prejudice, and you will find that patient continuance in well doing will effect cooperation in the white churches of the South. The reception which I saw the ladies of the South give to Mrs. Crouse, the very kind words about her and her work which I heard on every hand, convinced me that the work will continually find favor there. The Southern people do not look upon the blacks as we do, nor can we expect them to do so at present. The race is on probation, but you can help to make the probation of inestimable value religiously, and do more to establish relations of amity between the races than all the legislators of the South and North. Your chief hindrances are to be found in politicians whose interest it is to awaken prejudices where none exist, and nothing will go farther to restore peace than your work.

"Another thing. It is for the interest of Foreign Missions that your work succeeds, for the revenues of the foreign field come from the home field, and every church among the freed people that is placed by your instrumentality upon a correct and sound basis, will become a source of power to all missionary labor.

"In conclusion let me state that you have only begun. The extent and value of your work cannot be overstated. That you will achieve victory there is no doubt. You will find that while political estrangements may always be made to exist, the religious feeling is strongest, and to that all hearts, North and South, will ever lovingly and generously respond to you as it did to us while we were there."

#### WHERE THERE'S A WILL THERE'S A WAY.

In placing before the readers of the MONTHLY the following abstract of a letter written by a plucky sister "out west," we indulge the hope that her final success, after many months of patient waiting but persistent trying, may infuse new courage into some souls perchance ready to faint because of the hardness of the way. Let the reward of her labors impress anew the lesson that we are not to weary in well-doing while we have so many proofs, that in due season we shall reap if we faint not.

"My Dear Sister:

"Our church was organized four years ago last winter with eighteen members; our present number is thirty-five. Of these, seventeen are sisters, one a non-resident; of the sixteen, two are children. Ours is a country church, and the members are widely scattered, some of them living seven miles from the school-house where we hold public worship. We are all living on homesteads, where ten years ago the deer and antelope roamed at their own will, with none to molest them. We have gained for ourselves homes, rude and small though they be, in spite of grasshoppers and

drought. We have kept up our Sunday-school ever since the first year of the settlement.

"For the first three years we had preaching twice a month, our pastor receiving from us one hundred dollars per year; some of it in money, but most of it in produce. Some of the members were very poor. We all wore calico dresses, and some of the sisters wore calico sun-bonnets and cloth shoes of their own manufacture to Sunday-school and church.

"From the very organization of our church I was anxious to have the sisters form a mission circle, but being at that time unmarried and engaged in teaching, I had more ready money than the rest of the women, and feared that such a proposition would not be received with favor if it came from me. About three years ago one of the poorest of the sisters ventured to say to me that she wished we might have a sewing society and do something to assist poor ministerial students, but she shrank from suggesting it because she had a son who was studying for the ministry. Seeing in her a congenial spirit, I told her of my desire to have a mission circle, and after talking and praying together over the matter, we summoned courage to broach it boldly to the sisters. All agreed that it would be a good thing, 'but we could not make it succeed.' 'Better not try than try and fail.' 'What's the use of talking of it, when we cannot support our pastor;' and so on through a long list of excuses. Still each one agreed to do her part if the rest thought best to try.

"Six months after our first talk on the subject we ventured to appoint a meeting to organize a society. The appointment brought together four sisters. We organized, electing as officers sisters not present, hoping in this way to enlist their coöperation. This was in November, and the cold, stormy winter which followed, prevented further effort. The following May we tried again. This time there were nine sisters present. We drew up a constitution and by-laws, not for a mission circle but for a benevolent society.

"The organization effected, the question arose, 'What shall we do to begin with?' Anticipating this, I had brought with me pieces already cut for a patch-work quilt, which I proposed to donate to the society, if they cared to have them. The offer was thankfully accepted.

"Our meetings were to be held monthly, from house to house, and while the rest sewed, one sister, appointed at a previous meeting, read aloud some selections. Those of us especially interested in missions saw our opportunity and took pains to have selections read of such a character as to develop an interest in this subject. When, in November, 1879, it was proposed to change our society into a regular mission circle, each member paying one dollar annually, there was a unanimous vote in favor of doing so. There have been ups and downs in our experience since then, but we are happy, during the year just closed, to have received in membership fees eleven dollars; five dollars and a half we have sent to the treasurer of the W. B. H. M. Society and a like amount to the treasurer of the W. F. M. Society of the West. We feel that we are fairly started. There is a growing interest; some who are not church-members meet with us regularly, work faithfully, and pay promptly. I hope that what I

have written may encourage sisters in other weak churches to do something in this way for the Master.

"Yours for the Cause,

"MRS. \_\_\_\_\_"

#### INCIDENTS FROM THE FIELD.

Miss. Williams writes from New Berne, N. C.:

"Last week we went twelve miles from here right up among the pines. The people have log huts built all through the woods. This being a new settlement the woods are only partially cleared away. They were building a little log church while we were there; although it was unfinished, we held children's and mother's meetings in it. This little log church is built only for warm weather, and has neither windows nor doors, unless you call the openings left by those names. We held prayer-meetings in a private house, the only light furnished us to read by being a pine knot burning in the fire-place. We were lighted home by a pine torch. These people are destitute of other things. They have no schools of any kind, and scarcely any religious instruction. They all seemed glad to have us there and wanted us to remain another week. We organized a Sunday-school and Band of Hope (temperance society). The children were delighted with the papers and cards we gave them, and eager to learn the hymns we sang for them. I wished to stay longer. Many of the girls seem very teachable. Two of them followed us nearly all the time we were there, and expressed great sorrow in parting from us. In order to reach the station in time for the train which was to take us home we had to leave the settlement at 3 o'clock A. M. A man led us, lighting our way with pine torches, and several women accompanied us carrying our baggage. It seems to me there can be no place where the Gospel is more needed than here. The more I see of these people the more I pity them, and the more anxious I am to help them. We are much encouraged in our temperance work, having new converts at every meeting."

Miss Wilson, in a recent letter, gives us an incident both touching and encouraging. She says:

"One of my girls is the step-daughter of a very intemperate father. She is too young to command more than \$1.50 or \$2.00 per month; the father does not provide for his family, and she is obliged to remain at home to care for the babe while the poor mother goes out to gather chips and cinders, and to 'catch up' a few hours of work where she can. I called a few days since and found her quite in despair. The smouldering cinders did not perceptibly affect the chill in the dark, damp room; the rent had not been paid for several months, and she had been ordered to leave. That morning she had worked at house-cleaning *four hours*, and received for her labor *ten cents*. I was glad to be able to give her some money, and bring her daughter to my home and give her some comfortable clothing. They have since worked with new courage, and to-day the improvement in the appearance of mother, daughter, and home is most gratifying."

We have received cheering letters from two colored sisters, who not only rejoice in what is being done by our missionaries, but who are themselves doing faithful

and efficient service for the Master among their own people in Richmond. One of them, Miss Miles, says in her letter :

"We rejoice that God has opened the hearts of so many to the poor. We cannot tell you the good that these dear ladies (Mrs. Grover and Miss Wilson) have done in relieving the sufferings of very many in our city, and also in opening sewing-schools for our children. We feel highly benefited, and want you to feel that your labor is not in vain."

Mrs. Matthews says :

"I thank God that I feel more and more willing to work in His cause each day. I want to do all I can for the upbuilding of the kingdom of Christ Jesus. I thank God for dear sister Wilson and sister Grover, for they are working so faithfully. I thank God that I am enjoying His presence with me in my work, as I have had good success both in my temperance and Christian work. I have had two converts, and have softened the hearts of some very great and vile sinners, and the work is still going on."

Speaking of the work of these colored sisters, we must be indulged in another reference to Miss Wilson's letter, in which she says :

"I have a class of eight women who are very much interested in Bible study and in doing Christian work. We meet at eight o'clock on Wednesday morning for special Bible study; having direct reference to the work. This week we studied 'The Christian's Bible Temperance Principles.' I am so glad to have this lesson. Now, when I want to teach temperance, I can turn to these passages and read them, and they will have much more power than my poor, weak words. The Lord has no where promised to bless my words, but He has promised to bless His own Word."

### RECEIPTS FOR APRIL, 1881.

#### ILLINOIS, \$296 00.

Galva, \$12 00; Waukegan, \$8 81; Chicago Home Mission Union, \$114 25; Jerseyville, \$11 25; Bloomington, \$28 41; Sterling, \$7 50; Princeton, \$5 00; Chicago, \$23 50; Greenville, \$9 00; Tampico, \$3 43; Aurora, \$8 00; Sullman Valley, for Miss Moore, \$18 50; Rockford, \$20 05; Champaign, \$10 00; Kewanee, \$2 05; Virden, \$8 00; Hyde Park S. S., \$6 25.

#### INDIANA, \$12 05.

La Fayette, \$5 00; Evansville, \$1 30; Logansport, \$5 75.

#### IOWA, \$30 50.

DeWitt, \$2 00; Cedar Rapids, \$5 00; Camanche, \$15 00; Anamosa, \$5 00; Mechanicsville, \$3 50.

#### KANSAS, \$28 00.

Eldorado, \$5 50; Newton, \$22 50.

#### MISSOURI, \$89 15.

St. Louis, \$89 15.

#### NEW JERSEY, \$43 00.

Bridgeton, \$30 00; Plainfield, \$10 00; Clinton, \$3 00.

#### NEW YORK, \$2,159 10.

Buffalo, 76 94; Alden S. S., \$7 44; New York Madison Ave. Ch., \$20 00; Elmira, \$15 50; Saratoga Young Ladies' Branch, \$72 00; Brooklyn, \$372 27; Utica, \$4 00; Rochester, \$170 20; New York City Branch, \$1,162 25; Groton, \$5 00; Waverly, \$15 00; Madison, \$8 50; Hamilton, \$6 00; Yonkers, \$150 00; Auburn, \$20 00.

#### OHIO, \$57 15.

Wauseon, \$2 00; Hockingsport, \$1 00; Cleveland, \$25 00; Sullivan, \$4 00; Cumberland, \$2 40; East Toledo, \$2 00; Milford, \$5 00; Clermontville, \$5 00; Franklin, \$10 75.

#### PENNSYLVANIA, \$439 97.

Haddonfield, \$30 00; Pittsburg, \$11 00; Mansfield, \$5 00; Sharpsburg, \$52 00; Danville, \$6 92; Philadelphia, \$312 50; Factoryville, \$5 00; Rochester, \$3 75; Montrose, \$6 50; Mehoopany, \$2 30; W. Springfield, \$5 00.

#### WISCONSIN, \$26 85.

Madison, \$3 00; Beaver Dam, \$10 00; Randolph, \$3 00; Fox Lake, \$9 00; La Crosse, \$1 85.

#### SOUTH CAROLINA, \$25 00.

Columbia, \$25 00.

#### ALABAMA, \$1 20.

Selma, \$1 20.

#### LOUISIANA, \$47 00.

New Orleans, \$47 00.

Woman's Am. Bapt. H. M. Society, \$240 00 of which is from Providence for the support of Miss J. P. Moore, \$573 33.

Special Donations, \$60 00.

Total, \$3,888 30.

### WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

Mrs. F. S. Hesseltime, Corresponding Secretary, 16 Pemberton Square, Boston; Mrs. A. Pollard, Treasurer, 4 Beacon Street, Boston.

#### CONTRIBUTIONS FOR MARCH, 1881.

Mrs. Franklin W. Smith, Boston, Mass. . . . .	\$20 00
Female Mission Society, Vermont . . . . .	13 75
Friends, Boston, Mass. . . . .	2 00
Mrs. F. S. Hesseltime, Melrose, Mass. . . . .	10 00
Wom. Miss. Soc., So. Bap. Ch., Boston, Mass. . . . .	8 25
Ladies of Baptist Church, Hingham, Mass. . . . .	5 00
Wom. Miss. Circle, Banksville, N. Y. . . . .	5 18
Ladies of Bap. Ch., North Tewksbury, Mass. . . . .	6 00

Mission Band, Southbridge, Mass.....	15 00
Ladies' Mission Circle, Southbridge, Mass.....	5 00
Wom. Bap. Miss. Circle, Kingsville, O.....	19 06
"Busy Bee" Society, West Dedham, Mass..	10 00
Wom. H. M. Soc'y, 1st Ch., Gloucester, Mass.	7 00
Merimac St. Bap. Ch., Manchester, N. H....	2 00
"Cheerful Givers," 2d Bap. Ch., Holyoke, Mass.....	20 00
Judson Miss. Soc., 1st Ch., Charlestown, Mass.	50
Freedmen's Aid Society, " " " "	12 00
Friends, Boston, Mass.....	130 00
Young Ladies' Miss. Soc'y, Everett, Mass....	15 00
Mrs. Gannett, Milton, Mass.....	10 00
Mrs. M. L. Wilson, Cambridge, Mass.....	1 00
Rhode Island Br. of the W. A. B. H. M. S..	30 00
Wom. Miss. Soc., Cent. Sq. Bap. Ch., E. Boston	20 00
A Friend, Worthen St. Ch., Lowell, Mass....	5 00
Ladies of Clarendon St. Ch., Boston, Mass..	41 67
Total.....	\$413 41

## CONTRIBUTIONS FOR APRIL, 1881.

Wom. Miss. Soc., West Hanover, Mass.....	\$21 00
" " " Cen. Sq. Ch., Middleboro, Mass	22 00
Mrs. Mary L. Bevan, Clark's Green, Penn....	25 00
Rhode Island Branch of W. A. B. H. M. S..	332 50
Wom. Miss. Soc'y, West Sutton, Mass.....	7 00
" H. M. S., State St. Ch., Springfield, Mass.	37 61
Mrs. J. D. Soule, St. Albans, Vt.....	1 50
Mrs. O. R. Kirk, " " " "	1 00
Mrs. Robbin's Infant Class, St. Albans, Vt..	2 50
Mrs. L. F. Cressy, Brookline, Mass.....	10 00
Wom. H. M. Soc'y, Newton Center, Mass....	6 00
Miss Laura Parker, Reading, Mass.....	2 70
Ladies of Bap. Ch., " " " "	2 50
Ladies of 1st Bap. Ch., Cambridge, Mass....	9 00
Mrs. G. S. Harwood, Newton, Mass.....	5 00
Home Miss. Soc'y, Chelsea, Mass.....	20 00
H. M. S., Mrs. Chas. Hubbard, Chelsea, Mass.	5 00
Home Miss. Soc'y, East Stoughton, Mass....	5 00
Mrs. S. E. Micks, S. S. Class, Windsor, Vt....	3 00
Mrs. Mary E. Whiston, Newtonville, Mass....	6 00
Home Miss. Soc'y, Mrs. B. F. Sturtevant, Jamaica Plain, Mass.....	25 00
Home Miss. Soc'y, Mrs. M. E. Shearman, Jamaica Plain, Mass.....	20 00
Ladies of Clarendon St. Ch., Boston, Mass..	41 67
A Friend, Belmont, Mass.....	1 00
Interest Money.....	16 16
Total.....	\$628 14

## ANNUAL REPORT OF TREASURER.

FROM MAY 16TH, 1880, TO APRIL 30TH, 1881.

## RECEIPTS.

Cash on hand.....	\$22 33
From Maine.....	26 00
" New Hampshire.....	58 60
" Vermont.....	301 25
" Massachusetts.....	3,077 81
" Rhode Island.....	413 50

" Connecticut.....	151 25
" New York.....	17 08
" New Jersey.....	40 95
" Pennsylvania.....	27 00
" Ohio.....	19 06
" Tennessee.....	6 00
Total.....	\$4,160 83
Trust Fund.....	400 00
Value of boxes, etc., sent to missionaries and schools.....	1,708 00

## EXPENDITURES.

Paid teachers, missionaries, beneficiaries and buildings on mission ground.....	\$3,489 92
" freight on boxes.....	16 07
" home expenses, including printing, post- age, stationery, certificates, etc.....	123 43
Total.....	\$3,629 47
Cash on hand.....	531 36

\$4,160 83

MRS. ANDREW POLLARD, Treas.

## MISSIONARIES APPOINTED IN MAY.

The following new appointments were made :

Rev. E. A. Cooley, Saint Charles, Minnesota.
Rev. B. F. Herrick, Oak Grove and Bethel, Min- nesota.
Rev. H. S. Davis, Waseca, Minnesota.
Rev. E. H. Sawyer, Canon City, Colorado.
Rev. George A. Hutchinson, Gunnison and vicinity, Colorado.
Rev. D. J. Pierce, Walla Walla, Washington Terri- tory.
Rev. S. W. Beaven, Moscow, Idaho Territory.
Rev. Olaus Okersen, Scandinavians on North Pa- cific Coast.
Rev. G. W. Huntley, Missionary along the North Pacific R. R.
Rev. Richard Walsh, El Paso and vicinity, Texas.
Rev. Thomas M. Westrup, Monterey and vicinity, Mexico.

The following reappointments were made :

Rev. F. S. Ashmore, Montevideo, Minnesota.
Rev. V. T. Settle, Fredericktown, Greenville and Des Arc, Missouri.
Rev. Fung Chak, Chinese in Portland, Oregon.
Rev. William Papenhausen, to Germans in Spring- field, Illinois.
Rev. F. A. Petereit, to Germans in Quincy, Illinois.
Rev. Thomas Swaim, D.D., District Secretary, Southern New Jersey, Pennsylvania, Delaware, Mary- land and District of Columbia.

# Contributions and Legacies.

## FOR MARCH, 1881.

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

### MAINE, \$4 00.

Kennebunk, Rev. E. Worth..... 4 00

### NEW HAMPSHIRE, \$104 00.

Pittsfield, Annie Smith..... 5 00  
 Claremont Church..... 74 00  
**F. F.** Claremont Sunday-school, for Student at Nashville Institute..... 25 00

### VERMONT, \$23 74.

St. Albans Church..... 23 74

### MASSACHUSETTS, \$848 09.

Lawrence, First Church..... 50 00  
 Worcester, Main Street Sunday-school..... 25 00  
 Hancock Church, in ad..... 1 00  
 Quincy Point Church..... 10 00  
 Randolph Church..... 40 47  
 Salem, Calvary Church..... 20 29  
 "M. H. S."..... 5 00  
 Rutland, G. K. Hadley..... 30 00  
 Arlington Church..... 85 90  
 Newton Centre Church..... 137 79  
 South Framingham Church..... 34 34  
 Cambridge, Baptist Sunday-school..... 8 30  
 Second Church..... 10 00  
 First Church, in ad..... 10 00  
 Hudson Church..... 10 00  
 Belmont, a friend, for Dakota sufferers..... 1 00  
 Somerville, Perkins Street Church..... 85 00  
 Springfield, Mrs. Jared Beebe..... 25 00  
 First Church, Ladies, per Mrs. Mary E. Joyce..... 3 00  
**F. F.** Lawrence, First Church..... 25 00  
 Salem, Calvary Church, for the education of a colored man and woman..... 100 00  
 Randolph Church, for the education of a Student... 50 00  
 Brookline, Thomas Griggs, for Richmond Institute.. 50 00  
 West Acton, Baptist Sunday-school, for Richmond Institute..... 25 00  
 Fair Haven, Miss E. Sherman, for Benedict Institute 6 00

### RHODE ISLAND, \$30 00.

Providence, Friendship Street Church..... 30 00

### CONNECTICUT, \$57 29.

Essex, a friend..... 12 00  
 Haddam Church..... 5 00  
 Middletown Sunday-school..... 10 04  
 Suffield, First Church, in ad..... 25  
 New Haven, Calvary Church, in ad..... 5 00  
**F. F.** Hartford, Juvenile Mission Society, for Benedict Institute..... 25 00

### NEW YORK, \$282 10.

New York City, "W. J. H.," for Dakota sufferers.. 10 00  
 Brooklyn, Bedford Avenue Church..... 100 00  
 Central Church, in ad..... 105 00  
 Adams Centre Sunday-school..... 11 00  
 Port Richmond, Park Church..... 25 00  
 Oydensburg Sunday-school..... 11 20

**F. F.** Castile, Woman's Mission Society, for Benedict Institute..... 20 00

### NEW JERSEY, \$91 11.

Mt. Holly Church..... 34 30  
 Salem, Memorial Church..... 12 76  
 Holmdel Church, bal., for Indians..... 5 75  
 Trenton, Central Church Sunday-school..... 7 30

### PENNSYLVANIA, \$900 20.

Philadelphia, First Germantown Church, in part... 25 76  
 Sun.-sch... 5 00  
 Chester Church..... 35 00  
 Lower Marion Church, bal..... 10 00  
 Bristol Church, bal..... 5 00  
 Ridley Park Church, bal..... 1 00  
 Vincent Church, bal..... 2 00  
 Braintim Church..... 5 05  
 Forkston Church..... 3 00  
 Exeter Church..... 5 75  
 La Grange Sunday-school..... 1 35  
 Tunkhannock Church..... 10 00  
 Hawley Church..... 5 00  
 Carmel Church, bal..... 6 65  
 Hyde Park, Jackson Street Sunday school..... 9 00  
 McKeesport Church..... 14 00  
 Washington Church..... 21 22  
 Greensburg Church..... 9 50  
 Elizabeth Church..... 11 00  
 Clinton Church..... 3 67  
 Great Bend Church..... 6 50  
**C. E. F.** Philadelphia, Miss Elizabeth P. Shields. 705 75

### DELAWARE, \$54 85.

Wilmington, Second Church..... 54 85

### MARYLAND, \$2 50.

Baltimore, Mrs. S. Ebaugh..... 2 50

### VIRGINIA, \$156 00.

**F. F.** Richmond, Students, for Board, Tuition, etc. 156 00

### SOUTH CAROLINA, \$486 35.

**F. F.** Columbia, Students, for Board, Tuition, etc. 486 35

### MISSISSIPPI, \$2 00.

**F. F.** Natchez, Mrs. E. A. Wooster, for Benedict Institute..... 2 00

### INDIAN TERRITORY, \$19 00.

**F. F.** Red Oak School, per Z. T. Thistle..... 19 00

### OHIO, \$15 26.

Cincinnati, Columbian Church..... 10 26  
**F. F.** Granville, Hannah C. Packard, for Selma School..... 5 00

### INDIANA, \$50 00.

Indianapolis, North Church..... 45 00  
 Rev. J. N. Wyeth, D.D..... 5 00

### IOWA, \$15 00.

Mechanicsville, John R. Burleigh..... 15 00

### MINNESOTA, \$75 00.

**C. E. F.** St. Paul, First Church..... 75 00

### OREGON, \$159 00.

Salem, Baptist Mission Society, of North Pacific, Mrs. A. W. Kinney, Treasurer..... 159 00

Total..... \$4,126 24



# THE BAPTIST HOME MISSION MONTHLY.

VOL. 3.

JULY, 1881.

No. 7.

## WHAT THE AMERICAN BAPTIST HOME MISSION SOCIETY HAS DONE FOR THE WEST.

ADDRESS OF JAS. COOPER, D.D., DETROIT, MICH.,  
BEFORE THE SOCIETY, AT INDIAN-  
APOLIS, MAY 25TH, 1881.

The first annual report which the Executive Committee presented to this Society at its anniversary, forty-nine years ago, was prefaced with the following survey of the field of Home Missions.

“They have occupied a high moral eminence, from which they have descried the land in its length and breadth. Here and there they have seen a bright, verdant spot—a well-watered, fertile vale or fruitful hill; but oftener a field, at first but partially cleared of its timber, and imperfectly cultivated afterwards; and, of course, but moderately productive, and too frequently overrun with briars and thorns: while turning the eye westward, there was visible in the distance, a dense and almost boundless forest, broken occasionally by a few recent settlements.”

Since that first anniversary, what a change has passed over the face of the West. It needs no aid of metaphors to heighten the physical and religious contrast of the West, as it then was, and as it now is. Then, in the vast territory west of the Alleghany Mountains, and

lying north of the Ohio River, there was a population of 1,700,000, of which more than half was in the State of Ohio. To-day the same area contains 13,500,000, and beyond the extremest limits of the then Far West, are the homes of 5,500,000 people. Then the Baptist denomination was represented in the West by 900 feeble churches, numbering 23,000 members, and by 500 ordained ministers; but so many of these were disabled by infirmities of age, or were encumbered with secular cares, that their strictly pastoral labor did not exceed the labor of one-fifth of a like number of ministers east of the mountains. There are now 4,033 churches, with a membership of 362,000, and 2,915 ordained ministers, who, in consecration to their sacred calling, are the peers of their brethren in any section of our country.

In this wonderful growth of the West—in the subduing of the forests and prairies, in the development of material resources, in the directing of its social forces, and in the advancement of its religious interests, Baptists have borne an honorable share.

Our denominational progress has been accelerated by the emigration of Baptists from the older states of the East and South, by the successful labors of pioneer ministers, by many powerful agencies originating in the West, and by external agencies, coöperating to secure the largest possible growth of the churches. Among our general denominational organiza-

tions, none holds a higher place, under the blessing of God, than the American Baptist Home Mission Society.

#### MISSIONARY OPERATIONS.

The earliest missionary work of the Society, was chiefly in the State of Ohio. Before the close of the first year, its Mission Stations extended across the State from Ashtabula, on Lake Erie, in the extreme northeast, to New Richmond, on the Ohio River, in the Southwest. From this base of operations, its agency may be traced along the great lines of emigration, extending through the Territories of the Northwest, and through the States and Territories of the Central Valley of the Ohio and Mississippi Rivers. In the States of Ohio, Indiana, Illinois, and the Territory of Michigan, were centered the missionary forces of the Society. The expansion of the population further westward received attention, and to the utmost extent of financial resources, the religious destitution was supplied. Anticipating the future importance of the Pacific Slope, the Society sent forward, with the earliest bands of emigrants that crossed the Rocky Mountains, and among whom were many Baptist families, experienced missionaries, who planted the standard of the Cross in Oregon. Thus, within thirteen years, its missionary agency, stretched across the whole breadth of the Continent; and this Society had become a channel, grander than the aqueduct of ancient Judea or Rome, conveying to the remotest settlements in the West, the Gospel's living waters, clear as those from

"Siloa's brook, that flowed  
Fast by the oracle of God."

#### PREOCCUPANCY.

Grave fears were entertained by some, at the inception of this mission work, that the preoccupation by other denominations, hundreds of whose missionaries were in active service, would

seriously retard the success of our own operations on that great field. But these misgivings disappeared as the Society gradually enlarged its operations in the existing states, and advanced into new territories. It was among the first to enter Iowa, Wisconsin, Minnesota, and New Mexico. It entered Oregon before its territorial organization; and one of its missionaries was on his way to California before the discovery of gold, which suddenly transformed the territory into a powerful state. Not only has it been among the first to provide evangelical institutions for new communities, but it has held, with the exception of New Mexico, these advanced positions. While the successive Boards have kept in view the greater moral necessities of the newer and more distant territories, they have not withdrawn support from important mission churches, until these had given promise of permanence, or were transferred to the care of the several State Conventions.

#### COMMISSIONS TO MISSIONARIES.

The whole number of commissions issued to missionaries on the Western field, is 5,863. These commissions covered terms of service, varying from three months to twelve months each. The policy of the Society from its origin, has been to secure the services of ministers residing on the field. Scores of well-qualified men—men of good natural abilities, of superior adaptation to pioneer service, and having the confidence of their fellow citizens, relinquished secular pursuits, and gave themselves to missionary labor. The provision made for the support of their families was moderate, yet they gladly turned from the farm and the school, to this spiritual work. Many experienced ministers in the East, and graduates from the seminaries, responded to the call of the Society, and labored with their brethren of the West in hearty sympathy and accord. And at a later stage in Home Missions, missionaries, to the number of 579, speaking foreign languages,

became co-laborers among their own countrymen.

Two kinds of missionary service were required, in order to meet the religious destitution of the growing West. The people were scattered in farming districts, and among small settlements, and could be reached only by an itinerant ministry. An almost incredible amount of this kind of labor was performed by faithful, self-denying men. But the greater need of the West, was a stated ministry, which should occupy central places, and build up strong churches. From growing cities and villages there were incessant calls for pastors. These calls were answered to the full extent of the Society's means. A hasty examination of the records show, that for the first twenty years, in seven States, 405 principal cities and villages were occupied by our missionaries. The great majority, indeed, of the self-sustaining churches, down to a late period, in the towns all through the northwest, were nurtured by this Society.

#### HEROIC SPIRIT OF MISSIONARIES.

A review of the Society's work in the West would be imperfect, were no allusion made to the privations and perils of its missionaries. The annals of Christian Missions for fifty years, save in a few notable instances, present no higher illustrations of undaunted courage and of unselfish devotion to Christ and the salvation of men. Isolation from the religious world for months, and even for years; dreary journeys on horseback over the hills, through pathless forests, guided by the sun or compass; fording swollen streams; fleeing from prairie fires; facing fierce prairie tempests; frequently lost, and in the gloom of night, their involuntary tears mingling with the snow which formed their bed; toilworn and hungry, travelling on foot scores of miles to visit the sick, the poor, the impenitent, or to preach to little groups of hearers, gathered under the forest trees, or within smoky cabins; sharing in the privation of

pioneer homes, sleeping, in the coldest nights, beneath roofs open to the light of the stars; in seasons of wasting disease, caring for the sick, comforting the mourners, burying the dead, and themselves yielding at last to its deadly power; braving the perils, and by their presence, mitigating the horrors of border warfare; in excessive labors, overtaxing their physical strength and finding an early grave—these form a part of the heroic ministry of our Western missionaries. The names of Sedwick, Loomis, Clack, Freeman, Hall, Fisher, Johnson, Powell, Chandler, Breybrook, Conrad, Harding, Cressey, Gale, and of many others, ought not to pass into oblivion. Their memories should be fragrant as long as this Society, or a memorial of its work endures.

#### MONEY EXPENDED.

The expenditures upon the Western Missions amount to \$1,208,694.37. This is a large sum; but bearing in mind the number of missionaries employed, and its distribution through nearly half a century, we cannot withhold the expression of our admiration from the men, whose management of this sacred fund, has been marked by high integrity, rigid economy, and judicious appropriations, and which has made possible the splendid returns from the field, upon which that fund was expended.

#### GENERAL SUCCESS.

Testimony is decisive respecting the success achieved. Rev. John Stevens, a careful and discriminative observer, testified of its work in Ohio: "Your Society has given light and strength; it has roused our churches to action; it has been, in many instances, their life."

Rev. John M. Peck, D.D., the pioneer Home Missionary of the West, from a more extended observation, declared,—“The success of the Society on this field, has scarcely a parallel in modern efforts.” Corroborative testimony could be adduced from many

others, but I will cite but one more. It is less than twenty-five years since the large-hearted John P. Crozer, presiding over the deliberations of this Society, uttered this eulogy,—"Could I, on the broad maps of Ohio, Indiana, Illinois, Michigan, and Wisconsin, and of the new states and territories, across the Mississippi, mark the points where your former and present labors have been attended with marked and encouraging results—could I trace in one view to the eye, or present at one glance to the mind, the results, the fruits of your life as a Society, the 27 years of your existence, I am sure it would cause a thrill of emotion, a holy glow of gratitude to God, that you were his instruments for so glorious a work.

#### DIRECT RESULTS.

We are not limited to these general statements respecting the work of the Society in the West. Although in some things the statistics for the earlier years of the Society's operations are very defective, yet the direct fruits are discernable. The number of baptisms reported by the missionaries, is forty-five thousand one hundred and twenty-seven. Not less than sixteen hundred churches have been organized, and, for more than one-third of these, church edifices have been provided by the energy of its missionaries, and through the aid rendered by this Society. In nineteen States and territories, two hundred and sixty-seven churches have received loans from the Church Edifice Fund, to the amount of \$204,257.29. At the lowest estimate, one million of families have been visited by its missionaries.

But these statistics, necessarily incomplete, set forth imperfectly the success of the Society. We shall gain a clearer conception of the manifold nature and the efficiency of its service, by selecting a single State, say Indiana. When the Society entered this State, the churches were suffering from the heresy of

Alexander Campbell, and the stranger heresy of Daniel Parker; and from the resistance to all benevolent agencies by the Antinomians and Anti-mission spirit widely prevalent. But, within a very short time, the inroad upon the churches was arrested, and the Anti-mission opposition was largely overcome. The aggressive spirit of our missionaries, and of missionary Baptists is manifest upon the Society's records for successive years. We fancy, as we peruse those records, we can feel the pulsations of the spiritual energy which pervaded every department of mission work—Churches, nearly extinct, resuscitated, new churches organized, pastors settled, meeting houses built, debts paid, churches become self-sustaining, the missionary spirit rapidly increasing, and Sunday-Schools multiplied. During the time of its agency, its missionaries supplied regularly 414 stations, and had 197 out-stations. The permanency of the work indicates the wisdom of the Society in occupying important centers. All the cities of Indiana, but three, and a majority of the villages, that forty years ago gave promise of rising into importance, shared the beneficence of the Society. We point with just pride to Indiana, as a monument of the successful labors of the American Baptist Home Mission Society.

#### COLLATERAL RESULTS.

A glance only can be given to the indirect fruits of the Society's work in the West. The force of such an agency is not wholly spent when the chief object has been gained. Its progress towards that end forwards other agencies, even as a powerful steamer, by the waves it creates, bears onward a smaller vessel. The Society has proved helpful to local and State Mission organizations. It has contributed to their funds; there have been transfers of its missionaries; in close coöperation, or distinct from, it has infused them with its energy, and has stood ever ready, like the oak to the

vine, to impart its strength in their weakness. It has allied itself with all educational movements. General and ministerial education has had in its missionaries, earnest advocates; and the painful burdens incident to the founding of higher schools of learning, have been borne by them. Denison University bears the impress of the organizing mind of its first Corresponding Secretary, Jonathan Going, D. D. Kalamazoo College owes its existence to the first missionary in the West, who bore the commission of the Society—Rev. Thos. W. Merrill, and its location to the decision of another of its missionaries, Jeremiah Hall, D. D. Franklin College, in its extremest depression, was upheld by Rev. Abel R. Hinckley, and the foundation of Christian learning was laid on the Pacific Coast, by Geo. C. Chandler, D. D., both of them missionaries of the Society. It fostered the missionary spirit of the West. It fanned into a blaze, the warm embers on the hearts of individual believers, reinforced the missionary spirit of the old churches, and trained the churches newly organized, by the teachings and examples of its missionaries. The results are manifest, in the increasing benevolence which flows from the West to the ends of the earth.

And, finally, it has conduced to the love of country. Early in its history, while the boundary line of the great Northwest was in dispute, and when war clouds were on the verge of the horizon, and even some of the leading statesmen affirmed that the Rocky Mountains were the natural western boundary of the Union, our missionaries, under the stars and stripes, were organizing mission work on the Pacific Coast. And, still later, in the awful Civil War, when the West threw its power on the side of the Union, shall we ignore the influence of this Society? When we consider the grateful feelings awakened in the hearts of thousands, whose religious wants were

relieved by the offerings of fellow Christians in the East, through the instrumentality of this Society; when we consider that the churches of the East and West were brought more closely together, and through the removal of prejudices, and by a better understanding of each other, Christian union was cemented; when we consider the discussion by our missionaries of the rights of conscience and of civil freedom through thirty years, and their example in supporting an imperiled government, in whose armies many of them served as chaplains, who shall say that this Society was not an important factor in the preservation of our national unity? The work which this Society has accomplished, endures. The lustre of its achievements cannot be dimmed. Failures to compass the moral destitution of the West there have been, but the responsibility does not rest upon the Society. The Executive Board have comprehended these needs, and have given publicity to them in the hearing of the churches. But admitting incompleteness of results, nevertheless a work has been done on this mission field of the Society, which calls for the expression of profoundest gratitude to God, to whom alone the glory belongs.

#### WHAT REMAINS TO BE DONE.

It was the avowed conviction of the founders of the Society, that they had entered upon a campaign which would continue for a century. We have come to the "main divide" of that century. From it we have rapidly surveyed the field of past efforts. But a greater work remains. The supreme effort in Home Missions is close at hand. A consecration of men and of money, beyond anything in the past, is imperative. The field to be cultivated is many times larger in area than the older West, for whose evangelization this Society was organized. Beyond the Mississippi, extending to the Rocky Mountains, is a terri-

tory diversified by level and rolling prairies, by long sweeping ridges and intervening valleys, through which great rivers flow towards the Gulf of Mexico. It forms, for the most part, a magnificent slope, facing the East; and destined for its fertility, to be the garden of the West. Beyond the mountains, to the Pacific Ocean, are States and territories, whose physical features—climate, wealth of forests and minerals, and agricultural capabilities—fill the mind with amazement. Within this vast region, are millions of people. And still the streams of emigration—emigration of home and foreign born—are flowing thitherward. The growth of the West must continue. The States which contain hundreds of thousands will soon number their citizens by millions; and territories with scores of thousands, will soon become populous States. When the nineteenth century shall round to its close, twenty millions of people will dwell in the great West.

A simple recital of these facts, and of the possibilities which they foreshadow, cannot but impress thoughtful minds with a solemn sense of responsibility to improve, without delay, the opportunity of providing for the spiritual destitution of the millions that are, and are to be. For, the problem of what the future shall be, already transcends the capacity of human thought. The elements for the solution of the problem are changing with kaleidoscopic swiftness. Serious fears exist, respecting the outcome of the ferment of society, and of the hostility of anti-christian forces in the West. The predominancy of merely earthly considerations, in those who settle there, the tremendous energy characteristic of all movements in the direction of material interests solely, affect unfavorably, the best endeavors of Christian men and women, to advance the Kingdom of Christ. There, also, are Paganism, Mormonism, Infidelity, Romanism and heresies of every name.

Brethren of the older West, our responsibility is no less than that of the East, in relation to the spiritual needs of this section of our country. We are geographically nearer to this field to be taken for Christ. We can appreciate more highly the happy effects of opportune help in sustaining a stated ministry, and securing a Church Home. We are surrounded by the trophies of the invincible power of divine grace, in connection with the preaching of the Gospel by our Home Missionaries. We stand where we can realize the moral sublimity of Home Missions, as our brethren in the East cannot. They watch the conflict from afar—we are “in the thick of the fight.” But whether placed on this side or on the other of the Alleghanies, we may be certain that the political interests and moral well-being of both sections, are equally bound up with the future character and the destiny of the West.

There are powerful motives which should lead the Baptists of the West, to consecrate their wealth and their moral power to the furtherance of the cause of Christ. The grand design of God—which may be traced to the fountain-head of our national existence on the plains of Abraham in 1759—to make this nation Protestant; successive providential events, which gave to Protestantism the mastery of the West; the early settlement by Baptists, and the organization by them, of the first Protestant church, and the building of the first Protestant meeting-house in the Northwest Territories; powerful revivals, adding to their numbers and unity; the favorable reception given to our denominational faith and polity—all these conspire to intensify the spirit of devotion to the manifest will of God, and should summon us to impart largely of our possessions, that through the agency of the American Baptist Home Mission Society, we may aid in the conquest, not only of the West, but of North America for Christ.

## SOME FACTS ABOUT MORMONISM.

BY MISS H. M. SMITH, ROCHESTER, N. Y.

I have always read with interest anything relating to the Mormons, originating as they did in my native town, Palmyra, where I have many times beheld the famous Mormon Hill where the Golden Book of Mormon is pretended to have been found by that arch impostor, Joseph Smith. He was an ignorant, unprincipled man, spending the greater part of his time in idleness and dissipation. Such was the great apostle and prophet, the founder of the Church of the Latter-Day Saints, as they style themselves.

In some manner there fell into his hands a manuscript called the Book of Mormon, or the History of the Lost Tribes of Israel. It was a religious romance, written by an invalid clergyman named Spaulding, to while away the lonely hours while sojourning for his health in a retired part of Pennsylvania, little dreaming that it was to be the cause of so much mischief in the world. After the death of Spaulding, this manuscript fell into the possession of Smith, who immediately conceived the idea of founding a new faith, himself being its chief priest, apostle and prophet. Accordingly, having hid himself from view for a few weeks, he came forth, apparently much changed, and solemnly declaring that he had received a revelation or series of revelations from Heaven, informing him that he had a great mission to perform, the initial steps of which was to go to a certain hill at midnight and dig until he should find a set of golden plates, which he should take, guard jealously from the sight of all other mortals, transcribe and publish. Again he secluded himself, after having found the Golden Bible, —or pretending to—ostensibly for the purpose of transcribing its contents, in which task he

was aided by Sidney Rigdon, a man far superior to Smith in education, if not in low cunning and deceit.

In due time the manuscript, which they had revised and improved to suit their purpose, was produced; but they had no means to pay for printing it, so they went about striving to make proselytes, by preaching and telling the wonderful revelations which were frequently vouchsafed them.

At length a credulous farmer, named Martin Harris, became a convert to the new faith, and mortgaged his farm (a place I well know) to obtain the money to print the precious bible.

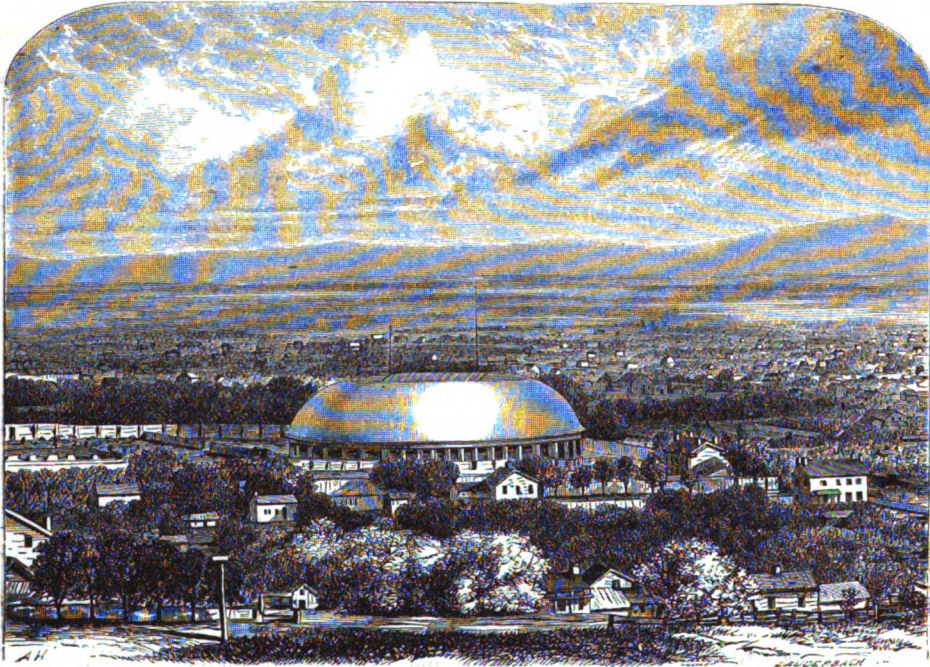
The 6th of April, 1830, the first Mormon Church was organized at Manchester, a small village a few miles south of Palmyra.

From such a beginning arose a sect which, however much we may despise and deride them, are certainly a great power for evil; so great, that they constantly defy the laws of the United States, and that with impunity.

And now let us see what fruit has been produced by this tree, or this bramble-bush rather, during its fifty years of growth—for grown it has to a marvelous extent, until it has cast its baleful shadow not only over our own entire land, but over the Old World as well.

I will endeavor to show, by extracts from articles written by missionaries and teachers now in Utah, sent thither by the Presbyterian Home Mission Board, who know whereof they speak, something of the beauties and workings of Mormonism.

The Mormons of Utah number about 130,000, besides many found in Idaho, Nevada, Arizona, Wyoming and New Mexico, and are constantly receiving accessions, mostly from the lower classes of Europe. They have about 300 missionaries in the field, gathering up the restless and disaffected element of society. By false promises and delusive pictures of the wealth and happiness



VIEW OF SALT LAKE CITY.

awaiting them in their paradise in America, and a sure entrance at last into the Heavenly Kingdom, these people are lured away, only to find when they have once set foot on Mormon soil, that they are more abject slaves of the Mormon priesthood than they had ever been of any monarch, however despotic. For, the voice of the priesthood is the law unto all, whether it bids a man give half his possessions to the church or to lift his hand to murder one who has incurred their displeasure, or whether it bids a young maiden become the first or the nineteenth wife of a saint; *no matter what the order*, it must be implicitly obeyed.

Three things are required of every Mormon—to obey the priesthood *in all things*, be baptized, and pay tithing. He may break every command in the Decalogue daily, yet if he is

faithful in these three things, there can be no doubt whatever of his eternal salvation.

They have an institution called the Endowment House, wherein Mormons may be said to begin their peculiar religious life, which means spiritual and temporal bondage—for, in passing through the Endowment House, which is simply being initiated into the three degrees of the Mormon Church, the most terrible oaths are taken, and very few apostates have dared to reveal them; though some have been brave enough to risk it, believing they were doing right in thus exposing the mysteries and aims of this foul system. Passing through the Endowment House is considered the most sacred event of a Mormon's life, and, indeed, no one is accounted a *true* Mormon until he has received his endowments.



First they are admitted to the reception-room, where their names and ages are recorded, thence barefooted (for they are walking on holy ground) they proceed to the bath-room, where, after being washed from head to foot, they are anointed all over with olive oil; then an undergarment, which envelops the whole person, is put upon them. This is the endowment garment and must never be wholly removed; but in changing for a clean one, only half of it must be taken off at once. This garment keeps away evil spirits, assures them of the presence of the Holy Spirit, and protection from disease and even death. Then a new name is given each one which they must reveal to no one, only the women can tell their husbands. This is the name which they will wear in Heaven. Then follows a theatrical representation of the Garden of Eden, the temptation, fall and expulsion from Eden, which ends the first degree.

[TO BE CONTINUED.]

Years ago a gentleman had occasion to travel through a region with which he was unfamiliar, and naturally sought directions of residents in that locality. In one instance he was told to go straight on about a mile, until past the Baptist meeting-house, when the first road to the right would lead him to his destination. Having gone what he considered a sufficient distance without discovering his bearings, he accosted a fellow-traveller whom he met: "Can you tell me, sir, where the Baptist meeting-house is?" "You have passed it; it is yonder on that knoll," was the reply. "Well," said the gentleman, after another glance at the building, around which even distance threw no enchantment, "I have heard of the Lord's house, but this is the first time I ever saw His barn." Now, let the building of "barns" be stopped, and tasteful, attractive, convenient houses be erected. The additional cost is small, and "a thing of beauty is a joy forever."

## American Baptist HOME MISSION ROOMS,

ASTOR HOUSE OFFICES, NEW YORK.

*All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*

*In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

*The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

Presuming that our readers are familiar, through the excellent reports in the religious weeklies, with what was done at the Annual Meeting in Indianapolis, May 24th, 25th, our notes concerning them will be confined to matters of particular interest. In the order of rotation, the Home Mission sessions came last this year, but though the people had become wearied, and the weather was very warm, the interest throughout was remarkable. The addresses, generally, were excellent. Some speakers overran the time allotted them, and thus unduly protracted one or two sessions. It is proposed, next year to let the parliamentary axe fall mercilessly when a speaker has reached the limit of time assigned him.

The Annual Report of the Board was regarded as an unusually interesting document. With subjects of so great interest, how could it be otherwise? Every Baptist ought to read it in full. The complete Report, with account of proceedings of meetings, reports of committees, missionary and financial tables, etc., etc., will soon be ready. A copy will be

sent to any person requesting it by postal or otherwise.

We give in this number, Dr. Cooper's admirable address on "What the Home Mission Society has done for the West, and what remains to be done." Though longer than our usual articles, it is so interesting, that we ask for it a careful perusal from beginning to end. It will suggest the importance of earnest work in the New West, that in coming days we may be strong there likewise.

At the Annual Election of Officers, the following persons were chosen :

OFFICERS FOR 1881-2.

*President*—Hon. J. L. Howard, Connecticut.

*Vice-Presidents*—Hon. J. H. Walker, Massachusetts; John D. Rockefeller, Esq., Ohio.

*Treasurer*—Joseph B. Hoyt, Esq., Connecticut.

*Auditors*—William Phelps, Esq., New York; Joseph Brokaw, Esq., New York.

*Corresponding Secretary*—Henry L. Morehouse, D. D., N. Y.

*Recording Secretary*—Rev. D. B. Jutten, N. Y.

*Managers*—Third Class, serving till 1884—John H. Deane, Esq., New York; W. A. Cauldwell, Esq., New York; E. Lathrop, D. D., Connecticut; E. T. Hiscox, D. D., New York; Rev. Edward Judson, New Jersey.

It has become the common law of the Society to limit the President's term of service to three years. After the third term, the honors and burdens of the office are transferred to another. Thus our honored brother, Wm. Stickney, Esq., of Washington, D. C., who has presided for three years, retires; and another widely-known and honored brother, J. L. Howard, Esq., of Conn., takes the chair.

Though we shall be unable to give entire, all the addresses before the Society, we intend, from time to time, to present the essential parts of them, to show, now and hereafter, the sentiment of the denomination in reference to the work in which the Society is engaged. Strong and stirring thoughts were uttered, and if every Baptist in the land could have heard them there would be no lack of means for the prosecution of this great work.

Keep it before the people! Talk about it! Pray that it may be accomplished! Give, that it may be accomplished! That the five hundred thousand dollars called for by the Society for the Jubilee Year, may be a glorious reality in 1882. We Baptists are a great people, and to do less than this would be unworthy of us—unworthy of our profession of consecration to Christ, of our regard for the truth, and of our love for the souls of men. Read the report of the Committee on the Semi-Centennial.

That part of the report referring to our mission in Utah, was received with applause, showing that the denomination emphatically endorses the action of the Board in sending a missionary to Utah. Indeed, the recommendation of the Special Committee on this subject was adopted by the Society, viz: that as soon as practicable, a mission be established, also, at Salt Lake City. Five hundred dollars were pledged toward a meeting house in Ogden. It will require four times this amount to erect a suitable building. Without it, the attempt to sustain a missionary there is almost useless. Offerings for this are specially solicited. Cannot some of our readers make a generous Fourth of July offering for this object? It would be an offering on the altar of patriotism as well as to Christ; for Mormonism is the next terrible problem to trouble our national peace.

We print some of the reports of the Committees at Indianapolis, viz: on the Semi-Centennial of the Society; on Church Edifice Work; on Mormonism; on Missions to Mexico; and on Missions to the Chinese. These are thoughtful and interesting papers. Reports of other Committees will appear hereafter.

The Nashville students, under direction of Rev. L. B. Fish, won the esteem of the people by their fine deportment, while they added greatly to the interest of the meetings by their peculiar songs. And on their part, they thought they had never seen so fine and so large an assemblage of white people. We are pained to record that on their return they were turned out of the depot at Louisville. Nevertheless the world "do move."

A very spirited discussion on Church Edifice Work, and on Western Missions, generally, took place on Wednesday forenoon. It is plainly evident that the coming question demanding our action is that of securing suitable church edifices for the many shelterless flocks in the West. We cannot act too speedily or energetically in this direction. Brethren of large means, in making your plans of benevolence, will you not devise liberal things for this object?

The next meeting of the Society will naturally be in New York or Brooklyn, in the locality where the Society was organized in 1832. By other of our denominational organizations, the precedent has been established of celebrating their jubilee year in the place of their birth. It is expected, therefore, that the proposition of the Home Mission Society to hold its Fiftieth Annual Meeting here in 1882, will be gracefully acquiesced in by our sister Societies. The pastors of New York and vicinity, through their action in the Pastor's Conference, have pledged themselves to

do what they can to make the meetings a success, while many prominent Churches have promised their co-operation. What more can be asked?

According to the Report of the Treasurer of the Women's Baptist Home Mission Society (Chicago), the amount contributed to the work of the American Baptist Home Mission Society during the past year, was \$222.25, and from the supply department to the missionaries of this Society, not less than \$4,000. Blessings upon the women, whose labor of love has lightened the burdens in many a missionary's home, by providing what a scanty salary could not procure.

In a communication received from Dr. J. L. M. Curry, Superintendent of the Peabody Educational Fund in the South, are these words: "The education of teachers for colored schools is a national want. Our denomination is doing nothing of more value, denominationally and nationally, than the education of colored preachers." This is testimony of the highest order. These things being so, it becomes us to push on this work with increasing energy.

#### REV. E. J. GOODSPEED, D. D.

With profound sorrow do we record the death of Dr. E. J. Goodspeed, on Sunday night, June 12th, at Columbia, S. C. Though his health has been impaired for several years, yet his sudden removal was a most unexpected event. He was prostrated by apparently temporary illness, but symptoms of an alarming character appeared, especially in the action of the heart, which suddenly stopped at 11 o'clock on the Sunday evening named. He was laid to rest at Chicago, on the 16th, Drs. Northrup, Anderson and Haigh participating in the funeral services.

Dr. Goodspeed was born May 31st, 1833, at Johnsburgh, N. Y., studied awhile at Union College, was graduated from the University of Rochester in 1853, and from the Rochester Theological Seminary in 1856. He was ordained in Poughkeepsie in September, 1856, and served the church there, as pastor, until 1858. He then accepted a call to the church in Janesville, Wis., remaining there until 1865, when he became pastor of the Second Baptist Church at Chicago, where his labors for eleven years were greatly blessed. Ill health compelled his resignation in 1876. After a year's respite, he resumed his loved work, and became pastor of the Central Baptist Church, of Syracuse, N. Y. In 1879 he was obliged to relinquish it. The Board of the Home Mission Society tendered him the Presidency of Benedict Institute, at Columbia, S. C., and in October, of the same year, he took charge of the Institute, hoping, also, that a Southern climate would prove beneficial to his health. In this position he labored with much success, making friends among the whites and the freedmen, both for himself and for the Institution whose interests rested so heavily upon him, that they were the constant theme during the last hours of his life.

A royal spirit has gone from earth. A wide circle of friends in the West, in the East, and in the South, mourn his loss and sympathize with the bereaved household. He loved to preach the Gospel, and people loved to hear him preach it. With his pen, he was also active. He was editor of "Cobbin's Commentary on the Bible, for Young and Old," was author of several interesting works, among which was "The Life of Jesus, for Young People," and while connected with Benedict Institute, so put the work for the Freedmen before the people, through the denominational papers and the MONTHLY, as to awaken increased interest in the work. He entered with all his

soul and all his strength and all his sympathy into the work, of whatever kind, to which God's providence called him. Earth is immeasurably richer because of lives like his.

Rev. Jeremiah Hall, D. D., missionary of this Society to Kalamazoo County, Mich., in 1836-7-8, and in 1842, died at Port Huron, Mich., May 30th, in the seventy-sixth year of his age. Well do we remember his vigorous plea for Home Missions before the Michigan State Convention in 1880. As Dr. Cooper shows in his address, Dr. Hall had much to do with our educational work in that State. In his speech referred to, he brought out vividly his agency in that matter, showing how Home Missions tend to the building up of all our great denominational enterprises. So one after another, the men who laid the foundations of our denominational life in the West, the veteran pioneers, are passing away.

#### Reports of Committees at Annual Meeting.

The Committee on the Semi-Centennial, consisting of S. Graves, D. D., Mich.; C. E. Hewitt, D. D., Ill.; L. Moss, D. D., Ind.; Rev. James French, Pa.; Rev. P. S. Moxom, O.; J. B. Brackett, D. D., Mass., reported through Rev. P. S. Moxom, Ohio.

Your Committee beg leave to submit the following report:

The fact that, on its next anniversary, the American Baptist Home Mission Society will have completed the fiftieth year of its existence, is full of significance and suggestion. But for the organization of that Society, the character and history of the Baptist denomination in America would be very different from what they are to-day. It is not too much to say that the character of the nation to-day, is other than it would have been without the elevating and enlightening and morally conservative influence of this Society. As Baptists, as Christians, and as patriots, we may contemplate with grateful pride and enthusiasm the achievements which, during half a century, have made the name of the Society illustrious. It is fitting then that your Committee should take for the text of their report, two recommendations which have already been laid before the members of the Society by the Executive Board.

These recommendations are:

1. "That in 1882 a representative assembly be called from all sections of the country in which this

Society has prosecuted its work during the last fifty years, to review what has been wrought, and to deliberate concerning what is yet to be done.

2. That "an offering worthy of the occasion, worthy of the denomination, and somewhat adequate to the demands of the work, should be made on or before that meeting, as a crowning act of Christian consecration for the conquest of North America for Christ. The very lowest amount (for such offering) to be thought of and aimed at, is FIVE HUNDRED THOUSAND DOLLARS."

With the closing year of half a century of successful work, the Baptist denomination in America ought to rise, as it never has done before, to an adequate comprehension of the immeasurable importance to Christianity and to civilization of the enterprise which the Home Mission Society is carrying on.

The denomination should rise, as it has never done before, to a degree of consecration and a measure of beneficent expenditure, which are in some sense equal to the greatness of the interests involved in the evangelization of this country.

We owe it to our country, as the peculiar home and citadel of popular liberty, both civil and religious; we owe it to the spirit and principles and history of our fathers; we owe it to the Lord Christ, whose word we acknowledge as our only law, and whose blessing we seek as our highest joy, that we should give to all our religious enterprises in this land a higher key than we have ever sounded before, and that we should begin, by our enlarged gifts of money and labor, a new era of Christian benevolence and Christian evangelization.

It would be difficult to state the full measure of our debts as a denomination to the work of the Home Mission Society. All over the country are churches which owe their existence under God to this Society. Few are the churches west of the East Ohio line that were not planted and nursed into self sustaining vigor by its missionaries. It is fitting that on the fiftieth anniversary of this mother of churches, her innumerable children should come up to lay their grateful and golden offerings at her feet.

Your Committee feel that there are peculiar reasons for every church which owes its genesis to the Home Mission Society, to acknowledge with free and large contributions its immeasurable debt.

They feel also that there is peculiar reason for making the next anniversary of the Home Mission Society in form and spirit, in word and in deed, a jubilee meeting.

They therefore recommend:

1. That an entire day (three sessions) be given to Services commemorative of the Semi-Centennial of the Society.

2. That the order of Services be substantially as follows, subject to modification by the Executive Board: In the evening, a jubilee poem and a historical discourse. In the following forenoon, a session devoted to missionary reminiscences. In the afternoon, a series of addresses on the outlook of Home Mission enterprise.

3. That, in order that the Society may have a real and worthy jubilee celebration, special efforts be made during the year to increase the contributions of the churches for Home Mission work to the sum of \$500,000; and, particularly, that every church which owes its existence to the Home Mission Society, be invited to

make the largest possible contribution to this grand jubilee offering.

4. That the Executive Board be requested to take under consideration the desirableness of preparing a memorial volume, which shall contain an adequate history of the Home Mission Society from its beginning, and a full report of the Semi-Centennial Services.

The report was adopted, with much enthusiasm.

The Committee on Church Edifice Fund, consisting of Hon. Geo. F. Davis, O.; E. H. E. Jameson, D.D., Neb.; Rev. L. C. Barnes, Minn.; Rev. J. Sunderland, Iowa; Hon. Wm. Bucknell, Pa. Was read by Dr. E. H. E. Jameson.

Your Committee on Church Edifice Fund would respectfully report, that during the year the Executive Board has been enabled to put in practical operation some of the suggestions made at the last annual meeting. In accordance with instructions, steps were taken at the earliest moment possible, to establish the Benevolent Department, through which weak churches might be aided in building houses of worship free of debt. The Corresponding Secretary obtained statistics showing that upward of 800 churches were houseless and unable to build even a cheap structure without assistance. In addition, it was estimated that a large number of churches among the Freedmen and Indians were homeless. When these facts were made known, the recommendation that a Benevolent Fund be established was heartily approved. By the consent of some of the original contributors to the Loan Fund, about \$80,000 were transferred to the Benevolent Department, and probably the amount will be increased to \$100,000, the interest alone to be used.

But this sum, bearing the usual interest, would only in a small degree meet the demands made for help in building houses of worship. A definite amount should be raised each year to add to the accruing interest. The fund is not yet large enough to give each of the 1,300 houseless churches even a little. If it were divided pro rata, no church could be aided in building, and no good would be accomplished.

Your Committee, therefore, approve the plan adopted by the Board of apportioning a certain amount each year to those States and Territories most needing help, and providing that no church shall receive aid to exceed \$500, and that at least twice as much money shall be raised on the field by the church proposing to build as is given it from the fund. This course, we believe, will stimulate the feeble churches to help themselves, and will enable the Board to give to a large number in the course of a few years.

From a careful estimate, the Corresponding Secretary believes that besides the large number of churches now without houses of worship, fifty, at least, will be added each year, so that in five years, some 250 churches needing edifices will be added to the list. If this be so, it is clear that the erection of 150 to 200 church edifices should be attempted annually, and that \$75,000 will be required to aid them.

This money must come largely by individual donations. Already have John H. Deane, Esq., Mrs. C. C. Bishop, and others, given liberally; and their gifts

enabled the Board to make an apportionment this year, sufficient to aid nearly a hundred churches, if they shall call for it.

To what grander purpose can money be devoted than in building houses for the people of the West and South to worship God in? Our denomination has many princely givers. They have poured out their wealth lavishly on Schools, Colleges and Seminaries, and thereby have built monuments that will endure long after their bodies are turned to dust. We rejoice at this. We would not make these gifts one dollar less; but here is also an opportunity to give largely, and we believe, to a cause where greater good can be immediately realized by a greater number. Here is an opportunity for Christians of wealth to build monuments which will endure through eternity. The edifices they build, of course, will decay, but the souls that in them may be born into God's Kingdom will live in eternal youth and vigor.

The Committee feel confident that no better evangelizing and civilizing agency can be used in the new fields of your country than this Benevolent Edifice Fund. It will enable our brethren and sisters who meet in school-houses, or houses belonging to other denominations, or who have no places at all to meet in, to come together stately to hear the Gospel; to hear their own doctrines preached; to establish Sunday Schools in which they can teach their children the whole truth.

So the money to keep this grand agency alive and in constant operation must come. Other denominations are expending each year more than the sum we call for, and by their shrewdness, activity and zeal, are establishing themselves in all the new regions of the West. We must also be active and diligent in this work, not to compete with other denominations or to supplant them, but to give those who would go with us, houses to worship God in, and to bring the many, in all the destitute regions under the influence of the Gospel.

The Loan Fund is sufficiently large now for the demands that are being made upon it. This new Benevolent Fund should therefore be the object of our solicitude. It can be taken care of without extra expense, at the Rooms of the Society; and we would call attention to the fact that every dollar given to this fund, is secured against alienation or loss by the excellent rules adopted by the Board.

Your Committee would therefore recommend:

1. That a general solicitor for the Church Edifice Benevolent Fund, be appointed to obtain, wherever he can, the means needed.
2. That brethren whom God has blessed with wealth and prosperity, make this building of meeting houses a subject for their prayerful consideration, and then lay large offerings on God's altar.
3. That pastors of churches throughout the country, place the Edifice Fund on their list of benevolences, and use all diligence to secure contributions for it.
4. That churches receiving aid from this fund be required to consult with the Home Mission Board or its representatives, as to plans of building and the general architecture of their edifices, so that money may be judiciously expended.

The Committee on Utah, consisting of D. B. Cheney, D. D., Ill.; A. C. Osborn, D. D., Mass.; J. R. Baumes, D. D., O.; Prof. E. Olney, Mich.; A. C. Avery, Esq., Mo., reported through Dr. A. C. Osborn, as follows:

Your Committee, to whom was referred so much of the report of the Executive Board as relates to "Missions among the Mormons," have given such attention to the subject as they have been able, and beg leave to present the following report:

Your Committee are of the opinion that the members of this Society owe a two-fold duty to the people of Utah: first, as Christians to send to them the Gospel and the means of a Christian education, and then, as citizens, to urge the full and faithful administration of the laws of the land for the suppression and overthrow of the monstrous system of polygamy and associate vices, that are subversive alike of all order, religious, social, and civil.

Your Committee look with favor upon the sending of a Missionary to Ogden, and the organization of a Church and Sunday-School there, and also upon the proposal, early to build and pay for a house of worship.

That is a field to which outside help should be rendered, that as soon as possible, your Missionary and his little Church and Sunday-School, may have a local habitation or Church home. Your Committee think that a like work should be attempted the ensuing year in Salt Lake City. A good man should be sent there as soon as practicable, and a house of worship built and paid for in that center of Mormon influence.

In the prosecution of Missionary work in Utah, your Committee are of the opinion that special and continued efforts should be made to bring the children and youth of the Mormon population under the influence of the Gospel. It is within the personal knowledge of some or your Committee, that the young people in many of the Mormon families in Utah, are not in favor of polygamy, as they have seen it developed in their own early homes. The aim should be to reach the young people with the Gospel, so as lead them away from the paths of temptation before they are hardened in sin.

Your Committee, therefore, look with favor on the proposal of your Board to establish at an early day, a Christian school in Ogden. To such a school, Mormon youth might be attracted, to enjoy advantages not afforded by the schools of the Territory. The hope of the Christian labor for the Mormon population is largely confined to the youth. Your Committee, therefore, recommend that the Board prosecute this style of labor in Utah as far as the means at their disposal will allow.

But your Committee think that the members of this Society, as citizens of the United States, owe more to the people of Utah than this style of labor implies; that we should give our moral support to our National Government in the exercise of its Constitutional rights and legal obligations, in taking early and vigorous measures to suppress and overthrow polygamy, and its attendant monstrosities, wherever they exist in our country.

Your Committee, therefore, recommend that the Executive Board be authorized and instructed to address a memorial to the President of the United States, and through him to the National Congress, asking in behalf of the great Baptist constituency in the land, that early measures be taken to remove and prohibit the practice of polygamy and its accompanying vices throughout all our borders.

The report was adopted, including the recommendations.

The general report of the Committee on Indian Missions was presented by Hon. J. P. Bishop of Ohio.

This reaffirms the views expressed by the Society last year.

A supplemental report was presented by E. B. Hulbert, D. D., Ill., as follows:

At Hampton, Va., and Carlisle, Pa., are training schools for Indian youth, under the supervision of the General Government. In these schools, the common English branches form only a part of the instruction imparted. The pupils are taught "how to live, as well as how to read and think." It is the policy of the Government "to have farms and domestic work occupy as prominent a place as study in the school-room; and the development of character and the training of the pupils in the manner and habits of civilized life, are held to be quite as important as acquiring a knowledge of books." Hence, in these schools the boys are trained in farming, wagon and harness-making, tin and black-smithing, carpentry, shoe-making and other industrial branches; while the girls are taught the manufacture and mending of garments, the use of the sewing-machine, laundry work, cooking, and the routine of household duties pertaining to their sex. Government aid is granted to these pupils to the amount of \$150 per year. The policy has been long enough in operation to leave no doubt of its entire success. The Government officials and all intelligent observers, are enthusiastic over the results achieved.

Your Committee are assured of the need of a school of this kind in the Indian Territory—a school giving this primary instruction in books and in the trades.

Then advancing upon this idea, provision ought to be made by the denomination for the pursuit of higher branches of study, and for the normal and theological training of those who are to teach and to preach.

A well-equipped school, beginning with the rudiments of an industrial education, and ending with the higher preparation of those who are to be the leaders of the people, is our great present need.

Your Committee believe, that in order to perpetuate and extend, with increased efficiency, civilizing influences, among the tribes, the cause of Christ imperatively demands the establishment of such a school.

Many considerations impel us to this conviction.

The General Government looks with favor upon movements of this kind, and can be relied upon for substantial aid. An increasing and deep interest in the education of the Indian, never known before, is spreading over the country; an interest awakened by the wonderful success of the Government Schools.

The educational uplifting of the tribes, especially the civilized nations, makes the special training of native leaders more and more needful.

All the arguments favoring schools for the Freedmen, are even more forcible when applied to the Indians. One Christian school in the Territory, endowed and maintained as are the Society's schools in the South, would be the most powerful civilizing and Christianizing influence which could be brought to bear upon the civilized, and, through them, upon the wild tribes.

Without amplifying further, the Committee desire specially to emphasize the present and growing necessity of a primary and industrial, a literary and theological school in the Indian Territory, and to urge the Board to give the matter an immediate and favorable consideration.

The reports of the Committee were adopted.

The Committee on Mexican Missions, consisting of Hon. R. O. Fuller, Mass.; S. W. Marston, D. D., Mo.; G. J. Johnson, D. D., Pa., C. P. Sheldon, D. D., N. Y.; D. H. Cooley, D. D., Ill., reported through Dr. D. H. Cooley.

Your Committee to whom was referred the work of this Society in Mexico, would report that we behold with special satisfaction the reopening of this Mission. Mexico, the land of papal superstition and revolutions, with its 9,000,000 of people, needs the gospel of Christ to give its unfortunate inhabitants light and peace. They can never become secure from the clashing interests of ambitious and working politicians until they have the truth as it is in Jesus. While it is the duty of the Church of Christ to give the Gospel to all nations, we have no right, as Baptists of the United States, to neglect our nearest neighbor. Mexico has been so influenced by the spirit of our institutions as to make it impossible for any adventurer to establish a monarchy in her land. Should we not also give her our religion as well as our form of Government.

A crisis has evidently come in the history of that country. The capital and enterprise of our citizens have been welcomed by both the Government and people. The extensive railway lines being built and projected will awaken the country to a new and vigorous life. No longer will superstition and semi-barbarism hold undisputed sway. Railways and commerce are, in the providence of God, great enlighteners. They jostle and arouse so that further sleep and indifference are impossible.

At this juncture, to turn a deaf ear to the imploring cries of the 200 Baptists and the few little churches there, who are as sheep in the wilderness without a shepherd, would be gross unfaithfulness to our trust.

The Board should not only provide pastors for the destitute churches gathered by our missionaries in former years, but should take the most energetic measures to carry the Gospel to every part of the country. Business enterprise should not be permitted to precede and outstrip in her forward movements the church of Christ. The constraining love of our Lord should lead as well as follow commerce.

Neither should Baptists lag behind other denominations in heeding the indications of God's providence to

go up and possess the land. While we would not have them do less, we should do more. The purer our faith, the more alert and earnest should be our efforts to obey the commands of our ascended Lord to save the perishing. The sum of \$10,000, suggested by our Board for this mission for the ensuing year, is not too large, but far to small to meet the claims of Mexico upon us. To do less would be disobedience to God.

## WOMEN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, 2101 Michigan Avenue, Chicago; Corresponding Secretary, Mrs. C. Swift, 71 Randolph Street, Chicago; Treasurer, Mrs. R. R. Donnelley, Lakeside Building, Clark and Adams Streets, Chicago.

### *Abstract of Annual Report of the Board.*

#### AMONG THE CHURCHES.

The work of organization has moved steadily forward throughout the year, and nearly 200 new branches have been formed.

#### MISSIONARY STATES.

The term missionary is used to designate those States, which are aided by the American Baptist Home Mission Society. The recommendations presented by your Board last year, under the head of "Frontier States," and adopted by you, has been formally presented to the State Convention, of Iowa, Wisconsin, Kansas, and Nebraska, and endorsed by their respective Boards. In each of these States, your Board are faithfully seeking to carry out the policy and principles embodied in that plan. In order to avoid unnecessary transmission of funds, your Board have arranged that money designated for the support of State missionaries by the Branches in such States, may be paid direct to the Treasurer of the State Convention, he sending a receipt of it the Treasurer of this Society, and she, in turn, sending receipt to the contributing Branch. In this connection, we desire to emphasize the fact, that while these Branches may not only be allowed, but encouraged to aid in the support of their State Missionaries, such privilege does not in any way involve your Board in the work of the State Conventions. The joint missionaries of the State Conventions and the American Baptist Home Mission Society, which these Branches may support, do not thereby become missionaries of this Society, neither do your Board assume any care whatever of their work. The funds designated for their support are simply included with other funds which may be designated for departments of

home mission work, not embraced in the special work of this Society.

#### MISSIONS AND MISSIONARIES.

Twenty-eight missionaries have borne the commission of this Society, during more or less of the year. These have occupied twelve different fields, among the Freed-people, Indians, French, Germans, and Scandinavians. Four of this number have been under the appointment of the Board of the Woman's American Baptist Home Mission Society, and supported by that organization. With gratitude, we note that in no year of our history, have our missions been so richly blessed with revival influences, as in that just closed. Especially, has this been true in the Scandinavian department, and at some points among the Freed-people.

#### SUPPLIES.

The Supply department of our work is also worthy of attention. By it our missionaries are able to obey the Saviour's injunction to "feed the hungry and clothe the naked," thereby gaining access to the soul. In addition to supplies of clothing, which we are assured have not only given comfort and joy to many missionary families in the West, but enabled others to remain on their fields of labor, who otherwise could not have done so, a number of Sunday-schools on the frontier, as well as in our missions, have been furnished with singing-books and papers. By a little effort in the latter direction, great good can be done.

In the following summary will be found the work of the missionaries, as reckoned in figures:

Weeks of labor.....	615
Religious visits.....	24,821
Bible Readings and Teachers' Meetings.....	385
Sewing Schools and Children's Meetings.....	1,965
Women's Meetings.....	952
Temperance Meetings.....	197
Other Meetings.....	1,372
Sunday-schools labored in.....	1,138
Sunday-schools organized.....	31
Temperance Societies organized.....	31
Signatures to Temperance Pledge.....	12,623

We are unable to give, with any degree of accuracy, the number of conversions which have occurred during the year. Since the missionaries work, in connection with churches, it is deemed best that they simply be reported by the churches themselves.

#### OUTLOOK AND FUTURE WORK.

Never since Jesus presented to the gaze of his wondering disciples, that beautiful picture of the whitened



fields, which has been the attraction of Christian workers from that day to the present, have they been riper for the harvest than to-day. On either side they stretch into the distance, far beyond the compass of our most comprehensive plans, or even the grasp of our faith, and their gateways are open to the reapers. The duty of this Society towards these waiting fields, and how we can discharge that duty in the best possible manner, most acceptable to God, are questions which press themselves upon the earnest consideration of your Board. That God demands, at the hands of this Society, enlarged plans for the upbuilding of His cause, and a great strengthening of our forces, there is no room for doubt; but we are, also, deeply conscious that the foundations of this work, as of every great Christian enterprise, should be laid with the utmost care, and that they who build for God and the future, must build wisely. In this connection, we desire again to urge upon the consideration of all our branches, the great importance of being brought into the closest sympathy with Jesus, in the prosecution of their work, remembering, that "Except the Lord build the house, they labor in vain that build it."

Your Board have under consideration, requests for missionaries from New Mexico, Utah, and Indian Territory; also, from the Freed-people, Scandinavians, Germans, and French. To grant these requests, will require a large increase of workers in the churches, and in our missionary force. As the work has enlarged, and we have become familiar with its different phases, the necessity of a special preparation on the part of those who engage in it, has grown into a settled conviction with your Board. The work is too responsible and holy to be committed to novices. These women go forth in the name of God, to deal with the most momentous interests that concern humanity. Not every real Christian knows how to lead sinners to Christ. Not every one that has zeal has knowledge; and not every one that has knowledge is so filled with the spirit of Christ, as to make her work a power. We believe, then, that none should undertake to grapple personally with the giant evils which confront and defy the missionaries of this Society, until they have proved their armor—until so equipped that under God, victory is sure. While enthusiasm, consecration, and a tender sympathy with the victims of vice and degradation, are indispensable to success, not less so is a practical knowledge of certain lines of labor. For instance, Bible instruction, some knowledge of medicine, and the proper care of the sick; also, the preparation of wholesome food, and necessary articles of clothing.

How to secure such preparation for our missionaries, is a subject to which your Board have given much careful thought, and we hereby present, for your consideration, the following

## PLAN.

I. That a special course of training be inaugurated at once, at the head-quarters of the Society, under the direction of your Board, embracing not less than three months, nor more than six, of which all who enter the service of the Society as missionaries, shall be required to avail themselves.

II. That in connection with the Biblical, medical, and domestic instruction named above, they shall do a stipulated amount of missionary work, of the same character as that they expect to do on the mission fields, thus testing their adaptation and love for such lowly service.

III. That this course of study shall, as far as possible, be made self-supporting, and wherein it is not so, shall be sustained by special contributions, and not from the general treasury of the Society.

Thus, in a few brief pages, we record the work of the past, and unfold plans for the future. A "wide and effectual door" is now open to Christian women, in the evangelization of the multitudes, who, even in our own fair land, sit "in the region and shadow of death." Loyalty to country, fidelity to our obligations, as Christian mothers and daughters, and faith in the purifying and life-giving power of the Gospel of Jesus Christ, bid us go forward in this Christ-like work among the lowly, till every dark and wretched home is purified and lighted up with the beauty of Christian love and the glory of Christian faith.

## SUMMARY OF TREASURER'S REPORT,

FOR THE YEAR ENDING APRIL 30, 1881.

DR.	CASH.	GOODS.
To Balance, Cash on hand, . . . . .	\$2,582 88	
To Cash—Alabama . . . . .	4 05	
" " Colorado . . . . .	10 00	
" " Illinois . . . . .	1,458 31	\$1,561 29
" " Indiana . . . . .	231 28	65 42
" " Indian Territory . . . . .	16 30	
" " Iowa . . . . .	144 65	287 75
" " Kansas . . . . .	36 85	
" " Louisiana . . . . .	62 00	
" " Massachusetts . . . . .		70 00
" " Michigan . . . . .	10 00	
" " Minnesota . . . . .	3 00	24 83
" " Missouri . . . . .	94 80	
" " New Jersey . . . . .	777 52	352 86
" " New York . . . . .	5,887 68	1,800 73
" " North Carolina . . . . .		1 00
" " Ohio . . . . .	422 10	358 66

To Cash	Pennsylvania.....	\$2,502 53	\$1,159 50
" "	Rhode Island.....	132 00	46 00
" "	South Carolina.....	26 76	
" "	Wisconsin.....	172 15	444 07
" "	Woman's American Baptist Home Mis- sion Society.....	1,360 48	
" "	Miscellaneous.....	172 71	
			\$6,172 11
Total Cash Receipts.....			16,108 05
			\$22,280 16

CR.			
By Cash paid to	Missionaries.....	\$9,323 04	
" "	Corresponding Secretary..	600 00	
" "	Agents provided for by Special Donations.....	1,566 82	
" "	Iowa State Convention..	51 75	
" "	Kansas State Convention	28 00	
" "	Wisconsin State Conven- tion.....	67 50	
" "	Special Donations to Missionaries.....	528 22	
" "	American Baptist Home Mission Society.....	50 00	
" "	Student at Leland Uni- versity.....	25 00	
" "	Daniel Rogers, Indian Territory.....	5 00	
" "	Traveling Expenses, Ex- pense, Exchange and Telegrams.....	314 66	
" "	Printing and Publishing...	234 81	
" "	Postage.....	120 76	
" "	Rent.....	18 00	

		\$12,933 56
By Goods distributed.....		6,172 11
†Balance Cash on hand.....		3,174 49

\$22,280 16

Mrs. R. R. DONNELLY, *Treasurer.*

Number of Missionaries.....	28
Mission Stations.....	13
Contributing States.....	21

\* Designated by contributors.

†NOTE.—Of the balance in the treasury, \$1,000 has just been contributed for the support of two missionaries the coming year. A large portion of the remainder was received in April from branches recently formed.

### RECEIPTS FOR MAY, 1881.

#### ILLINOIS, \$103 36.

Urbana, \$5 50; Joliet, \$29 86; Amboy, \$4 00; Chicago, \$28 00; Freeport, Life Membership, Miss S. A. Porter, \$25 00; Belvidere, \$10 00; Elgin, \$1 00.

#### INDIANA, \$12 50.

Elkhart, \$2 00; Bluffton, \$0 50; Angola, \$10 00.

#### IOWA, \$5 00.

Council Bluffs, Scandinavian Branch, \$5 00.

#### NEW YORK, \$119 75.

Saratoga, First Church, for Sufferers by the Dakota floods, \$25 00; New York City Branch, \$85 75; West Troy, \$9 00.

#### NEW JERSEY, \$81 41.

New Brunswick Branch, \$81 41.

#### OHIO, \$2 50.

Cincinnati, \$2 50.

#### MISSOURI, \$1 00.

#### PENNSYLVANIA, \$26 50.

Bryn Mawr, Excelsior Mission Band, \$25 00; Alleghany City, \$1 50.

#### WISCONSIN, \$9 00.

Verona, \$7 00; Portage, \$2 00.

#### VIRGINIA, \$5 00.

Richmond, \$5 00.

#### SOUTH CAROLINA, \$1 50.

Columbia, \$1 50.

#### KANSAS, \$5 00.

Valley Falls, \$5 00.

On Pledges for Training School, \$75 56.

TOTAL, \$448 08.

### MISSIONARIES APPOINTED IN JUNE.

The following new appointments were made:

Rev. J. W. Patterson, General Missionary to the Colored People in Southern Virginia and Southern West Virginia.

Rev. T. J. Keith, East Des Moines, Iowa.

Rev. J. B. Edmonson, Parkersburg, Iowa.

Rev. Jesse Boswell, Storm Lake, Iowa.

Rev. F. M. Archer, Chariton, Iowa.

Rev. R. Persons, Rutland, Iowa.

Rev. A. Plumley, Livermore and Humboldt, Iowa.

Rev. A. F. Sharpnack, Audubon and Exira, Iowa.

Rev. Thomas M. Coffey, Silver City, Iowa.

Rev. Clayton E. Higgins, Allerton, Iowa.

Rev. Norman A. Sackett, Kearney, Neb.

Rev. B. F. Rattray, Stillwater, Minn.

Rev. W. E. N. James, Puget Sound and British Columbia.

Rev. D. F. Giles, Germans in Warrensville, Pa.

Rev. Fred. W. Becker, Germans in Houston, Tex.

Rev. G. D. Menger, Germans in Casco, Mich.

Rev. Henry Schulz, Germans in St. Paul, Minn.

Rev. Geo. W. Washington, Colored People in Georgia.

Rev. F. M. Simmons, Colored People in Georgia.  
 Rev. S. A. McNeal, Colored People in Georgia.  
 Rev. L. L. Shearer, Boise City, Idaho.

The following reappointments were made:

Rev. Jno. Alston, Fernandina, Fla.  
 Rev. J. E. Sanders, Carroll, Iowa.  
 Rev. L. W. Atkins, Stuart, Iowa.  
 Rev. T. F. Babcock, Eldora, Iowa.  
 Rev. E. B. Haskell, Fargo, Dakota.  
 Rev. J. H. Moehlmann, Germans in Meriden, Conn.  
 Rev. G. Koopman, Germans in Erie, Pa.  
 Rev. E. Graalman, Germans in Williamsport, Pa.  
 Rev. C. F. Jensen, Germans in Brenham, Tex.  
 Rev. J. J. Valkenaar, Germans in Newton and Wakeshma, Mich.

Rev. J. C. Bryan, Colored People in Georgia.  
 Rev. G. B. Mitchell, Colored People in Georgia.  
 Rev. R. A. Windes, Prescott, Arizona.  
 Rev. H. W. Read, Virginia City, Nevada.  
 Rev. B. Eisele, Germans in Jefferson, Kan.  
 Rev. Wm. Kroesch, Germans in Wausau and Clintonville, Wis.

## Contributions and Legacies.

FOR MAY, 1881.

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

MAINE, \$30 00.

Thomaston, Edwin Trowbridge, ad..... \$30 00

NEW HAMPSHIRE, \$46 00.

Cornish Flat, Otis L. Leonard, for Dakota sufferers. 4 00  
 Exeter, Joseph Moulton..... 20 00  
 Franklin Falls, First Church..... 20 00  
 Meriden, Rev. A. Hall..... 2 00

VERMONT, \$28 25.

Mt. Holly Church..... 15 00  
 Middlebury, Friend, per Rev. C. Hibbard..... 2 00  
**F. F.**, Bellows Falls, Mrs. S. Bacon, for Natchez Seminary..... 1 25  
 East Hardwick Church and Rev. A. V. Clarke, for Richmond Institute..... 10 00

MASSACHUSETTS, \$566 13.

North Adams Sunday-sch., V. A. Whitaker's Class. 5 00  
 Clinton, First Church..... 30 47  
 Winthrop, First Church, Monthly Concert..... 1 50  
 Fall River, Meshshwaye Society of First Church.... 15 00  
 Boston, Brighton Avenue Church..... 78 49  
 South Gardner Church..... 21 07  
 Sunday school..... 42 00  
 Worcester, Main Street Church, Monthly Concert.. 17 00

**F. F.**, Boston, Woman's A. B. H. M. Soc., Mrs. A. Pollard, Treas..... 145 00  
 Woman's A. B. H. M. Soc., Mrs. A. Pollard, Treas., for Student in Leland University..... 10 00  
 Holyoke Sunday-school, for Shaw University..... 25 00  
 Northboro', C. H. Winn, for Nashville Institute.... 150 00  
 Watertown Sunday-school for Richmond Institute... 25 00  
**C. E. F.**, South Framingham Church, per Miss S. B. Clark..... 20 00

RHODE ISLAND, \$123 19.

Providence, Stewart Street Sunday-school, A. E. Manchester, Treas..... 31 87  
 Phenix Church..... 7 32  
 Davisville, Quiddnesset Church..... 18 00  
**F. F.**, Pawtucket, Mrs. E. B. Ayer, for Natchez Seminary..... 1 00  
 Providence, C. G. Burrows, for Nashville Institute.. 35 00  
**C. E. F.**, Providence, Rev. E. H. Johnson, D. D. 30 00

CONNECTICUT, \$13 00.

Andover Church..... 11 00  
**F. F.**, New Haven, Mrs. I. S. Samson, for Natchez Seminary..... 2 00

NEW YORK, \$732 69.

New York City, Madison Avenue (31st St.) Sunday-school, for a Sunday-school in the West..... 25 00  
 Jno. Y. Ten Broeck..... 40 00  
 Trinity Church..... 32 92  
 Brooklyn, First Church Sunday-school, for a Sunday-school in Arizona..... 15 00  
 Tabernacle Church, for Utah..... 50 00  
 Carleton Centre Church, Rev. J. T. Stilwell..... 5 00  
 Woodhull Church..... 9 07  
 Waverly Church..... 17 00  
 Mary Eastman..... 2 00  
 Grandville Church..... 31 00  
 Troy, 5th Street Church..... 20 00  
 North East Church..... 5 00  
 Holly, First Church..... 60 00  
 Mt. Vernon Church..... 91 30  
 Lima Church..... 30 00  
 Canton Church..... 9 75  
 Central Square Church..... 8 40  
 Rev. and Mrs. D. D. Owen..... 5 00  
 Auburn, First Church, Sunday-school, per W. S. Everts..... 59 51  
 Portage Church..... 13 00  
 Saratoga, Home Mission Circle of First Church, for Dakota sufferers..... 25 00  
**F. F.**, New York City, State Colonization Society, for Richmond Institute..... 150 00  
 South Granville, Mrs. Delia Temple, for Florida Institute..... 5 00  
 LEGACIES: Manchester, Interest on Legacy of Polly Mitchell, P. A. Howland, Trustee..... 23 74

NEW JERSEY, \$204 50.

Mt. Bethel Church..... 4 00  
 Millington Church..... 38 45  
 Sunday-school..... 12 00  
 New Brunswick, Remsen Avenue Church..... 114 17  
 Jersey City, Summit Avenue Church..... 35 88

PENNSYLVANIA, \$1 00.

Townville Church, bal..... 1 00

VIRGINIA, \$164 25.

**F. F.**, Richmond Institute, for Library..... 18 75  
 Surplus from Boarding Club..... 20 00  
 Students for Board, Tuition and Rent of Rooms..... 125 50

WEST VIRGINIA, \$69 41.	
Bridgport Church.....	10 00
Murphy's Mills, Stillwell Church.....	5 31
Murphy's Town Church.....	2 90
Petroleum, Goose Creek Church.....	6 28
Torch Church.....	1 50
Ravenswood Church.....	4 28
Adamsville, Coon's Run Church.....	20 00
Morgantown Church.....	15 95
Sunday-school.....	2 74
Three little children.....	45
NORTH CAROLINA, \$580 06.	
<b>F. F.</b> Raleigh, Students, for Board, Tuition, etc....	580 06
GEORGIA, \$251 75.	
Savannah, Rev. J. H. Harris.....	3 00
Brunswick, Rev. Jno. Williams.....	7 00
Shiloh Church.....	1 50
<b>F. F.</b> Board of Education of the Missionary Baptist Convention, for support of beneficiaries in Atlanta Seminary.....	200 00
Atlanta Students, for Tuition.....	40 25
FLORIDA, \$46 92.	
<b>F. F.</b> Live Oak, Students, for Tuition.....	46 92
MISSISSIPPI, \$163 75.	
Clinton, Collection, per Rev. A. H. Booth.....	12 20
<b>F. F.</b> Natchez, Students, for Board, Tuition, etc....	151 55
TENNESSEE, \$348 30.	
Nashville Institute, Donation.....	10 00
<b>F. F.</b> Students, for Tuition, etc.....	338 30
MISSOURI, \$8 00.	
Frederickton, per Rev. V. T. Settle.....	8 00
MICHIGAN, \$44 93.	
Alganssee, First Church.....	3 80
Almont Sunday-school.....	50
Amboy Church.....	4 00
Charlotte Sunday-school.....	1 32
Climax Church.....	4 50
Grand Blanc Church, in part.....	12 00
Milford Sunday-school.....	1 38
St. Clair Church.....	8 00
Saline Church.....	7 00
Sunday-school.....	1 18
Mrs. Parson's Class.....	1 25
OHIO, \$279 74.	
Bucyrus Sunday-school.....	1 00
Henrietta Church, in part.....	6 50
West Washington Church.....	5 00
Peru, G. W. Atherton.....	5 00
J. Kingsley.....	2 00
Toledo, First Church.....	49 18
Zanesville, Market Street Church.....	41 50
McConnellsville Church, Young People, per Miss Lucy Gillingham, Secretary.....	5 00
Cleveland, Woman's Miss. Soc. of Cleveland Asso....	145 81
Oxford, Sarah Skinner.....	5 00
<b>F. F.</b> Henrietta Church.....	1 75
<b>C. E. F.</b> ".....	2 00
Zanesville, Market Street Church.....	10 00
INDIANA, \$78 00.	
Auburn Church.....	38 00
<b>F. F.</b> Auburn, Jno. H. Ehlers.....	20 00
<b>C. E. F.</b> ".....	20 00

ILLINOIS, \$2 50.	
Wheaton Church, Monthly Concert.....	2 00
Sheridan, Lemuel Lester.....	50
IOWA, \$787 71.	
Carroll Church.....	6 00
Leon Church.....	26 10
Logan Church.....	5 00
Spencer Church.....	10 00
Council Bluffs, Scandinavians, per Rev. C. Jensen..	1 75
Algona Church.....	14 00
Sigourney Church.....	6 00
Des Moines Church, per Rev. L. W. Atkins.....	3 00
State Convention, per N. Lütler, Treas.....	690 86
<b>F. F.</b> Iowa City, Prof. I. N. Currier, for Benedict Institute.....	25 00
WISCONSIN, \$13 00.	
Sheboygan Church.....	5 00
Bloomer, J. P. McAuley.....	5 00
Ogema, Swedes, per Rev. N. F. Norlin.....	3 00
MINNESOTA, \$467 48.	
State Convention, per Rev. W. Whitney.....	85 25
"    "    "    D. D. Merrill, Treas.....	382 23
NEBRASKA, \$38 81.	
Lyndon, per Rev. M. Mecham.....	97
Blair Church.....	10 00
Wilber Church.....	8 00
St. Edwards Church.....	1 25
Central City Church.....	1 50
Tecumseh Church.....	15 00
Exeter Church.....	2 09
KANSAS, \$187 83.	
Beulah Church.....	50 00
Olivet Church.....	12 83
State Convention, per H. M. Billingsley, Treas.....	125 00
DAKOTA, \$22 29.	
Yankton, Mrs. N. M. Buchanan.....	5 00
Sioux Falls, A. F. Glover.....	5 00
Sunday-school.....	1 00
Yankton ".....	5 45
Big Spring, Scandinavians, per Rev. C. Sandquist...	3 00
Daneville, Scandinavian Church.....	2 84
COLORADO, \$801 00.	
Greeley, Friend.....	1 00
LEGACIES: Denver, Legacy of Rev. W. McD. Potter, in addition.....	800 00
CALIFORNIA, \$206 00.	
State Convention, per Jno. R. Mason, Treas.....	200 00
Riverside Church, per Rev. C. Button.....	6 00
OREGON, \$180 25.	
Salem, Bapt. Miss. Soc. of North Pacific Coast, per Mrs. A. W. Kinney.....	175 00
Marshfield, per Rev. C. P. Bailey.....	5 25
WESTERN GERMAN CONFERENCE, \$1,002 75.	
J. F. Schaberg, Treas.....	1,000 00
Ellsworth, Kansas, per Rev. T. Klinker.....	2 75
TOTAL.....	\$7,489 49

The acknowledgement in June Monthly, from Springfield, Mass., Mrs. Jared Beebe, \$25 00; First Church, Ladies, per Mrs. Mary E. Joyce, \$3 00, should have been credited to the Woman's Home Mission Society, Mrs. Andrew Pollard, Treas.

# THE BAPTIST HOME MISSION MONTHLY.

VOL. 3.

AUGUST, 1881.

No. 8.

## HOME MISSION FIELDS IN THE WEST.

BY L. P. BROCKETT, M.D., BROOKLYN, N. Y.

### VI.—ARIZONA.

Arizona is a large Territory. Its breadth from north to south is nearly six degrees of latitude (31 deg. 20 min., to 37 deg.), and its length from east to west is five degrees and thirty-five minutes (109 deg. to 114 deg. 35 min.) Its area is estimated at 113,916 square miles, by the Land Office, but only one-fourteenth of it has yet been surveyed, and as its boundaries on the west are very irregular and almost inaccessible, it probably considerably exceeds this amount. It ranks as sixth in extent of the States and Territories west of the Mississippi.

The general aspect of the Territory is forbidding; from northwest to the southeast, mountain chains of varying elevation, but with abrupt and precipitous sides, cover more than half the area of the State; while in the northeast and, to some extent, in the south, isolated, flat-topped *mesas*, one, two, or three thousand feet above the surrounding country, rise abruptly from the table lands, often having an extent of eight or ten square miles on their elevated surface. At the north and west, the Rio Colorado of the West passes for six hundred miles through the most frightful cañons of any river in the known world; cañons va-

rying in perpendicular depth from 2,000 to 6,000 feet, with towers, castles, cathedrals, cataracts, and smooth, inaccessible walls of granite, basalt, sandstone, and marble of every conceivable color and form. Not the Colorado alone, but every river of the Territory has numerous cañons through which it has worn its way from the mountains to the sea. There are, among these mountains, many pleasant sun-lit valleys, though of no great extent, but the whole impression received by the traveller is that of Nature in its wildest and sternest moods.

There are forests on most of the mountains, though even these are sometimes affected by the long-continued heat and drought; but no lands in the Territory are arable without irrigation. Large crops are raised where irrigation is practicable. The heat throughout most of the Territory in summer is intense. This is particularly the case in the southern part, along the Valley of the Gila. The lowlands of southern Arizona, from Yuma eastward, have, perhaps, a more torrid temperature in summer than any other region of the globe, except the interior plains of Australia, though the region of the lower Rio Grande in Texas approaches them in this respect. In 1878, Yuma had one hundred and six days in which the temperature was over 100 deg., and thirty days in which it exceeded 108 deg. It has been known to reach 126 deg. in the shade.

Yet this Territory, so hot, so arid, and so for-

bidding in much of its scenery, was once densely peopled by a semi-civilized race or races, who reared cities with massive walls ; who were skilled in various manufactures ; who had a hieroglyphic language, and who were sun-worshippers, and very devout in the observance of their religious rites. Even now, in the northeastern part of the Territory, a remnant of these cliff-dwellers remain in the lofty eyries, and practice their old industries and their religious rites. They are a fine, athletic but not warlike race, and have of late attracted the attention of scientists in our own and other lands. Aside from these few Moquis—as they are called—there are many other tribes of Indians in the Territory. Some of these are among the best of the Indian races on the continent, and have many excellent traits of character which may eventually lead to their transformation into good, peaceable, and industrious citizens. This is particularly true of the Navajoes, the Pimas, the Maricopas, and perhaps, to a less extent, the Mohaves, Yarpais, and Hualapais. The Apaches are here, as everywhere else, a degraded and treacherous, thieving race, upon whom moral or religious teachings or examples seem to have very little effect.

Arizona was a part of the territory ceded to us by Mexico in 1848, and the southern portion was conveyed to us, as the Gadsden purchase, in 1854. For some years after its cession it was a resort of outlaws and desperadoes—Mexican, Texan and American. Murders, robberies, and outrages of all sorts were of almost daily occurrence. No man's life was safe. Prof. Pumpelly, an eminent scientist, who was in the Territory in 1859, as manager of one of the mines, gives a most distressing narrative of the horrors daily enacted there at that time. Toward the close of the war, there was some improvement, though the Indians were still troublesome. The succes-

sive Governors of the Territory since that time have been good and able men, and the outlaws have gradually diminished, till society is, perhaps, as well-organized, and, the people as peaceful as those of most of our new territories. The white population has increased very slowly. There were only about 9,000 in 1870, although the Territory was organized in 1853. Since 1870, there has been considerable immigration from two causes : the mines have been found to be very rich, both in gold and silver, though, in some localities, difficult of development from the scarcity of wood and water. These mines have attracted many miners and mining speculators to the Territory, a large proportion of them becoming permanent residents. From the northwest, the Mormons, who are constantly on the alert to extend their territory and influence, have sent their colonies and bishops to found Mormon towns, and have planted these at almost every accessible point on the northern and southern affluents of the Colorado River. The white population in 1880 was 40,441. Of these perhaps 7,000 or 8,000 are Mormons, or under Mormon influence. Among the mining population there is a general absence of religious influences of any sort. The farming, or stock-raising interests in Arizona will, probably, never be very large, or call a dense population into the Territory, though there is some reason to hope that tropical or sub-tropical fruits may flourish there ; and as an agricultural population is usually one most amenable to religious influences, there is not much to be hoped for from that source ; but miners, and those concerned in mining operations, have souls to be saved, and there is every reason why they should be brought to know Christ. Many of these mines are owned and directed, wholly or in part, by Christian men, whose homes are in our large cities, and a fearful responsibility rests on them to see that

Christian institutions are maintained in these places, and a pure gospel preached.

The past winter has witnessed the completion of two railways—one from the east, the other from the west—across the southern portion of this Territory, making it now accessible to citizens from all parts of the United States. Other railways are now in course of construction. The Texas Pacific will probably enter it from the southeast; the Atchison, Topeka and Santa Fé is building a railroad with great rapidity across New Mexico and Northern or Central Arizona, which will pass over the Colorado at the Needles, at a height of 400 feet above the stream. Other roads are to enter Mexico from various points in Arizona, and ere long this whole region, so long almost inaccessible, with its frightful precipices, its deep, dark cañons, its scorching deserts, where the only tree or shrub is the cruciform cactus, which raises its spiny arms to heaven, will be traversed by railways, and be occupied by a considerable and increasing population; and Mexico will also be open to missionary work. The highways are being cast up, and our Lord, with his faithful followers in his train, is to go forth for the conquest of even these benighted regions to His sway; but first, He would have His servants go forward and take possession of these lands in His name, raising there His flag, and asserting His rightful ownership. Who will be the pioneers in this glorious work?

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#### SOME FACTS ABOUT MORMONISM.

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BY MISS H. M. SMITH, ROCHESTER, N. Y.

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(Concluded.)

In taking the second degree, passwords and grips are given, and the oaths are administered. Kneeling in a circle, men and women take the oath of obedience and secrecy.

They swear, by every means in their power, to avenge upon the Gentiles the death of Joseph Smith, and of several others who have sealed their testimony with their blood. They swear to obey the priesthood in all things, without murmur or question; never to marry without the permission of the priests, and never to divulge the secrets of the Endowment House.

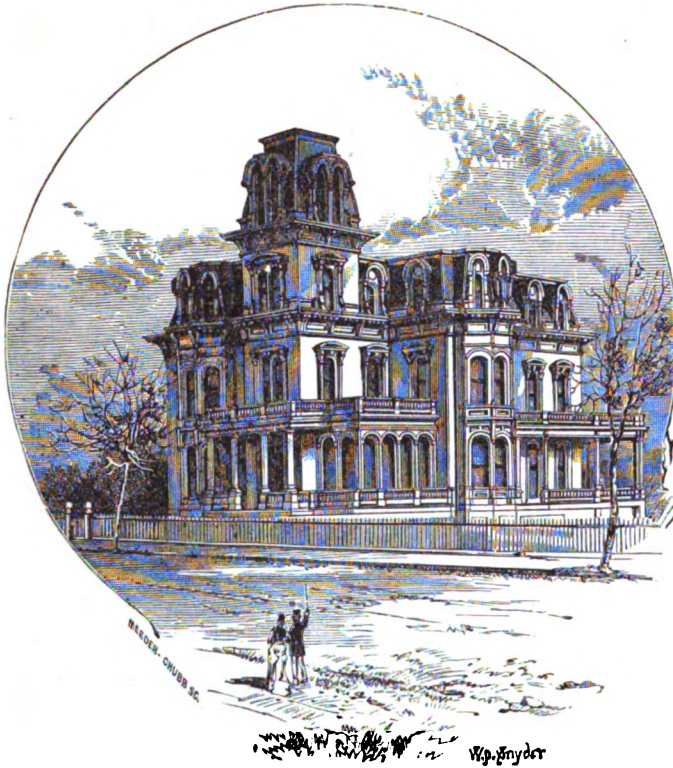


NEW MORMON TEMPLE.

The penalty for violating one oath, is to have the throat cut from ear to ear, and the tongue torn out; for another, to have the heart cut out; for another, to have the bowels torn out while yet alive; and for another, to be sawn asunder and the members cast into the sea. So it is no wonder that the priests, who form about one-fifth of the male membership, exercise such power over the poor deluded people, especially as every utterance is claimed to be inspired, and the people receive it as a voice from Heaven.

Of course the women are the greatest sufferers from this infernal system. A woman





RESIDENCE OF BRIGHAM YOUNG—AMELIA PALACE.

has no rights except to support her children, which Brigham Young declared was a wife's duty, if she was allowed a separate home. She has no hope of salvation unless she is married, and even then, if she is the *only* wife, although she may *enter* Heaven, yet she must forever be the servant of those who by virtue of a polygamous marriage shall reign there as kings and queens. Polygamy is a heavenly ordained institution; and the more wives a man has in this world, the greater will be his glory in the next. A woman must look up to her husband as to a god; and it is not possible for her to come to Christ except through him. Therefore, the women are willing to enter polygamy with all its miseries, as it is their only hope, here or hereafter.

But shall this state of things be allowed to continue? Shall this terrible evil remain a foul blot upon the honor of our beloved nation, and spread its pollution over the entire land, until it shall even gain the ascendancy in our halls of legislation, as it proudly boasts of one day doing? God forbid!

But what can be done? The laws of the United States can be enforced, free schools can be established among them, the pure gospel of Christ can be preached to them; then, with the blessing of God upon our labors, this plague spot may be wiped out.

And this work has been begun. By referring to a little pamphlet issued a year ago by Prof. J. M. Coyner,

Principal of Salt Lake Collegiate Institute, I find that missionary work on the part of the Presbyterians was begun there nine years ago. Five years ago they had but two ministers in all Utah, two sabbath schools, and no day schools. One year ago there were nine ministers, twelve day schools, with sixteen teachers and eight hundred pupils, seventeen sabbath schools, with over nine hundred scholars; and fourteen more lady teachers were recently sent thither by the Presbyterian Board.

But the work is fraught with danger, and attended with much opposition. The missionaries are insulted and scoffed at; their houses are stoned, and their work hindered as much as possible; and were it not for the



presence of the United States troops, matters, no doubt, would be much worse.

The missionaries have not so much hope of converting the older Mormons—for those that are wilfully blind rarely open their eyes to the truth—but they *do* hope to teach and enlighten the young, and cause them to discard the heathenish doctrines which they have been taught to receive as the truth.

But it is a difficult matter to obtain the children to teach, for the Mormons are exceedingly fearful of the influence the missionaries will have over their children if they can reach them. It is the policy of the Mormon Church to keep its subjects in ignorance; therefore, Utah has no system of free schools, and this is the only State or Territory in the Union of which this can be said. There are 32,000 children in Utah under eight years of age, of which only 1,000 are under evangelical influence. Does not this fact alone call loudly to us for our consideration?

Shall 31,000 little ones be allowed to grow up in heathen darkness here, almost in our midst, not only to go to ruin themselves, but to aid in propagating a system, which, by-and-by, shall turn upon the Government, and attempt to ruin that? For this is the avowed intention of these Mormon leaders when their power becomes more assured.

Other churches beside the Presbyterians are interested in the work. The Episcopalians, Methodists, and Congregationalists are laboring zealously there; and last, though I hope its labors may not be least, our own denomination has taken up the work. Our Home Mission Society reports that a Baptist Church and Sunday school have been organized in Utah, and that a vigorous assault is to be made by it upon Mormonism. So, when the mighty enemy is vanquished, *we* may share in the glory of its overthrow. And when the day of reckoning comes, and our sister societies re-

ceive their reward for work done in Utah, their tardy Baptist sister, who entered the field at noonday, may also receive *her* penny, as well as those that went to work in the early morning; for no doubt her heart was in the matter, though hitherto her hands were tied.

And so the light is breaking over the desert. The dark clouds of ignorance and sin must vanish before the beams of the Sun of Righteousness, and, by-and-by, God grant it may be ere long, the joyful tidings may be proclaimed, "Utah is redeemed."

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#### WHAT WILL YOU DO FOR THE FREEDMAN?

BY MRS. A. L. FARR, COLUMBIA, S. C.

There is a chapter yet to be written in the religious history of our country and of Africa. The Christian Freedman will write it. Even now he is busy with the introduction, and only patience is necessary to wait for the sequel. This man of the times, who now takes his rightful place of freedom and political standing among us, is the man who has been made and moulded by our American institutions. Have we had, in the past, any reason to be proud of him? None at all. Not until the Emancipation Proclamation was issued, have we, as a Christian nation, had anything of importance of which to be proud.

Singularly enough, just at that time, Africa, by reason of recent explorations throwing a flood of light on its resources, sends an earnest cry to America for the gospel. That cry is still heard in our ears. Who shall go? Surely there can be no mistaking the man. He will go, if *you* will send him; but if we fail, as a Christian people, to furnish the needful preparation, we shall but repeat for Africa, the world's almost sarcastic criticism, "Bricks without straw."

But for his miserable schooling in the past he would be ready to go at once. As it is, he must wait until his native characteristics—for he never can be any one but himself—shall be moulded by the education that is his due; when, with a broadened mind, and greater self-reliance, he will be able to take his proper place in the grand order of events that God would employ for the evangelization of Africa. Not until we have thus educated the Freedman, shall we ever be proud of him as our representative. Not until Africa receives the gospel from America, will the fearful stain of slavery be removed, and in God's arithmetic, our account with the Freedman balanced.

In this way would God have us reach out after the millions on that dark continent, who yet sit in darkness.

Putting this question in the light of a national duty does not lessen our individual obligation to the freedman. It is not enough to recognize, in a general way, the fact that we are "debtors," as Paul has it, "to the barbarians and the unwise." It is not what we say or think about them, but what we do to help them in this formative period of their history that will determine the possibilities of the freedmen, not only in their relations to our country, but to Africa. Something more is required than a mere public philanthropic sentiment on this subject. Not only should we be able to frame some noble platform for an abstract humanity, but resolutely and practically carry it into effect.

If it were possible for our Baptist friends in the North to visit the schools in the South, established by the Home Mission Society, no argument would be needed to intensify their sense of the importance of this educational work for the freedman. Already, like a mighty army, they are coming to these schools. The facilities here at "Benedict," are far from being adequate to the necessities of our work. Other

buildings are needed for this constant increase of eager seekers after literary and theological training. "To go to Benedict," is the great desire of the colored people of South Carolina. The many sacrifices that are made to gain enough money to come themselves, or send their children, is touching in the extreme.

We shall probably never be able to turn out from this institution any great theologians, certainly no Dr. Northrups, or Dr. Strongs, but it is quite possible that some Moodys may go out from us, certainly many Sankeys, real gospel singers and teachers.

Nor is it probable that we shall be able to send out any great literary or scientific men—no great astronomers, chemists, or mathematicians—but we shall send out many who, with even more than average ability, will make their impress upon this people, and become leaders among them. Of these are our younger students, in whom there is great promise. With the older ones, this "*baptized education*," as they term it, seems like "putting new wine into old bottles," against which we are divinely cautioned; nevertheless it seems justifiable when acquired with so much eagerness, patience, and perseverance.

Some of our students are looking toward Africa as the field of their future labors. If, as it has been said, "We have Africa on our hands," the measure of our success will depend largely on the *capital* invested in these schools. No business, much less the Lord's business, can be run successfully without it. The elements of success are in these schools. Now is the time, while this people are struggling to stand alone, that help is most needed. They have already passed through many critical periods of their eventful history. This almost universal eagerness for education seems to be another. "*Education*" is the electric password they all have caught. First it was "*Freedom*," that soul-inspiring word; but now,

not less than that, the *education* and *elevation* of *their race*. It quickens their minds, fills their thoughts, and trembles in their prayers.

What then, will you do for the Freedman?

## TWO WEEKS IN IDAHO.

BY REV. DWIGHT SPENCER, OGDEN, UTAH.

Thirty-three hours in a stage coach, being shaken up with sundry valises, express packages and mail bags! Think of being so sleepy that your eyes will not stay open, and then just as you fall in a comfortable doze, of being thrown from your seat so that your head scrapes the top of the coach, and you find yourself in the lap of a fellow passenger! Think of being scorched by the sun through the day, and then being made to shiver with cold through the night, of being called out, now to help the horses up a steep pitch, and now to repair a broken bridge; think of all these things and you will know something of the discomforts of stage-riding upon the prairies.

### THE WOOD RIVER COUNTRY.

Well, after ninety miles by rail, and a hundred and fifty by stage, we reach this famous mining camp. The Wood River country, which is situated in central Idaho, was discovered about two years ago, and since that time it has been filling up very rapidly. Bellevue, the first place settled, has already a thousand inhabitants, and Hailey, with a growth of only two months, numbers five hundred. Both are bustling towns, swarming with prospectors and miners. Here are men from almost every part of the world, eager and excited by the prospect of sudden wealth. The mountain sides are literally honey-combed in some places, and every cañon and ravine sends up smoke from a miner's camp. The fact is, some of

the best mines yet discovered are in the Wood River country. This is not a great fuss made about nothing; there is an abundance of precious ore stowed away in these mountains, and capitalists are willing to risk their money to dig it out. Good prospects sell from five hundred to five thousand dollars, and well developed mines run away up into the hundreds of thousands. Smelters are being erected, stamping mills purchased, and rail-roads projected. In short, everything indicates that this is to be a thriving country.

### WHAT OF THE RELIGIOUS CONDITION OF THE PEOPLE?

Within a radius of seven miles from Hailey, are at least ten thousand people, and for all this busy delving through there is neither church nor school house. The sabbath is only known by the extra amount of work and amusement laid out for that day. Profanity is the rule rather than the exception. Whisky is the common drink, and the gambling house the place of general resort. Licentiousness abounds to an alarming extent. A physician in Hailey told me that nearly all the diseases he treated were those resulting from impurity. It is not an uncommon thing for a miner to come into town on Saturday night with four or five hundred dollars in his pocket, and be entirely bankrupt on Monday morning. I preached Sunday afternoon at Hailey in a lodging tent which a lady kindly loaned for the occasion, and in the evening at Bellevue in an unfinished store. The attention in both places was good, though at Bellevue, while preaching, I could hear the musicians and solo singers of three gambling saloons.

### WHAT OUGHT TO BE DONE?

A live man—a man who loves souls—should be sent upon the field at once. There are a few Baptists in both places; and churches ought to be immediately organized. I secured

lots in Hailey, and have the promise of others

Bellevue, upon the payment of a small sum, and in order to hold them, it is important that meeting houses be at once commenced. The field is unoccupied now, and the denomination that puts up the first houses of worship, will be able to hold it. With the right kind of a man, and a thousand dollars, two good meeting houses can be built within a year. The people will all contribute liberally. They are anxious to have churches built. The miners are frank, whole hearted, and enthusiastic. If once converted they will be very useful, but if left under satan's influence and power, they will fall very low. At present the tendency is rapidly downward. The few christians are disorganized and disheartened, and the devil has full swing. Children, young men, and even old men, are being led astray. I met an old man at Hailey who had been brought up in the family of a Baptist deacon in Massachusetts. I happened to know the family, and as I named over the children—children that the old man had tended, he wept. He admitted that he had fallen very low, and longed for the pure life he had lived under the deacon's roof. I tried to encourage him, I told him that there were anxious hearts praying for him, and that there was yet hope. He begged me to write to the deacon, and ask him not to forget "the wandering prodigal." Now there are hundreds of these men who have strayed away from godly homes, and who are being followed by the prayers of pious fathers and mothers. And these men can be saved. Shall we be doing our duty as christians, if we do not stretch forth our hands to save them? I hope that this matter will not be allowed to rest. Cannot some man be found who will give the thousand dollars, and then let some warm hearted missionary go forth at once. We must not let Satan rule the Wood River country any longer.

## American Baptist

### HOME MISSION ROOMS,

ASTOR HOUSE OFFICES, NEW YORK.

*All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*

*In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

*The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

During the month of July, our debt increased to alarming proportions, and the prospect of still greater increase threatened an arrest of our work in many directions. But, when it seemed darkest, consolation and cheer came in the form of a check from Hon. E. C. Fitz, Executor of the Chilson Estate. The check was for \$25,000; \$15,000 being applicable to general purposes and \$10,000 to the Church Edifice Fund. Our debt is now \$30,500. Oh, for some living contributor to sweep this away!

At the July meeting, grants from the Church Edifice Fund were made to thirteen churches, amounting to \$2,950, or an average of about \$227 to each church. Loans were made to three churches to the amount of \$1,100. Ten States were represented in the churches thus aided.

At the July meeting of the Board, as will be seen elsewhere, thirty-seven missionaries and twenty-five teachers were appointed. There is no respite at the Home Mission Rooms, during the Summer.

The assassination of President Garfield sent a thrill of horror throughout the land. Now, it is proposed to raise for the use of his household \$250,000. The response has been generous. This has suggested the idea that Baptists, whom God has prospered, unite to raise \$250,000 for the shelterless households of faith, appealing to us for aid. We shall be glad to publish the list of names of contributors to this fund. It will be a roll of honor.

The first church of Minneapolis, Minn., recently took up a collection of \$500 for Home Missions. Bro. Woods, their efficient pastor, truly says that if the churches generally will do likewise, in proportion to their ability, the \$500,000 called for this year will be raised. So by deeds as well as words, the West summons the East, to come to the help of the Lord against the mighty.

The Baptist denomination this year, conspicuously, should be the church militant marching onward at double-quick to possess the land. Let every man and every woman interested in Home Missions, stir up some sleepy soul to pray more and do more and give more, for this purpose, than ever before.

One of our Missionaries writes that, beside his regular church work, he has three regularly organized missions; expects soon to have two more, and was to organize a Sunday-school the day after he wrote. This shows the kind of work many of our Missionaries are doing. It richly pays to put money into such work.

*The great want now*, is more money for meeting-houses in the new West. Every contribution of \$300 to the Church Edifice Fund, will secure the erection of a house of worship for one of our many houseless churches. Do, and defer not.

Our form of application for aid from the Benevolent Department of the Church Edifice Fund, contains this inquiry: "Number of scholars in Sabbath-school?" In an application just received is this significant answer: "None—houseless."

The colored Baptists of Kentucky have been struggling most nobly, for several years, to establish a school for the better education of their youth, preparing to preach and to teach. They purchased an excellent property at Louisville for about \$13,000 on which they have paid \$2,500, while providing support, though scanty, for the teachers. Rev. Wm. J. Simmons, a well-educated and very energetic colored brother, is at the head of the Institution. His management of affairs has been excellent. There is no doubt of his competency to manage the school successfully. During the past year special lectures to the theological students have been given by the Professors in the Theological Seminary at Louisville, and by pastors there.

For several years the Home Mission Society has been solicited to give this enterprise its moral and financial support, but in these recent years of depression, this did not seem practicable. But at the July meeting of the Board, after hearing fully from Bro. Simmons, it was decided that brethren who have done so much for themselves and who have yet so heavy a load to carry for a few years, deserve our sympathy, our recognition and our aid; and accordingly an appropriation of \$1,500 was made for the support of teachers in this school. Mr. C. S. Dinkins, a graduate of the last class at Newton Theological Seminary, and a former pupil at Nashville, is to be associated with Bro. Simmons in the school. All the teachers are colored. We hope and pray for their success, so that our brethren in Kentucky may have qualified teachers and preachers, so much

needed there. So another light house is reared.

Our colored brethren are becoming more and more factors in educational work in the South. This is shown by the paragraph elsewhere concerning the Louisville school. It is also shown by the fact that Mr. N. H. Ensley, a classmate of Mr. Dinkins, at Newton, has been appointed as instructor at Shaw University.

In Wayland Seminary, in the Atlanta Seminary, at Benedict Institute, and at Leland University, there is an efficient colored instructor, while at Richmond there are two full graduates, and at Selma, Ala., the President of the Institution and one of the teachers are of the colored people. We were recently favored with a visit from Prof. Inman Page, formerly an assistant of President Ayer at Natchez, but now at the head of the State Normal School for colored people in Missouri, where he is succeeding finely. These things are encouraging to all who have given liberally that this downcast race may rise to a nobler and self-reliant condition.

#### Reports of Committees at Annual Meeting.

The Committee on Obituaries, consisting of S. D. Phelps, D.D., Conn.; D. J. Yerkes, D.D., N. J.; M. G. Hodge, D.D., Wis.; A. P. Mason, D.D., Mass.; Rev. A. E. Mather, Mich., reported by Dr. S. D. Phelps, Chairman.

Every passing year witnesses to the departure from earth, to their reward in Heaven, of some of our honored and earnest associates and fellow-laborers. The year in review is memorable for the list of noble names entered upon this roll. As they were called hence one after another, the sad and sacred lament might have had frequent repetition: "There is a prince and a great man fallen this day in Israel." Among these are two who have held the office of Corresponding Secretary.

Nathan Bishop, LL.D., died at Saratoga Springs, N. Y., August 7, in the seventy-third year of his age. Born in Oneida County, New York, in 1808, the son of a farmer; after his conversion, he obtained, chiefly by

his own efforts, a thorough education, graduating at Brown University in 1837. The next year he was appointed a tutor in the University, and the year following Superintendent of Public Schools in Providence, serving with great wisdom and efficiency in that position for fifteen years, when he was chosen to a similar office in Boston, and while there received a high honor from Harvard College. For many years he was a member of the Corporation of Brown University, first as a Trustee and then as a Fellow. In 1855 Dr. Bishop removed to New York City, married the widow of Garrat N. Bleecker, an intelligent Christian lady, who heartily entered into his plans of beneficent usefulness, which the ample means of both enabled them to carry out so successfully. His life was active in various directions, and his wise counsel and sound judgment were in frequent demand. As a member of the Board of Charities and Correction, of the United States Christian Commission, of the Trustees of Vassar College, of the American Tract Society, and of the Missionary Union; as a member of the New York Sabbath Committee, and of a Committee of the Evangelical Alliance to visit Russia to secure religious liberty for Missionaries in that Empire; and also as one of the original Board of Indian Commissioners chosen by President Grant; his services were arduous and unremitting, as well as highly important and influential. But his chief interest was in the American Baptist Home Mission Society. Becoming a member of its Executive Board in 1865, and Chairman of the Committee on Education, he was largely influential as to its policy and work for the freedmen. In 1874 he was chosen Corresponding Secretary, and for two years, at a critical period, he served the Society gratuitously, nobly carrying forward its interests; and in voluntarily giving up the charge, made, jointly with his excellent wife, the princely gift of \$30,000, as a Centennial offering toward cancelling its debt; and this sum doubled, would not reach the aggregate of their contributions to this cause. Other societies and objects received from him magnificent donations, as well as active sympathy. Uniting a humble piety with high culture, a large heart with practical sagacity, the noblest impulses with the truest sacrifices, he was the ideal Christian layman.

Albert B. Capwell, Esq., two weeks later, August 23, was called to his reward. Born at Middlebury, Genesee County, N. Y., December 12, 1818, he graduated at Yale College in 1843; was for a year principal of Wyoming Academy, N. Y., student two years at the Harvard Law School; and, in 1846, engaged in the legal profession in New York City. His ability, joined to Christian integrity, early brought him forward into positions of usefulness and honor. In 1848, he was elected a member of the Board of this Society, and was continued as such, with the exception of one year, to the close of his life. For four years he was Recording Secretary; Auditor for seven years; Chairman of the Board and of the Advisory Committee from 1871 to 1880, and the Society's legal adviser during the whole time of his connection with it. These valuable services, and many others, promotive of the interests of the denomination, he rendered without compensation. Deeply interested in educational matters, he was a Trustee of the Rochester Theological Semi-

nary, and President of the Board. He was a founder, Trustee, and Deacon of Strong Place Baptist Church, Brooklyn. He was often called by his brethren to preside at Associational and other meetings, and by his wise counsel and manly bearing, won their confidence and esteem. He carried his Christian principles into his profession, and made them the rule and adornment of his useful life.

Benjamin M. Hill, D.D., held the office of Corresponding Secretary of the Society from 1840 to 1862, the long period of twenty-two years. He was born in Newport, R. I., April 5, 1793, and died in New Haven, Conn., January 15 last, in the eighty-eighth year of his age. Converted and baptized at the age of nineteen, in Thompson, Conn., he was ordained pastor in Stafford, in that State, six years later, and from 1821 to 1830, served in the pastorate of the First Baptist Church, New Haven, Conn., and the ten years following, was the pastor of the First Baptist Church of Troy, N. Y. These pastorates, both successful, proved him an able minister of the Gospel. His Secretaryship of the Society began only eight years after its organization. To the faithful discharge of his duties, he added a prudent forethought as to the needs, and a careful watchfulness over the interests of the Society. He aided not a little in projecting the plans and organizing the forces that have since, as the denomination has increased, been broadened and supplemented, with those cheering results which he lived to witness with joy.

Barnas Sears, D.D., LL.D., though not officially connected with the Society, as were the preceding, yet as a director and eminent Christian educator, was deeply interested in its objects. A farmer's boy on the hills in Western Massachusetts, where he was born at Sandisfield, May 19, 1802, he was graduated at Brown University in 1825; studied Theology at Newton Institution; was ordained pastor of the First Baptist Church in Hartford, Conn., in 1827; became Professor in the Hamilton Literary and Theological Institution in 1829; went to Germany for further study in 1833, and the next year baptized Rev. G. Oncken and his six associates at Hamburg. On his return he was chosen Professor, and subsequently President, of Newton Theological Institution; was two years Secretary of the Board of Education in Massachusetts; in 1855 succeeded Dr. Wayland as President of Brown University; retained that office for twelve years, when he was appointed General Agent of the Peabody Education Fund, and made his residence at Staunton, Va. To a genial and noble manhood, he added the refined and erudite scholar, filling with eminent ability and usefulness, every position to which he was called, and closing a long and honored life at Saratoga Springs, July 6, at the age of seventy-eight.

The other precious names of worthy ministers and brethren, that make up the list of eleven life Directors and twenty-four life members who have died within the year, our space forbids us to record here, though they will be found in the Annual Report. We cannot forbear, however, to mention such devoted and well-known servants of God as William H. Shaler, D.D., of Portland, Me., for forty years an honored pastor, and for several years holding official relations to the Missionary Union; Adiel Sherwood, D.D., of St.

Louis, Mo., a good minister of Jesus Christ, and for some time President of the College at Alton, Ill.; George C. Chandler, D.D., of Forest Grove, Oregon, also a pioneer educator and preacher in the Far West; Charles Y. Swan, D.D., a beloved pastor at Newark, N. J., and the son of a veteran and honored evangelist still living; Rev. Thomas Powell, a worthy and able missionary of the Society in Illinois as early as 1836; William S. Stickney, of Washington, D. C., the only son of the Society's honored President. "The memory of the just is blessed."

The labors and prayers of some of these venerable servants of God covered the whole period of the history and achievements of our organization. Aiding it in its feebleness, they witnessed with joy its extended prosperity, and its later enlargement and triumphs. We may not know how vastly they contributed to its ever-deepening progress and success. They have been, and will continue to be, vital elements of its augmenting forces. No longer personally with us, they yet live in our life and work. As one has said with point, of laborers in another sphere: "We are to give the dead their due share of the victory and the honors of victory. Not only they who return, but they who fall, are in the lists of triumph. As it is the ammunition spent that gains the battle, so the dead and dumb heroes are the purchase money of our redemption." The pioneers in our Society and their successors, the Secretaries and managers and members, the missionaries and the pastors, the contributors of funds and of prayers, all these have labored, and we have entered into their labors. And because of the faithful and self-sacrificing toils of those who have preceded us, our own work, as carrying forward and supplementing theirs, takes on a broader scope, and an augmented efficiency, reaching toward ever-increasing and glorious results, with which are mingled their active sympathies and their hallowed memories. To such a sacred brotherhood are we linked in association and service, and in the responsibilities devolved upon us to prosecute our work as God gives us ability and opportunity. The cloud of witnesses, in their spirit and example, beckon us on; the Author and Finisher of our faith, as we look up to Him, promises His presence and support; the spread of His Kingdom, bringing eternal joy to ransomed men, is an inspiring motive; and the hope of reunion at length with our predecessors in the general assembly of the saints, shall sweeten and sanctify every service and sacrifice.

Names of those included in the deaths of the year, bring before us familiar forms and faces, so noble and commanding, so intelligent and lovely, so beaming with goodness and friendship, that they will ever remain embalmed in our memories. It seems but yesterday that they were with us, and yet we shall see them in our assemblies no more. They have finished the good work, and the Master has called them up higher. They have entered through the gates into the city.

"Thus the gates close and we behold no more,  
Though as we walk, they open oftener now  
For those who leave us and go on before;  
And we are lonely also while we bow  
And think of those dear souls whose world-worn feet  
Press the cool smoothness of the golden street."

The Committee on Western Missions, consisting of J. A. Smith, D.D., Ill.; Frank M. Ellis, D.D., Mass.; E. G. Taylor, D.D., R. I.; Rev. Z. Grenell, Mich.; Hon. J. M. Hoyt, O., reported by Dr. J. A. Smith, Chairman.

The Committee on Western Missions respectfully report:

The report of the Board, in that part of it which relates to Western missions, suggests points which this Committee beg leave to bring anew to the attention of the Society:

1. The first has respect to the encouraging advance made in the prosecution of missionary work in the Western field. The fact of this advance is emphasized by what appears in the report, upon the comparison of statistics therein,—that there has been upon the Western field alone, an increase of seventy, in the missionaries under appointment. While the grand total of missionaries and teachers bearing the commission of the Board is 372, there have been of these upon the Western field, including the twenty-five on the Pacific Coast, 286; of whom 209 labor among the American population—an increase of fifty-one in this class of missionaries over the last year. Western men, we are sure, will note the response thus made to a call a few years ago, for the enlargement of the Society's work in the West.

The Committee is gratified to observe the extent to which the Board, in its Western operations is taking up new ground. The appointment of general missionaries in Colorado, Wyoming, Upper and Lower Dakota, Northern and Southern New Mexico, and along the line of the Northern Pacific Railroad, is indicative of this; also that of local missionaries, with superintendence of large adjacent districts, in Arizona, Utah, and Montana. Our work, as a Society, is thus carried close up to the frontier, and it is made evident that not in word only does the Board declare its purpose as "the executive of the denomination for Missionary work," to "push on and possess the land." Upon the need for this, the Committee find it unnecessary to dwell, the report of the Board having so vividly and impressively having set forth those facts and considerations which show what the Western field is—its openings, its vast destitution, the momentousness of its future, the grandeur of its opportunities for Christian growth and power.

2. Another point made prominent in the report of the Board, is the extent to which co-operative relations are formed with State Conventions in the West, especially in the newer States and in the Territories. Such relations now exist between the Home Mission Society and the Conventions in eight such Territories and States. With the Conventions on the North Pacific Coast, including British Columbia, Washington Territory, Oregon, and Idaho, and with Wisconsin and California, arrangements of this kind have been perfected during the last year. The benefits of this alliance for mutual service and counsel have been found to be very great. In such older States as Nebraska, Kansas, Iowa, Minnesota, Illinois, it has availed much for stimulus, for systematization of the work and for cultivating among the people an

interest, not only in Missions near at hand, but also in the "regions beyond." Upon the newer fields, it is a great encouragement for brethren to attempt cultivation of the home soil in the respective States and Territories; to know that back of their own feebleness is the strength of a great Society, representing the denomination of Northern Baptists; while it is for them a satisfaction to know that however far toward the frontier they may be, they have a share in the general scheme of Missionary work that embraces a continent. It seems to be a grand thing that, so far as possible, this work be one, as the new field is one.

3. A third consideration urged in the report of the Board, and which this Committee would wish to emphasize, is the desirableness of increase, so soon as that shall be possible in the amount of appropriation to individual Missionaries. This may not be practicable at present, especially with the calls and claims of new fields pressing upon us so urgently. It is right, however, that the Society and the denomination it represents, should take account of the fact that a subsistence, sufficient only with the practice of the most rigid economy, is not enough for those brethren and their families who venture into most of the privations and vicissitudes of frontier life, at a distance from sources of relief for which the exigencies of such a life may at any time call. While urging upon pastors and Churches the claims of the Western field as a whole, we would press the thought that, could the Missionary gifts of the denomination be brought nearer to the measure of its ability as a duty, one of the happiest effects of this enlargement of means might be a more generous and more just provision for those who bear the commission of this Society, amid the hardship, sickness, and perils of the Far West.

4. The Committee cannot close its report without expressing, at the risk of anticipations that may be more germane to another report, its exceeding gratification at the new methods adopted in the collection and disbursement of the Church Edifice Fund, and at the wise Christian generosity of those who have placed such enlarged means to this end at the disposal of the Board. Nothing could cheer and animate Western Churches, pastors and Missionaries more than to have at command such sums, in the form of donations, as will stimulate, encourage and supplement efforts to provide needful houses of worship, and to complete such, suitable for size, finish, and comfort, adequate to present needs, and to those of a considerable future, free from that bane of Western Church enterprise, a debt to whomsoever due. A new spring and impulse was given to Missionary work in the great West by the announcement that such a provision has been made. It is the belief of this Committee, that no measure adopted in the whole history of the Society, is likely to be more promotive of the original aims of its organization than the providing of a benevolent department in the Church Edifice Fund.

All of which is respectfully submitted.

The Committee on Missions to non-English speaking Peoples, consisting of Rev. W. W. Hammond, Mich.; E. Nesbit, D.D., Kan.; Rev. R. B. Hull, N.



Y.; Prof. J. A. Edgren, Ill.; Prof. H. M. Schaffer, N. Y., reported by Rev. W. W. Hammond, Chairman.

Your Committee on Missions to non-English speaking people, respectfully report :

That they have given their attention to the work of the American Baptist Home Mission Society among the French Canadians, Germans, and Scandinavians, and are deeply impressed with the demands and promise of this field.

The Mission to the French Canadians has been carried on with vigor. The force employed has received the addition of two missionaries, demanded by the steady migration of this people into the Northern States, and particularly New England. Though this influx is of recent origin, yet over 200,000 French Canadians are now settled in New England, being mainly employed in factories and mechanical pursuits. Roman Catholics by prestige and long training, they differ greatly from the majority of the adherents of that faith in their susceptibility to Protestant teachings. We can report no marked spiritual results for the year, but believe that seed has been faithfully sown in good ground, and will yet spring up to bear abundantly. What a beautiful, yet not unlikely coincidence it would be, if, while the people of France, stirred by the instincts of political freedom, are breaking with the domination of the Romish priesthood, and are beginning to taste the enjoyment of the larger liberty in Christ, those in our own land to whom the French is native tongue, who have been in advance of their brethren in their susceptibility to Protestant influences, should join in line, and the French movement should assume the grand dimensions of a spiritual uprising on two continents.

We pass to consider the claims on our Society of people largely settled in the New West. The center of population, which in 1870 was in the meridian of Cincinnati, now approaches that of this goodly city of Indianapolis; and, in but few decades, will have crossed the Mississippi River. Soon the weal or woe of our country will be decided by the people of States and Territories, which half a century ago, were an untrodden waste. What shall be the future of our Republic means, largely, what shall be the dominating influences in the New West. As shaping our destiny, the career of the Germans and Scandinavians must enter as an important element. Every consideration which looks to the welfare of America, must look likewise to the spiritual culture of these great peoples.

The number of German immigrants in 1880 was 106,000. Their arrivals on our shores are much more numerous than those of any other nation. They constitute the largest part of the population in some of our cities, and at various points in the country. Many of the Germans have had advantage of good school education in their native country. They are not, as a class, poverty stricken. They buy lands and establish prosperous farms in the West. A goodly number, too, are an important element in mechanical and mercantile pursuits, both East and West. These advantages should all be utilized for Christ and His Kingdom. However, there is much in the character and habits of this people which makes mission work among them exceedingly difficult. Of those who are

religiously inclined, many are strongly established in the errors and formalism of Romanism and Lutheranism, while large numbers are indisposed toward any religion, and are thorough-going skeptics. They introduce a secular, unchristian element into our civilization and imperil, by their influence and practice, some of the sacred institutions which lie at the foundation of the Commonwealth. By all means our Society should be encouraged in the endeavor to reach all these classes by the Gospel. The very difficulty of the field in some of its aspects should nerve us to more heroic and persistent work.

The Scandinavians (embracing Swedes, Norwegians and Danes) number in the country, over a million. They are among the best of the foreign-born population. They are employed in many useful industries—in the forests, mines, on the prairies, principally. They are distinguished by the simplicity of their habits, their thrift and respect for law. They make good Christians and good citizens. Many bring hither a love for Christ, which began, and was fostered in their native land through the servants of our Missionary Union.

The success of our Scandinavian Mission, during the last year, bears abundant evidence of the presence and blessing of God. It is impossible to tell how many souls have been saved, but there have been genuine and powerful revivals in many places, along with steady progress, in other respects, of Christ's work. The need of the field is very great. A number of small and poor churches are without pastors, and large and promising districts are opening to the Missionaries. More men should at once be sent into such fields. In Kansas, even the Lutheran Churches have welcomed Missionaries to their pulpits. With wise compliance with the demands of the hour, the Society, as the report of the Board discloses, has appointed a Swedish brother to look specially after immigrants as they arrive at New York, directing them to points where they may settle to advantage, and laboring for the spiritual good of those who remain at New York. Also a General Missionary has been appointed for the Norwegians. We suggest that it would be well if similar appointments could be made in behalf of the Germans.

In conclusion, we should keep permanently before us the fact that our country is meriting more and more the distinction of the "house of all nations." People of every clime are coming to our shores, some nationalities in great multitudes. Last year we received about 500,000 immigrants. This year immigration promises to exceed considerably even that number. How can these people, speaking various tongues, of different training and habit become one with us in social, intellectual, and moral aims, and an impartial factor in our American civilization. This is the great problem confronting us; whether, with the mighty hosts of immigrants crowding within our gates, and with a very large part of foreign population hitherto resident among us, and still retaining their native tongue and habit, our assimilative power will be equal to the occasion. Is not the fact thus suggested a menace to our free institutions, foreboding, unless stayed by counteracting agencies, in the near future, the very extinction of our better national life? We are no mere alarmists. We believe in that overruling Providence

which has guided us to a goodly heritage; we believe that he has ordained for us a glorious destiny. But our great opportunity is the measure of the gravest duty. "Forewarned, forearmed." The energies of the Gospel are omnipotent. Under God they may accomplish for our country all we could most ardently wish. The safeguards of our highest interests should be secured and forever held fast. "North America for Christ." To the American Baptist Home Mission Society is committed a marvellous trust. Let it have our warmest sympathies and the most thorough co-operation in its mission to those who speak a different tongue from ours, henceforth until all people and tongues on the face of the earth shall speak the one language of the Heavenly Canaan.

The Committee on Work among the Freedmen, consisting of S. Haskell, D.D., Mich.; Rev. L. B. Tefft, Tenn.; Hon. Percival Bonney, Me.; Smith Sheldon, N. Y.; J. B. Thresher, O., reported by Rev. L. B. Tefft.

Your Committee are glad to find themselves in hearty unison with the Board of this Society. We believe that Christian schools which receive their scholars to a home, and hold them steadily under right influences, are the most effective agencies in Christianizing and elevating people of low civilization. They preach the gospel, "precept upon precept, precept upon precept; line upon line, line upon line; here, a little and there a little," until the darkened mind is penetrated and the deeply buried soul is quickened. Thus Christian principle is deeply inwrought, and the Christian life becomes established and able to maintain itself in consistency and usefulness. We believe that the Missionary school, at home and abroad, furnishes the most promising disciples, and the most reliable laborers for our Lord. The converts and the workers going out from such schools in Burmah, in Assam, among the Telugus, and among the colored people of this country, are the men and women who to-day are lifting their people with a courage equaled by no other instrumentality.

Your Committee notice with satisfaction the enlargement and progress in this department of the Society's work. We note the increase in the number of schools—last year, eight; this year, ten; the larger attendance upon these schools—last year, 1,192; this year, more than 1,600, an increase of 34 per cent.; 367 students for the Gospel ministry; buildings erected or improved, furnishing ampler facilities, especially for the education of young women; larger contributions and pledges for carrying on the work, and a worthy increase in the number of instructors.

Your Committee urge that far-sighted and prophetic enterprise, which the vastness and reach of this work demands. This work for the Freedmen signifies our share in leading up to virtuous and intelligent citizenship, a race, six and one-half million now, and rapidly increasing. It means providing Christian teachers and instructed pastors for 800,000 Baptist Church members. For them it means a religion of truth and godliness, in place of a religion which knows not the law and whose

evil excitements no man can tame. It means homes of chastity, constancy and elevated nature; and it means the extension of these blessings to the great body of the race in the Fatherland. All this vast significance our Baptist people must grasp and hold in practical view, and press on the work till permanent provisions be made for its support, and the colored people be able to take it up and carry it on for themselves.

What then are our chief duties to-day touching our work among the Freedmen? Your Committee heartily concur in the suggestions of the Board, and recommend as the voice of this Society:

1. That the endowment of these Home Mission Schools be brought distinctly and prominently before the friends of the Freedmen. If anywhere such foundations are a necessary and Christ-like beneficence, they are most of all for the poor colored people of the South. The Treasury of the Society needs this relief, and no where else can such investments bring so large and so quick returns.

2. The furnishing of ample facilities for the education of Christian girls. In this presence there is no need to urge the importance of educating the women of a race. The experience of your schools has shown both the capacity of colored girls for education, and the unspeakable value of their Christian influence among their people.

3. Your Committee approve and commend the work of holding "Ministerial Institutes" upon the field, as a means of awakening among the pastors and preachers a sense of the need of, and a zeal for, learning; but not as a substitute for more extended means of instruction. The plan of organizing and prosecuting the work proposed by the Board, we are willing to approve of, if it does not presume upon more of iron and less of flesh in the constitution of teachers than human nature does actually contain. Whether their powers of endurance in Southern mid-summer heats, after eight or nine months of over-work in their institutions, will be equal to the generosity of their purpose, is a question, the solution of which we should watch with fear. It will not prove either wisdom or economy to sacrifice the workers.

4. Your Committee understand that in every Home Mission School, such instruction is given in Biblical and practical theology, as is suited to the needs of students whose time or ability forbid an extended course of study. But we approve the purpose of the Board to build up, at two or more points, institutions of higher grade and complete equipment, suited to the advancing needs of students and Churches. Baptist institutions for the education of the ministry, must not be inferior to those founded by any other denomination. Inferior education means inferior pastors, and inferior pastors means inferior Churches. Inferior schools will lose to us the young men of largest ability and highest enterprise. Your Committee could not approve the attempt, as a general rule, to educate colored ministers in Northern institutions, separated for years from contact with their own people. Foreseeing that a line of cleavage will surely show itself between the more educated ministry and the less educated people, this tendency ought to

be obviated, as much as possible, by holding the young ministry in living contact with the common people during all the years of their education.

5. Your Committee commend, also, the arrangements made by the Board for co-operation with State Conventions in their evangelizing work. By this we believe that a double advantage is gained, So far as the Conventions aid in the work, the Society's treasury is relieved, and so far as Colored Conventions share in the management without damaging the work, they acquire experience and preparation for wisely administering their own affairs.

And, finally, your Committee congratulate the Society and the denomination upon the present hopeful outlook of this department of our work. The schools are making progress, great advances are taking place among the colored people, and public sentiment in the South is becoming more favorable to the education of the Freedmen. We bespeak special thanks to God for the spirit and fruits of revival, which have this year hallowed anew all the schools, and we commend anew all the work among the Freedmen to the best benefactions of the Lord's stewards.

The Committee on Chinese Missions, consisting of H. A. Sawtelle, D.D., Mass.; Rev. Milo P. Jewett, Wis.; Rev. G. S. Abbott, D.D., Cal.; Rev. A. S. Coats, N. Y., reported by Rev. A. S. Coats, as follows:

Your Committee on Chinese Missions, record with gratitude the conversion of twenty Chinese during the past year, in the two missions under the fostering care of the Society. Also the fact that a remarkable spirit of benevolence is being evinced by our Chinese brethren on the Pacific Coast, which is already felt in the missionary operations conducted by them in their native land. In one of our Missions, the Chinese have given at least a fifth of their income during the past year to the cause of Christ.

We regard the policy pursued at present by the Society, of assisting the Churches in this work instead of attempting, as formerly, independent Mission work, as being the true policy; and, furthermore, we regard the present as a most favorable time for enlarging the work.

We, therefore, recommend that the Society, by the adoption of this report, assure our Churches of its willingness to assist, wherever assistance may be needed, in their efforts to win these heathen, in our land, to a knowledge of the world's Saviour.

We further recommend that the Society instruct its representatives, especially on the Pacific Coast, to use all possible efforts, under the assurance of such assistance, to induce more of our Churches to enter upon this work of giving the Gospel to those who, in the providence of God, have been brought under their influence. Very respectfully submitted.

#### One Year's Progress.

THE ROCKY MOUNTAIN BAPTIST, as fresh and bright and breezy a paper as comes to the Rooms, con-

tains an account from General Missionary H. S. Westgate, of the work in Colorado during the last year, which is of so much interest that we produce it entire. It is as follows:

"Most of us are so occupied with the affairs that crowd upon us each day, that we have no time to note the changes that are going on about us, and evidences of progress that are everywhere apparent. This is especially true of our church interests. One year has wrought great changes. In the Rocky Mountain District, including Wyoming, Colorado and New Mexico, only one church (Golden) is served by the same pastor as one year ago. Then the churches were to a great extent without pastors, now they are nearly all supplied. Eleven royal servants of the Master have come to fill the vacant places, and one more is expected in a few days.

"Four new churches have been constituted, an increase of twenty per cent. Three new church edifices have been built and two chapels, thirty-three per cent. increase, and work has commenced on two additional church edifices. Lots have been secured, and it is expected that four more houses of worship will be built during the season; one of them is sure to be built. One church bell has been placed in position, and the money raised for two more. But our progress has not been confined to material things. God has bestowed spiritual blessings in equal proportions. The figures representing our increase are not at hand, but it will be doubtless forty per cent., which includes two hundred by baptism.

"Sixteen churches, with whose affairs I am acquainted, are contributing this year, on an average, over thirty dollars per member for home church purposes. This is in part from estimates, but I am confident that statistics will substantiate its truthfulness. Between four and five hundred dollars have been contributed to the Home Mission Society, besides generous contributions to our benevolent objects. At Cañon City, through the instrumentality of Dr. Sawyer, pastor of the Baptist Church, ten thousand dollars have been subscribed for the building of a college, of which he has been elected president. It is expected that the school will open in temporary quarters September 1st. Last, but not least among the evidences of progress, is our own *Rocky Mountain Baptist*, which is bringing our widely separated churches into communication and sympathy with each other, thus causing us to realize that though we are many members, we are one body. Let us take courage to work with double energy for our Zion, and God will bless us still more abundantly."

## From the Field.

"Watchman, what of the Night?"

### Missions.

—Fung Chak, our Missionary to the Chinese at Portland, Oregon, writes: "I am happy to inform you that I was ordained on 21st of June. As all the Baptist ministers, going up to the Convention, were passing through Portland, they ordained me. I thank Christ Jesus our Lord, who hath chosen me, for that He counted me faithful, putting me into the ministry. \* \* We received three Chinese by baptism, and two by letter."

—This, from Rev. T. G. McLean, of California, is good: "When faithful Monica came to the Bishop with the old story of helpless grief over her boy, Augustine, the Bishop said, 'Begone, good woman, it is impossible for a child of such tears to perish.' I feel this way for the Carpentaria Church—it is impossible for a church of such prayer to be blotted out. Hence I stick." That is the true missionary spirit which achieves success. Brethren on hard fields, put this motto in a conspicuous place in your study—study, hem! say in your hat: "I STICK."

—When churches become self-sustaining we rejoice, for it shows that our aid has been wisely bestowed. Rev. David Zwink, of Greengarden, Kan., Missionary to the Germans, writes: "I want to inform you that I have made up my mind to labor here now without the aid of the Home Mission Society. I do not yet know how it will go, but I will try it once. I express to the Home Mission Society many thanks for the aid received from it during the three years I have been here. When I settled here three years ago, we had 25 members; now we number 92. We had then no meeting-house; now we have a good, large stone edifice, with a parsonage, besides a good tract of land." Grandly goes our work among these Germans. We need many more missionaries to do similar work. This is a good cause to give to.

—Rev. O. Okersen, Scandinavian Missionary on the North Pacific Coast, reports at the close of his first quarter, that he has traveled over 1,500 miles in Oregon and Washington Territory in search of the incoming thousands of his people. Everywhere he finds them eager to hear the simple story of the Gospel. In

this new land the voice of the priest has lost its terror, and no longer has power to bind them. They are grateful that we remember them, and send the missionary to preach to them in their new homes. Brother Okersen is sure that the same Gospel which he preached to his people in Minnesota 14 years ago, will here as there win them to Christ.

—Dr. T. R. Palmer announces that he must soon terminate his labors as our Missionary at Boulder, Colo., he having been elected Professor of Mathematics in the State University. The church will, however, have his continued membership and active co-operation. During the past year it has been greatly blessed under his ministrations. Ten have united by letter and twelve by baptism. The Sunday-school has grown from 50 to 100; attendance at prayer-meetings has trebled; a Missionary Society has been organized, and extensive improvement made to the church property.

—The following from Rev. Charles M. Jones, the faithful pastor of the Church at Golden, Colo., well illustrates the grand and beneficent work of Home Missions: "This report concludes a relation between us of six years. Six years ago, the 27th of June, 1875, I preached my first sermon in Golden. Most patiently you have stood by me; and my most grateful memory, next to the grace of my Divine Master, and the unflinching courage and cheer of the noble wife who married me as I entered this pastorate, is connected with the affecting courtesy and consideration of the Home Mission Society. Most nobly you aided us in getting a little strength, and in escaping from the paralysis of our debt; and when you saw that we were at length on free and firm footing, most prudently did you suggest the next step to me, that this church was enabled to purpose, as of its own mind, that which was fitting and needful. A dying and wholly hopeless church is now strong and courageous. A debt, principal and interest of more than \$700, has been paid; extensive improvements have been made upon the church building, and an additional set of rooms for lecture and other purposes is planned. We have now a splendid set of members, as a whole; a spirit of giving has been encouraged, and the church will certainly prove self-sustaining. We purpose to show a church which is profoundly grateful for its noble, cherishing mother. Now that our hold upon the treasury ends, we feel that you are *our* Society still, dearer than ever. You have a thrilling, a tremendous, almost an appalling work upon your shoulders, but number us among your fellow-workers and defenders."

—Rev. W. B. Johnson, who has lately entered upon his work as General Missionary to the colored people in Maryland and Northern Virginia, reports most encouraging progress among the churches. "One thing," he says, "is very noticeable, especially in Virginia, and that is the rapid progress toward intelligent worship. There is not so much shouting and screaming to-day as there was a few years ago; and this is due to the influence of the leaders and preachers graduated from our institutions. I am certainly encouraged at their intelligence."

### Church Edifices.

—Referring to the Church Edifice Fund, and expressing the hope that churches generally will contribute to it, Rev. R. A. Clapp, of St. James, Minn., says: "I hope this church will always regard this among its obligations, for debts of gratitude are among the most sacred." Even so. Every church which has ever received aid from the Church Edifice Fund should look at this matter in the same light.

—"Permanent prosperity is next to impossible while they are in a rented hall, paying \$20 per month rent," writes a wise pastor who has looked in upon a young church in a prosperous town. Money to help erect chapels is the need of the town.

—Rev. Dr. Jameson, late General Missionary for Nebraska, says that twenty meeting-houses could be built in that State this season with a little aid. But our apportionment to Nebraska cannot help much more than half this number. More money for this purpose is wanted at once.

—Brother Allyn, Missionary at Tower City, Dakota, forcibly states the disadvantages under which a church and its pastor labor without a house of their own in which to hold services: "The only place for public services in Tower City is the school-house, where three churches and a temperance society hold meetings at present. I can get in only one service when here. Lisbon is thirty-five miles away, so I can not preach here and there on the same day. I am much discouraged in trying to promote the growth of our church with no place to hold services. It is utterly impossible to do denominational work where three churches worship together as one. Our denominational interests do and must suffer until we have some place to worship by ourselves. There is no time when I can speak to Baptists as Baptists, and I am certain that we can not grow or prosper under these circumstances.

"In 1869 we built a house of worship; it was completed and dedicated without a dollar of indebtedness. In the great temperance movement last year, our pastor and most of our church members took an active part. The dealers in and guzzlers of liquid fire and distilled damnation, threatened to burn our house, and did burn it. We have the present one insured; and we shall fight rum and the devil as long as God gives us breath, whether we are able to maintain a place of worship in which to do it, or are compelled to worship in God's first temple."

So write the trustees of a church in the West, applying for aid from the Church Edifice Fund.

### WOMEN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, 2101 Michigan Avenue, Chicago; Corresponding Secretary, Mrs. C. Swift, 71 Randolph Street, Chicago; Treasurer, Mrs. R. R. Donnelly, Lakeside Building, Clark and Adams Streets, Chicago.

#### ON THE FRONTIER.

It was our privilege to attend the recent Baptist Camp Convention in Dakota, and meet a number of the representative brethren and sisters of the Territory. The plans of the Society for work in frontier states were most cordially endorsed, and an earnest desire to utilize them for the advancement of the cause there, was manifested. Though widely separated from each other, and many of them having few church privileges, every one seemed impressed with the importance of making our woman's home mission work a prominent feature in all their plans of Christian effort.

We do not remember of hearing any say, as we have often heard in older sections of the country: "We are so poor and weak, we cannot do anything;" but on the contrary, though not hoping to do great things, they did purpose to do what they could.

Most of the sisters of the one Church in Lake County, where the meetings were held, were present during the entire time, and by their cordial and untiring labors, contributed greatly to the comfort of the delegates and the success of the Convention. Their self-sacrifice and zeal are worthy of great praise.

As we passed through the new towns, springing into being as if by magic, we were impressed with the importance of each one of those towns becoming a centre of christian light and influence to the surrounding country. Already those beautiful prairies are dotted with homes, and as our eye took in the lovely view, our prayer was that each of them should become a christian home; and it was a pleasure to aid the

sisters in laying plans to do their part towards the accomplishment of that end.

Mrs. R. R. May, Vice-President of the Society for Dakota was unable to be present, which was much regretted, but we are sure that she will find her hands greatly strengthened by the efficient corps of helpers, chosen at that meeting and since appointed by the Board.

Mrs. C. W. Paulyn, of Yankton, will take charge of the work in Southern Dakota. Mrs. J. B. Johnson, of Madison, and Mrs. J. C. Weedon, of Wentworth, in the central, and Mrs. C. W. Kelsey, of Fountain, in the northern portion of the territory. May their faith and courage be equal to the necessities of the hour, and God richly bless them in all their efforts.

#### FREED PEOPLE.

The following very interesting letter from Miss R. O. Wilson, of Richmond, presents features of the work at that point which are full of encouragement and promise.

Miss Wilson writes: "Yesterday afternoon I had a very interesting meeting at the First Church. My Industrial School here consists of over fifty girls between the ages of ten and twenty. Some bright, intelligent, gentle and interesting, others poor, uncultivated and uncared for. In the early part of my work here I closed some of the meetings with an aching heart because of the deep conviction that many of these impressible natures had not been touched by, or brought into sympathy with, the lesson taught. Gradually the interest has increased. There is a marked improvement in deportment, and I trust in christian living of many, so that a comparison of the past with the present is the source of devout thankfulness.

"We have a Home Mission Band of some thirty members. They are interested in the work of Mrs. Bowser, our colored Bible woman of New Orleans. Last week our lesson was drawn from the words 'Ye are my friends, if ye do whatsoever I command you.' As the inquiry arose, 'How can we show our love for Jesus,' we decided that each should seek out some one in whom she had not been interested and try, in some unusual way, to make that one happy.

"We are to report attempts and success at each meeting, *not* that others may honor what we do, but for the sake of mutual encouragement and help.

"Many reports were given in a very sweet and joyous spirit. One had read the Bible several times in the home of a sick woman and carried Sabbath School papers to her sick son who cannot read that he might enjoy the pictures. Another brought seven children to the Sabbath School and gave a dress to a poor child. One read the Bible to an aged woman who cannot leave her home. Several have reported having brought children to the Sabbath School—others had tried and failed, and three said they had commenced teaching some poor neglected children near their home. In one of my schools I have a class of boys. Last week as I tried, through familiar conversation,

to place myself in real sympathy with their boy life I was amazed to notice how many innocently announced that they have mothers who either are now, or have been, imprisoned. I seized upon this opportunity of impressing the mothers with the importance of caring for the boys of our city, and requested them to labor more earnestly to bring them into our sewing schools and children's meetings, that they might be taught self control and receive truths that shall mould their lives and guide them into right ways.

"Friday, June 24th, was a day of especial interest, it being the day of our Woman's Baptist Home Mission Convention. This Convention was called for the purpose of bringing our Home Mission work before the people in such a way as to have it more perfectly understood and promote the general interest. We had not thought best to attempt the organization of a city Union, and hence had not secured the plan usually adopted by our Board in the formation of such an organization. As the work was considered, however, the demand for a Union became so urgent as not to be denied, and it was decided to take steps in the formation of one which should be perfected and harmonized with your plan at our next meeting. There was but one nomination for President, and she was elected without a dissenting voice. She is an aged woman of great dignity and force of character, and seems to have the entire confidence, and love of the people. She does not read, and yet she presides in a way creditable to a woman of very superior advantages. Several of the sisters expressed their interest in the work, in a way altogether encouraging. After some earnest words from several of the pastors in which they warmly commended the work to the churches, we listened to an able and interesting address from Walter Brooks, in which he spoke in highest terms of the work of our New Orleans Mission, saying he had been to the homes of ministers of the gospel who acknowledged to him that they had been addicted to the use of intoxicating drinks, but that they had through quiet study of the word by their firesides, been led to see their error and abandon their cups. In this meeting, as is so often the case, the Lord led us in ways that we knew not of, and now as from day to day we rejoice in the evidence that new life has been infused into our work among these people, our hearts would render unto him all the praise. I was moved to tears as I contemplated the hope that in the near future, these, our dear sisters, shall be brought into close and warm sympathy with the great heart of our Baptist sisterhood, thus to receive comfort, help, and inspiration, and that thus we may live and labor together for the uplifting of the lowly and the upbuilding of the cause of our Lord and Saviour Jesus Christ."

#### VALUABLE TESTIMONY.

The following from George McKinney, a young man 18 years of age, son of the pastor of the colored Baptist church in Madison, Florida, a point connected with our Live Oak Mission, will be read with interest.

He writes:—"I address you as friend, for I believe you really are a friend to us, and it has occurred to me that it would be a good idea to write you how much we have been encouraged and helped by Mrs. Trade-

well's labors among us. We think there is no one else like her, she has done us so much good. When she came to this place last winter, our Sunday School numbered only about eighty regular attendants, while now we average about one hundred and eighty. All seem encouraged to work and become intelligent and useful, and rise as people.

"She has also organized a Temperance Society, and we have about eighty names on the roll of honor which hangs in our church. Many more are going to join us. She has led many to abandon the use of tobacco, who have been slaves to it for many years, and also many moderate drinkers to dash away the filthy cup. Even some who have drank themselves to ruin have come to us with a promise to drink no more. O, the good that has been done here by the missionaries of your Society cannot be told. I, with all the rest join in heartfelt thanks to you for having sent us such help.

"We are all determined to do our very best for the Institute at Live Oak. I had not the opportunity of going last year, but by the help of the Lord I am going. My brother who did go improved so much, he with others of us are determined to go again.

"My sister Fannie and I have a Sunday School, about three miles in the country. After Sunday School and morning service here at our church, we walk out there and have our school in the evening. Our regular attendance is sixty. We hold it under an arbor because we have no suitable room."

May God bless the young man and make him a power for good among his people.

#### RECEIPTS FOR JUNE, 1881.

##### ILLINOIS, \$79 70.

Chicago, \$7 95; Jerseyville, \$5; Aurora, \$9; Mt. Carroll, \$2; Morrison, \$5 75.

##### INDIANA, \$42 13

Wolcottville, \$7 30; Orland, \$8 72; Lima, \$5 50; Kendallville, \$1 31; Columbus, \$3 25; Delphi, \$5; Auburn, \$5 80; La Porte, 50 cents; Kingsbury, 25 cents; Pleasant Lake, \$4 50.

##### NEW YORK, \$122 20.

Waterford, \$3 50; Wellsville, \$7; Albany, Emanuel Church, \$200; Amsterdam, \$11 70.

##### KANSAS, \$64 00.

Atchison, \$50; Swede Center, \$5; Big Creek Church, \$9.

##### WISCONSIN, \$24 44.

Walworth, \$8; Delavan, \$16 44.

##### COLORADO, \$10 00.

Greeley, \$10.

##### IOWA, \$5 00.

Washington, \$5.

##### LOUISIANA, \$28 75.

New Orleans, \$28 75.

##### OHIO, \$1 00.

Ashland, \$1; Perrysville, \$9.

##### MISSOURI, \$26 00.

St. Louis, \$26.

##### NEW JERSEY, \$21 44.

Mt. Holly, \$21 44.

##### VERMONT, \$1 00.

Hyde Park, \$1.

##### PENNSYLVANIA, \$75 63.

Philadelphia, \$75 63.

Woman's American Baptist Home Mission Society, \$125 01.

TOTAL, \$635 30.

### WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

Mrs. F. S. Hesseltine, Corresponding Secretary, 16 Pemberton Square, Boston; Mrs. A. Pollard, Treasurer, 4 Beacon Street, Boston.

Our reports "from the field" are not altogether cut off, though the schools have closed and most of the teachers and missionaries have returned to their homes for rest and recuperation. Miss Champney is still at Nashville, and reports good work done through June. The aged, the sick and the prisoners, wait most eagerly for her to read from God's word and bring comfort and cheer.

We refer with great satisfaction, to the appointment of Mattie Roach and Pauline Fears to labor among their own people.

These two girls were educated at Nashville by this Society, and have always shown marked intelligence and sincere piety. They asked the privilege of receiving this appointment that they might impart to others what they have themselves received. We commend these two girls and their work to the consideration of loyal, Christian women in our churches, asking them to bear them specially in their thoughts and prayerfully in their hearts and to give of their substance, that they may be generously supported in their work so lovingly undertaken. This has been our plea for beneficiaries, that their first thought is to raise their own people to appreciate the blessings that come through education. This is but a beginning. With increased means we hope to increase our number of beneficiaries and to find many schools gathered under their instruction, fitting younger children to enter advanced schools and seminaries.

*Extract from Secretary's Annual Report.*

\* \* \* Miss Adams is still at her post in Nashville, where Miss Champney joined her in November, 1880. These two missionaries have been longer in the field

than any of our other, and have done most excellent service. Their labors during the past year have been, at times, arduous. The winter has been unusually severe and they have found great destitution. They have stated that they find in that city work enough for twenty laborers. They are gratified at seeing some results from their labor. Many have shown an interest, and sought to improve under their instruction, while many have learned the great lesson of love for Jesus and faith in his name. But the work is just begun, there are thousands needing instruction, children needy and ignorant, mothers deficient in all that constitutes true womanliness, homes unkept, and disease and death following.

Early in the fall of 1880, Miss Johnson went to New Orleans to labor among the freed people, and Miss Gibbs soon joined her. From there we have most interesting reports. They have not confined themselves to that city alone, but have, on stated days, visited Algiers. There is a large population of freed people in these two cities, and their local peculiarities are somewhat different from those in the more northern states. They are filled with illusions and prejudices and need much teaching to dispel these illusions and destroy all prejudices. But in the midst of so much discouragement they are able to see some progress, both in children and women. The schools are better attended and there is some attempt at order and quiet. In the religious meetings they have great need of educated leaders to teach them that true religion is not a thing of dreams and emotions, forgotten when the dream is past, lost when the emotion vanishes.

And here we desire to say, that early in our organization we realize the great importance of educational work among the freed people, as well as all whom we seek to uplift into the light of christian truth. Hence we have earnestly pressed the claim of our beneficiaries, and sought to increase our number, and instances might be cited where these scholars have become teachers of their own people.

At Shaw University, in Raleigh, there are two teachers who have been educated in the Schools of the Society, and at this same school we have four scholars. In the Benedict Institute, at Columbia, S. C., we have three scholars, whose support we have maintained, and, beside, one young man partially supported by a band of young workers at Concord, N. H. In the school at Richmond, we have supported one young man; we have partially paid the salary of one teacher at Natchez, from contributions from our Rhode Island branch. At Leland University, in New Orleans, we have partially paid the salary of two teachers, and have five scholars in the same place. There has been a special religious interest here, marked by a quiet earnestness very unlike the demonstrations witnessed in some other quarters, where there has been no influence of the schools. At Nashville we have had nine beneficiaries and one teacher, Miss Phillips, a daughter of Dr. Phillips, President of the Institute; here, also, there has been marked religious interest and many conversions among the students. In the new school at Live Oak, Fla., we have one beneficiary. At Tahlequah, I. T., we have been able to contribute to the support of two girls, one of whom, Prof. Bacon says, is the best christian girl in the Ottawa Tribe.

Miss Armstrong, a teacher in this school, we desire to mention as specially worthy and recommended to us some months ago. She is the granddaughter of an Indian Chief.

Our Life Membership has steadily increased, and churches in the New England States are working as auxiliary to us. In several places bands of "busy bees" and "earnest workers" have sent most pleasing reports of work, but where so many have done well, it is hard to specify.

And now, having stated some of our work begun and accomplished, we desire to speak briefly of what we hope in the future. The school year is about to close. Some of our beneficiaries finish the course they have purposed to pursue and ask for appointment to teach among their own people. Many wish to go on with their studies, and many new applications will be made by those who need all or part of their tuition paid. All this, and much more, we hope to be able to do.

It has been said that to raise a people from barbarism, the first essential is to make it discontented with its condition.

If we wish to incite to sustained efforts to ameliorate their circumstances, the standard of their necessities must be raised and habits of frugality formed before material progress will begin. "The horizon of their ambition constantly recedes." Moral and intellectual aspirations appear, and Divine truth is readily received and intelligently accepted. This is no less true of the Indian than the colored race. The vague belief, superstition or tradition of a "Great Spirit" requires to be intelligently supplanted with the sure, "I know that my Redeemer liveth." This is a work that should engage every thoughtful mind, for it affects the moral and political aspect of our country. When "hands horn-hard with unpaid toil" were raised with thanksgiving and blessing for the boon of freedom, we could not leave the freed people to the old task of "bricks without straw." We cannot, if we would, be blind to these vast needs. This race, kept so long in subjection, has no conception of self-reliance and citizenship. Excluded from the common schools in the southern states by reason of the old prejudices of slave and master, they must remain ignorant and debased; the children must grow up in ignorance, with all its attendant vices, unless we carry to them knowledge, light and truth. It has very recently come to our knowledge that some of the people of the south have sympathized with our missionaries and spoken words of cheer to them. The colored people themselves in Atlanta, some of whom have become possessed of means and have gained aspiration toward a better life, have sent an urgent plea for educational facilities. The pastors of many of the colored churches are deplorably ignorant, and with a persistence born of their ignorance, lead their people into all sorts of vagaries and inconsistencies, their meetings are noisy and their preaching full of absurdities.

This work is at our very door! What are we doing to alleviate this suffering? What shall we do to overcome this ignorance and vice?

#### RECEIPTS FOR MAY AND JUNE, 1881.

Collection at annual meeting.....	\$15.00
Mrs. H. L. Webster, Shawmut Br. Boston.....	5.00



"Busy Bee Society," West Dedham.....	25.00
"Nashua Branch," New Hampshire.....	39.35
Busy Gleaners, Suffield, Conn.....	10.00
12th Baptist Church, Boston.....	25.00
Ladies' Mission Circle, Broadway Baptist Church, Cambridgeport.....	12.25
Mrs. Wheelock, Medford, Mass.....	15.00
Women's Home Mission Society, Hartford, Conn.....	14.00
Ladies of First Baptist Church, Springfield.....	3.00
Mrs. Jared Beebe, First Baptist Church, Springfield.....	25.00
A friend, Belmont, Mass.....	1.00
Mrs. Andrew J. Lord, Boston, Mass.....	50.00
Mrs. A. H. Jenkins, Natick, Mass.....	1.00
Mrs. Forsyth, Natick, Mass.....	1.00
Miss Isabel Comins, Barre, Mass.....	5.00
Mrs. J. Tilson, Northboro.....	1.00
Baptist Church, Lowell, Vt.....	1.68
Mrs. Holbrook, Fourth Street Baptist Church, Boston, Mass.....	5.00
Miss Bond, Packersville, Conn.....	12.00
"Ready Helpers," First Baptist Church, Chelsea, Mass.....	21.75
Ladies' Home Mission Society, Westboro, Mass.....	10.00
A friend.....	1.00
Home Mission Society, Everett, Mass.....	20.00
Women's Home Mission Society, Second Baptist Church, Suffield, Conn.....	25.50
Women's Mission Society, South Baptist Church, Boston.....	80.00
Miss T. B. Hodgden, Lowell, Mass.....	25.00
Ladies of Baptist Church, San Diego, California.....	20.00
Home Mission Board, South Baptist Church, Hartford, Conn.....	15.00
Ladies' Mission, Southington, Conn.....	10.00
Total.....	\$494.53

## WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

President, Mrs. L. B. Austin, 755 Woodward Avenue, Detroit; Treasurer, Mrs. W. A. Moore, 1015 Woodward Avenue, Detroit; Corresponding Secretary, Mrs. S. Prentiss, 40 Canfield Avenue, Detroit.

*Dakota.*—Rev. Edward Ellis, in whose work this society is interested, writes:

"During the last quarter we have been much hindered by the severe storms, which made travel impossible. Protracted meetings were held in Elk Point and Sioux Falls. How much good was accomplished, we cannot tell, but considerable interest was manifested. Two new houses of worship are in process of erection; one at Egan is nearly ready for the plastering. At Madison we have the deed for a lot, and a subscription of nearly \$400. The lumber will be on the ground for the building this week. Who will help us to complete this house for the Lord?"

*Freedmen.*—Miss Dyer's last report from Nashville, was, as usual, very encouraging. She expects to remain there during her vacation, spending a portion of her time in missionary work; for which she has little time when the school is in session.

Miss Conklin reached home from New Orleans, about the middle of June. Her return was hastened by a slight attack of cholera the week previous to her leaving. She writes:

"I already feel quite impatient to be back in the sacred work again, and hope I may never be called to any other than among the freed-people. I seem to hear their pitiful voices saying, 'You endure our climate so well, you will not leave us when the other teachers do, for we need your help.' I do not love my home and friends less, but I love to be surrounded by those colored faces, to see again that eagerness for instruction, and gratitude for Christian service rendered them, and to hear the prayers offered by devout and sincere hearts. We know, when we listen to them, that the work cannot fail, and that we are helping a nation to rise slowly but surely out of darkness into light. I wish it were in my power to paint real life scenes—nothing more—such would be sufficient to interest the coldest heart to labor for them.

"Fourteen of the students were baptized last winter, and eight others gave good evidence of a change of heart before the close of the school. Others are still seeking the light. Figures do not estimate the amount of good done, and when we think of those with earnest Christian hearts, who have gone out from Leland University to battle with evil, and help dispel the darkness, with firm trust in Christ, we are content to leave the result with Him who gave His life for them, and will eventually bring them with us to His home in glory."

While this work for the Freedmen is of such importance that we cannot excuse ourselves for neglect of any opportunity the Lord gives us to send them the gospel, and from our Western States and Territories come constant appeals to His children to use double diligence in His service, lest the thousands who are coming from all nations and lands fail to hear of Him who is able and willing to draw all men unto himself; so, in our own State, is the same necessity laid upon us, to seek earnestly for those ready to perish for lack of knowledge of Him who will save to the uttermost, all who will come unto Him.

During the present year, contributions in cash have been received from ninety-four Societies, and twenty-three Mission Bands and Sunday Schools, amounting to \$1,753 29. Eighty-five boxes of goods have been sent to missionaries, valued at \$1,219 93.

## MISSIONARIES APPOINTED IN JULY.

The following new appointments were made:

- Rev. Geo. Brown, Blue Rapids and Waterville, Kan.
- Rev. A. E. Lewis, New Albany, Kan.
- Rev. A. M. Petty, Madison St. Mission, Topeka, Kan.
- Rev. N. L. Sweet, Spencer, Wis.
- Rev. J. T. Huff, Pendleton, Oregon.
- Rev. G. W. Dallas, Freedmen in Choctaw Nation, Ind. Ter.

Rev. Z. T. Thistle, Freedmen in Boggy Depot and vicinity, Ind. Ter.

The following re-appointments were made:

Rev. Granville Gates, General Missionary, Kan.

Rev. C. G. Manley, Augusta, Kan.

Rev. J. V. Allison, Barton and Pawnee Counties, Kan.

Rev. C. H. Nash, Concordia, Kan.

Rev. N. B. Homan, Kirwin and Phillipsburg, Kan.

Rev. J. G. Smiley, Stafford Co., Kan.

Rev. W. F. File, Florence, Kan.

Rev. H. M. Carr, Parsons, Kan.

Rev. A. B. Tomlinson, Emporia, Kan.

Rev. W. D. Shiels, McPherson, Kan.

Rev. G. H. Clarke, Russell and Osborne Counties, Kan.

Rev. Aug. Johnson, General Missionary to Scandinavians, Kan.

Rev. A. J. Bengtson, Swedes in Swede Centre, Kan.

Rev. C. A. Schogren, Swedes in Topeka and Osage City, Kan.

Rev. G. W. Brown, Colored Churches in Emporia and Junction City, Kan.

Rev. G. W. Melton, Osage City, Kan.

Rev. Theo. C. Coffey, Iola, Kan.

Rev. Francis Rice, Valley Falls, Kan.

Rev. A. D. Abrams, Whiting and Kennekuk, Kan.

Rev. G. W. Ford, West Kansas City, Kan.

Rev. W. S. Webb, Girard and vicinity, Kan.

Rev. F. D. Hakes, Long Branch, Kan.

Rev. E. H. Stewart, Miami Association, Kan.

Rev. J. S. Henry, Graham and adjoining Counties, Kan.

Rev. A. H. Post, Harmony and Central, Kan.

Rev. E. B. Tucker, Hutchinson, Kan.

Rev. Milo Smith, Minneapolis and Delphos, Kan.

Rev. E. Gunn, D.D., Fort Scott, Kan.

Rev. D. S. MacEwan, Wellington, Kan.

Rev. Daniel Rogers, General Missionary, Ind. Ter.

The following have been appointed teachers in our Freedmen Schools for the ensuing year. In several of the schools further appointments are yet to be made.

At Wayland Seminary, Washington, D. C.:

Rev. G. M. P. King, President.

Rev. James Storum.

Mr. Ernest King.

At Richmond Institute, Richmond, Va.:

Rev. Chas. H. Corey, D.D., President.

Rev. Joseph E. Jones.

Rev. D. N. Vassar.

Miss Josephine J. Turpin.

At Shaw University, Raleigh, N. C.:

Rev. H. M. Tupper, President.

Rev. F. A. Spafford.

Rev. N. H. Ensley.

Mr. J. P. Dunn.

Miss Martha Powell.

Miss L. S. Hayward.

Miss Anna B. Rhodes.

At Nashville Institute, Nashville, Tenn.:

Rev. D. W. Phillips, D.D., President.

Rev. Lyman B. Tefft.

Miss Carrie V. Dyer.

Miss Alice R. Phillips.

Rev. L. B. Fish.

Miss Margaret R. Smith.

At Natchez Seminary, Natchez, Miss.:

Rev. Chas. Ayer, President.

Mrs. E. C. Ayer.

Miss E. C. Ayer.

At Florida Institute, Live Oak, Fla.:

Rev. J. L. A. Fish, President.

Mrs. Ada B. Fish.

## Contributions and Legacies.

FOR JUNE, 1881.

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

MAINE, \$27 00.

<b>F. F.</b> Bangor, Hooper Chase, for Wayland Sem..	\$12 00
Ladies' Ben. Soc. of 1st Church, for Wayland Sem.....	10 00
J. Woodbury, for Wayland Sem...	5 00

NEW HAMPSHIRE, \$5 00.

<b>F. F.</b> Goffstown Centre, Mrs. Betsey Moore.....	5 00
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VERMONT, \$100 00.

<b>F. F.</b> Brattleboro, Levi K. Fuller, for Medical Dormitory, Shaw University	100 00
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MASSACHUSETTS, \$1,738 02.

Lowell, per Rev. J. N. Williams.....	2 74
Haverhill, " " " .....	7 41
Ludlow, " " " .....	1 70
Quincy, " " " .....	1 50
Worcester, " " " .....	1 50
Springfield, 1st Ch., per Rev. J. N. Williams.....	10 00
Boston, " " " .....	3 87
Cash, " " " .....	1 40
Worcester, 1st Ch. Sunday School.....	50 00
<b>F. F.</b> Lowell, Edson & Pickford Bros., for Benedict Institute.....	50 00
Boston, 1st Church, for Benedict Institute.....	25 00

Charlestown, Mrs. Wm. Murray, for Natchez Sem'y.	3 40
Hampden, Leonard Fund, for Leonard Building.....	1,000 00
Boston, H. S. Chase, for Barn at Nashville, Tenn.	100 00
C. S. Kendall,           "           "	100 00
D. S. Ford,           "           "	100 00
Beverly, E. P. Sargent,   "           "	27 00
Mrs. Peabody,       "           "	10 00
John Prickett,      "           "	50 00
Mrs. A. B. Cross,   "           "	26 00
Lynn, Mrs. H. A. Pervear, "           "	51 00
Northboro, Mr. and Mrs. Gale, for Barn at Nash- ville, Tenn.	20 00
Mrs. C. H. Winn, for Nashville Institute.	10 00
Wakefield, Mrs. B. B. Wiley,	50
North Adams, C. I. Sampson, for Natchez Sem'y.....	50 00
Sunday School of Baptist Church, for Natchez Sem.....	35 00

RHODE ISLAND, \$41 58.

Central Falls, per Rev. J. N. Williams.....	2 78
J. Fournier,           "           "	1 80
Mrs. Wood,           "           "	2 00
F. F. Providence, India Point Mission, for Bened- ict Institute.	25 00
Stewart Street Church, a Sister, for Natchez Seminary.....	10 00

CONNECTICUT, \$495 00.

Danielsonville, Mrs. Rousville, per Rev. J. N. Wil- liams	1 00
L. Herseux, per Rev. J. N. Williams.	1 00
Putnam,           "           "	3 00
F. F. New Haven, First Church, for Benedict In- stitute.....	15 00
Waterbury, First Church Sunday School, for Bened- ict Institute.....	25 00
Danbury, Giles M. Hoyt, for Medical Building, Shaw University.....	50 00
Hartford, Hon. James L. Howard, for Wayland Building.....	100 00
Deep River, Rev. Russell Jennings, for Medical Building, Shaw University.....	50 00
C. E. F. Hartford, Hon. James L. Howard, for Ogden, Utah.....	100 00
Hon. James L. Howard, for Madison, Dakota.....	150 00

NEW YORK, \$2,286 81.

New York City, Madison Avenue Church (31st St.)	872 78
Pilgrim Church.....	20 42
Laight Street Sunday School.....	14 00
North Church.....	5 37
West Winfield Sunday School.....	10 30
Brooklyn, Central Church (Bridge Street).....	5 54
Albion, First Church.....	51 60
Panama, Misses Sally and Amy Cook.....	10 00
Andover Church.....	7 51
Hemlock Lake Church.....	6 00
South Livonia Church.....	20 50
Avon Church.....	5 00
York Church.....	48 45
Hamilton, Woman's H. M. Society, for Indian Uni- versity.....	5 00
Albion Church, Mrs. R. S. Burrows.....	10 00
Richburg Church.....	26 00
Sunday School.....	4 05
Cuba Church.....	22 00
Belmont Church.....	5 00
Little Falls Church.....	17 64
Oneida Church.....	12 00
Weedsport Church, in add.....	1 51
Buffalo, Mrs. Louisa Tapp.....	5 00
Truxton Church.....	10 34
Medina Church.....	22 00
Hudson, First Church.....	29 00
Allegany Association, per Alex. Smith.....	4 48
Newport Church.....	20 00
Norway Church.....	9 00
Salisbury Church.....	12 50
Stillwater, Second Church.....	26 50
McGrawville Church, in add.....	50

Clarence Church.....	39 91
Sanborn Church.....	7 00
Royalton Church.....	5 50
Worcester Association, D. Warner, Treasurer, viz:	
Collection.....	10 12
Cherry Valley Church.....	2 00
South Jefferson Church.....	11 08
Middlefield Church.....	2 71
Richmondville Church.....	5 25
Worcester, First Church.....	13 15
Second Church.....	7 00
Richmondville and Fulton Churches.....	5 50
J. Skillen.....	5 00
Ithaca, First Church.....	51 29
Buffalo, Washington Street Church.....	37 05
Hermitage Church.....	10 00
White Creek Church.....	30 00
Burnt Hills Church.....	35 00
Lockport Church.....	31 50
Middlebury Church.....	7 00
Wyoming Church.....	9 71
Pembroke Church.....	15 00
Schuylerville Church.....	2 00
Burnt Hills Church, for Sunday School work at Tah- lequah, Ind. Ter.....	10 00
New Rochelle Church.....	22 00
Sunday School.....	17 05
Mt. Vernon Church, in add.....	10 00
Rochester, East Avenue Sunday School, for Sunday- School at Tucson, Arizona.....	10 00
Rev. E. Savage.....	5 00
F. F. McGrawville Church, Mrs. H. L. Gardner.....	5 00
Rochester, J. W. Goss, for Wayland Sem'y.....	25 00
C. E. F. New York City, John H. Deane, for plans.....	520 00

NEW JERSEY, \$158 85.

West Hoboken, First Church.....	10 00
Vineyard, two Ladies, for Dakota.....	30 00
Cohansey Church.....	23 53
Pittsgrove Church.....	10 04
Cape Island Church.....	10 00
South River Church.....	10 00
Hightstown Church.....	43 28
Lambertville Church.....	15 00
George's Road Church.....	7 00

PENNSYLVANIA, \$416 18.

Philadelphia, Berean Church.....	57 60
Eleventh Church.....	30 93
First Germantown Church, bal.....	2 75
Milestown Church.....	22 32
Jenkintown Church.....	16 00
Point Pleasant Church.....	7 20
Hepzibah Church.....	4 15
Eagleville, a thank offering.....	2 00
East Smithfield Church.....	20 00
Sunday School.....	7 36
Pittston Church.....	30 86
Mehoopang Church.....	12 00
Russell Hill Church.....	5 80
Eaton Church.....	6 01
Albany Church.....	3 35
Blossburg Church.....	12 00
Antrim Church.....	2 00
Pine Flat Church.....	2 00
Titusville Church.....	58 14
Rev. John Oliver.....	50
Crooked Creek Church.....	2 00
Shiloh Church.....	4 25
Carmel, Mrs. Irwin.....	5 00
Bloomfield Church.....	1 25
LEGACIES: Philadelphia, Legacy of Sarah Buck.....	100 71

DELAWARE, \$22 50.

Wilmington, Bethany Church.....	22 50
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DISTRICT OF COLUMBIA, \$214 63.

F. F. Washington, Students, for Board, Tuition, etc.....	214 63
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VIRGINIA, \$12 50.			
Yatesville, per Rev. D. F. Leach.....	12 50	Fort Wayne Church, S. T. Allen.....	30 00
WEST VIRGINIA, \$66 67.		Edinburgh, S. T. Quick.....	25 00
Huntington Church.....	30 00	<b>F. F.</b> Indianapolis, Coll. at Annual Meeting.....	34 28
Parkersburg, Pleasant View Church, in part.....	1 45	<b>C. E. F.</b> Indianapolis, Coll. at Annual Meeting, for Ogden, Utah.....	59 57
Briscoe Run Church.....	8 47	ILLINOIS, \$7 34.	
Clarksburg, Bethlehem Church.....	4 75	Charleston Church, per H. S. Osgood.....	2 84
Kanawha Church.....	6 50	<b>C. E. F.</b> Chicago, Mrs. J. W. Barker.....	5 00
Lockhart's Run, Zion Church.....	3 25	IOWA, \$75 00.	
Kavenswood, Miss M. L. Chapman.....	2 00	Woodbine, Mrs. Mary E. Kenney.....	25 00
N. C. Prickett.....	1 00	<b>F. F.</b> Sand Ridge Church, for Benedict Institute..	50 00
Bridgeport, Simpson's Creek Church.....	9 25	WISCONSIN, \$1 00.	
SOUTH CAROLINA, \$550 93.		Milwaukee, Rev. A. R. Medbury.....	1 00
<b>F. F.</b> Columbia, Students, for Board, Tuition, etc..	550 93	NEBRASKA, \$127 55.	
GEORGIA, \$101 55.		State Convention, per W. B. Smith, Treas.....	127 55
<b>F. F.</b> Board of Education of Georgia Missionary Convention, for Atlanta Seminary.....	56 05	KANSAS, \$510 38.	
Atlanta, Rev. J. T. Robert, for Atlanta Sem. Prof. W. R. Raymond.....	5 00	Phillipsburg Church.....	2 50
Students, for Tuition.....	38 50	Kirwin Church.....	2 50
FLORIDA, \$34 63.		Kansas City Church.....	12 00
<b>F. F.</b> Live Oak, Students, for Tuition.....	34 63	Kennekuk and Whiting Churches.....	3 05
LOUISIANA, \$2 00.		Iola Church.....	3 43
<b>F. F.</b> Waterloo, per Rev. C. Ayer.....	2 00	Humboldt, Rev. T. C. Coffey.....	1 75
MISSISSIPPI, \$298 15.		Day Creek, N. G. Johnson.....	2 50
Clinton, Collection, by Rev. A. H. Booth.....	10 50	Jamestown, Danish Church.....	2 50
<b>F. F.</b> Natchez Students for Board, Tuition, etc..	287 65	Walnut Creek, Swede Church.....	4 00
TENNESSEE, \$299 30.		Waterville, Swede Church.....	5 00
<b>F. F.</b> Nashville Sunday School of Primitive Church, for Nashville Institute.....	1 00	Concordia, Rev. Aug. Johnson.....	11 00
Students, for Board, Tuition, etc.....	297 30	Erie Church.....	3 85
Miss Ellen Ensley, for barn at Nashville Insti- tute.....	1 00	Canville Creek Church.....	1 00
MISSOURI, \$21 45.		State Convention, per H. M. Billingsley, Treas.....	175 00
Virginia, No. 1 Church.....	21 45	Augusta Church.....	10 00
MICHIGAN, \$138 08.		Concordia Church.....	1 00
Dowagaic Church.....	2 50	Sunday School.....	2 00
Highland Church.....	30 00	Kansas City, Swede Church.....	4 00
Napoleon Church.....	4 58	Lawrence, Swede Church.....	3 00
Port Huron, Miss Lizzie Dunbar.....	1 00	Topeka, Swede Church.....	3 00
Women's H. M. Society, Mrs. W. A. Moore, Treas.	100 00	Osage City, Swede Church.....	2 00
OHIO, \$464 80.		Clifton Church.....	7 67
Cleveland, Ladies of Euclid Avenue Church, for Ari- zona.....	37 50	Riverdale Church.....	1 00
Women's Mission Society, for Arizona.....	75 00	Chanute, Swede Church.....	1 00
Mrs. J. D. Rockefeller, for Indian Uni- versity.....	25 00	Rev. A. J. Bengtson.....	2 00
Fredonia, McKeon Church.....	5 00	Wichita, per Rev. J. C. Post.....	2 50
Franklin Mission Band.....	7 75	State Convention, per Rev. G. Gates.....	161 94
Jonah's Run Church.....	21 00	Fort Scott Church.....	6 00
Sunday School.....	4 30	Grand Centre Church.....	5 12
Kirtland, Mrs. Harriet Martindale.....	200 00	Osage City Church.....	4 00
Radnor, C. E. Worline.....	10 00	Roscoe Church.....	5 00
Sidney Sunday-School.....	3 00	Elk City Church.....	6 00
Sonora, Uniontown Church.....	5 00	Stockton Church.....	5 00
Toledo, First Church Sunday School.....	5 60	Walnut Church.....	3 40
Washington C. H. Church.....	1 00	Parsons Church.....	10 00
Wheelsburg Church.....	65	McPherson Church.....	9 25
<b>F. F.</b> Cincinnati, Union Church.....	10 50	Valley Falls Church.....	4 00
Ladies.....	3 50	Beloit Church.....	21 42
Cleveland, Jas. M. Hoyt, for Wayland Building....	50 00	DAKOTA, \$3 00.	
INDIANA, \$179 90.		Elk Point, per Rev. G. W. Freeman.....	3 00
College Hill, Rev. J. G. Craven.....	1 00	CALIFORNIA, \$27 25.	
Huntington Church.....	10 05	Santa Anna Church.....	16 00
Terre Haute Church.....	20 00	Sheridan Church.....	5 00
		Vacaville Church.....	6 25
		WASHINGTON TERRITORY, \$49 70.	
		Puyallup Church.....	5 85
		White River Church.....	3 60
		Walla Walla, per Rev. D. J. Pierce.....	40 25
		EASTERN GERMAN CONFERENCE, \$377 90.	
		Conference.....	300 00
		First German Church, N. Y. City.....	77 90
		TOTAL.....	\$8,854 65

# THE BAPTIST HOME MISSION MONTHLY.

VOL. 3.

SEPTEMBER, 1881.

No. 9.

## OUR WORK IN NASHVILLE.

ADDRESS OF PROFESSOR L. B. TEFFT, BEFORE THE  
SOCIETY, AT INDIANAPOLIS, MAY, 1881.

My subject is, "Our Work in Nashville." That does not mean a special plea for the Nashville Institute. I count the Nashville Institute a sample of our work among the freedmen everywhere.

We have in the South a colored population of more than six and one-half millions—twice the population of the thirteen colonies which achieved their independence—two-thirds the population of our neighbor, the nationality of Mexico.

These colored people are in the South to stay. The census of 1880 has settled that question. They may spread a little into other States, a handful may be sent to re-seed the fatherland across the sea, but their habitat will remain in the South.

The death rate among them is excessive, and yet they increase. Five millions in 1870, six and one-half millions in 1880—33 per cent. increase in ten years—not by immigration, but by natural increase—in the face of poverty, and fear, and distress, and extreme mortality. Thirty-three per cent. in ten years means 100 per cent. in twenty-five years. By and by the excessive mortality will cease, and the fear and distress will pass away. Count it settled, then, that the colored people are here to stay and to multiply.

And they are to become a *people*. The success of our work, and of all work like our own, presupposes this. They are to have their educated leadership, their intelligent commonalty, their means of culture, their institutions of learning, all the varied appointments of Christian civilization. And it must be said still further, that no signs appear that the color line will soon be wiped out, so that separate institutions will not be necessary.

I draw this conclusion, that the Nashville Institute is established to endure. It has a fixed property costing \$75,000; it has already gained a widespread constituency, and an influential body of friends. It has gotten a start; it is acquiring momentum. With good management no other can crowd it out and take its place. It is destined to become one of the great institutions of the future; to put money into it and to endow it, is not an experiment.

Our educational work may be viewed as four-fold. I see the Baptist Church membership in these six and one-half millions of colored people estimated at 800,000. This would give 4,000 churches of 200 members each; and more than 4,000 men, and more than twice 4,000 men count themselves called of God to preach the gospel. These churches will have pastors of some kind, and these men, trained or untrained, will preach and will have a following. Our first work is to instruct and train shepherds for 800,000 poor, ignorant, superstitious, wayward, Baptist sheep; not to evangelize the people—the gospel has already

been preached to them ; not to establish churches—the churches are already gathered ; but to do the one thing which they cannot do—instruct and train a native ministry.

Of these six and one-half millions, more than 1,500,000 ought to be in the common schools. If we give 50 pupils to a teacher, there ought to be an army of 30,000 colored Christian teachers. Our work, in the second place, is to do our part in training this army equipped with the spelling book and arithmetic.

Every one of these pious teachers is a self-supporting Sunday School missionary and Bible reader. He opens his secular school, and the next Sabbath opens a Sunday School. He maintains it, and sometimes is the only teacher. He remains with it, and superintends it, until it gets a foothold in the hearts and habits of the people. This Home Mission Society is doing a great Sunday School work with no cost to anybody. The call is sometimes made and pressed, that this Society devote more of its income to mission work *proper*. Let it be so ; but through the Nashville Institute the Society is doing more missionary work than could be done by expending the same funds upon mission work direct. And this mission work is self-supporting and self-perpetuating.

Still further, many unconverted young men and women come to the Nashville Institute. Some of these have been untouched by religious power because their superior intelligence has revolted somewhat from the wild and senseless piety which has surrounded them. Many of these are converted. Not a few go out our most efficient Christian workers, to stand, by and by, as the foremost Christian leaders of their people. During the year just closed, thirty-five students have professed conversion in the Nashville Institute.

Let us come to a nearer view. During the past year we have had 250 students—160

males, 90 females—representing thirteen states and territories. Of these, 220 have been boarders, 30 have been day pupils, 45 have announced themselves as students for the ministry, about 130 have been preparing to teach. These are not children, and not old men past the age of learning. The average age of the young men is 23 years ; of the young women, 18 years.

The course of training at Nashville keeps in view four well defined objects :

*Firstly*, We undertake to do that which must be done in every school—develop that substratum of intelligence and discipline of thought, which must be the basis of everything else. How can theological instruction be given to those who cannot read understandingly, and cannot think connectedly, and cannot understand words and use the English language ? To give proper doctrinal instruction to most students, as they come to us, would be dropping building-stones into an abyss so deep that no echo would come back.

*Secondly*, We undertake to train our students in Scripture knowledge and Scripture thought. Every student, whatever his age or grade, is put into a daily Bible class. In the lower grades, the classes go over the early Old Testament history. After that, the Gospel history and the Acts of the Apostles. In the higher grades, the more important Epistles are studied. First, Bible history and facts ; then Bible doctrine ; and, as the result of both, the mind filled and formed with Scripture thoughts and Scripture feeling.

*Thirdly*, We seek assiduously for the development of conscience and moral character. This element of education, more necessary everywhere than anything else, is most of all necessary also among the freedmen. Their past history has not been favorable to the growth of conscience. When they come to us, in self-control they are children. Conscience

in man is the correlative of divine authority, and God's word is the best instrument for awakening its healthy activity. This action of conscience we undertake to re-enforce by a discipline which shall, patiently and kindly, guide them and hold them in right ways, till good habits be formed.

And, *lastly*, we undertake to develop self-dependence and self-support. Self-help is the best kind of help. We would rather they should feel a little the pinch of want, and be spurred to self-reliant exertion, than that everything be done *for* them. We undertake to apply beneficiary aid so as to piece out what they can do for themselves. As evidence of this intention, and of our success, I say that our students have paid this year, for board and tuition and school supplies, more than \$7,500. In addition to this, they must, of course, like other people, provide their own clothing and traveling expenses. We believe that in promoting self-help, the success of the Nashville Institute deserves commendation.

The Nashville Institute stands in the presence of competitors and rivals. On the right, two miles away, is the Central Tennessee College and the Meharry Medical School, under Methodist auspices; incorporated institutions, graduating men from college classes and granting degrees. In front of us, two miles away, is Fisk University, under Congregational patronage, with an equipment which many a young college would be proud of, and some older ones would be glad of. Year by year, Fisk University graduates classes and crowns them with academic honors. With one-half their working force, we undertake to do work not inferior. So it is in many places. We stand face to face with other denominations, which put in more money and more workers, and especially more *men*—and *seem* to give with more enthusiasm and to lay broader plans. Especially has the American Mis-

sionary Association, with no congregational constituency among the colored people, pushed their work to the forefront by sheer enterprise. And Baptist young men and women educated in their institutions—and they are not a few—are practically lost to the Baptist churches. The Professor of Theology in Fisk University said to me, "If a young man gives himself up to me, I make him a Congregationalist." A Baptist student from Berea College told me that his Baptist faith was altogether undermined by his instructors, and that years were required to recover himself.

Before the Kentucky Colored Baptist Convention, I heard a Professor from Berea College emphasize and press the point that they taught no denominational doctrines. Before the same Convention I pressed the point that we do not want pastors untaught in the Baptist faith. Vaunting indifferentism is the most dangerous antagonism. The Nashville Institute voices our Baptist faith with no uncertain sound.

For this educational work among the freedmen a rare combination of qualities is demanded: Men of aspiration and enterprise, but men who can work for the Master's sake, without the stimulus of applause; men who can strike out broad and far-reaching plans, and work them out in detail; men of abstract thought, combined with practical skill and business tact; men who can dig and plod and drudge, without becoming small and narrow by the plodding; men great enough, like Arnold of Rugby, to be at once strong in discipline, and yet a friend; great enough to be at once honored and feared and loved, and loved and honored and feared.

This is the childhood of the colored race. Your freedmen-workers are making the teachers who, in turn, are to mould a race in its childhood. Your freedmen-workers are fash-

ioning the 5,000 preachers and pastors, who, in turn, are shaping the churches. And these churches are a third part of the Baptist brotherhood—more numerous than the constituency of these societies which we call national. It is a great thing to train pastors for 15,000 Telugu converts. Multiply the Telugu field by fifty and call them freedmen. Is it a small thing to mould the intellects and the hearts, the consciences, the habits, the characters, of those who shall instruct 800,000 Baptist church members—to furnish the mental and moral stimulus, and stand as models for a race as it starts out to take its place among the peoples of the earth? That denomination which does the best work in educating Christian leaders for the freedmen, will win a name and a place and everlasting rewards. No denomination has a finer opportunity than ours—and that opportunity is also our temptation. This opportunity comes but once. The race has but one childhood. If we fail to take the ground which belongs to us, our children will hardly be able to retrieve the failure. But I trust that by the grace of God we shall not fail.

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### THE WHITE MAN'S ESTIMATE OF COLORED MEN.

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BY REV. C. AYER, NATCHEZ, MISS.

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Some time ago in THE MONTHLY, the estimate by the colored man of his standing as a man, and a religious man, was briefly considered. The colored man thinks in solemn earnest of his state and standing. He compares his present with his past—his strange and awful past. He finds himself now in an underworld of life and society, up and out of which he can see no escape but by education. He finds himself in a web of entanglements, political and moral.

Some white men regard a colored man's education as supreme folly. They hold the colored man in *utter scorn*. "A man that will *teach niggers* at this late day is ——" well, he is not fit for decent society. It is impossible to state the contempt in which this man holds the "nigger." This name is the horrid designation applied to the colored person by many, who in all other things appear as true ladies and gentlemen, and Christians. They have no hatred; they have scorn. They see the timidity, the abject deference, the clanish spirit, and feel only scorn. They see the cunning deceitfulness, the volatile emotion, the dull apprehension, and slow understanding, and limited development, the barbarous tastes, the hovel life, the absence of all punctuality and order, the religious extravagances, the African skin and features, and they put no faith in the colored man; have no pity, and believe the men and women both are without morality, and are not worth anything to the superior race, except as waiter and drudge.

Sometimes these men laugh at the colored man's grotesque ways, or converse with him on a hundred topics of common life, and may believe in his religion; but they now think and speak of him only as a "darkey." This title is, however, only a softer indication of their undisguised scorn for this poor and injured people. This scorn seems to change at the slightest provocation, into impatience and anger, and then impends the danger of a further change into shocking cruelty.

At the same time these pale faces may hold individual Africans in great personal regard. The nurse, the aunty, the boy, the maid, may have been so true, so kind, so gentle, so helpful, so useful, so sympathising, so afflicted in all his afflictions, so happy in all his prosperity, that a bond of affection, genuine and reciprocal has been created: and the scorn has, in this individual relation, given place to selfish love and



gratitude. When, however, an educated or progressing African appears, this white man says of him : " He had better keep his place."

Another phase of the white man's regard for the black man, may be called the phase of *supercilious benevolence*. This is an infinite remove from the other scorn. We now find true good will ; an honest desire and effort to improve the lot of " the poor and outcast people." Such white men recall with pain " the days of Auld Lang Syne." They see that the phrase of " Auld Lang Syne," has a moral significance widely different to the colored man from its meaning to the favored white American. They pity, they deplore, they condemn themselves, they pray over the colored man's low degree, his compulsory ignorance, his narrow intelligence, his poverty of speech, his unfortunate place in society and estate. They willingly give time, money, counsel, labor, for his uplifting. They rejoice at every step forward and upward which the poor man makes, and they lament sincerely the sad drawbacks of his lot, and the hostility which he so often meets in his feeble attempts of self-assertion and advancement. At the same time, this white person has a present and abiding sense of the inferiority of his colored beneficiary. He cannot rid himself of this pharisaical nimbus about his head and heart. He is consciously sorry that the black man is not his equal. The black man also, is forever conscious of treatment that flavors strongly of the spirit of the " ole massa." He knows that he is treated as a child, and but seldom as a man. There is no visible symbol of authority, or of superiority, but there is present all the more powerful assumption of mastery over him, which forbids him to give his heart to his white friend, even to the degree to which he gave his heart to a kind master in the days of servitude.

Another white man's estimate of the colored

man, is expressed in the term, *friend and brother*. He who believes this brotherhood with a perfect faith, and feels the joy of it in his heart, has no scorn, and no spirit of caste. He soon ceases to notice the difference of complexion, feature, race, and degree : and is drawn out to the extent of, and with the consent of his entire moral nature, to that which he sees in his brother to be human, redeemable, progressive, spiritual, Christianlike, and to labors for victory over that which is earthly, sensual, devilish. This white man sees in his colored brother all which the others see, but he sees also that he has all the contents of manhood, mind, conscience, affection, immortality : that he has grown out a sinful branch of a sinful stock ; that he has been purchased by the blood of Christ. The sense of brotherhood and equality in Adam and in Christ is an ever present sense. The spirit of brotherliness gives color to his bearing and conduct with the man of darker skin. He is not drawn into fraternal equality because his brother is dark, nor notwithstanding he is dark, but because he is a child of the same Father, and a possible or actual disciple of the One Lord, and a candidate for this Lord's heavenly abode. He remembers also that he has been rescued from the barbarism of Africa, and from the barbarities of America, and is now to be rescued from the sad and dreadful sins, and errors, and dangers from whose meshes he cannot escape alone. This white man is also very apt to think that he has himself some portion of responsibility for his colored brother's lack, and so he wrestles in prayer for the salvation of his brother, and loves him, when converted, as Paul loved Onesimus. He sees manhood in the man, and heartily respects him. He sees the Christly in the Christian, and heartily loves him. He can think of no occasion or circumstances in which he should be toward his brother, otherwise than he would have his brother be

toward him, or otherwise than Christ would be, and is evermore, toward both alike.

### CONDITION AND PROSPECTS OF THE FREEDMAN IN THE MISSISSIPPI VALLEY.

BY REV. A. H. BOOTH, GENERAL MISSIONARY,  
CLINTON, MISS.

The Mississippi Valley seems to be the predestinated home of the colored people of this Continent. Its fertile fields and genial climate invite them. Gradually they are gathering from the Eastern States and are crowding the banks of the Great River and its tributaries. They will continue to come, if left to themselves, till they will be numbered by the million in this wonderfully fertile valley.

What is the present condition of these people, and what are their prospects, are grave questions in whatever light viewed. With regard to these questions, it must be said that they are a very poor people, cursed with ignorance and the grossest superstition. It must be admitted that their sudden investment with citizenship had a tendency to bewilder them, because, in their ignorance, they did not understand what *rights before the law, in things civil, real, and personal could mean*. Those who are best acquainted with them, know that in the commencement of their freedom, efforts to build up for themselves were in a measure paralyzed by a vague expectation of receiving government aid; whilst a large class define freedom to mean the privilege of doing nothing, which was indulged to an extent, and which has contributed largely to crime and the deepest poverty.

But finally stern necessity taught them that personal effort alone would procure bread, and guarantee protection against penury and want.

As the result of this lesson, success and progress have characterized them in all the industries of life. In passing through the country, many are found domiciled in homes of their own, surrounded with stock, cultivated gardens and fields, and in the enjoyment of a Christian civilization. But whilst this is true in some degrees, yet the great majority are still without homes or land of their own, living as tenants and laborers, on the lands of others. The experience of years has very clearly demonstrated, that in the growing of the great staples peculiar to this valley, the labor of the freedman is superior to any that has yet been tried. His powerful bone and muscle are in demand, and will always give him employment in every department of labor. Hence his labor, as a general rule, is preferred to any other, either in the house, kitchen, or field.

#### AS A CITIZEN,

Many of them are true to the trust reposed; are worthy of confidence; faithful in the discharge of every obligation, and contribute largely to the prosperity of the country. When they were slaves, many of them enjoyed the confidence of their owners, and were trusted in the most important matters. I saw a man once, on leaving home, deposit a bag of money with one of his slaves, a colored woman, to keep until he returned. I have known another man to sell a lot of cotton, receiving for it a large amount of gold and silver, which he intrusted to his servant to carry home, a distance of over a hundred miles through the country alone.

And since their emancipation, there are instances of fidelity that challenge the admiration of all, in which colored men solely support their former owners, who now are old and reduced to penury and want. Such acts of voluntary benevolence are witnessed in many places in the South.

But in speaking of his present condition, all

things considered, we think it even wonderfully good. Taking into the account how these people have been wronged and duped by political adventurers from abroad, who sought to enrich themselves by pretensions of friendship, to gain their suffrage, and hoard up the ill gotten gains; and also how he has been cheated and defrauded out of his hard earnings by dishonest men at home, it is almost a miracle that he has maintained himself so well. The best men of the South give him credit for doing better under the circumstances, than perhaps any other race would have done.

#### EDUCATION.

In the matter of education, the freedmen are in good earnest. In the last decade of years they have made remarkable progress. Education is their watchword, and the cry all along the lines, is onward, *simply onward*. This is manifest from the number of children which attend the free schools of the country. Such is the intensity of feeling in the matter of education, that it may be said that the whole race without a single exception, is moving slowly but surely in that direction. And such is his progress in the matter of education, that at the present ratio, it is believed that in a few years many will be found well prepared to lead the race in all matters of education and religion.

There is everywhere, one universal outburst of gratitude for that noble, Christian philanthropy, which is doing so much in establishing so many schools of high grades in the South, for the better education of preachers and teachers. Those noble men and women engaged in this work, are erecting a monument to their names and acts of devotion in the heart of this people, more beautiful and enduring than the finest Parian marble.

If they had means, they would do it themselves, but they are poor and must be helped. But there is an impression in them, that in the

near future, they will have to take hold of the work themselves, in good earnest. This they are willing to do, and it is believed that they will act nobly, and give prominence to the work so magnanimously begun for them. The investment of money for them, under the blessings of God, must result in untold good in the elevation and the christianizing of a race, which will be utilized by the Master, as a prime factor in causing "Ethiopia to stretch out her hands unto God," and will make "the wilderness and the solitary place to be glad for them; and the desert to rejoice, and blossom as the rose."

#### HIS RELIGION.

Religiously, the negro is a wonderful being. He is so emotional and responsive in his temperament, that he naturally becomes religious; whether pure or impure, correct or incorrect, it seems to be his nature to worship.

Before the war provisions were made for their religious instruction by white pastors. Thousands of them in this way were converted and received into churches with their owners. I have often seen masters and their servants at the same table, where together they symbolized the Saviour's death. I have often rejoiced with them over the conversion of their people, and in the prospect of a blessed immortality. Upon their emancipation, they desired to be organized into separate churches. One great trouble with them was the vast number who wanted to be preachers. In one way and another, their churches became filled with an exceedingly ignorant class of ministers, with all manner of vague notions about religion, and the worst species of superstition. Hence the most incoherent mass of notions about religion was from week to week, foisted upon their churches.

This ignorance has been their greatest drawback, and more than anything else has hindered their spiritual progress. Those ministers, and

there were a noble few, who eschewed these things, have had hard trials in their efforts to inaugurate a better state of things. None but themselves know what they have borne and suffered from these ignorant men, who constantly tried to stir up the churches to oppose the better informed class of preachers, and were in some places but too successful.

But it is our happy privilege to state that this struggle is about over, for the almost universal cry of the rank and file of the churches, is for an educated ministry. Some of their ministers are noble, consecrated men, devoting themselves to study, and the elevation of their race. Therefore the outlook is encouraging and hopeful. I must mention one thing, and be it said to their credit, they teach their people to give to the Lord. In large assemblies sometimes every one will make a nickle contribution. You can see husbands passing through the congregation distributing nickles to their wives and children that they all may give something to the Lord. Giving is made a part and parcel of their worship, for they give to some object every time they meet, and worship is not completed until a collection is taken. Hence all laborers among the colored people in the South, who are trying to indoctrinate and elevate them, have abundant reason to be encouraged. Progress has already been made ; greater progress is in the near future. The experience of the past will prove valuable to the colored man. He has learned that the government will not set him up a home. He has also learned that a living cannot be made by following political leaders. And what is quite as important, he is learning how to protect himself from the rascality of those who have so long cheated him out of his labor.

Most certainly the colored people are becoming more considerate, and they are settling down to that way of life, which will bring its

reward in due time. To-day this race is holding out their hands to us, and are asking us to share our knowledge with them. Scarcely ever before did so grand an opportunity come to a Christian people. The whole country having united in labors of love for the advancement of the African race on this continent, the reward will be great, and that before many years.

## HOME MISSION FIELDS IN THE WEST.

BY L. P. BROCKETT, M.D., BROOKLYN, N. Y.

### VII.—WASHINGTON TERRITORY.

Of all the territories which are scattered through the Western domains of the Great Republic, there is none which offers greater inducements to substantial and industrious settlers than that which bears the name of the "Father of his Country."

No territory of the Republic is better watered. Puget's Sound or Archipelago, one of the most remarkable inland seas in the world, penetrates by its numerous arms or estuaries to the 47th parallel and at a distance inland of more than one hundred miles. This great Archipelago has a coast line in the territory of 1,594 miles ; and though studded with islands there is not a shoal in its whole extent which would prevent the passage of the largest ocean steamer. There are extensive bays and harbors on the Pacific coast, and the entrance to the Columbia river is worthy of the mighty stream which drains a third of a continent. There are several lakes of considerable size ; and the Columbia river which has with its two great branches, the Clark's Fork and the Lewis' Fork a course of over 2,000 miles in the territory, has hundreds of smaller affluents which drain its numberless small valleys and channel its mountain slopes. Every arm of

estuary of Puget's Sound, all the lakes of the interior, the bays and harbors of the Pacific coast and the long coast line itself, have their numerous streams of varying size which serve to moisten and drain the entire surface of the territory. The cascade range of mountains traverse that portion of the state lying between Puget Sound and the Columbia in very irregular fashion, sometimes spreading out in broad tablelands with occasional valleys, at others rising in lofty, snow clad peaks, like Mts. Baker, Stuart, Rainer and Adams. East of the Columbia river is the great plain of the Columbia, an elevated but rich and fertile plateau, across the N. W. of which is a "grand coulé" or deep valley which is believed to have been the ancient bed of the Columbia. Most of the Eastern part of the territory is a gentle rolling plateau, well watered and fertile.

The climate is delightful. The latitude is that of France, and being like that Republic washed by the waves of the ocean on its Western shore, the climate as nearly resembles that of France as possible. The extremes of temperature for the year are 95 degrees and 19 degrees, and many years do not exceed 90 degrees and 25 degrees. The fierce extremes of some of the interior states and territories are unknown here. Eastern Washington is somewhat warmer in Summer and colder in Winter than the Western half of the territory, the temperature not being modified by such large bodies of water. The rainfall is sufficient but not excessive. Grapes can be grown successfully all over the territory.

There is gold, also in the Western Havelah, "and the gold of that land is good;" the gold placers of Whatcom County and the quartz lodes of Stevens County, near the Columbia river, in Eastern Washington have yielded to the industrious miner ample returns for his labor. All the different ores of iron abound; but the best mineral wealth of the territory con-

sists in its extensive beds of excellent coal. The bituminous coal of Whatcom County, near Bellingham Bay and Lake Whatcom is the best bituminous coal brought into San Francisco from any quarter. There are lignites of superior quality near Lake Washington and in the coast range, and the islands of the Puget Archipelago, have coal mines which are called anthracite and are probably of the tertiary, and altered by volcanic action.

But the greater wealth of Washington Territory is in its rich and productive soil. Its area is only 69,994 square miles, or 44,796,160 acres, about as large as Pennsylvania and half of New York; but there is very little unproductive land within its bounds. Along the slopes of the coast range and on the hills which overlook the numerous estuaries of Puget Sound, grand forests lift their heads to the sky everywhere. Three-fourths of the land of Western Washington is forest. The stately fir taller than "the masts of some great admiral," and second only in height to the gigantic *sequoias* of California, rises three hundred feet and more from the ground, and is king of these forests, in quality and usefulness, as well as in height; but pines, cedars, spruces and oaks, and maples of numerous species vie with the lordly fir in height and value.

The forests of Western Washington and Oregon will supply the timber and lumber of the whole Pacific Coast for the next hundred years. The lowlands of the Puget Sound region, and the numerous valleys among the mountains, are among the finest farming lands in the world. Here all the cereals grow in the greatest abundance. European grain buyers have learned that the wheat of Washington and Oregon is of even better quality than that of California, and however large the supply, it is never equal to the demand. The other cereals are of equally good quality, but in some seasons the nights of Summer are too

cool for the late varieties of Indian corn to ripen well. Eastern Washington has not such extensive forests, but the rich plain of the Columbia and the river valleys, and other plains produce the finest grain in the world. Hitherto there has been some difficulty in transporting these abundant crops to market, but that difficulty is now surmounted. In Western Washington, Puget Sound penetrates to the centre of the territory, and is everywhere navigable for the largest steamers; the bays and harbors of the coast, and the broad strait of Juan De Fuca at the North, and the Columbia river at the South, render transportation easy; while the Tacoma division of the Northern Pacific connects Tacoma on Puget Sound and Wilkeson at the East, with the Columbia river at Cowlitz. Eastern Washington, so long isolated, is now very well supplied with means of transportation. The Columbia river is navigable for most of its course, but there are four or five places where the obstruction by dalles, cascades, falls and rapids, is so extensive that portages and transhipments were necessary. The Snake river or Lewis Fork is also navigable from Lewiston on the border of Idaho to its junction with the Columbia at Ainsworth. Now, by a consolidation of the two great railways of the Northwest—the Oregon Railway and Navigation Company, and the Northern Pacific, a railway is nearly completed along the South bank of the Columbia from Wallula to Portland, Oregon, to which point the ocean steamers come; and the Pend d'Oreille division of the Northern Pacific from Wallula to lake Pend d'Oreille, in Idaho, and six other narrow gauge railroads penetrate all sections of Southeastern Washington, while another line is in progress from Ainsworth on the Columbia N. W. to Seattle on Puget Sound. The upper Columbia and Snake rivers also bring their quota of crops to the great railways. Northern and Northeast-

ern Washington are not yet supplied with railways, but they are very sparsely settled. We have spoken of the cereal crops of the territory, but its production is not confined to these. While the wheat crops range from 35 to 50 bushels, Indian corn from 75 to 100, oats from 50 to 70, and barley from 40 to 60; all the root crops are equally abundant. Potatoes yield an annual crop of from 300 to 400 bushels, and in some cases more. Turnips, beets, carrots, and other bulbs and tubers from 500 to 1,000, and all the forage grasses, wild and cultivated, produce an abundance of the most nutritious hay and feed. No country can be better adapted to the rearing of cattle and sheep. In the vicinity of the forests, the cougar or panther, and the gray wolf are sometimes troublesome to the flocks and herds, but on the plains and plateaus they are not numerous. Of wild game there is every variety, from the stately elk and the still more massive moose, to the deer, the antelope, and the big horn or Rocky Mountain sheep, the chamois of the West. The streams, rivers and lakes abound with fish of the best sorts, among which the salmon, the sturgeon, the halibut, and many other species are conspicuous and found in great numbers. The salmon fisheries of Washington have a reputation the world over.

And who and what are the inhabitants of this new but highly favored territory? There are about 14,500 Indians there, peaceable and many of them under religious instruction; and there were in June, 1880, 75,120 civilized inhabitants in the territory. There are now probably not less than 100,000, and the future growth of the territory is likely to be rapid. At first (it was set off as a separate territory in 1853) its settlement was slow and confined mostly to the region about Puget's Sound. But the early settlers were mostly of American birth, substantial farmers and lumbermen, and

they brought their religious principles with them. No one of our new states or territories has been occupied from the first by a better class of citizens than Washington Territory. The church and the school house have been reared very promptly in each settlement. The people have been liberal supporters of all educational institutions, and the foreign population which constituted one-fifth of the whole in 1880, was largely composed of Scandinavians who were as eager for schools as the citizens of American birth. The percentage of illiteracy is remarkably small. All of the larger towns have graded schools, and there is a flourishing territorial university and many higher schools. There is a church edifice of some religious denomination to every 600 inhabitants and a church organization to every 400. A large proportion of the inhabitants attend divine worship. This cannot be said of most of the other Western States or Territories. Our own denomination had in June, 1880, seventeen churches, four of which were aided by the Home Mission Society and others were needing aid. Washington Territory should be, and with proper effort may be, one of the strongest bulwarks of evangelical Christianity on the Pacific. Let all of our citizens who emigrate thither be careful to carry their religion with them and be prepared to set up the standard of the cross there and to maintain it. Let the incense of praise to Our God which ascends from the happy homes in that far off land be wafted to heaven above the tops of its lofty firs and cedars, and it shall bring down abundant blessings upon this Western Lebanon.

A large Home Mission offering from every church, this jubilee year. Will you see that *your* church is stirred up to good work in this matter? *Five Hundred Thousand Dollars for Home Missions this year!*

## American Baptist

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- ☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*
- ☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*
- ☞ *The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

Our work among the colored people receives special attention in this number of the MONTHLY.

“Bishop Baptist College,” at Marshall, Texas, promises to open auspiciously. The “mansion” is being put in order for use by the Faculty; and work is progressing on the new building, which is to be ready for occupancy early in November. Temporary accommodations will be provided for the school until then. The school will open about Oct. 1st, in charge of experienced teachers, whose names will be given in the next number. We intend soon to present an engraving of the new building.

The new building for girls at Wayland Seminary is well advanced, and will be in readiness at the opening of the school. The cost, aside from furnishing, will be about \$11,000.

The new medical-laboratory at Shaw University approaches completion. Brighter days are dawning for the colored people when they can have educated Christian physicians of their own race.

Keep it before the people that the Board ask for \$200,000 endowment fund for the partial maintenance of these schools, which the colored people, with the scanty accumulations of sixteen years, are unable to maintain alone. Let this be remembered in your generous gifts to the Society's work during the jubilee year.

By all means we must seek to enlighten the uneducated pastors of the colored churches, while we are doing so much for the rising ministry. Our "Minister's Institutes" have been of much service in this respect. But now, at Nashville, a new plan, experimental of course, is to be tried. "A pastor's class, for the study of the Bible and of ministerial work, will be formed in the Nashville Institute, beginning Monday, Sept. 12, and continuing four weeks. To the first twenty-five pastors who make application, no charge will be made; board and tuition will be free. This proposal is for pastors who can leave their churches for only a short time. Please pass the word around, and send in your names to Prof. Lyman B. Tefft, Nashville, Tenn." So reads the announcement. Prof. Tefft is the originator of this plan, so far as we know, and it finds favor with the Board. The expense will be no more than that of several "Institutes" in different parts of the State.

Our colored brethren at the South are thoroughly orthodox in the matter of benevolence, for, as stated in Rev. A. H. Booth's article in this number, "Giving is made a part and parcel of their worship, for they give to some object every time they meet, and worship is not complete until a collection is taken."

A large Home Mission offering from every church, this jubilee year. Will you see that *your* church is stirred up to good works in this matter?

*Five Hundred Thousand dollars for Home Missions this year! Don't forget it.*

Prof. Austin Phelps says, "It seems to me that if I were a foreign missionary in Canton, my first and most importunate prayer every morning would be for Home Missions in America, for the sake of Canton. Five hundred years of time in the process of this world's salvation, may depend upon the next twenty years of United States history."

Four members of the late graduating class of Crozer Theological Seminary, have gone West through the aid of the Society; one to Colorado, three to Nebraska where they are laboring as missionaries, and doing, as we learn, good work. From one we hear that he is delighted with his work and with his ministerial brethren in the State.

"I received a contribution of a dollar to-day," writes Dr. Swaim, "from a good old brother, the free-will offering of a poor but aged brother in Christ who feels that he cannot pray without giving something for missions; with another dollar from another poor brother who thinks so much of the cause as to dream about it in the night watches." More giving or less praying!

One of our German missionaries in sending his report laments that no greater spiritual progress has been made during the year, but says that they have made the largest contribution to Home Missions, that ever came from the church, (\$60) and then adds: "*We always feel that if we can't do anything else, we'll take a collection.* But remember, that while we give with willing hearts, we give out of our deep poverty." Suppose all of our churches which have not enjoyed a revival should do likewise. Verily this would be a revival.



An aged brother, sending five dollars for Home Missions indulges in the following reflection which the users of "the weed" will find interesting reading. He says: "I wish it used for the Freedmen schools. I see that the Home and Foreign Missions both have pressing need of enlarged contributions from every Baptist Church member in North America, and our contributions would be doubled, yea, quadrupled, if the money used by our Baptist ministers and laymen for that filthy weed, tobacco, was put in the Lord's treasuries. The internal revenue statistics of 1877, show that \$350,000,000 worth of tobacco was consumed in the United States. There was then 45,000,000 population in the Union, and of these nearly 2,000,000 were Baptist Church members. If these 2,000,000 Baptists used their proportion of the amount consumed, it was the enormous sum of \$15,555,555. But suppose it was one fourth of that sum, or \$3,333,333. Is it possible that the Baptist Church members in the U. S. are thus wickedly blotting out of existence annually more than \$3,000,000 in the use of that filthy weed! \* \* \* Shew to the church their spots and wrinkles, and exhort them in the fear of God and the love of Christ, to at once wipe out those smoky and drinking spots, and smooth out all the worldly wrinkles, and put all money thus saved into the treasury of the Lord and see 'if he will not pour you out a blessing that there shall not be room enough to receive it.'"

It will gratify our brother, as well as many others, to learn that in most, if not all our schools, students are required to abstain from the use of tobacco.

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What Another Teacher says about it.

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The reader hardly need be told that the following calm and discriminating statements are from the pen of one of the best men connected with our schools for the freedmen.

"The question of social ostracism by the Southern people is to me more a curious study into what I trust are vanishing prejudices than a matter of personal concern. When I came South, knowing that the thing would be likely to show itself, I resolved upon what I considered the Christian course in the matter. I determined to ignore the color line, and to meet men as men, and Christians as brethren. Of course my work has thrown me for the most part among the colored people. I have preached in their pulpits, visited at their houses, and eaten at their tables. They in turn have visited the schools, sat at my table, and beside my fire. For my own good, for advancing my influence among them, for awakening and developing their self respect, I have felt that it was necessary to act as one of the same order of beings as themselves, and not to hold myself aloof as if I belonged to another and better class. When with them, especially when at my work of instruction, I have seen such proof of their being of the same nature as myself, that I have entirely forgotten that the intelligence and piety which looked from their eyes and beamed on their faces, was wrapped up in bodies of a different hue from my own. In all my dealings with them I have endeavored to act as a Christian among Christians, as a teacher among pupils, as a friend seeking the good of friends. If such a course exposed me to social ostracism, I can only appeal from the lower law of social arrangements to the higher law of Christ's example and precepts. Those who govern their conduct towards men by social conventions, rather than by the principles of the gospel, must answer for themselves.

As regard the white brethren, I came with the determination not to prejudice them, but to watch for and to welcome every expression on their part of sympathy and interest in the work. And I am glad to say that I have had many such expressions. I have preached in both the white Baptist Churches of this city, and have been treated with as much courtesy and appreciation as I ever was at the North. Leading members of these churches and their wives have attended the closing exercises of the school. Ministers have eaten at my table. One Southern born and bred lady has called on my wife, and the call was returned with much apparent enjoyment on both sides. Other ladies have spoken of calling, and I am willing to believe that only the distance and the press of home duties has prevented their doing so. We have not exposed ourselves to the opportunity for social ostracism in such a way as to feel it if it exists. We are so far away from the white churches, and so engrossed with our work that, if the sentence of ostracism has gone out against

us, its echo has not reached our ears, and we live in happy ignorance of the misery we are suffering. And yet, judging from the experience of others, I presume we might find that the spirit which produces ostracism, still exists. Others, not so favorably situated as we, have been made to feel themselves unwelcome intruders. This is true of some of the lady missionaries. They tell me that recently, on being aided into a pew, in a white Baptist Church, two supposed ladies arose and went to another seat. I do not believe, however, that the better minded, the true Christians of the congregation, would have acted thus.

I suppose the fact is, that the Northern and the Southern people approach this subject from different points.

To a Southern man, the black skin is a badge of inferiority and of servitude. He treats the colored man as lower in the scale of being than himself. He insists that this distinction shall be observed in every case where the races come in contact with each other. He further insists that every man who has the least trace of African blood shall take his place with the servile class. By the moulding power of generations of slavery, he has impressed on the colored man the habits and the bearing of the slave. Thus, the situation is favorable to the perpetuation of the Southern idea. As a class, the colored people are inferior; the Southerner says, treat them as such and perpetuate their inferiority. As I understand them, the Southern Baptist papers desire the teachers and missionaries to assume their point of view, adopt their conclusions; would have us hold ourselves socially above the colored people, and pursue our work as if dealing with those who not only are now, but, by the necessities of the case, must always be beneath us.

On the other hand, we approach the colored man as a man, loaded down indeed with the burdens and fettered by the disabilities which barbarism and slavery have imposed, but still as a man, who in all the essential elements of human nature, is one with us. We find that he has a mind to reason, a heart to love, and a spirit originally made in God's image.

We propose to draw lines, not on the line of color, which men of our own race have in many cases almost entirely effaced, but on character, culture, and piety.

We mean to have nothing to do with caste or social laws which are essentially unchristian. And, finally, we have not the slightest doubt that He who ate with publicans and sinners, would, if He were on earth, seek out the freedmen and lift them up by the power of His presence and love. May the day come when

Southern Christians can occupy the same platform and labor side by side with us."

#### Good Testimony.

The following from a good brother in Middlesex County, Va., to President G. M. P. King, of Wayland Seminary, is very encouraging to all who contribute for the education of young men for the work of the ministry among the freedmen:

"Believing it will be gratifying to you, as well as a duty which I owe to the great cause in which you are engaged, the education of the colored people, particularly with reference to the ministry, I will comply with a promise made when I had the pleasure of your company at my home. That was to make a report of the success and standing of those whom you have sent among us. It is truly a pleasure to write what I have to say. I can but speak in terms of highest commendation of those whom you have sent among us—Brethren Birkley, Robinson and Powill. They are men of high moral standing, well educated, Christian men; and are exercising a powerful influence for good with the white as well as the colored population of our county. I have made particular inquiries from every quarter as to them. There was an impression here, entertained by our most intelligent and influential citizens, that the colored man could not be educated up to a high standard. This has been entirely removed from all unprejudiced persons who have come in contact with these men. I meet with them often, and have frequent conversations with others as to them, and it is truly gratifying to say that our first and best citizens indorse what I have said, and approve of your efforts.

"Send out many such all over our Southern land, and your reward will be great. Whenever you find it convenient, or to your interest, or to the interest of the cause which you represent, to visit this section, make my house your home. It will give every member of my family pleasure to welcome you here."

#### Influence of Emigration.

No great emigration ever took place in our world without accomplishing one of God's great designs. The tide of modern emigration flows towards the West. The wonderful amalgamation of races will result in something grand. We believe this, because the world is becoming better, and because God is working mightily in the human mind. We believe it,

because God has been preparing the world for something glorious; and that something, we conjecture, will be a fuller development of the missionary idea and work. There will yet be a glorious consummation of Christianity. The last fifty years have accomplished wonders. On the American Continent what a wonderful amalgamation of races we have witnessed; how wonderfully they have fused into that one American people—type and earnest of a larger fusion which Christianity will yet accomplish, when, by its blessed power, all tribes, and tongues, and races, shall become one holy family. The world is getting closer, smaller—quite a compact affair. The world for Christ, will yet be realized. "The earth shall be filled with the knowledge of the Lord as the waters cover the sea."—*Personal Life of David Livingston.*

### Our Schools.

#### WAYLAND SEMINARY, WASHINGTON, D. C.

Established in 1867; in northern part of the city; two brick buildings, three and four stories, with basement; lot about 140 feet square. Valuation, \$38,000.

#### RICHMOND INSTITUTE, RICHMOND, VA.

Established in 1867; in business part of the city; large brick building, three stories and basement, formerly a hotel; new site in southwestern part of the city. Valuation, \$30,000. Endowment, \$3,000. Incorporated.

#### SHAW UNIVERSITY, RALEIGH, N. C.

Established in 1869; in eastern part of the city; mansion for teachers, five large brick buildings, from two to four stories and basement, including chapel and medical buildings; 12 acres of ground. Valuation, \$80,000. Incorporated.

#### NASHVILLE INSTITUTE, NASHVILLE, TENN.

Established in 1866; one and one-half miles southwest of the city; formerly a country seat; a series of large brick buildings connected, three and four stories, with basement; 30 acres of ground. Valuation, \$75,000.

#### LELAND UNIVERSITY, NEW ORLEANS, LA.

Established in 1874; in northern part of the city; fine large three story brick building; new building projected; 10 acres of land. Valuation, \$75,000. Endowment, \$10,200. Incorporated.

#### ATLANTA SEMINARY, ATLANTA, GA.

Established in 1867, at Augusta; removed to Atlanta in 1879; in westerly part of the city; fine two story school building of brick; new building for girls projected; about four acres of land. Valuation, \$15,000. Incorporated.

#### BENEDICT INSTITUTE, COLUMBIA, S. C.

Established in 1871; in eastern part of the city; three principal frame buildings, two and three stories; about 80 acres of land; suitable dormitory for young men greatly needed. Valuation, \$25,000. Endowment, \$20,000.

#### NATCHEZ SEMINARY, NATCHEZ, MISS.

Established in 1877; about one mile north of the city; one large three story brick building and basement, erected as a hospital by the Government; 10 acres of land; dormitory for girls an immediate necessity. Valuation, \$20,000.

#### ALABAMA NORMAL AND THEOLOGICAL SCHOOL, SELMA, ALA.

Established by the colored people in 1878; adopted by the Society in 1880; one and a half miles northwest of the city; one good frame building for school purposes, and temporary frame structures for students; 36 acres of land; new buildings demanded. Valuation, \$12,000. Incorporated.

#### FLORIDA INSTITUTE, LIVE OAK, FLORIDA.

Established in 1880; 3 acres of land; two story frame building remodeled for school purposes; needs new buildings. Valuation, \$4,000. Incorporated.

#### BISHOP BAPTIST COLLEGE, MARSHALL, TEXAS.

Established in 1881; 10 acres of land, finely located on west side of city; two story brick mansion undergoing alteration and repairs; large three story brick building in process of erection; also thirty-seven acres of woodland. Valuation, when buildings are completed, \$20,000.

#### NORMAL AND THEOLOGICAL INSTITUTE, LOUISVILLE, KY.

Established by the colored people in 1879; adopted by the Society in 1881; about 4 acres of land, finely located within city limits; large three story brick building. Valuation, \$16,500. Incorporated.

#### INDIAN UNIVERSITY, TAHLEQUAH, IND. TER.

Established in 1880; school now conducted in Mission Building belonging to the Society. Needs buildings and endowment.

## STUDENTS ATTENDING FREEDMEN SCHOOLS.

	Male.	Female.	For Ministry.	Conversions.	Total 1881.	Total 1886.	Total 1879.
Wayland Seminary.	90	26	39	...	116	93	84
Richmond Institute.	94	...	61	...	94	92	88
Shaw University.....	193	133	52	18	326	177	267
Benedict Institute....	126	106	43	4	232	140	131
Atlanta Seminary....	72	...	44	...	72	100	115
Nashville Institute..	160	90	44	35	250	232	207
Natchez Seminary....	62	52	20	22	114	113	59
Leland University...	99	45	27	18	144	144	90
Selma Institute.....	97	56	30	20	153	.....	.....
Florida Institute.....	53	38	7	6	91	.....	.....
Indian University....	29	28	4	...	57	.....	.....
Totals.....	1075	574	371	123	1649	1191	1041

—Of the ninety-four students attending Richmond Institute last year, sixty-one were preparing to preach; ten were ordained, and twenty-seven licensed ministers. Three were preparing for foreign missionary work. The average age of the students was twenty-six; age of oldest student, fifty-one. Only six of the whole number were not church members. The students reported as the results of their Summer vacation labors, 562 conversions, 11 Sunday Schools organized, and 6 Churches established. About one hundred volumes were added to the library during the year, and it now contains about 2,500 volumes. Philosophical apparatus is greatly needed. The commencement exercises were interesting and successful. The Alumni, at their annual session, adopted resolutions urging Rev. J. W. Patterson, their former President, to accept the appointment of General Missionary in the State from the Home Mission Society, and asking the colored Baptists of the State to raise \$15,000 for new buildings for the Institute.

—The success which has followed the adoption of measures to give to young women the advantages of higher education in our Freedmen Schools, is thus commented upon by President Tupper, of Shaw University: "During the last seven years, since the Estey building was completed, there have been three hundred and fifty-nine young women connected with the school, and we are beginning to see the good effects resulting from the education of females. It is now ten years since a boarding department for young women was opened in connection with the Raleigh School. Very many of the young ladies have remained in the school from three

to five years, and it is surprising to see how fast they have developed mentally and morally. Almost all have taught in the public schools, and are everywhere foremost in Church and Sunday School work; and many have become wives of our young ministers, and have well-ordered and happy homes."

—Shaw University is represented in the present Legislature of North Carolina, by S. G. Newsome, Senator from Northampton County; P. F. Haley, Representative from Northampton County; Alex. Hicks, Representative from Washington County; Clinton Battle and W. W. Watson, Representatives from Edgecombe County.

—The following from Dr. Robert, of Atlanta Seminary, points out some of the ways in which the healthful religious influence of our schools reaches the masses of the people. "During the term just closed, we have had the services of a competent teacher to instruct our pupils in vocal music. Twice a week they have devoted one hour in the morning to this exercise. They have made commendable progress in singing by note, and take great delight in it. We regard this an important acquisition for those who are expecting to devote their lives to Sunday School and pastoral work. Our students are exerting a most healthful religious influence among the people. In term time while prosecuting their studies zealously, they are also actively engaged in the Sunday Schools of this city and vicinity. Several of them are often called upon by the pastors to occupy their pulpits. We are thus doing good, and gaining a desirable reputation in the community. During vacation they are generally employed in teaching common schools in villages and country in various parts of the State. While endeavoring to earn funds to supply their needs, they are earnestly advocating and organizing Sunday Schools in various communities, and aiding pastors in conducting protracted meetings. They bring me back most cheering reports of what has been accomplished by the blessing of God, through their instrumentality. This last Summer several of them have been eminently successful in arousing the churches, and many souls were hopefully converted to God. One reports 200 added to the church at one of their meetings."

—Practical instruction in missionary work is given special prominence in all our schools. Prof. Woodsmall says of the Selma School: "We are trying to train workers for the Sunday School, and for this purpose hold a Teachers' meeting each week. Twenty of the students, and part of the teachers have been doing Sunday School work in ten mission schools from

one to seven miles from the city. Five of these are over four miles away. Those teachers who are not doing work in mission schools, have work in the Sunday School of the large Colored Church in the city, where about 200 are in regular attendance. About 500 are reached by the mission work. Nearly all of those who are teaching schools of their own, are doing Sunday School, temperance, and missionary work along with it."

—President Ayer, of Natchez, writes: "Nearly all our students who have left, have gone into the school house. They will all engage in Sunday School work, and most of them will initiate and organize Sunday School work where their schools are, whether they are Christians or not."

—Professor Fish, thus pleads for the new school at Live Oak. "Needs; you know they are many. I put in the front *nursing*. This is the infant of the family. Bishop Cole is yet in the embryo. I am cheered when I read of the amount of property in buildings, endowments, etc.; of the constant streams of benevolence that flow in from the churches; of the utilizing of the means of so many men of wealth; of the active and ubiquitous Alumni—Shaw boasts of over 1,000. At the same time I am constrained to cry out, Oh Lord, by whom shall Florida Institute arise? for she is small; Give wings and voice to her cry for help. Move some heart to make strong this tower, and bright this light, that stands solitary and alone, so far out in the darkness and night. We shall have a large increase in attendance next year. The colored people are stirred. Our growth in numbers, scholarship, and character has become a reputation and an influence. From all parts of the State I hear of young men, and even young women who are hard at work in the fields, sowing in hope, the harvest of which is already consecrated to education."

—"If I can judge," says President Axtell, of Leland, "from the indications and testimony coming under my eyes, the cause of Christian education is slowly but surely gaining ground. It is all important to this end that this school should maintain a high standard, and breathe a Christian spirit. The confidence of the people can be gained by kindness and justice, and once gained, the rest will naturally follow. The colored people of Louisiana are very largely Baptist in their sentiments. The mass of the people are naturally our constituency. With a missionary from the Home Mission Society to canvas the State, to preach, to organize churches, to attend associations, and everywhere to represent Leland, and urge the

people to embrace its opportunities, there ought to be a large increase in our numbers in coming years. Said a student the other night, 'I wanted to come back last year, but could not get the means. This year I came and want to get all the good I can. It seems so different here from what it does 'way back in the country. Here everything is so kind and Christian like. Why, it seems here like a garden of the Lord.' Said another student, 'it seems as if I never understood the Bible before. So many things which I once supposed to be in it, I find are not there, and many others are not as I supposed them to be. I want to know things as they are and go out and teach my people.' The only trouble with our work, is that it does not begin to meet the wants of the case. Instead of thirty ministers we ought to have seventy-five. I believe the proposed missionary will do a much needed work. I trust the right man will soon appear, and that the various agencies will give the much needed impetus to this all important work."

—Among the last utterances of the lamented President of Benedict Institute, the late Dr. Goodspeed, was the following: "It is one of the grandest charities of the age. One of the best and most successful of business men, saw and heard some of our students privately in their classes, and said: 'The problem is solved.' He meant that in education we see the question answered, What shall we do with the negro?"

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#### Ministers' Institutes.

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—President Corey, of Richmond Institute, assisted by Prof. Joseph E. Jones, held Ministers Institutes in Virginia, during the months of June and July, at Halifax Court House, Farmville, Norfolk, Liberty, Abington and Charlottesville. The Institutes were attended by 85 ministers and 75 deacons. The average attendance at the Institutes, not including Sunday congregation, was 125. Dr. Corey says: "Our meetings were deeply interesting. The white pastors most cheerfully rendered important aid. The places of worship were generally crowded on Sunday. At the close of the various meetings resolutions thanking the Society for sending us to hold the Institutes were unanimously and heartily adopted."

—Successful Institutes were held in North Carolina by Professor Mason, of Shaw University, and Rev. N. F. Roberts, general missionary, at Warsaw, New Berne, Warrenton and Garysburg. "The people were willing, eager to receive instruction, and had many questions to ask."

—Dr. Robert, President of Atlanta, assisted by Prof. Wm. E. Holmes, held Institutes at La Grange, Columbus, Americus, and Griffin, Ga. Fifteen sessions were held in all, with an average attendance of 34 ministers and deacons.

—President Axtell, of Leland, visited Thibodeaux, and New Iberia on Bayou Teche, in Western Louisiana. He says: "In that part of the State there is great religious destitution. A very large part of the Baptist population, (colored) lies, I think, West and Southwest of the Mississippi. If there are any white Baptist Churches in this section, I have not heard of them, though I have made diligent inquiry. Thus the colored Baptists are left to themselves. There is urgent need all through this region of just the missionary work proposed in the plan adopted by the Home Mission Board, and in the Teche country, at least, there is not only need, but urgent desire."

—President G. M. P. King, of Wayland Seminary, assisted by General Missionary W. B. Johnson, has been holding a most interesting series of meetings in Maryland and Northern Virginia. "I had a glorious *hard* time," writes brother King, "in Maryland and Virginia. The meetings were all well attended, and I never felt more certain of the Spirit's presence."

—Professor Tefft, of Nashville Institute, writing of these Institute meetings, says: "I know of nothing which can take the place of such Institutes. Very few of the present pastors or preachers already settled in life will ever enter any school. Whatever is done for them must be done in some such way as this. These Institutes start new ideas; they give glimpses, at least, of light; they render some who attend them discontented with their ignorance. Some are stirred up to place themselves in schools where they can remain long enough to receive lasting impressions. A little good of this kind is to them an immense good. It is a great thing to make a beginning in leading to a clearer light."

—Dr. S. W. Marston, who, as Superintendent of Freedmen Missions, has for the last two and a half years been chiefly engaged in holding Ministers Institutes in the South, writes: "During these two and a half eventful years among the colored people,—and I have good reason for believing that no time of my life, of the same length, has been more profitably spent for the Lord Jesus Christ and His cause,—I have witnessed a marvelous degree of progress among them. Their eyes have been opened to see their duty and their possibilities. In every respect they have advanced, and are to-day on the sure road to social,

financial and religious prosperity. What they need to help them on is more well educated leaders of their own race, and our schools are gradually meeting this necessity."

## THE WOMEN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, 2101 Michigan Avenue, Chicago; Corresponding Secretary, Mrs. C. Swift, 71 Randolph Street, Chicago; Treasurer, Mrs. R. R. Donnelléy, Lakeside Building, Clark and Adam Streets, Chicago.

### THE TRAINING SCHOOL.

By the time this number of the MONTHLY reaches its readers, or very soon after, the first term of our training school for missionaries will have begun, the time for the opening being September 5th. Besides those who have applied for appointments, a number of our experienced missionaries have signified their intention to be in attendance. The latter fact will make this opening term one of rare opportunity and unusual interest, as these workers can speak with certainty of the things which their eyes have seen, their ears heard, and their hands found to do among the people to whom they have been sent. They can discourse intelligently of the needs of these people, and confer together concerning the various methods made use of in meeting these needs, and compare, with a view to mutual improvement, the relative failures and successes attending their efforts on their respective fields. Those just entering upon the work will receive valuable aid from this interchange of experiences and the discussions and decisions resulting therefrom.

We want more laborers, and desire to emphasize the word *laborers*; those who realize that the night cometh and that while the day last there is much work to be done in the world's great field; those who are willing to toil as morning gives place to noon, and whose hands will not falter as the lengthening shadows announce that evening creeps on a pace. Truly the fields ripen fast, but their rich harvests can be gathered only as the result of earnest, devoted, persistent toil which stays not until the night has come and the Master bids his faithful servant enter into rest.

We are praying for more laborers, and even as we pray cast our eyes about among the disciples of our Lord, anxiously asking, "where are the reapers?" We put this query especially to each sister who reads this article. *Can you give yourself to this work? If*

you *can*, do you think you ought so to do? and in this case do you desire to consecrate your life to this service and join the band of toilers who are doing what they can to "garner in the sheaves of good from the fields of sin." If so let us hear from you.

Perhaps you do not feel that you are called to this work yourself, but are reminded of some sister in your church or among your acquaintances whom you have reason to think especially adapted to the Christlike mission of seeking and saving those ready to perish for want of timely Christian sympathy, instruction and aid. If so, we hope that you will feel yourself especially commissioned to call her attention to the fact that the *Women's Baptist Home Mission Society* is ready to assign fields of labor to those who are ready to enter them. But we must have reasonable assurance that those who apply will prove workmen who need not be ashamed, rightly dividing the word of truth, and thoroughly furnished unto all good works. To this end we have established the training school, where those desiring to enter the service of the society as missionaries, can acquaint themselves with the nature of the work required of them, and receive such instruction as will fit them for the efficient discharge of the duties and responsibilities laid upon them in their commissions, as well as to test their adaptability for the kind of work they will be called upon to do. If there are any who desire appointment during the present year, now is their opportunity. The present term of the school will close in three months, and the second will probably not open till Spring. For further information, address the Corresponding Secretary, Mrs. C. Swift.

We mention with devout thanksgiving the convalescence of several of our missionaries whose serious illness has been to us the occasion of grave apprehension and earnest prayer. Perhaps none have been so near death's door as Miss Jones, of Columbia, S. C., who is now at the home of her brother in Philadelphia. She writes hopefully of the slow but steady return of strength, and expresses her determination to devote with even greater earnestness than heretofore, to her chosen work the life which it has pleased the Lord to give back to her. Miss Brainard, who, while attending Miss Jones, overcome by excessive heat and anxiety, fainted and fell, breaking her collar bone, writes us now that she is as well as could be expected, and improving steadily. Miss Waugh, from Scriba, N. Y., reports better health, and hopes to resume her work with cool weather, while we are glad that there is a fair prospect that Miss Butler will be able to return to her field. For all of this, and other favors which we cannot here mention, the Lord be praised.

We have had the pleasure of taking by the hand Misses Moore, Peck and Wilson, who, with other of our devoted missionaries, will be at the training school; an opportunity they have greatly coveted, and now eagerly embrace. Their interest in their work is unabated, their faith in its ultimate success is unshaken, and their appeals for more laborers urgent and impressive. Who will respond to this cry which comes to us from many fields? and which is but a solemn echo of the Saviour's own words, "The harvest truly is great, but the laborers are few."

#### GLEANINGS FROM CORRESPONDENCE.

We have a very interesting letter from Mrs. Traddwell, of the Florida Mission. The letter was not written for publication, but it contains some things which we read with such a glow of satisfaction that we feel like sharing our pleasure with the readers of the MONTHLY. Speaking of her fellow laborer, she says:

"Miss Tarbox needs a change. She has not spared herself at all, and the work here is very depressing to one of pure mind. No language can express the degradation of masses of the people, and it can but affect one brought constantly in contact with it. I doubt if I could have endured it as well as Miss T. (Mrs. Traddwell has been laboring at other points.) She has had everything to contend with; all the work has been up hill. For myself, I would say you do not know in all the land a happier or prouder woman. The temperance concert last Thursday evening was a success, and accomplished more even than I had hoped. (Below we give the programme for the concert, to which reference is here made.) I am proud of my boys and girls; they worked with a will, and I have reason to think to good purpose.

"The Sunday following the concert, instead of using the selected lesson in the 'Teacher,' I prepared a Bible temperance lesson, and when I opened my pledge book I obtained seventy-nine names to the full pledge. Twenty or thirty of these have given up the use of tobacco quite recently. One of them is a minister. He told me that he had several years ago tried to stop using tobacco, but without success; but he was willing to try again. I inquired if he had asked the Lord to help him? He answered, 'No, I never thought of that.' I then urged him in making another trial to depend upon the Lord for help, and then I was sure he would succeed, for I know by experience that we can overcome any bad habit in God's strength. He is a man about fifty years old, and will have a great deal of influence.

"Another case which interests me much, is of a man who works in one of the camps away down in the country. He has been very intemperate, almost wholly neglecting his family. He seems in earnest, and I am encouraged to hope that this will be the beginning of better days. Quite a number of half grown boys have left off using tobacco. One man said that as he listened to one song and speech after another, 'the tobacco in his mouth grew to taste so bad that he had

to go and spit it out, and he meant that no more should go in.' On Sunday he signed the pledge.

"I can give you no idea of the interest manifested by this people in the Bible. Not only in Madison, but for miles around, are the people thus awakened. One woman walked seven miles to the meeting last Sunday, and quite a number, three, four and five miles. All my work has been done through my Bible readings, and it is marvelous to see how perfectly God's word applies and adapts itself to our lives in every particular. It has been a most blessed work to me.

"I wish that I understood instrumental music. I thought that because of the want of this knowledge, I should fail in a measure to interest these people; but I am pleased to find that their interest in the Bible seems to swallow up every other desire."

#### PROGRAMME FOR TEMPERANCE CONCERT.

It will be borne in mind that the participants in these exercises were young colored people and children taught by our missionaries. We have the programme published, thinking it may prove suggestive to others.

#### PART FIRST.

Song—Temperance, Health and Liberty.

Perseverance.....By Lelia Carter.  
The Teetotal Cat.....Mary Ambrose.

Song—Merry, Laughing, Sparkling Water.

A Little Girl's Speech.....Susie Simmons.  
The Better Time.....Martha Jackson.  
I'm a Very Little Maid.....Julia McKinney.  
I Think.....Hattie Simmons.

Song—Little Bessie, the Drunkard's Child.

O Fie!.....Susie Carter.  
What a Pity.....Lula Carter.  
Turn About, Boys.....Julia Keyes.

Song—Keep to the Right, Boys.

Cold Water.....Carrie Carter.  
Why People Drink.....Wm. McKinney.  
What's the Best Drink.....A Dialogue by Five Children.

Song—We've Made Up Our Mind.

A Little Speech.....Joseph Edmunds.  
Behind the Screen.....Lee Keyes.  
A Glimpse at Alcohol.....A Question and Answer Exercise.

Song—Remember the Pledge.

A speech, asking the people to contribute something to help the cause.

This speech was followed by a collection.

#### PART SECOND.

Song—O, Where are the Reapers.

The Spider.....Charlotte McKinney.  
Nothing but Leaves.....Charlotte Gorwin.  
No!...Loney Hamilton (Treasurer of the Temperance Society.)

Song—March Along Together.

The Independent Man.....E. McKinney.  
We Wage a Mighty War, Boys.....The Young Men.

Song—Dash it Down.....The Young Men.  
The Little Banner Boy.....George McKinney.

Prevention or Cure, Which?.....By the Young Men.  
Tobacco.....James.....

Song—A Good Name.

Scripture Temperance. An exercise prepared for the occasion.  
Song—Safe and Strong.

Miss Jackson, of Raleigh, S. C., in referring to two trips which she had taken out in the country round about that city, says:

"I find the poor people in the country generally very ignorant, very destitute, and with ideas of moral-

ity so low as to make the heart faint with the apparently hopeless task of reforming them. But for my belief that this is the Lord's work, and that he is able and willing to do it, the prospect would indeed be discouraging. It will be by patient, earnest, faithful labor, that this people will be lifted out of their ignorance and pollution. Only God's word and the plainest and most faithful interpretation of it will reach the evil, and throw light upon their dark way. Often when they make an attempt to reform, they find the influences all about them, and especially in their homes, so degrading that it seems impossible to rise above the general level.

"But there is a brighter side; we have much to encourage us, among other things the effect of Bible truth upon them, their readiness to listen to it, and their desire and effort to make their lives better. Some of them work very hard in order to get time to come to the meetings, or to go out with me and learn how to do Christian work. Many of the Christian women are teaching to others the lessons they have learned from us, and I know of some wretched homes which they have been instrumental in making better.

"I see satisfactory results in all my children's meetings. Many of my girl's who had no previous knowledge of sewing, are now doing very nice work for so short practice, and come to the school with clean faces and hands, and are in every way neater and more orderly. They also seem to take delight in learning the scripture verses. Amid all the drunkenness in the city and *in their homes* my Band of Hope have stood firm. I only know of two or three who have broken their pledge. One young boy told me the other day that no one drank at his house now. 'I told ma,' he said, 'how bad rum made homes, and she said she reckoned she wouldn't drink any more, and *she don't*.' The mothers often tell me how the children bring the lessons home to them.

"Every one here thinks that he must have wine on Christmas day, if a dime can be gotten to pay for it. Last Christmas one of my boys took his sisters to the drug store to treat them to a drink of soda water in place of wine. One of the girls drew back saying, 'No, Harry, I'm not going to take what done makes my brother stumble.' Some men standing near, who were drinking, were greatly amused, and asked what she meant. Harry explained the verse she had been taught, Romans xiv, 21. They understood it, and I hope felt the reproof.

"One of our colored students is about to sail to Africa as a missionary. He is sent out by the colored people, and will be supported by them. While in Durham, I formed a missionary society for this purpose. The people were much interested. To be sure they knew very little about Africa, but I told them how many there were in this land of their fathers who had never heard of Christ, and who worshiped false gods. I have seldom seen a people take hold of a work with more interest, and think it will do them good.

"While in Durham I found a Christian woman, (colored) with a good education who was wondering what she could do for Jesus. She saw the great need of work but did not know what to do, nor how to do it. I helped her organize a Sunday School in the part of



the town where she lived. She writes me that the school is prospering, some forty children attending. I send papers, lessons, etc., to help her. She is now meeting the girls on Friday afternoons teaching them sewing and Bible lessons.

"I have been greatly helped this year by young women, (colored) from the school, (Shaw University, at Raleigh.) It is just the kind of work these girls will find to do when they return to their homes. I realize more and more the importance of doing it. When I think of the wretched homes all over our land, my heart goes out in prayer that God will send more laborers into the field."

We record with peculiar pleasure the testimony of the colored people as to the esteem in which they hold our missionaries, and the value they place upon their work. In a recent letter from M. A. Matthews, a colored brother in Richmond, we read:

"We must thank you with all our hearts for sending us missionaries to help us. In this God has given us a great blessing, for they are engaged in a great and good work. They go down into the low places and take the poor and needy by the hand, and say unto them, "Arise," and they do it with so much meekness, so much like Christ. They are gladly received in every church and house. We do sincerely hope that you will send them back to us, and we pray God to bless you for all your kindness to us."

## WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

Mrs. F. S. Hesseltine, Corresponding Secretary, 16 Pemberton Square, Boston; Mrs. A. Pollard, Treasurer, 4 Beacon Street, Boston.

### RECEIPTS FOR JULY, 1881.

Woman's Missionary Society, Jamaica Plain, Mass.	.....\$150 00
" Home " " Albany, Vt.	..... 5 50
Ladies of Baptist Church, Clifford, Penn.	..... 7 10
A Baptist, Maine	..... 10 00
Baptist Church, Webster, Mass., Tablequah School	..... 10 00
Miss Eva Horner's S. S. Class, Rutland, Vt.	..... 2 00
Woman's Missionary Society, Southbridge, Mass.	..... 4 00
Mrs. T. Nickerson, Nenton Center, Mass.	..... 20 00
A Friend, Belmont	..... 1 00
Woman's Home Mission's Soc'y, North Scituate, Mass.	..... 5 00
Mrs. F. S. Hesseltine, Melrose, Mass.	..... 5 00
Miss. Band, of Baptist Church, Amesburg, Mass.	..... 5 00
Bible Class of Baptist Church, Wollaston Heights, Mass.	..... 10 00
Total	.....\$234 60

## MISSIONARIES APPOINTED IN AUGUST.

The following new appointments were made:

Rev. W. H. Eldredge, Milford, Del.  
Rev. Gotthard Mengel, Germans in Colehour, Cook Co., Ill.

Rev. Wm. Schunke, Germans in Elgin, Fayette Co., Iowa.

Rev. H. Schroeder, Germans in Fulton, Jackson Co., Iowa.

Rev. W. R. Connelly, General Missionary in Nebraska.

Rev. George B. Young, Geneva, Nebraska.

Rev. J. E. Jordan, Peru and Highland, Nebraska.

Rev. Franklin Pierce, Columbus and Silver Creek, Nebraska.

Rev. W. H. Wilson, Edgar and Glenville, Nebraska.

Rev. Pulaski W. Fuller, Lake Amelia and vicinity, Minnesota.

Rev. T. H. Judson, McCook Co., Dakota.

Rev. J. E. Cohenour, Las Vegas, New Mexico.

Rev. Joseph Beaven, Victoria, British Columbia.

The following re-appointments were made:

Rev. Eusebe Leger, French in Waterville and Biddeford, Maine.

Rev. David Zwink, Germans in Greengarden, Kansas.

Rev. J. G. Maver, Manhattan, Kansas.

Rev. Mark Noble, Fairbury, Nebraska.

Rev. Vincent Farnkopf, Germans in Bethany, Oregon.

The following were appointed teachers in Freedmen Schools for the ensuing year:

At Benedict Institute, Columbia, S. C.

Mr. S. H. Baker.

Miss Ada E. Chick.

Miss Mary Simms.

At Atlanta Seminary, Atlanta, Ga.

Rev. J. T. Robert, LL.D., President.

Mr. W. R. Raymond.

Mr. Wm. E. Holmes.

At Nashville Institute, Nashville, Ga.

Mr. L. C. Hoppel.

Miss Elizabeth R. George.

At Normal and Theological School, Selma, Ala.

Rev. H. Woodsmall.

Mr. E. H. Rishel.

Mr. M. W. Alston.

Mrs. L. N. Stone.

Miss Emma E. Jordan.

At Normal and Theological Institute, Louisville, Ky.

Rev. W. J. Simmons, President.

Mr. C. S. Dinkins.

At Indian University, Tahlequah, Ind. Territory.

Rev. A. C. Bacon, President.

At Bishop Baptist College, Marshall, Texas.

Mr. F. D. Shaver.

# Contributions and Legacies.

FOR JULY, 1881.

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

## MAINE, \$137 35.

Livermore Falls Church.....	\$13 25
New Gloucester Church.....	7 00
East Cornish, Nellie M. Stewart.....	2 00
South Berwick Church.....	85 10
A Baptist.....	10 00
Jefferson, First Church.....	10 00
<b>F. F.</b> Fairfield, D. Hanscom.....	10 00

## NEW HAMPSHIRE, \$374 52.

Antrim Church.....	21 08
Hampton Falls, Joseph Moulton.....	200 00
Fisherville First Church.....	28 00
New London Church.....	99 44
<b>F. F.</b> Concord, First Church, "Seek and Find Mission Band".....	23 00
Campton Village, Friend per Rev. A. V. Tilton.....	10 00

## VERMONT, \$247 86.

Burlington, First Church.....	40 00
Richford Missionary Society of Baptist Church.....	7 11
Saxton's River Church.....	54 35
Pittsford, Rev. and Mrs. M. M. Mills.....	5 00
Mrs. R. Woodcock.....	1 00
*West Dunmerston.....	5 00
St. Johnsbury Church.....	8 84
Burlington, French Congregation.....	2 50
"    Sunday School.....	2 00
Whiting Church.....	5 00
Newport Church.....	11 00
Townshend Church.....	23 60
Windsor Church.....	16 31
Johnson, Baptist Sunday School.....	12 17
Pittsford, Mrs. M. M. Mills.....	1 50
<b>F. F.</b> Danville, Association Collection, per Rev. N. W. Alger, for Richmond Institute.....	27 88
North Troy Church for Richmond Institute.....	5 00
Lowell Church "    "    ".....	5 00
East Hardwick Church for "    "    ".....	5 00
Passumpsic, Danville Association for Richmond Institute.....	7 60

## MASSACHUSETTS, \$28,753 81.

North Leverett Baptist Sunday School.....	17 00
Canton Church.....	8 60
Anesbury, Salisbury and Anesbury Church.....	20 00
Worcester First Church.....	276 00
Melrose Church.....	12 00
Cambridge First Church in add.....	10 00
A Massachusetts Baptist.....	10 00
Middleboro Central Church.....	46 29
Reading, Salem Street Church.....	10 00
Lynn, Dr. S. A. Toothaker.....	15 00
Belmont, Friend.....	1 00
Newton Centre, Soc. Inq. Theo. Inst.....	1 25
Beverly, Ladies' Home Missionary Society.....	10 00
Billerica First Church.....	4 52
Chelsea First Church.....	53 00
North Tewksbury Church.....	26 00
Belmont, Friend.....	1 00
Boston, Clarendon St. Church, A Friend.....	5 00
Dighton Baptist Sunday School.....	1 00
Boston, Dearborn St. Church.....	61 83

Croton Church.....	15 00
Newton Highland, Mrs. S. P. Whittemore.....	7 00
Boston, Howdoin Square Church.....	137 13
Clarendon St. Church.....	198 12
Waltham, Judson Missionary Society.....	19 62
Dorchester, Friend.....	20 00
Brookline Church.....	350 00
Westboro' Church.....	53 11
Manchester Church.....	25 00
Newton Centre Church.....	58 79
Southbridge Church.....	17 00
Weston Church.....	9 08
Belmont, Friend.....	1 00
<b>F. F.</b> Lynn, per Mrs. James Watson for Benedict Institute.....	10 00
Melrose, Sunday School Star Missionary Band for Benedict Institute.....	5 00
Arlington Baptist Sunday School for Richmond Inst.....	50 00
Worcester Pleasant St. Sunday School for Richmond Institute.....	12 50
Worcester Pleasant St. Sunday School for Shaw University.....	12 50
Brookline Church for Wayland Building.....	150 00
Cambridgeport, Hon. Robt. O. Fuller for Wayland Building.....	500 00
West Newton, Mrs. Bacon for Richmond Building.....	2 00
<b>C. E. F.</b> Stockbridge Church for Utah.....	10 00
LEGACY: Mansfield, Bequest of Gardner, Chilson, per E. C. Fitz, executor (\$10,000 of which for Church Edifice Fund).....	25,000 00
Newburyport, Interest on Mary Elwell's bequest, A. P. Sawyer, trustee.....	25 22
Southbridge, Semi-annual interest on John Edward's bequest, per trustees.....	26 25
Methuen, Bequest in part, Sarah K. Gage, G. W. Gage, executor.....	1,400 00
Boston, Interest on bequest of John Woods, Rev. A. P. Mason, D.D., trustee.....	50 00

## RHODE ISLAND, \$1,262 72.

Warren Church.....	37 75
Providence, First Church, collection.....	50 00
"    "    weekly offering.....	62 11
"    Jefferson St. Church.....	26 39
"    Fourth St. Church.....	56 47
<b>F. F.</b> Pawtucket, Mrs. B. A. Benedict.....	500 00
Providence, J. C. Hartshorne and wife, for Nashville Institute.....	500 00
LEGACY: Providence, Interest on bequest of Rev. Henry Jackson, D.D., per S. R. Weedon.....	30 00

## CONNECTICUT, \$818 41.

Suffield First Church, by a Friend.....	35 00
Meriden First Church.....	76 00
Willimantic Church.....	22 65
Plainville Church.....	8 00
Groton, Groton Bank Church (\$2 for Indian Missions).....	13 00
Mansfield Church.....	29 00
New Haven, Grand St. Church.....	17 03
Groton, Mrs. Capt. E. Morgan (designated for Woman's H. M. Society, Chicago).....	100 00
Putnam Church.....	44 44
Brandford Church.....	7 00
New London, Huntington St. Church.....	28 00
Deep River Church.....	83 29
Danbury, Second Church, per J. Amsbury.....	100 00
<b>F. F.</b> Stonington, O. B. Grant, for Shaw University.....	100 00
<b>C. E. F.</b> Groton, Capt. E. Morgan.....	150 00
Danielsonville, Mrs. H. N. Clemons.....	5 00

## NEW YORK, \$4,036 41.

New York City, Bogert & Ketchum.....	3 00
T. Holt.....	5 00
Brooklyn, Hanson Place Church.....	20 00
"    E. D. First Church, Williamsburgh.....	282 34
Yonkers, Warburton Ave. Church.....	611 83
St. Lawrence Association, per E. S. Brounson, Jr.....	20 87
Afton Church.....	5 64
Clifton Park Church (\$1 for Indian Missions).....	25 00

Beileville Church.....	21 83	Uniontown Church, bal.....	11 24
Buffalo, Washington St. Church.....	100 00	Unity Church.....	6 40
Newark Church.....	30 00	Richmond Church.....	1 00
Cohoes Church, in add.....	5 00	Tioga Church.....	6 00
Hemlock Lake Church.....	5 00	Mansfield Church.....	16 90
Westport Church.....	7 50	Sullivan State Road Church.....	10 00
Perinton Church.....	20 00	Delmar Church.....	3 18
Dresden Church.....	5 00	Deerfield Church.....	2 00
Kingsbury Church.....	4 01	Mrs. Newell.....	1 00
Botskill Church.....	53 80	Rutland Church.....	2 00
Fort Miller Church.....	7 07	Wellsboro' Church.....	8 50
Edmeston Second Church.....	13 00	West Jackson Church.....	3 00
Hartwich Church.....	3 43	First Jackson Church.....	2 00
Mt. Vision Church.....	2 23	Bailey Creek Church.....	2 31
New Lisbon Church.....	15 50	Collection.....	3 00
Plainfield Church.....	8 00	Jamestown Church.....	3 25
Warren Church.....	10 93	Stoneboro' Mrs. Jones.....	5 50
Winfield Church.....	43 00	Jefferson, Rev. Dr. Craig and wife.....	10 87
Pike Church, per Rev. G. S. Clevenger.....	22 39	Arlington Church.....	30 00
Castile Sunday School.....	5 05	Factoryville Church.....	5 45
Elmira First Church.....	19 00	Union Church.....	18 59
Fennar Church.....	11 80	Wilkesbarre Centennial Church.....	2 41
West Hillsdale Church.....	5 00	Eaton Church, bal.....	4 80
South Otselec Church.....	13 00	Dimock Church.....	3 30
Castile Church, in add.....	3 48	Rush Church.....	2 70
Greenfield Church.....	8 00	Auburn Church.....	30 00
Hoosick Falls Church, in add.....	6 00	Bradford, Mr. Ellis.....	1,300 00
Bethany Church.....	2 74	<b>C. E. F.</b> Philadelphia, a Lady.....	
Darien Church.....	3 50	DELAWARE, \$3 43-	
Elba Church.....	21 50	Dover Church.....	3 43
Pavillion Church.....	30 00	DISTRICT OF COLUMBIA, \$586 00.	
Warsaw Church.....	6 75	<b>F. F.</b> Washington, North Church, for Wayland Building.....	24 56
La Grange Church.....	3 00	LEGACY : Washington, Legacy of Prof. Wm. Ruggles, bal., per G. W. Sanson, D.D., and A. S. Stothoff, executors.....	562 43
"    Sunday School.....	10 00	VIRGINIA, \$50 00.	
Genesee Association.....	8 00	<b>F. F.</b> State Convention for Richmond Institute.....	50 00
Waterville, Mrs. Henry Tower.....	5 00	WEST VIRGINIA, \$82 03.	
Springville Church.....	30 00	Laurel Hill, Zoar Church.....	14 64
<b>F. F.</b> St. Lawrence Association.....	44 80	Clinton Furnace, Goshen Church.....	5 19
State Colonization Society, for Benedict Institute.....	100 00	Stewartstown, Fork of Cheat Church.....	19 50
Brooklyn Hanson Place Church, for Leland University.....	142 08	Easton, Pleasant Hill Church.....	9 00
Rochester, U. G. Hoyt, Richmond Inst. building.....	80 00	Mannington, Dent's Run Church.....	5 10
Mt. Vernon Church, for Richmond Institute.....	12 50	Union Valley Church.....	2 10
New York, Mrs. Caroline C. Bishop for Bishop College.....	1,000 00	Cross Roads, Union Church.....	9 18
New York, A Friend, by D. L. Tolman, for educating students at Atlanta.....	100 00	Wadestown, West Warren Church.....	7 11
<b>C. E. F.</b> Cohoes First Church.....	15 00	Burton, Harmony Church.....	7 21
LEGACY : Schenectady Estate of Mrs. Eva V. Clute.....	269 84	Hinton Church.....	3 00
Mrs. Eliza Gregory bequest.....	23 00	SOUTH CAROLINA, \$1,404 12.	
New York, Miss Eliza W. Millbank.....	700 00	<b>F. F.</b> Columbia, Colored Conv. for Benedict Inst. Students.....	257 40
NEW JERSEY, \$319 57.			
Freehold Church.....	27 25	For Board.....	56 20
Montana Church.....	5 00	For Tuition.....	248 75
Sunday School.....	5 00	For Rent of Rooms, &c.....	107 90
Florence Church, bal.....	4 82	Collections in S. C. for furnishing Colby Hall.....	127 12
Woodstown Church, in part.....	25 00	FLORIDA, \$38 73.	
Bridgeton Sunday School, three classes.....	5 00	<b>F. F.</b> Waldo Church.....	1 10
Vineland, Berean Church, bal.....	5 00	Archer Church.....	1 25
Scotch Plains Church.....	13 67	St. Augustine, Collection.....	4 86
Sunday School.....	2 36	Ocala, Second Bethlehem Sunday School Union.....	12 10
Rev. U. B. Guiscard.....	2 47	Lake City Church.....	1 05
Port Monmouth Church.....	42 00	Jacksonville, Ministers' Institute.....	3 00
Paterson, Willis St. Sunday School.....	7 00	Providence.....	7 12
LEGACY : Newark, C. R. Cowell, in add., per C. E. Cowell, executor.....	175 00	Palatka.....	8 25
PENNSYLVANIA, \$1,731 69.			
Philadelphia, Broad St. Church.....	83 74	MISSISSIPPI, \$18 47.	
Third Church.....	13 41	Collections, per Rev. A. H. Booth.....	18 47
First Church, bal.....	10 00	Digitized by Google	
Rev. S. Dyer, D.D., for Indian Mission.....	10 00		
Goshen Church.....	20 00		
Lower Dublin Church, in add.....	3 75		
Cold Point Church.....	14 03		
Mt. Pleasant Church.....	25 00		
Drumore Church, bal.....	6 45		
Pittsburgh, Penn Ave. Church.....	27 00		
Alleghany City, Nixon St. Church.....	23 00		

## TENNESSEE, \$27 00.

LEGACY: Nashville, Interest on Legacy of J. P. Rexford, for Nashville Institute..... 27 00

## MICHIGAN, \$112 27.

Detroit, First Church..... 12 75  
 Eighteenth St. Church..... 5 09  
 Bush Run Church..... 2 30  
 Flint First Church, in part..... 22 03  
 Hillsdale Association, Collection..... 10 00  
 Church, in part..... 6 52  
 Litchfield Church..... 4 00  
 Manchester Church..... 5 00  
 Morenci Sunday School..... 2 00  
 Medina Church..... 3 00  
 St. Joseph Valley Association..... 4 55  
 Union City Church..... 2 00  
 Plainville Church..... 2 73  
**F. F.**, Detroit, First Church..... 8 25  
 Sturges Sunday School..... 13 70  
**C. E. F.**, Detroit, First Church..... 3 35  
 Flint, John Palmer..... 5 00

## OHIO, \$330 14.

Kipton Sunday School..... 3 65  
 Akron Church..... 61 63  
 Sunday School..... 15 00  
 Royalton, Church and Sunday School..... 29 00  
 Euclid Church..... 16 00  
 Cleveland, Wilson Ave. Church..... 5 00  
 Euclid Ave. Circle..... 5 00  
 Chester, Church and Sunday School..... 6 16  
 Richfield, D. L. Oviatt..... 9 00  
 Fredericktown, Mrs. F. E. Ramage..... 5 00  
 Mrs. L. J. Bethel..... 2 00  
 Portsmouth Association, One-third Collection..... 2 85  
 Granville, Mrs. H. C. Packard..... 5 00  
**F. F.**, Cleveland, Mrs. Mary E. Monroe, for Benedict Institute..... 100 00  
 Twinsburg Church..... 6 10  
**C. E. F.**, Madison, Rev. T. H. Cary..... 1 25  
 Dayton, Miss Maggie Cox..... 5 00  
 LEGACY: Milbrook, Interest on Legacy of John Reider..... 2 50  
 Richfield, Legacy of James Lockert..... 50 00

## INDIANA, \$7 50.

Goshen Sunday School..... 5 00  
 Huntington Church..... 2 50

## ILLINOIS, \$220 76.

Springfield, J. W. Brooks..... 25 00  
 General Association..... 128 76  
 Plymouth, Mrs. S. H. Allen..... 20 00  
 Chicago, Daniel Haigh..... 5 00  
 Saxon, S. Burnett..... 29 00  
**F. F.**, Galesburg, J. Purdy and wife, for Shaw University..... 13 00

## WISCONSIN, \$44 60.

Richland Centre Church..... 8 50  
 Mazomanie Church..... 2 00  
 Whitewater Church..... 2 53  
 Rev. J. C. Shirk..... 1 50  
 Monticello, Prairie Church..... 13 00  
 Bloomington Sunday School..... 1 07  
 Oconomowoc, Norwegians, per Rev. E. S. Sunth..... 15 00  
 Grantsburg, per Rev. N. J. Nylander..... 1 00

## MINNESOTA, \$222 14.

Forest City Church..... 20 00  
 Monticello Church..... 20 00  
 St. Charles Church..... 20 78  
**A. Friend**..... 10 00

Red Wing Church..... 3 00  
 Zumbrota Church..... 5 00  
 Money Creek Church..... 17 00  
 Byron Church..... 12 15  
 Hamilton Church..... 3 00  
 Le Seur Church..... 6 60  
 Pleasant Grove Church..... 2 50  
 Mankato Church..... 5 00  
 Montevideo Church..... 3 00  
 Crow River Association..... 7 33  
 Northern Association..... 9 07  
 Minnesota Valley Association..... 21 07  
 Worthington Church..... 9 95  
 Willmar, Swedes..... 2 00  
 Minneapolis, Norwegians..... 2 00  
 Granite Falls, per Rev. C. J. Johnson..... 2 00  
 Waseca Church..... 5 00  
 Ortonville, per Rev. J. A. H. Johnson..... 1 00  
 Moorhead Sunday School..... 9 00  
 Oak Grove Church..... 1 00  
 Bethel Church..... 1 34  
 Lu Verne Church..... 14 25  
 Woman's H. M. Circle..... 3 50  
 Fergus Falls, per Rev. A. A. Linne..... 3 00  
 Sauk Centre Church..... 2 00

## DAKOTA, \$5 00.

Fargo Church..... 5 00

## IDAHO, \$9 00.

Colfax Church..... 4 50  
 Moscow Church..... 4 50

## INDIAN TERRITORY, \$31 25.

Muskogee, Simon Brown..... 30 00  
 Pilgrim's Rest Church..... 1 25

## KANSAS, \$134 25.

Ellinwood Church..... 1 25  
 Blue Rapids, per Rev. Geo. Brown..... 3 00  
 State Convention, H. M. Billingsley, Treas..... 125 00  
**C. E. F.**, Olathe, Rev. A. L. Vail..... 5 00

## CALIFORNIA, \$17 00.

Vasalia, Harvey Dye..... 3 00  
 N. S. Featherstone..... 5 00  
 Santa Barbara Church..... 9 00

## OREGON, \$441 35.

Portland, per Rev. O. Okerson..... 20 00  
 Tacoma, " " "..... 11 00  
 Seattle, " " "..... 7 00  
 Shamakoway, per " " "..... 6 00  
 Skayet River, " " "..... 4 00  
 The Dalles, " " "..... 2 00  
 Astoria, " " "..... 3 50  
 Powell's Valley, " " "..... 1 50  
 Mount Zion, " " "..... 12 00  
 Central Church..... 6 25  
 Salem, Baptist H. M. Society, N. P. Coast, Mrs. A. W. Kinney, Treas..... 36 00  
 East Portland Church..... 8 10

## PROVINCE OF QUEBEC, \$5 00.

**F. F.**, Coaticook, for Richmond Institute..... 5 00

## EASTERN GERMAN CONFERENCE, \$240 25.

Conference, per Rev. G. A. Schulte..... 230 25  
 New York, First German Church, in add..... 10 00

## U. S. GOVERNMENT, \$875 00.

For Schools in Indian Territory..... 875 00

TOTAL..... \$42,988 62

# THE BAPTIST HOME MISSION MONTHLY.

VOL. 3.

OCTOBER, 1881.

NO. 10.

1832.

1882.

JUBILEE YEAR

OF THE

American Baptist Home Mission Society.

FACTS FOR AMERICAN BAPTISTS.

**1. The American Baptist Home Mission Society** was organized in New York City April 27th, 1832. Its jubilee anniversary, therefore, will occur in 1882.

**2. The Society** meets annually the latter part of May. Its meetings are of great interest.

**3. An Executive Board of Fifteen**, about half of whom are ministers, attend to the business throughout the year, all serving without compensation; meetings, the second Monday of each month. The Society's headquarters are No. 28 Astor House Business Offices, N. Y. City.

**4. At the Rooms** of the Society are the Corresponding Secretary and his Assistant, the Assistant Treasurer of the General and of the Freedmen Funds, the Assistant Treasurer of the Church Edifice Fund, and a general office clerk. Their entire time and energies are required in attending to a work of vast and manifold proportions.

**5. THE HOME MISSION MONTHLY** (illustrated), conducted by the Corresponding Secretary, is furnished at fifty cents per annum; clubs of ten, \$4.50; twenty, \$8. Send for a specimen copy.

**6. Membership in the Society.** A church may appoint one delegate by an annual contribution of ten dollars, and an additional

delegate for each additional thirty dollars. Thirty dollars make a life member; one hundred dollars a life director. Churches often make their pastors or others members for life by contributing the necessary amount.

**7. The Object of the Society** is "to promote the preaching of the Gospel in North America."

**8. It is National, even Continental** in its aims and its field of labor. At its first meeting an honored brother from Georgia presided; Vice-Presidents were chosen alike from the Northern and from the Southern States; seventeen of the first Board of Directors were from the South, and of thirty missionaries appointed the first year, nine were in the Southern States. For about fourteen years it was the one Home Mission Society for American Baptists. Its aim is unchanged. During the last year its work has been successfully prosecuted in forty-three States and Territories, and contributions for its work have come from all parts of the country.

**9. Its work is of three kinds:** (1) Missionary work proper; (2) the erection of church edifices; (3) Christian education for the Freedmen and the Indians.

## I. THE SOCIETY'S MISSIONARY WORK.

**1. Three kinds of missionaries** are appointed: (1) General missionaries, who have oversight of the work in a State or a district; (2) local missionaries, who serve one or more churches and preach at out stations; (3) pioneer missionaries, who labor in new and destitute localities.

**2. What the missionaries do:** They preach wherever they can; they seek out believers and

organize them into churches; visit homes and individuals; establish prayer meetings, organize Sunday-schools, distribute religious literature, build meeting-houses, etc.

**3. Their fields of labor:** The new settlements of the great West; the foreign populations in our land—the French, the Germans, the Scandinavians, the Chinese; the Freedmen, the Indians, the Mexicans, the Mormons; comprising altogether a missionary field of some 25,000,000 souls.

**4. Some facts about their work since 1832:** Weeks of labor, 287,592, or 5,530 years; churches organized, 2,765; sermons preached, 745,436; prayer meetings held, 399,728; religious visits, 1,735,550; persons baptised, 85,381; children in Sunday-schools last year, 29,090. Who can estimate the value of these labors?

**5. Amount paid missionaries** for foregoing services to January 1st, 1881, \$1,660,160.18, as follows:

Alabama.....	\$5,994	99
Arizona.....	850	00
Arkansas.....	7,468	49
California.....	70,478	34
Canada.....	3,660	84
Province of Ontario.....	13,606	74
Province of Quebec.....	27,889	55
Connecticut.....	3,428	12
Colorado.....	47,744	61
Dakota.....	15,428	65
Delaware.....	16,590	34
District of Columbia.....	350	00
Florida.....	15,408	62
Georgia.....	15,194	74
Idaho.....	2,421	15
Illinois.....	138,432	85
Indiana.....	79,393	77
Indian Territory.....	27,850	59
Iowa.....	118,391	24
Kansas.....	107,002	63
Kentucky.....	8,252	12
Louisiana.....	6,909	16
Maine.....	3,694	64
Maryland.....	4,542	50
Massachusetts.....	5,762	50
Mexico.....	9,693	76
Michigan.....	93,335	08
Minnesota.....	145,304	03
Mississippi.....	7,275	71
Missouri.....	78,171	98
Montana.....	3,235	00

Nebraska.....	72,745	45
Nevada.....	6,375	42
New Granada.....	325	00
New Hampshire.....	891	18
New Jersey.....	1,506	72
New Mexico.....	49,611	95
New York.....	100,148	16
North Carolina.....	9,257	70
Ohio.....	32,982	06
Oregon.....	30,907	46
Pennsylvania.....	19,240	60
South Carolina.....	20,371	75
Tennessee.....	28,533	82
Texas.....	9,180	85
Utah.....	684	32
Vermont.....	4,021	36
Virginia.....	33,990	30
Washington Territory.....	3,161	63
West Virginia.....	22,346	22
Wisconsin.....	124,422	04
Wyoming.....	5,693	45

**6. Behold the Fruits!** In twenty-two States and Territories, having a population of twenty millions, where the chief work of the Society has been done, there are 5,587 Baptist churches, with 367,530 members. It is estimated that 300,000 more have passed from these churches to their reward. The Society's early tillage of these fields had much to do with these rich results. To sow bountifully in the new fields of to-day, is to reap bountifully in days to come. To sow sparingly is to reap sparingly.

**7. Other Fruits!** The result of missionary work among the Germans appears in 132 German Baptist Churches, with 9,370 members; a Theological School at Rochester, N. Y., and a German Publication Society; and among the Scandinavians, in nearly 100 Baptist Churches, with over 5,000 members; a Theological School at Chicago, Ill., and the publication of religious literature.

**8. Other Fruits!** Among the Indians, 90 churches, with nearly 6,000 church members, in the Indian Territory.

**9. Needed now for Purely Missionary Work:** At the lowest estimate, \$150,000; \$200,000 would not suffice. How little is even \$200,000 for the eight millions in our Western fields; the millions of our foreign population among whom we are at work; the six millions of colored people; the nearly half a million of Indians

and Chinese; and the nine millions of Mexico! Men of Israel, help!

**10. Where the Great Need Is.** Compare fields: In the State of New York there is reported one Baptist church member to 45 of the population; in Massachusetts, one to 37; while in the Home Mission fields of the West, with a population of over 8,000,000, the proportion is one to 84; and in the new regions but one to hundreds. Shall these needy fields have more of your aid?

**11. Pre-occupation of New Fields is our duty.** Better be first than fourth. It costs less in the end. We thus retain our own strength and gain adherents. For lack of resources to send forth missionaries, the Society has been unable to pre-occupy many important points. And now, when towns and cities are springing up like magic along many thousand miles of railroad built and projected during the year, *we must have larger offerings for Home Missions or suffer irreparable loss*, and fail in our duty to God and to our fellow men.

II. CHURCH EDIFICE WORK.

**1. This work was begun by the Society in 1854.** Little was done, however, until 1870, when vigorous measures were employed to increase the amount of the Loan Fund, which in 1876 amounted to about \$230,000. Churches were aided by loans only.

**2. The extent of this work** is shown by the following figures. The whole amount loaned to churches has been \$303,207.29. This has been distributed as follows:

	No. of Churches.	Amount.
Alabama.....	3.....	\$3,450 00
Arizona.....	1.....	250 00
Arkansas.....	3.....	4,500 00
California.....	4.....	5,500 00
Colorado.....	15.....	10,700 00
Dakota.....	4.....	1,550 00
Delaware.....	1.....	2,000 00
Dist. of Columbia.....	2.....	1,350 00
Florida.....	2.....	1,000 00
Georgia.....	6.....	5,550 00
Idaho.....	1.....	525 00
Illinois.....	38.....	32,148 20
Indiana.....	3.....	2,900 00
Indian Territory.....	2.....	900 00
Iowa.....	34.....	30,275 00

Kansas.....	40.....	35,552 00
Louisiana.....	1.....	700 00
Massachusetts.....	1.....	3,500 00
Michigan.....	10.....	4,250 00
Minnesota.....	25.....	10,950 00
Mississippi.....	1.....	400 00
Missouri.....	22.....	22,350 00
Nebraska.....	36.....	25,950 00
New York.....	6.....	*26,675 00
New Jersey.....	1.....	100 00
Nevada.....	2.....	1,500 00
North Carolina.....	4.....	4,300 00
Ohio.....	10.....	6,000 00
Pennsylvania.....	5.....	5,500 00
South Carolina.....	5.....	1,950 00
Tennessee.....	7.....	17,850 00
Texas.....	2.....	1,150 00
Virginia.....	11.....	10,350 00
Washington Ter.....	2.....	1,000 00
West Virginia.....	3.....	5,500 00
Wisconsin.....	17.....	12,782 09
Wyoming Ter.....	2.....	2,500 00
	331	\$303,407 29

\*12,500 designated.

**3. The Benevolent Department** of this fund was established in 1881. Limit of appropriation to any church, \$500. Every church first to do its utmost. The amount granted must finish and seat the house, free of debt, except that a small loan additional may be granted from the Church Edifice Loan Fund. All grants secured by mortgage against alienation or loss. Property to be kept insured by the churches.

**4. Two hundred Church Edifices should be built this year.** No feature of the Society's work is more urgent than this. No church can thrive without a proper house of worship.

**5. Remember that \$300 or \$400** will often secure the erection of such a house, where congregations can be gathered and Baptist Sunday schools established. Can there be a better investment?

**6. David was conscience-stricken** as he reflected on his large outlay for his own residence and his lack of liberality in supplying a suitable place for the worship of God. Does the thought of 800 houseless Baptist churches in the West disturb your conscience?

**7. Needed \$100,000 annually,** for this purpose.

### III. CHRISTIAN EDUCATION FOR THE FREEDMEN AND INDIANS.

1. **Christian Schools for Indians** have existed almost from the beginning of missionary work among this people. Only since 1880 has an attempt been made to establish a higher institution for the training of teachers and preachers.

2. **Christian Education for the Freedmen** was begun by the Society in 1863. It has grown to vast proportions. It is full of promise.

3. **Thirteen Institutions** receive aid from the Society, as follows :

WAYLAND SEMINARY, WASHINGTON, D. C.—Established in 1867 ; in the northern part of the city ; two brick buildings, three and four stories, with basement ; lot about 140 feet square. Valuation, \$38,000.

RICHMOND INSTITUTE, RICHMOND VA.—Established in 1867 ; in business part of the city ; large brick building, three stories and basement, formerly a hotel ; new site in western part of the city ; new buildings required. Valuation, \$30,000. Endowment, \$3,000. Incorporated.

SHAW UNIVERSITY, RALEIGH, N. C.—Established in 1865 ; in southern part of the city ; mansion for teachers, five large brick buildings, from two to four stories and basement, including chapel and medical buildings ; twelve acres of ground. Valuation, \$115,000. Incorporated.

NASHVILLE INSTITUTE, NASHVILLE, TENN.—Established in 1866 ; three-quarters of a mile southwest of the city ; formerly a country seat ; two large brick buildings, connected, four stories with basement ; thirty acres of ground. Valuation, \$75,000.

LELAND UNIVERSITY, NEW ORLEANS, LA.—Established in 1874 ; in the northern part of the city ; large three-story brick building ; new building projected ; ten acres of land. Valuation, \$75,000. Endowment, \$10,200. Incorporated.

ATLANTA BAPTIST SEMINARY, ATLANTA, GA.—Established in 1869, at Augusta ; removed to Atlanta in 1879 ; in westerly part of the city ; two-story school building of brick ; new building for girls projected ; about four acres of land. Valuation, \$15,000. Incorporated.

BENEDICT INSTITUTE, COLUMBIA, S. C.—Established in 1871 ; in eastern part of the city ; three principal frame buildings, two and three stories ; about eighty acres of land ; suitable dormitory for young men greatly needed. Valuation, \$25,000. Endowment, \$20,000.

NATCHEZ SEMINARY, NATCHEZ, MISS.—Established in 1877 ; about one mile north of the city ; one large three-story brick building and basement, erected as a hospital by the Government ; ten acres of land ; dormitory for girls an immediate necessity. Valuation, \$20,000.

ALABAMA NORMAL AND THEOLOGICAL SCHOOL, SELMA, ALA.—Established by the colored people in 1878 ; adopted by the Society in 1880 ; one-half mile northwest of the city ; one good frame building for school purposes, and temporary frame structures for students ; thirty-six acres of land ; new buildings demanded. Valuation, \$12,000. Incorporated.

FLORIDA INSTITUTE, LIVE OAK, FLORIDA.—Established in 1880 ; three acres of land ; two story frame building ; remodeled for school purposes ; needs new buildings. Valuation, \$3,000. Incorporated.

BISHOP BAPTIST COLLEGE, MARSHALL, TEXAS.—Established in 1881 ; ten acres of land, finely located on the west side of city ; two-story brick mansion ; large three-story brick building in process of erection ; also 37 acres of wood-land. Valuation, when buildings are completed, \$20,000.

NORMAL AND THEOLOGICAL INSTITUTE, LOUISVILLE, KY.—Established by the Colored Baptist General Association in 1879 ; adopted by the Society in 1881 ; about two and one-half acres of land, finely located within the city



limits ; good three-story brick building. Valuation, \$17,000.

INDIAN UNIVERSITY, TAHLEQUAH, IND. TER.—Established in 1880 ; school now conducted in Mission building belonging to the Society. Needs buildings and endowment.

**4. The amount paid for teacher's services** in Freedmen Schools to January 1st, 1881, is \$307,506.36, as follows :

In Alabama.....	\$1,282	46
" Arkansas.....	150	00
" District of Columbia.....	54,164	24
" Florida.....	714	23
" Georgia.....	22,097	71
" Indian Territory.....	7,538	78
" Kentucky.....	84	23
" Louisiana.....	34,901	59
" Maryland.....	530	00
" Mississippi.....	7,614	48
" Missouri.....	300	00
" North Carolina.....	36,776	40
" Ohio.....	93	46
" South Carolina.....	23,873	52
" Tennessee.....	49,918	33
" Virginia.....	60,397	67
" Texas.....	120	20
" Miscellaneous.....	6,949	06

**5. To establish and carry on this work**, the Society has expended, since 1863, over \$800,000 ; and including its missionary work among the Freedmen, over one million dollars.

**6. Some of the principal patrons of these Institutions**, through whose munificence grounds have been purchased, buildings erected, and endowments bestowed, are Mr. and Mrs. Nathan Bishop, New York, Deacon H. Chamberlain, New York ; E. Shaw, Massachusetts ; C. T. Sampson, Massachusetts ; Dea. J. Estey, Vermont ; Mrs. B. A. Benedict, Rhode Island.

**7. Some of the results of this work.** Thousands of darkened minds enlightened ; thousands of characters improved and transformed ; thousands of light-bearers scattered among the homes and the communities and the churches of the colored people ; hundreds of young women and young men qualified to teach in the day school and Sunday school ; hundreds fitted to preach the gospel, and so lead the people into the truth ; missionaries raised up

for Africa ; editors, legislators, physicians, professors in our institutions, raised up from these students ; the most wonderful results of modern times.

**8. The greatness of this work :** Eight hundred thousand Baptist church members, and a Baptist constituency of 3,500,000 among the colored people yet need our assistance. Twenty years hence the colored people will number about 12,000,000. On Baptists rests a great responsibility.

**9. Needed now for New Buildings :** At Richmond, Va., \$25,000 for school and dormitory buildings, on the new site, for young men and young women ; at Columbia, S. C., \$10,000 for dormitory for young men ; at Atlanta, Ga., \$20,000 for dormitories for young men and young women ; at Live Oak, Fla., \$8,000 for dormitories for young men and young women ; at Natchez, Miss., \$10,000 for dormitory for young women ; at New Orleans, \$10,000 for dormitory for young women ; at Selma, Ala., \$10,000 for dormitories for young men and young women ; at Marshall, Tex., \$10,000 for dormitory for young women ; at Tahlequah, Ind. Ter., \$10,000 for school and dormitory buildings. A suitable brick dormitory costs about \$10,000. Such buildings are very important in our work for the colored people and the Indians. Proper habits of study cannot be formed, while character is often imperiled, when students are compelled to live in the humble and crowded homes of the people in the community.

Who will assume the expense of erecting such a building this Jubilee year ?

**Needed for Endowment, \$200,000.** The Society appeals to the benevolence of Baptists for this purpose. Endowment funds will be held, invested and used by the Society for general or specific purposes. Send for the rules and form of subscription for this fund.

#### WANTED.

**1. Five hundred thousand dollars** for Home Missions this Jubilee year.

**2. A contribution from every church this year.** Many churches are not in the habit of giving regularly to Home Missions. The clarion call is for a grand rally to the help of the Lord against the mighty. Will your church fall into line?

**3. An Enthusiast on Home Missions** in every church, to stir up the sluggish, secure contributions, and keep the facts before the people. The Pastor is the natural leader in this; but if the Pastor does not stir up the people, let the people stir up the Pastor and one another. Are not *you* the one to do this, and promptly respond to the call?

**4. Small sums from the many** in moderate circumstances. Many rivulets make the river. "It is accepted according to that a man hath."

**5. Large sums from the wealthy few.** A special offering from a hundred wealthy Baptists who give as God has prospered them, will accomplish wonders in Home Missions. Brethren of wealth, who purpose to do large things some time, will you not do it now?

**6. The prayers of all the Churches.** For the life of a loved President prayer has ascended unceasingly. Let prayer ascend for the nation's life afflicted with many ills and threatened by godlessness and infidelity. Pray for the heroic missionaries and their wives. Pray that wisdom may be given the managers of the Society's work. Pray that God will open the eyes of His people to see their responsibility, and inspire them to do liberal things for his cause. In the monthly concert of prayer for missions, are the great wants of our vast home field remembered by you and your brethren? They should be.

**7. A spirit of Consecration**, a revival of benevolence, which shall say with David: "All things come of Thee, and of Thine Own have we given Thee." And with Paul: "We are not our own"—person and possessions the Lord's, subject to the calls of His Spirit and of His Providence.

#### What \$1,000 will do.

**It will** secure the erection of three church edifices.

**It will** support a pioneer missionary, traveling among those who are without church privileges.

**It will** send three missionary pastors to young and feeble churches in the West.

**It will** support one teacher—and in some cases two teachers—in our schools for the Freedmen and Indians.

**It will** enable twenty students for the ministry, whose means are insufficient for their support, to remain in school the entire year.

*What steward of Christ has \$1,000 for one of these objects?*

#### What \$10,000 will do

**It will** build about thirty church edifices. It will erect the house needed in Salt Lake City.

**It will** strengthen and sustain missionary work in Mexico, with its 9,000,000 of souls.

**It will** sustain missionary work in a new State or Territory twice as large as New England, or New York, or Pennsylvania, and full of growing settlements.

**It will** secure to the Indian University, in the Indian Territory, the buildings needed.

**It will** erect a dormitory building urgently needed, either at Richmond, Va.; at Columbia, S. C.; at Atlanta, Ga.; at Natchez, Miss.; at Selma, Ala.; at Live Oak, Fla.; at New Orleans, La.; or at Marshall, Texas.

**It will** go far toward endowing a Professorship of Biblical Theology in one of our schools.

*What steward of Christ has \$10,000 for one of these objects?*

#### What \$20,000 will do.

**It will** endow a professorship in one of our thirteen schools. Whose name shall be perpetuated as a benefactor in connection with such a professorship?

**It will** provide the buildings needed at Richmond and Atlanta.

**It will** secure the erection of about sixty church edifices.

*What steward of Christ having his hundreds of thousands will give \$20,000 for one of these objects?*

### What \$50,000 will do.

**It will** build about one hundred and twenty-five church edifices.

**It will** enable the Society to send more than one hundred missionaries where they are urgently called for—in the West, in Mexico, to the Indians, the Freedmen, the foreigners here.

**It will** yield an income that will nearly maintain one of our schools.

An offering of \$50,000 would be a fitting thing for the fiftieth year of the Society's work.

*What steward of Christ worth one or two millions, has \$50,000 for one of these objects.*

### What \$100,000 will do.

**It will** yield an income that will place a school on a permanent basis.

**It will** erect more than two hundred and fifty church edifices. Remember that there are about thirteen hundred homeless Baptist churches in our country, and from seventy-five to a hundred new ones organized every year.

**It would** give a grand impetus to Home Mission work, enabling us to pre-occupy important points, and to seize opportunities that are slipping from us forever.

*What steward of Christ having several millions will give \$100,000 to this great work?*

### Observe This.

1. In making a will say, "I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year 1832, the sum of \$———, for the general purposes of the Society." If for a special feature of the Society's work, let that be mentioned. Better get a careful lawyer to draw your will properly, than to do it yourself. Have it properly witnessed.

2. The Society will receive your money while you live, paying you an annuity thereon so long as you need it, equivalent to four, five or six per cent., according to age of donor. A

bond is given the donor guaranteeing this. So there can be no contest over your will, and no uncertainty about your money going to the object intended, while you enjoy the benefit of the income during life.

3. Make all drafts, checks and P. O. orders payable to The American Baptist Home Mission Society.

4. The fiscal year of the Society closes early in April. Let your offerings reach the Treasury before that time. They are needed now.

### REMEMBER

**Five Hundred Thousand Dollars for Home Missions this Jubilee Year.**

From *The Presbyterian Home Missions* we take the following hymn, which may aid in voicing our supplications :

#### HYMN FOR HOME MISSIONS.

BY E. E. S. LORD.

TUNE—"Missionary Chant."

Great God of missions, at thy feet  
In humble faith and trust we meet ;  
Do thou our supplications hear,  
And with thy presence be thou near.

In Christ's dear name we make our plea,  
For precious souls astray from thee ;  
Who in this land of gospel light  
Yet grope their way in heathen night.

In barren wastes and wilds they roam,  
No heavenly light to cheer their home ;  
Unknown to them the God above,  
Unknown his boundless, dying love.

Thy lambs, wherever they may be,  
Dear Shepherd, all are known to thee ;  
Bring to thy fold their straying feet  
And keep them near the mercy-seat.

Thou risen, loving, living Head,  
On them the dews of Hermon shed ;  
Till in the greatness of thy might  
These wastes shall bloom as Sharon bright.

All through our land thy sceptre wave,  
To conquer sin, and sinners save ;  
Till Satan and his host are slain,  
And Jesus Christ o'er all shall reign.

## HOME MISSION FIELDS IN THE WEST AND SOUTHWEST.

BY L. P. BROCKETT, M.D., BROOKLYN, N. Y.

### VIII.—TEXAS.

In its extent, Texas is an empire. Its area is 274,365 square miles, or 175,587,840 acres. It is one-fourth larger than the Republic of France, more than twice as large as the United Kingdom of Great Britain and Ireland, as large as the German Empire with Holland, Belgium, Switzerland, and Denmark added to it. To come nearer home—if we can imagine New York, Pennsylvania, Ohio, Michigan, Indiana, and Illinois, combined into a single State, that State would be very little larger than Texas. Its extreme length is more than 800 miles, and its greatest breadth is 750 miles.

It is, in part, within the sub-tropical region, lying between the parallels of 25 deg. 51 min., and 36 deg. 30 min. N. latitude, and between the meridians of 93 deg. 27 min., and 106 deg. 43 min. W. longitude, from Greenwich.

Its surface is varied, though in a general way, it may be said to be a vast inclined plane, descending from the northern and northwestern boundary to the Gulf of Mexico. The highest lands—mountains with a very broken outline, and ranging from 3,500 to 5,000 feet in height—are found in the northwest. Most of these mountains have veins or lodes of silver, lead, and copper, and some of them yield gold in paying quantities. The north of Texas, and the central portion of the State are hilly, and except in the river valleys, occasionally broken, with isolated hills rising from the plains; but the highest points do not exceed 2,000 feet. The State is traversed by numerous rivers, and except in the northwest, and extreme west, is well watered. Toward the Gulf coast, and for 50 or 60

miles back, it is usually level, and the land is rich and fertile, permitting the cultivation of cotton, sugar-cane, and rice. Further back, the land is higher and partly covered with forests (the cross timbers, &c.), and this land, when well cultivated, is admirably adapted to both corn and cotton. Still further north, and northeast, are good wheat and corn lands, and lands which yield largely of the root crops. Western and Southwestern Texas are the great pastoral regions of the State. The land is rolling, without much forest growth, except along the streams. Some of it is fertile, but the greater part of it is not, with such cultivation as it receives there. Where land can be bought for 50 cents an acre, as much of this can, and is fair pasturage land, wherever there is water enough to supply the stock, it is certainly not worth while to complain, because it will not, at first, and without thorough cultivation, yield 25 bushels of wheat to the acre. Much of this land, as well as that in some other portions of Texas, would be greatly benefited by irrigation, which can for the most part be provided by simple and inexpensive processes.

While there is much good land in Texas, which will yield fair crops, and is obtainable at moderate prices—from \$2.50 to \$10 per acre—there is also much very poor and indifferent land, which can only be successfully cultivated by deep plowing, irrigation, and thorough use of fertilizers, and though it can be purchased at from 50 cents to \$2.50 per acre, it is hardly worth the purchase, when the cost of the improvements is taken into the account. Some of this land is very well adapted for pasturage, and is occupied by the numerous flocks and herds of the State. More might be, with advantage; but the largest herds are on or near the coast, in Southwestern Texas. In Northwestern Texas, there are large tracts of barren land, on which there is very little rainfall, and

where the beds of former streams are now only sandy ravines or *arroyos*, down which, at two or three times in the year, mountain torrents will rush for an hour or two, soon leaving their beds as dry as before. A part of these barren lands belong to the *Llano Estacado*, or Great Staked Plain, which covers a large tract in New Mexico and Northwestern Texas. It is almost entirely waterless, and its only shrub or plant, except some specimens of *cactus*, is the Mezquite tree, a shrub almost leafless, and standing up two, three, five or ten feet above the plain, like a stake. This singular plant has a root 80 or 90 feet in length, which penetrates, almost vertically, into the hard, dry earth, and reaches water. Its roots and stem answer indifferently well for fuel, its beans or pods, when it bears any, are a good food for cattle; its gum has similar uses to those of gum Arabic or gum Tragacanth, while its bark is said to yield a large proportion of tannin, and so to be adapted to the use of the tanner. It has been proposed to cover these staked plains, which really have a productive soil, if they could have water, by boring artesian wells, but the trials thus far made have not been very successful.

While Texas has a moderate share of precious metals, her principal wealth has, thus far, been derived from her agricultural productions—cotton, sugar, rice, corn, root crops, and some wheat and oats. Fruits of all sorts, temperate and semi-tropical, are also largely grown. To these may be added the vast rocks and herds of the State. There were, in 1880, in the State, about 1,000,000 horses and mules, 5,150,000 neat cattle, nearly 5,500,000 sheep, and 2,000,000 swine. It should be said, however, that the quality of Texas live stock is not as good as that reared in Colorado or Kansas, or territories further north. The cotton product of Texas is very large—803,000 bales, or 381,425,000 pounds in the cotton

year ending September 1, 1880. With better cultivation and more care, it might easily have been three times as much, on the same number of acres, the State ranking eleventh in the amount produced per acre. The manufactures of Texas are not large, proportionally to territory or population, much which might well be produced there, being imported from the North or from Europe. The editor of the *Galveston Daily News* said, in December, 1879: "Texas, as yet, is dependent upon the outer world for everything from axehelves to farm wagons, from the hoe to the steam engine, yet the State abounds in mineral wealth, and the timber of the country is profuse in the best varieties, and boundless in extent. With the full achievement of the manufacturing era, will come the industrial glory of Texas." The climate or climates (for Texas has a great variety of climates) may have something to do with this apparent lack of enterprise, but we apprehend that early training has also its share in it. The climate of northern and eastern, and a part of central Texas, though rather warm, is not disagreeable, and would compare rather favorably with other states and territories in the same latitude. In these sections the mean annual temperature ranges from 63 deg. to 69 deg., the maximum temperature 101 deg. to 107 deg., and the minimum from 1 deg. to 18 deg. The annual rainfall is from 31 to 35 inches. In the southwest, and along the Rio Grande, it is much hotter, the mean temperature of the year being from 75 deg. to 80 deg., the maximum 116 deg. to 117 deg., the thermometer marking above 100 deg. for 106 to 110 days, between May and September. The minimum is seldom below 32 deg. Texas is now being traversed by railways in all directions. In 1880, there were 2,556 miles of railroad in running order, and it is said that more than 6,000 miles more are under contract to be completed the present year. From

the Rio Grande, nearly 6,000 miles more are under contract in Mexico, so that access to the sister Republic hereafter will be almost entirely through Texas. But for our Home Mission work, a knowledge of the people who inhabit this vast empire is of more importance than its topography, climate, or productions.

The Texans of the present day, though originating from many different nationalities, are more homogeneous in their character and characteristics than could have been expected. The Mexican element, except on the border, and among the *vaqueros* or herdsmen, has never been very large; nor, though Spanish names abound everywhere, is there any considerable admixture of the Spanish race. There are many Germans, some colonies having settled in the State, thirty years or more ago. There are also considerable numbers of Irish, English, Scotch, Swiss, and some French and Swedes. The central states of the Mississippi valley—Illinois, Indiana, Ohio, Kentucky, Tennessee, and even Wisconsin and Iowa—have contributed considerable numbers to the population, but a very large majority of the people of the State are either themselves immigrants from the Southern Atlantic and Gulf States, or the descendants of such immigrants. There were 1,592,574 inhabitants in the State in 1880; of these 1,197,499 were whites, and 394,001 were colored. The population is probably now nearly 1,800,000, but the proportion of whites and colored have probably not much changed.

The original population of Texas, when it was an independent republic (it was annexed to the Union in February, 1845), was of a reckless and daring character. Some of its citizens were good and wise men, but the outlaws were very numerous, and regulators and vigilance committees were, too often, the administrators of Lynch law. Its character has very much changed since that time. Except on the border (where escape across the Rio

Grande is too easy for both countries) they are generally a law-abiding people. The effects of slavery are not as manifest as in most of the Southern States; there is a determination to make education more general and thorough, and there are decided efforts to elevate the condition of the freedmen, and to give them a more intelligent ministry. We have not the religious statistics of 1880, but in 1875 there were 2,050 churches, of all denominations, and 167,850 communicants. Of the churches, 1,047, more than one-half were Baptist, and the membership was somewhat more than 60,000. We are uncertain whether this included the colored churches. The Baptists are certainly in the lead in the State. There is considerable wealth among those nominally attached to them, but, as everywhere else in the West, it needs to be consecrated. There is very much land, and many hearts there to be possessed for Christ. The Home Mission Society are contemplating a coöperative work with the brethren in the State. May God grant them abundant success, and make this vast Empire State of the South, the banner State in the conquest of North America for Christ.

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#### A CALL FOR HELP.

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BY REV. N. A. SACKETT, KEARNEY, NEB.

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One day in the latter part of April last, I went to a small post town about twelve miles from Kearney, to visit some Baptist families that resided in the vicinity. After I had made my calls and had turned my face homeward, as I came upon the main road, I saw a team coming with a man and two little girls in the wagon. As they approached, the driver recognized me as one he had met in Kearney the day before, and in Western dialect accosted me with a "hellow mister, what are

you doing up here?" I told him I was a Baptist Missionary, and the purpose of my visit there. I took from my bundle some Sunday School papers and gave to the children, and turned to go on, when the man again spoke; "Mister jest git on my wagon and go home with me to Custar County, about eighty miles from here. I want you to go up there and start a Sunday School in our place and preach for us. There is a good many settlers gitting there, and we have no preaching, and no Sunday Schools. I don't profess to be a Christian man, but my wife is a good woman, and a good Baptist too, and every night before we go to bed she reads from the Bible, and then she prays for us all, and every time she asks God to send some one to preach to us, and start a Sunday School for our children, so that they may grow up to be good boys and girls. I tell you mister, when I see mother git up from her knees and wipe the tears from her eyes with her apron, it makes me feel kind of shaky like, and I'm bound to have a Sunday School and preaching there if I can git it, jest on mother's account. I tell you mister, she is a good woman, and a good Baptist too, come git right onto the wagon and go with me. I'll bring you back again next week, and it will cost you nothing." I looked in the man's face, tears were glistening in his eyes, and his manner was so earnest withal; I suppose I could have said no, but I did not. I handed him what Sunday School papers I had with me, and asked the little girls to be little missionaries and distribute them among the children about their home. I excused myself from going with him then, as I had to preach in K—the next Sabbath. But I promised him to do all in my power for him and his good wife, and that at some time I would either go myself, or try to find some one who would go and help organize a Sunday School in his place. I bade him good bye and we separated. But all that walk

of twelve miles, I could but think of that "good Baptist mother on her knees, praying God to send some one to preach the gospel and establish a Sunday School for the instruction of her children." My heart was touched by this little incident, and on that night, and many nights since, have I prayed God to send more laborers into this vast field, that a plenteous harvest of souls might be gathered in.

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### WORK WITH MEXICO.

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BY REV. RICHARD WALSH, EL PASO, TEXAS.

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Upon the borders of the Rio Grande river, in Texas, there are many towns; and while belonging to the United States, they are yet in reality Mexican. In the northwest corner of Texas, there are four towns, with a good population, to the outside world almost unknown.

El Paso, Mexico, has been brought before the American people lately because of its being a railroad centre. It has now about 6,000 inhabitants, with a sister city, across the Rio Grande river, called El Paso, Texas, lately sprung into existence, and which will be the real centre of five grand lines of railways. El Paso, Texas, contains about 1,200 inhabitants; one-half are Americans and the other half Mexicans. It is now governed by Americans, and will increase largely. Ysleta, the county seat, is fifteen miles south of El Paso, having a Mexican population of 1,500. The Mayor and all officers of the city are Mexicans, only two of whom can speak, read or write English. Socorro, four miles south of Ysleta, has a population of 500, not one being American. San Elizario, being nine miles south of Ysleta, contains about 1,200 Mexicans, with a few Americans, governed altogether by Mexicans.

All of these towns have large Catholic

chapels, well attended by the faithful. The priests generally exercise civil and religious authority.

Only in El Paso, Texas, have the Protestants any place to worship in regularly, and then only a tent, subject to winds and storms, which are violent out here. Representatives of four denominations use the one tent, waiting and praying for better things.

The people generally are void of all training, except their priestly devotions. There are ninety-six days of worship to be observed in the year, and these are observed strictly. Then the tithes to be paid are great, and strictly enforced. It has been claimed that the people are very immoral; now where has the fault been?

The fee to be paid the priest for marrying a couple (before those impudent American people came) was one hundred dollars, wages being six and eight dollars per month for laborers. In El Paso, Mexico, the fee is now fifty dollars, while in Ysleta it is reduced to fifteen dollars cash. The people are getting better now, because they can afford to marry. All of them live in adobe houses, with skins on the floor for chairs and beds. Furniture and crockery has almost been unknown in these parts.


Edicts have been issued by some of the bishops of the Catholic church to the many priests to forbid their people having any dealings with the Protestant Americans. Their desire is to keep the people from all knowledge and learning, so that they can keep them bound in darkness and obedience through ignorance.


The people generally seem to be well inclined towards Americans. And being sought with love, many will be found, and brought to the throne of God's heavenly grace. There is great need of present help for this region to secure a house, both to worship and to teach in. Who is the centurion who loves our nation and will build us a synagogue?


## American Baptist

### HOME MISSION ROOMS,

ASTOR HOUSE OFFICES, NEW YORK.

 *All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*

 *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

 *The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

We republish in the "Jubilee Article" the list of our schools, on account of a few inaccuracies that unavoidably got into the previous statement.

Read elsewhere what the Woman's Home Mission Society of the Methodist Church is doing for Utah. Our Home Mission Society would hail a like movement on the part of Baptist women, so that a Christian school may be established in connection with our mission work in Utah. This appeals most strongly to Christian women. Shall it be done?

We send the Annual Report and HOME MISSION MONTHLY regularly to all our missionaries. No charge is made for them, but it is expected that missionaries will wisely use them as aids to spread among their people a more perfect knowledge of the Society's operations, to awaken a deeper interest in its work, and promote regular contributions to its treasury. Also, we expect our workers, in addition to their regular reports, to send us news items from their fields, which if published, may serve to inform and interest our readers. These



should be brief and to the point, and written on one side only of a separate sheet.

“Bishop Baptist College,” at Marshall, Texas, opens with a good faculty. It consists of Rev. S. W. Culver, from Geneseo, N. Y.; Prof. F. D. Shaver, from Fredonia, N. Y. (for two years at Leland University); Miss M. A. Culver, from Geneseo, N. Y.; Miss Mary E. Simmons, from Rochester, N. Y., and Mr. Frank C. Long (a graduate of Leland University), from New Orleans, La. A large attendance is expected.

Rev. C. E. Becker, of Belleville, N. Y., becomes the President of Benedict Institute. He was a classmate of Prof. Tefft in Madison University, and like Bro. Culver, goes to this work because his whole head and heart are in it. The outlook for Benedict Institute is very bright.

Who will help? A good sister in Massachusetts has just informed President Fish, of the Florida Institute, at Live Oak, that she will give \$5,000 of the \$10,000 required for new school buildings for that institution. There is no place where proper accommodations are more needed. They are very urgently needed. Is there not some one whose heart is moved to give the balance, or at least a large portion of it? Friends of the freedmen and of Home Missions, if you ever intend to give handsomely for this work we beseech you with all our soul, do it NOW.

Many churches already include the Home as well as the Foreign work in the Monthly Concert of Prayer for Missions. Others are adopting the plan. This is as it should be. A pastor in Maine writes: “I am more and more impressed with the importance of the work of spreading the Gospel in our own land.

I am determined, hereafter, to give at least half of our missionary concerts to the Home Mission work.”

Rev. S. B. Page, D. D., in his recent address at the fiftieth anniversary of the Cleveland, O., Association, said: “The rapid increase of churches in this Association in the early years of its history, must be largely ascribed to the character and number of the laborers sent here as missionaries of the American Baptist Home Mission Society. The records of that Society show that not less than twenty missionaries were sent into this part of the State during the first ten years, eleven of whom labored with one or more churches of the Cleveland Association.”

Our Congregational brethren are blowing the trumpet long and strong for one million of dollars for Home Missions this year; and remember, that this does not include what they do for missions and education among the Freedmen, nor for Church Edifice work. It is for purely missionary work. This shows what importance they attach to the evangelization of North America, at a time like this. We quote elsewhere from the *Home Missionary*, a stirring article on this subject. May the appeal therein reach the ears and the hearts of men of wealth in the Baptist ranks. Read it.

The American Home Missionary Society was organized fifty-five years ago. The number of its missionaries has increased from 169 to 1,032, and its income from \$18,000 to \$290,953. Its missionary congregations and stations have increased in number from 196 to 2,653. It has collected and expended more than \$9,000,000, and has organized or aided in sustaining about 4,150 churches. Of the amount collected \$5,823,000 came from New England, \$2,073,000 from the Middle States,

\$1,032,000 from the Interior and Northwest, and a considerable sum from missionaries in foreign lands. A committee of fifteen was lately appointed to take into consideration the "whole work and welfare of the Society."

This shows what the Congregationalists have done and are doing in Home Missions. It should be said, however, that their large figures include the missionaries and expenditures in Eastern States, where the work of Baptists is done mainly through State Conventions, and so does not show in the aggregate of our Home Mission Society work.

In Minnesota, the Congregationalists have spent for Mission work not less than \$400,000 since 1849. Of this amount about \$30,000 have been contributed by individuals and churches in the State. They have organized 176 churches. They report 145 Congregational and Union churches—*i. e.*, churches composed partly of Congregationalists, and partly of Presbyterians. Of this number 98 now receive missionary aid, "the rest are either self-supporting, or getting along without missionary aid, by yoking." The members of these churches, in 1880, numbered nearly 7,000; the present number is estimated at about 7,500. About 12,000 persons have been gathered into the churches organized during these years—an average of about 400 a year.

In comparison with the above, let us see what Baptists have done. The work of our Home Mission Society was likewise begun in Minnesota in 1849, at St. Paul; also at Stillwater and St. Anthony. Our expenditures for missionary service therein, have been \$154,304. We have not at hand statistics showing the whole number of churches organized. The present number, according to report of 1880, is 153, with a membership of 7,056, which

must be considerably larger at this date. More than 140 churches have been aided by the Society. Allowing that our brethren in Minnesota, previous to their coöperation with the Society, contributed for missions in the State \$30,000, and our whole expenditure is but \$184,000, or less than half of what our Congregationalist brethren have expended, and yet equal or greater results. What might we do with more means? A score of new fields in Minnesota need attention to-day, but larger appropriations cannot be made until receipts are larger.

Dr. Oliver Wendell Holmes was doubtless referring to the tide of immigration, when he penned the following lines:

I see the living tide roll on;  
It crowns with flaming towers  
The icy cape of Labrador,  
The Spaniards' land of flowers.  
It streams beyond the splintered ridge  
That parts the Northern showers;  
From Eastern rock to sunset wave,  
The continent is ours!

Yes, the continent is ours to possess for Christ. Our missionary force should be increased by one hundred. Even then we fail to cover the field. More of the sinews of war!

"Have our brethren East forgotten us? Has the Home Mission Society really thought of us at last?" Such are the questions asked by some Baptists, when a missionary comes into a place that has been settled, perhaps several years. The tone of the inquirer is expressive of neglect by the Society.

Now, there is another side to this matter. How did the Society, or denomination generally, know that any Baptists were there who cared for religious privileges? None of them ever wrote to the Society, or to a newspaper,

about it, so far as can be ascertained. Why haven't they made themselves known? Why have they not written to the Society, saying: "There are so many of us here; we are ready to organize a church, and to do our utmost toward the support of a pastor; and we ask you to help us, as we are unable to bear the whole burden ourselves." Such calls meet a hearty response from the Society, which likes to see Baptist spirit at the other, as well as at this end of the line. The Society is ready to help those who are ready to help themselves, but has little patience with those who wait silently for years for a minister to search them out.

Wanted, at once, ten men for missionary work in Lower Dakota; along the Northern Pacific Railroad, and in the Red River region; in Montana and in Oregon.

#### Missionary Boxes.

Boxes of clothing for missionaries on the frontiers should be prepared at once. In many localities crops have been cut off by drought, consequently the ability of the people to support in part a missionary is lessened, and many must suffer unless relief is afforded them and their families in the way of clothing. One writes: "Hot winds have cut off the crops. Quite a number will be obliged to leave and go elsewhere to get a living. There is no money here. I do not know how I shall be able to get through the Winter. *Lack of clothing will be the worst hardships for myself and family.*" Don't wait until Winter is nearly over before your box is prepared. It is by no means essential that you should have the description of a family before you commence operations. Send us word as soon as possible that you will prepare a box, and what will be its general contents, and we will send you the detailed description as soon as possible. Where churches or societies select families independently of the Rooms, please notify us without delay, so as to guard against duplication of gifts.

Missionaries in need of aid should send us their applications at once. They should be careful to state the names, ages, and exact size measurements of every member of the family, and of the special needs of each

in the way of clothing; also what are the pressing general wants of the family.

Missionaries cannot exercise too much care in making up these statements. The Secretary of a Society in this city, which is noted for its good works in this direction, in notifying us of the forwarding of a box to a missionary, says: "I wish particularly to commend the clearness and method of his statement of needs. He had made a little book, on each leaf of which the description and needs of one person was written—the neatness, orderliness and precision of which seemed to argue well for well conducted work in other directions." The plan is a good one and might well be generally adopted.

#### "That Million of Dollars."

"Somewhere in the land there lives the man who has it. He is getting old, and must soon leave it. He is troubled by day and sleepless by night over the question, 'What shall I do with it?' Some of his children have died. Those who survive are burdened with properties equal to, or greater than his own. At all events they have enough. None of his kindred are really dependent on him. Some give only too clear evidence that a large inheritance would but hasten their moral ruin. Each day the question presses more painfully, 'What shall I do with it!' He knows that the Lord has entrusted that money to his stewardship, and that he will ere long call him to account for its use. He hears the call for hospitals, asylums, reformatories, and the like worthy institutions; but sees that they are befriended in life, and remembered in dying, by many kind souls, bound by no covenant vows, but touched only by the humanitarian aspects of the case. He hears the appeal from institutions of learning, young or old, but sees that many are pouring out money like water for their help. For some departments of missionary service, also, he knows that God has lately raised up bountiful friends, whose name and deeds will never be forgotten on earth or in heaven.

"What shall he do with his million? He loves his country. He gave a son to battle and to death in her hour of peril, that a government of the people, by the people, and for the people might not perish from the earth. But that was not her hour of greatest peril. Better that her life be crushed out in the smoke and roar of a grand struggle for freedom, than that she rot in the slough of self indulgence, or amid the darkness of unbelief, or the uproar of shameless defiance of God and his law. Against this ignominious end he knows

that the gospel furnishes the only sure safeguard. To his country, then—or rather to Christ, for her sake—he may give his million, that the gospel may be preached and its institutions established in her remotest borders, and the prayers of the fathers be answered in the glory of God shining round about her forevermore.”—*The Home Missionary*.

#### How a Congregationalist States the Case.

“One State in New England gave to foreign lands \$21,057. It gave for home work outside of itself \$1,699. One State in the interior gave nothing for the great Home Evangelization work of the country outside her own borders, while it gave over \$10,000 to convert the heathen. One Western State gave for the nation’s needs \$1,997, and sent abroad for the world’s work \$17,383. These sums do not include the supplies furnished by the ladies. Twelve States and Territories gave more to the foreign cause than for reclaiming the new portions of our own country from forms of wickedness, vile almost as paganism. Seven out of twelve received large sums from this Society. We want more money for this national cause. By giving more to the Home service we shall widen the basis of foreign work, and add to its constituency great elements of strength. In this way we shall deepen our own type of benevolence and piety, and send a higher Christianity abroad. We cannot give to others a better religion than we have ourselves.”—C. L. GOODELL, D. D.

#### An Appeal for Utah.

A meeting of the Executive Board of the Woman’s Home Missionary Society of the Methodist Episcopal Church was held in Cincinnati, August 29, 1881, to consider the work for Utah. It was decided to send another teacher there; thus placing an efficient lady teacher in each of the two important Seminaries at Ogden and Salt Lake City.

After due consideration, the following preamble and resolutions were adopted:

In view of the peril which threatens our free institutions from the spread of Mormonism in this country, we, women of the Methodist Episcopal Church, feel it to be our duty to do all that we can to aid the Church in an effort to overthrow this system of wickedness; and believing that Christian education is essential to the protection of the people from this delusion, and that a Christian school, established in the great centre of Mormonism, will be a power for good: therefore

*Resolved*, That we, the Executive Board of the Woman’s Home Missionary Society of the Methodist Episcopal Church, in addition to obligations already

assumed, will enter upon this special work in behalf of Utah, and appeal to the Church for \$5,000, the sum required to erect a suitable building for a home and boarding department of the Salt Lake Seminary, in Salt Lake City, Utah.

*Resolved*, That we will divide the sum into five hundred shares of \$10 each, and ask the friends of this cause to aid us by taking one or more of these shares.

*Resolved*, That we will commence the erection of the building when a warrantable sum has been obtained, and that we will proceed with the construction as rapidly as the funds collected will permit, without incurring any debt.

This action on the part of the society is prompted by the conviction that a great opportunity of usefulness is providentially presented to the women of our Church which we must not fail to improve. Our obligation to enter upon this work is intensified by the consideration that woman has the deepest interest in the overthrow of Mormonism, for it is upon the women and helpless children that the curse of this iniquity falls with most terrible effect. We, therefore appeal to the whole Church for aid in the accomplishment of this enterprise, while we also solicit aid in cultivating other most needy fields of home mission work. The names of those taking shares, and sending the ten dollars for each share, will be published in the Church papers.

The following extract from a letter of Bishop Wiley, who has just returned from the Utah Conference, will show the importance and necessity of this movement.

I am greatly pleased that the managers of the Woman’s Home Missionary Society have determined to undertake the building of a home and boarding department for our school in Utah. This is in every way a most worthy work for the women of Methodism. The time has surely come when our Church must take a much more earnest and efficient part in the work of evangelization in the great Mormon territory. It is marvellous that we seem so little impressed with the magnitude and seriousness of this great evil of Mormonism in our midst, and are willing to content ourselves with doing so little for its extirpation. There is certainly here in our own land a body of women and young girls in as complete subjection to a great wrong, and as much needing and deserving the sympathy and relief of Christian women, as an equal number of women in any foreign pagan land.

There are in Utah and adjoining territories more than 150,000 Mormons. Fully half of these are women and girls. Of these 75,000, perhaps 40,000 are now Mormon wives, and 35,000 are girls growing up to the same abomination. A further analysis of this female population, I believe, would show half the 40,000 wives of Mormons dissatisfied, unhappy, and simply

enduring a life which they cannot avoid, and which, under their circumstances, is the best they can have. Of the 35,000 girls of Mormondom, perhaps 15,000, by their own protests and a happy combination of circumstances, will, in the next ten years, become the single wives of their husbands; the remaining 20,000 will take the place of polygamous wives, many of them under protest, and most of them simply accepting a position that they cannot approve, but which they submit to under mistaken religious ideas daily enforced upon them. This wretched system is kept alive by constant importations of foreigners, the majority of whom of course are women and girls, most of them very ignorant, easily imposed upon, and many of them certainly brought to this country under false representations, and who only discover the deception when they are within the power of the organized abomination.

It is astonishing that such a system of deception, oppression, and wrong should be allowed, with almost perfect impunity, to propagate itself in this land, and still more astonishing that Christian people, and especially the Christian women of this country, should so quietly and unresistingly submit to it. We need not comfort ourselves as a people, or relieve our consciences as Christians, with the thought that Mormonism is dying out, and that if left alone it will wear itself out and pass away. Real Mormonism never was more alive or active than it is to-day. As a religious system it is constantly developing and strengthening, and taking a deeper hold on its dupes. As a polygamous system its theory of plural wives is becoming constantly more interwoven with its theological and ecclesiastical organization. As an aggressive system it has its missionaries scattered through various parts of Europe, and its agents working in all our territories, some of our States, and largely among the Indian tribes.

After speaking of the influences at work which tend to weaken the system, the Bishop concludes :

All these are encouraging facts in the work of evangelization. Now is the time for Christian effort. Whatever the government may or may not do, the opportunity is favorable for evangelistic work. And prominent among the methods of this Christian work must be education. The stronghold of Mormonism, as of other great wrongs, is ignorance. It holds its masses by playing upon their ignorance. Its absurdities cannot stand in the presence of intelligence. It weakens every day in the presence of the increasing number of "gentiles" and the influence of the "gentile" civilization. Multitudes of their children and young people are accessible now to education. They are

willing to come to our Christian schools, and their parents in many instances are willing to have them come. Educated young men and women will not be polygamous Mormons. Here, then, is the providential opening. Your society should furnish this year at least one teacher for Ogden and one for Salt Lake City, and five thousand dollars for the home and boarding department of Salt Lake Seminary. I cannot but believe the women of Methodism will promptly and enthusiastically come to our help in this work; It will be a noble achievement for your young people.—*Western Christian Advocate.*

## From the Field.

"Watchman, what of the Night?"

West Washington Territory.

BY REV. J. D. PIERCE, WALLA WALLA.

Baptists are easily first to the north of Snake river. Rev. S. E. Stearns went to that country from my house in Portland in 1875, and built the first chapel north of Snake river of any denomination at Colfax, 85 miles north of Walla Walla. He determined to settle there, and has visited the entire country, organizing churches wherever practicable, and is still in your employ. He has organized seven churches and has two others nearly ready. To him we owe our unquestioned precedence at Moscow, Colfax, Spangle and Missouri Flat. He has not, however, reached Cheney and Spokane, and we are behind at those places.

I traveled 200 miles on horseback, 150 by stage, and 80 by rail to visit every important point on this field, during the past three weeks. The following are the points of special interest:

1. Dayton, 40 miles northeast of Walla Walla; 1,200 people; Baptist church, sixty members, where nine years ago there was *one house*; A. Russell pastor; a thriving railroad terminus, and self-supporting church.
2. Lewiston, Idaho, 60 miles northeast of Dayton; head of navigation on Snake river; 900 people; Presbyterian and Union Church; an old town taking on new life, with sure hope of becoming important railroad centre; ten Baptists; fine country around; great growth during last two years.
3. Moscow, Idaho, 25 miles north of Lewiston; 300 people, where three years ago there was one house; land all settled for 10 miles around; rich and expect-

ing railroad next year. S. W. Beavens has made his mark in this place, having baptized twenty last Winter and built a church free of debt; only one in the place.

4. Farmington, a small town 25 miles north of Moscow, just on the territorial line; two Baptist Churches between this and Moscow, served by J. L. Wilson, three years ago a hard stock man, now a good preacher.

5. Spangle, an old town of 200, with a church of twenty members; good country. Our people about to build for themselves the first and only church; will always be a farming centre; 11 miles from Cheney, but separated by rocky forest.

6. Cheney, the pet of the North Pacific, 18 miles from Spokane Falls, is now rapidly growing, under the impression that it is to be a railroad centre and the headquarters of a large country west of the railroad. It has one hundred and two houses, mostly of a good quality, for a new town; has secured the county seat; gave me a large and very sympathetic audience, but seems to me badly located. I secured a lot opposite the Court House site, and promised a missionary soon if arrangements could be made.

7. Spokane, built at the junction of the Spokane river and the railroad at the Falls, has about three hundred houses, and the finest water power in Washington; one hundred and sixty feet fall of a river twenty yards wide and four feet deep; is not a farming centre, but has extensive lumbering interests, a good depot, and hopes for repair shops. I think it will grow slowly but surely to be the manufacturing centre of the future. We found seven Baptists; I think a church will be organized.

8. Medical Lakes, a kind of Western Saratoga, between Cheney and Spokane, will, I think, attract a good deal of attention after a time, and are already a popular resort. Twenty-five miles beyond these, Father Stearns has a church ready to organize, and reports other centres gradually forming. *He never misses a country Baptist—seldom loses one.* We have all—Beavens, Stearns, Wilson, Russell, and self—agreed to ask a small appropriation for Rev. D. W. C. Britt, to labor at Cheney, Spokane, and Westwood, a promising little town east of Spokane.

9. Colfax, last but not least in importance, is, as I regard it, the most important point to be held north of Walla Walla. We may never be first at Spokane or Cheney or Walla Walla. We were first at Colfax and are to-day. Here the first bell rung for worship north of Snake river in a Baptist Church, erected to be used as a school until another building could be put up.

At that time there was but one Baptist organization where now there are eight. It was only four years ago. Our house cost \$1,500; owes Church Edifice Fund \$300; is seated for school and needs repainting, &c. Our school, taught by Miss L. L. West, an educated and true Baptist, has permeated the whole region with its influence, furnished country teachers for the county, and is to-day the only high school in the whole region north of Snake river of any kind. We have but one school in this Northwest, McMinnville College, Oregon, as far from Colfax as Washington is from Portland, Maine!

If we can hold our school at Colfax it is all we want till the Sound is developed, and will do more for the churches than two ministers can do without it.

#### Friends of Home Missions Must Answer.

The following letter from Rev. G. W. Huntley, our lately appointed missionary along the Northern Pacific R. R. will interest our readers in that promising Home Mission field:

"There is not a Baptist meeting-house on my field in Dakota—we are trying to build at Fargo and Tower City—but no frame up yet—am urging the work. Also endeavoring to save the subscription for Church Edifice at Morehead (about \$900), where Rev. Emerson so lately died. I have just organized at Jamestown—there are over thirty Baptists there. They need a house and a pastor. Lots are promised. I think we have Duluth supplied by Rev. C. H. D. Fisher. I expect Rev. J. Wilkins to come to-day for Brainard. Here we are repairing meeting-house—have about \$70 for that purpose. We have not the men or means to supply all the towns and places on my field in Dakota. I am endeavoring to get hold of the most important places. We ought to have a missionary once in fifty miles on the road, to work twenty-five miles each way. That would do until there is larger growth. We need a man immediately for Jamestown, another for Grand Forks, then a third man for Lisbon. Each place ought to have a good man to-day. There are about twenty Baptists in each of the last-named places. Then there is Pembina, next to Manitoba line, a place of about 1,000 population, with ten Baptists, with St. Vincent right opposite in Minnesota with five or six hundred people. I expect to organize at Grand Forks and Lisbon at once, and then go on to Bismarck. Can we have the men and money to occupy and hold these places? Then there is Grand Rapids, south of Jamestown, which must be attended to as soon as possible; also Park

River, in Walsh Co., north of Grand Forks, where there are quite a number of our people. We ought to have at least twelve meeting-houses in Northern Dakota, where now we have none. In many places our people are more numerous than other bodies of Christians that have houses. In one town I found over thirty Baptists, unorganized, doing nothing, because they were without a leader. The Presbyterians had about one-fourth as many in number, as the Baptists. A missionary was sent them, they organized and went forward and built a meeting-house costing \$6,000. Baptists helped pay for it. Baptists are the main support of their prayer-meetings and Sunday School. These Baptists are now organized, have their own prayer-meetings at a private house, and are praying for a pastor. At another town the Baptists are more numerous, perhaps, than all other religionists—yet the Presbyterians have built a small house with Baptist aid. They have a Baptist for their church clerk, and this same clerk is treasurer of the Congregationalist Society—the Congregationalists constituted a society but not a church—yet they have a missionary pastor. This Baptist, who is Presbyterian clerk and Congregational treasurer, claims that he is a real Baptist, and waiting an opportunity to build up his own church; but he and his brother Baptists feel that it is useless for them to organize by themselves without they can have a pastor, because the people in towns will attend where there is preaching. Baptists in the country away from towns are organizing and going forward with prayer-meetings and Sunday Schools without preachers—especially is this true among the Canadian Baptist settlements in N. E. Dakota.

No person who is unacquainted with this new northwest, has any idea how rapidly the country is being settled. Several counties in Dakota have been organized and the lands taken this season. New towns are being built with a rush. All these mean new fields for missionary work, and meeting-houses to be erected. Many of our brethren are here and more are coming. Shall they have pastors and houses of worship? Friends of Home Missions must answer."

—Rev. Dwight Spencer writes from Ogden: "We have to-day the most vigorous church in Utah. At our prayer meeting last evening, three arose for prayers."

—Rev. T. M. Coffey writes from Silver City, a new field in Western Iowa: "Things are favorable for a good substantial church here. The material out of which it is building is good. The people are enter-

prising and the town is growing. Three substantial members are coming into the church, probably next Sabbath, and more are to follow. I feel sure that for us, now is the nick of time."

—Rev. J. Sunderland, General Missionary, writes: "I wish every member of your Board could see personally just what your work is doing for Iowa. It is grand. God bless you for your work and all the people that give for it."

—Rev. J. N. Williams, General Missionary among the French in New England, reports eleven baptisms for the last quarter, all from the French. Rev. F. X. Smith, of Fall River, also received six by baptism. The Lord's blessing seems to rest on our mission to the French in New England.

—Dr. Phillips, of Nashville Institute, writes September 7th: "At the opening of the session this morning there were nearly twice as many students present as at the opening the year before." He also says: "I am glad to see signs of waking up on the part of the colored people. The Baptist Convention of Arkansas, that met in Little Rock a few days ago, voted to support four young men in this Institute the present year. They have \$50 on hand, and propose to pay the remainder in instalments at intervals."

—One of our missionaries, sending a contribution from his church, writes: "I sincerely trust you will not become alarmed, and refuse any money I send you from this field. As this church has almost perished from penuriousness, by the help of God, I am trying to get their purse strings untied, that they may not perish." That's right—"see that they abound in this grace also," *i. e.*, the grace of giving. Every missionary is expected to train up his church after this fashion.

—When the "little" that is done by some of these infant churches, weak and beset with a thousand privations and difficulties, is measured by the Divine standard, it often assumes heroic proportions. Brother A. C. Blackburn, whose heart is set on getting a shelter for his little flock at Marinette, Wisconsin, says: "The quarter has been one of great hindrance in the work because of sickness among my people. It seems as if but little had been accomplished. About \$400 has been subscribed towards the erection of a church, and a lot worth \$300 has been donated to us. We begin active work next week. The church has increased during the year over 120 per cent. in membership. We are in shape to do better work and more of it next year."

—Rev. A. D. Abrams, Whiting, Kansas, says : “During this quarter we have begun the erection of a Baptist meeting house. The church has worshipped in a house borrowed of the Presbyterians, and has grown but little as a consequence. Times discouraging; crops very badly damaged by the drought; but the brethren are strong in faith and purpose, and will succeed. We shall have it ready for occupation in October.”

—Here is another instance of small beginnings and liberal giving. Rev. W. B. Johnson, our General Missionary in Maryland and Northern Virginia, writes from Occoquan, Va., where he is holding a series of meetings. “This is one of the darkest and most destitute fields I have ever visited—a place noted for its wickedness. There is a Baptist Church here of six members, one male and five females. Rev. I. H. Bailey, one of Maryland’s sons, class of ’81, is the pastor of this little flock, to which he preaches once a month. When he came here he found no members of any church, save one woman—a Methodist—and like Philip, he preached unto her Jesus. She believing with all her heart, that Jesus was the Christ, was baptized, and is now a burning and shining light.

He gathered the colored people in a dwelling house and held a week’s meeting, which resulted in five conversions; he then organized a church, called it Ebenezer, bought a piece of ground, paying \$35 for it, and now contemplates the erection of a meeting-house as early as practicable.

Now these six members send \$4 to the Home Mission Society to assist it in the work of missions and education. They are all very *very* poor; but they told me that they loved the cause; they wanted me to thank the Society for sending them missionaries.

I do not know when I have seen so much ignorance and wickedness, but in the midst of all, the believers are in earnest. I expect great things of this field in time.

—Our Missionary to the Scandinavians in Kansas writes from Junction City: “We are very, very thankful to the dear brethren of the Home Mission Society for their aid. The seed you sow will in time bear good fruit. We are building houses for our churches as fast as we can. The church in Kansas City, Kan. will soon have their house finished. It is 40 x 22, frame. The church at Topeka has bought a fine lot. A good brother, Rev. J. Dahlquist has come this summer from Sweden, when his labors as Missionary were greatly blessed. He has taken the Concordia Church, and will be a great help to us in our work.

The 7th of this month I baptised my old father, 66 years of age. He came to Kansas from Chicago to stay this summer. He has been a great opponent of the truth, but here the spirit led him to the truth—to believe in Christ and be baptised. It was a great holy day for me and for him. We are now seven—four brothers, one sister, a brother-in-law and my father—all in Christ and Baptists. I was the first to come eight years ago. Thank God.”

—It is natural and right that those who invest in Home Missions should want to know the result of their investment. To such there is cause for rejoicing in the following resolutions, passed at the Scandinavian Baptist Conference of Minnesota, at Lake Crystal, June 3rd, 1881:

WHEREAS, The American Baptist Home Mission Society and the Minnesota Baptist State Convention have now for a quarter of a century so tenderly cared for and liberally aided us in the work of preaching the Gospel of Jesus Christ to our people in this State, and

WHEREAS, Through the good hand of our God we now behold the fruits of this work in the establishment of some thirty-five churches, with an aggregate membership of about sixteen hundred believers, scattered abroad over the State, to spread the blessed influence of true religion among our countrymen; therefore

*Resolved*, That we, as a people, express our acknowledgment and sincere gratitude to these our benefactors for their care and good will toward us; and

*Resolved*, That we will labor to the best of our ability in co-operation with the spirit and design of these societies, endeavoring to act out the command of the Lord, “Freely ye have received, freely give.”

*Resolved*, That the Corresponding Secretary of the Conference be instructed to forward a copy of these resolutions to each of said Societies.

—The Baptist Church in Wheeling, West Va., under the energetic leadership of Rev. J. B. Mulford, is waking to new life. The following account of the work done there, during his first quarter, gives strong promise that the church will soon be put upon a solid self-supporting basis:

I feel a peculiar pleasure in sending you my first report, for I conceive it an honor to be employed in such a work, and by such a Society.

I am also rejoiced to be able to make a favorable report, for I know the Board has waited long and patiently for tokens of prosperity.

The first Sunday we crept up to 90 in the morning, and 100 in the evening. Since then we have gone



steadily on, until our congregation has reached, at times, nearly 300. The young people are coming in flocks, and many of the most cultured and wealthy people are attending repeatedly.

At once I saw repairing must be the new order. We have therefore stripped the backs and fronts of the pews of their tattered, greasy coverings, and painted and oiled the same. The ladies have put down nearly 200 yards of bright new carpet—new burners and globes have been bought, and we look clean and cozy. The painting has all been paid for, and the Ladies' Social Union has the carpet in hand. In this work of repair, I have put about three weeks of solid manual labor, endeavoring to reduce expenses and to hurry it on to completion.

There remains much to do. New windows are needed; the entire exterior is suffering for paint. New heating arrangements must be procured, etc.

I have started a subscription list of 100 names, to give \$10 each, thus giving us \$1,000, with which to put our Church Edifice in comfortable and permanent repair. I wish we could get a few names from some of our eastern friends. When all is done, we shall have the handsomest building in the city.

*Financial.*—I have introduced the systematic plan, and make it binding on the church. Instead of six, we have over sixty pledges—instead of \$300, as heretofore pledged—we have nearly \$900, and instead of \$2.50, as the sum total of Sabbath collections, we have in all an average of \$15.00. Before another three months I hope to report \$1,000 pledged.

I am preparing for three lectures, to help the ladies out, and to enlarge the improvement fund. A deep feeling seems to pervade the church. In addition to the three already baptized, there are five more waiting. Our prayer-meetings are interesting, having an attendance of about 50. Taking into consideration the fact that some thirty are prevented by distance, the average is good; and yet it can and must be better.

*Sunday School.*—Our school is growing, is full of fire and interest. I have gathered a Bible class of about fifteen, and have begun object lessons. The singing is under my control.

In addition to my work here, I am arranging to preach once a week at Wellsburg, some thirty miles east, where there are about 30 Baptists; and at Moundsville, twelve miles west. If I can make satisfactory arrangements, these places will be looked after. It will help Wheeling to create Baptist influence in all neighboring places.

## WOMEN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, 2101 Michigan Avenue, Chicago; Corresponding Secretary, Mrs. C. Swift, 71 Randolph Street, Chicago; Treasurer, Mrs. R. R. Donnelly, Lakeside Building, Clark and Adam Streets, Chicago.

The Missionary Training School referred to last month is no longer a thing of the future, but an established fact. It opened on Monday, Sept. 5th, with a class of ten, six of them those who had been in the work for more or less time, and four new applicants for appointment. Others are coming.

Time forbids at this writing an extended account of the plans of study, corps of teachers, &c., in which we know the many friends of the school are deeply interested. We promise it to them in the next issue, only adding here that God has given us great cause for gratitude in opening up our way step by step as we have proceeded with arrangements, till we find ourselves located, not in elegant, but in comfortable quarters at 2338 Michigan Avenue, which will be the future headquarters of the Society, as well as our Training School Home. Friends stopping in the city are cordially invited to call and learn for themselves something of the school and its work.

### CONTRIBUTIONS FOR JULY AND AUGUST.

#### ILLINOIS, \$148 27.

Dover, \$3; Tonica, for Training School, \$25; Chicago, \$49 50; Urbana, for Training School, \$20; Galesburg, \$5 77; Dixon, for Training School, \$10; Morgan Park, for Training School, \$25; Canton, \$1; Highland Park, for Training School, \$3; Highland Park, \$2; Sterling, \$4.

#### IOWA, \$19 25.

Davenport, \$10; Kossow, \$5; Cresco, \$4.25.

#### INDIANA, \$13 25.

Crawfordsville, \$6 25; Franklin, \$5 75; Lafayette, \$1 25.

#### OHIO, \$36 38.

Macksburg, \$25; Clermontville, \$5; Franklin, \$6 38.

#### PENNSYLVANIA, \$233 46.

Montgomery, \$6 29; Philadelphia, \$87 35; Mansfield, \$4 00; Allegheny City, \$22 55; Pittsburg, \$49 70; Pittsburg, Judson Miss. Band, \$19 95; Carbondale, \$13; Lewisburg, \$11 62; Williamsport, \$21.

#### NEW YORK, \$353 10.

Saratoga, \$53 10; New York, for Training School, \$100; New York, \$150; Troy, \$30; Elmira, \$20.

#### NEW JERSEY, \$50 80.

Newark, \$8 80; New Brunswick, for "Tidings," \$1; Morristown, \$16; Mt. Holly, \$25.

#### WISCONSIN, \$29 05.

Ripon, \$6; Baraboo, \$2 80; Lowville, \$3 50; Sparta, \$5 25; Clinton, \$8; Jefferson, \$3 50.

## INDIAN TERRITORY, \$25 00.

Atoka, \$25.

## LOUISIANA, \$15 00.

New Orleans, \$15.

## DAKOTA, \$0 50.

## MAINE, \$25 00.

Biddeford, \$25.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$41 66.

Total, \$990 72.

MISSIONARIES APPOINTED IN  
SEPTEMBER.

The following new appointments were made :

Rev. H. Williams, Cedar Falls, Iowa.  
 Rev. Samuel Davis, Marble Rock, Iowa.  
 Rev. J. M. Bay, Gowrie, Iowa.  
 Rev. A. H. Carman, Cresco, Iowa.  
 Rev. A. C. McManis, Ida Grove, Iowa.  
 Rev. James Mitchell, Lyon county, Iowa.  
 Rev. L. L. Cloyd, Clarinda, Iowa.  
 Rev. W. H. Whitelaw, Spirit Lake, Iowa.  
 Rev. H. M. Richardson, Marysville, Mo.  
 Rev. G. H. Goodwin, small Indian tribes in N. E. Indian Territory.  
 Rev. Geo. Sutherland, Kearney, Nebraska.  
 Rev. J. D. Fleming, Oak Spring, Nebraska.  
 Rev. Robert Smith, Pueblo, Colorado.  
 Rev. H. M. Lowry, Colorado Springs, Colorado.  
 Rev. Winfield Scott, Reno, Nevada.  
 Rev. G. W. Dallas, Freedmen among the Choctaw and Chickasaw Nations Indian Territory.

The following re-appointments were made:  
 Rev. J. B. Thomas, Second Church, Dubuque, Iowa.  
 Rev. J. S. Jesse, Wheatland and Penryn, California.  
 Rev. H. I. Parker, Santa Ana, California.  
 Rev. Geo. R. Read, Alameda, California.  
 Rev. E. Ellis, General Missionary, Dakota.  
 Rev. George A. Cressey, Huron and Pierre, Dakota.

The following were appointed teachers in Freedmen Schools for the ensuing year:

At Wayland Seminary, Washington, D. C.

Miss Helen M. Woods.

Mrs. C. P. Griswold

Miss Olive Conklin.

At Atlanta Seminary, Atlanta, Ga.

Mr. Ernest W. Clement.

At Bishop Baptist College, Marshall, Texas.

Rev. S. W. Culver, President.

Miss Myrtie A. Culver.

Miss Mary E. Simmons.

At Benedict Institute, Columbia, S. C.

Rev. C. E. Becker, President.

Miss Helen McGill.

## Contributions and Legacies.

FOR AUGUST, 1881.

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

## MAINE, \$13 15.

Belfast Church..... \$8 15  
**F. F.** Kennebunk Church, for Bishop College..... 5 00

## NEW HAMPSHIRE, \$100 00.

LEGACY : Milford, Bequest of Moses Foster per B. F. Foster..... 100 00

## VERMONT, \$39 20.

Charlotte Church..... 2 00  
 Chester Church..... 12 00  
**F. F.** Charlotte Church..... 3 00  
 St. Johnsbury Church, for Richmond Institute .... 5 00  
 West Randolph Church " " " ..... 10 70  
 Braintree Church " " " ..... 3 50  
**C. E. F.** Charlotte Church..... 3 00

## MASSACHUSETTS, \$2,805 17.

Weymouth First Church..... 132 00  
 West Acton Church..... 11 86  
 Beverly Church..... 130 00  
 Wakefield Church..... 42 35  
 North Middleboro', Friend..... 8 00  
 Malden Church..... 46 07  
 Rochdale Church..... 22 34  
 Belmont, Friend..... 1 00  
 North Leverett Church..... 39 50  
 Haverhill, Portland St. Church..... 100 00  
 Becket Church..... 19 59  
 LEGACY : Beverly, Bequest of Joanna L. Pickett per George Rounds, Executor..... 2,000 00  
 Cambridge, Bequest in part of Joanna Latham, Mrs. A. Herrick, Administrator..... 36 96  
 Cambridgeport, Bequest Miss Anna Carter, A. Hayes, Executor..... 100 00  
**F. F.** Beverly Church, for Nashville Institute..... 50 00  
 North Leverett Church..... 20 50  
 Marlboro' Sunday School, for Richmond Institute... 25 00  
 Framingham, Mrs. E. B. Parker, for Wayland Building..... 20 00

## RHODE ISLAND, \$366 40.

Providence, Friendship Street Church..... 60 00  
 Phenix Church..... 6 40  
**C. E. F.** Providence..... 300 00

## CONNECTICUT, \$25 80.

Essex, Mason H. Pratt..... 10 00  
 North Stonington, First Church..... 5 00  
 New Canaan, E. M. Ogden..... 5 30  
 LEGACY : Uncasville, Estate of Polly Browning, per G. D. Jerome, trustee..... 5 50

NEW YORK, \$1,778 20.

Albany, Emmanuel Church.....	100 00
Tabernacle Church.....	20 50
Onondaga Church.....	10 00
Castile Creek Church.....	9 50
Tioga Centre Church.....	3 75
Candor Church.....	4 00
Springville Church.....	5 15
Rochester, East Ave. Church.....	51 80
Cazenovia First Church.....	24 26
Canisteo Church.....	7 26
Busti Church Sunday School.....	6 04
Milford Church.....	8 00
Sidney Centre Church.....	3 92
Sunday School.....	4 50
West Oneota Church.....	3 00
Oswego Association.....	15 12
Leeds, E. D. Green.....	5 00
F. F. New York, Mrs. Caroline C. Bishop for Bishop College, Texas.....	1,500 00

NEW JERSEY, \$374 90.

Trenton First Church (one-half for Denver Mission).	150 00
Baptistown Church.....	23 60
Asbury Park Church.....	15 00
Orient Church.....	3 00
Marlton Church, in part.....	23 18
Mullica Hill Church, in part.....	17 85
Calvary Church, in part.....	17 33
Paterson, Union Ave. Church, "United Workers".	19 48
Bordentown Church.....	23 78
Vineland Church.....	32 65
Hammonont Church.....	6 00
Woodstown Church, bal.....	10 00
Marlboro Church.....	21 53
Cape May Second Church, in part.....	9 50
Jacobstown Church.....	9 50

PENNSYLVANIA, \$744 53.

Philadelphia, Berean Sunday School.....	50 00
Eleventh Sunday School.....	10 00
Third Germantown Church.....	32 00
Upland Sunday School.....	28 00
Frankford Y. M. Miss. Society, in add.....	10 89
Lower Providence Church, in part.....	44 25
Pottstown Church.....	20 00
Reading First Church.....	33 75
Pottsville Church.....	4 51
Sunday School.....	3 00
Carbondale, Berean Church.....	16 11
Mill City Church.....	5 00
Gibson and Jackson Church.....	4 10
Bridgewater Church.....	27 00
Jackson Church.....	1 50
Kingston, Welsh Church.....	8 00
Canton Church.....	5 00
Troy Church.....	12 63
Columbia and Wells Church.....	3 70
Ridgebury Church.....	3 87
Rome Church, bal.....	1 00
West Franklin Church, bal.....	1 00
Milesburg Sunday School.....	5 00
Colorado Sunday School.....	1 69
North Ten-Mile Church.....	10 00
Bates Fork Church.....	10 00
Brookville Ladies' Society.....	12 00
West Liberty Church.....	3 00
Westover Church.....	4 42
Zion Church.....	2 40
Cherry Tree Church.....	1 75
Newburg Church.....	1 20
McPherson Church.....	1 00
Hontsdale Church.....	50
Altoona Sunday School, desig.....	9 17
Manayunk Church.....	57 77
Lower Dublin Church, in add.....	4 46
Pittsburgh, Fourth Ave. Sunday School.....	27 71
Milton Church.....	15 30
Williamsport Church, in part.....	18 44
St. Clair Church.....	16 25

Mahanoy Welsh Church.....	5 00
Wisconico " ".....	5 00
Minersville Church.....	5 00
Beakleyville Church.....	6 25
New Brighton Church.....	5 35
Warren Church.....	5 00
Strattonville Church.....	2 50
Benton Church.....	3 00
South Wheeling Church.....	4 00
Bethel Church.....	3 85
New Freeport Church.....	3 43
South Ten-Mile Church.....	3 00
Sunday School.....	3 12
Jefferson Church.....	10 50
Sunday School.....	2 50
Ladies' Society.....	8 28
North Ten-Mile Church, bal.....	7 00
Waynesburg Church.....	11 95
Pursley Church.....	4 25
Goshen Church.....	10 65
Bethlehem Church.....	5 00
Macedonia Church.....	2 50
Mount Zion Church.....	5 00
Sunday School.....	5 55
Ten-Mile Association, coll.....	8 93
Mount Hope Sunday School.....	3 00
Providence Church.....	3 00
Achor Church.....	4 20
New Bethel Church.....	1 35
New Castle Church.....	6 50
Van Port Church.....	5 00
Butler Church.....	2 00
Beaver Association, coll.....	31 40
Three Springs Church.....	6 83
Beulah Church.....	9 00
Sunday School.....	3 27

DELAWARE, \$15 00.

Milford Church.....	10 00
Wyoming Ladies' Society.....	5 00

MARYLAND, \$9 54.

Baltimore, Seadenhall St. Church.....	2 00
Calvary Church.....	2 25
George St. Mission.....	3 12
Macedonia Church.....	2 17

DISTRICT OF COLUMBIA, \$21 86.

Washington, Members of Calvary Church, per T. R. Jones.....	15 90
Binney Miss. Society of Wayland Inst.....	2 00
Mt. Carmel Church.....	2 66
Mt. Olive Church.....	1 30

VIRGINIA, \$53 16.

Alexandria First Church.....	4 81
Third Church.....	2 86
Shiloh Church.....	4 00
Middlesex Co. First Church.....	2 71
Female Missionary Society.....	3 00
Grafton Church.....	4 72
Norfolk Co. Grove Church.....	2 40
King William Co. Sunday School Convention.....	10 00
F. F. Grove Church for Wayland Seminary.....	4 72
Coll. by Rev. J. W. Patterson for Richmond Inst.....	13 94

WEST VIRGINIA, \$17 41.

Boothville Church.....	5 41
Lockarts Run, Mt. Zion Church.....	3 00
Parkersburg, Pleasant Church.....	2 00
Kanawha Church.....	1 50
Petroleum, Goose Creek Church, per G. S. Carder..	1 00
" " " " Mr. — Carder.....	1 00
Stewarttown, Forks of Cheat Church Mission, L. G. Ross.....	1 00
Miss Laura Blosser.....	50
Miss Susan Weltrur.....	50
Bridgeport, Little Band of "Rag Pickers".....	1 50

## NORTH CAROLINA, \$20 44.

F. F. Warsaw Church.....	2 60
Henderson Church.....	1 40
Oxford Church.....	4 44
Kinston Church.....	1 00
Newberne Church.....	4 00
James City Church.....	2 00
Raleigh, First Baptist Sunday School.....	5 00

## GEORGIA, \$4 95.

Bainbridge, Apalain Church.....	95
F. F. Columbus Church, for Atlanta Seminary.....	4 00

## FLORIDA, \$16 35.

Tallahassee, Bellair Church.....	75
Bailey Mill, St. Johns Church.....	4 15
Bethpage Church.....	1 40
Stephens Church.....	2 60
Chattahoochee Church.....	1 65
Tallahassee, St. Mary's Primitive Church.....	1 35
Bailey Mill, Samuel Dixon.....	25
M. Young.....	1 00
Fernandina Colored Church.....	3 20

## MISSISSIPPI, \$18 12.

Collections, per Rev. A. Booth.....	18 12
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## MICHIGAN, \$461 14.

Detroit, Lafayette Ave. Church.....	311 79
East Saginaw Church, in part.....	16 13
Ionia Church, in part.....	14 22
Litchfield Church.....	4 00
Mason Church.....	10 06
Morenci Church, in part.....	3 00
Manchester, Rev. W. L. Palmer.....	1 00
C. M. Fellows.....	1 00
Northville Church.....	19 50
Plainwell Church.....	50
F. F. W. B. H. Miss. Society, per Miss C. V. Dyer, Nashville Inst.....	75 00
Detroit, Lafayette Ave. Church.....	3 00
Ionia Church.....	1 00
C. E. F. Detroit, Lafayette Ave. Church.....	1 00

## OHIO, \$80 22.

Centreville Church.....	13 40
Sunday School.....	6 70
Van Wert, Harrison Church.....	4 00
Utica, Martinsburg Church.....	6 12
Brimfield, Edwin Barber.....	25 00
Cleveland, Wilson Ave. Church, quarterly contribution.....	12 00
W. Miss. Society of Wilson Ave. Church, for Arizona.....	13 00

## INDIANA, \$64 70.

Peru Church, in part.....	25 00
Goshen Church.....	34 70
F. F. Franklin College Students, for Selma.....	5 00

## ILLINOIS, \$82 85.

Charleston Church.....	85
C. E. F. Baptist General Association.....	82 00

## WISCONSIN, \$603 81.

Milwaukee, Hebert Neil.....	2 00
Brant Lake.....	1 69
State Convention, per E. J. Lindsay, treas.....	600 12

## MINNESOTA, \$413 57.

State Convention, per D. D. Merrill, treas.....	413 57
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## IOWA, \$867 06.

McGregor, Mrs. Thos. Arnold.....	4 50
Sigourney Church.....	10 00
Belle Plaine Church.....	10 40
Fairfield Church.....	9 00
Parkersburg Church.....	4 05
Marengo Church.....	3 00
Eldora Church.....	3 00
Grundy Centre Church.....	12 50
Council Bluffs, Scandinavians.....	2 00
Sheffield Church.....	2 50
Goldfield, per Rev. A. Plumley.....	3 00
Creston Church.....	4 00
Leon Church.....	5 00
Palestine Church.....	5 00
Cherokee Church.....	25 00
State Convention, N. Littler, treas.....	756 91
Shenandoah Church.....	7 20

## MISSOURI, \$6 70.

St. Louis, Third Church Prayer Meeting coll.....	6 70
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## NEBRASKA, \$78 62.

Wilber Church.....	10 32
Tekamah Church.....	7 50
Blair Church.....	6 00
Kearney Church.....	2 50
Alexandria Church.....	8 75
State Convention, per M. B. Smith, treas.....	30 00
Beatrice Church.....	6 00
Gibbon Church.....	5 00
David City Church.....	2 55

## KANSAS, \$3 50.

Kansas City Church.....	2 50
C. E. F. Garnett Church.....	1 00

## DAKOTA, \$16 30.

Yankton Church.....	4 55
Mrs. Van Norman.....	1 25
Big Spring, Scandinavians.....	2 50
Lennox, Rev. V. B. Conklin.....	1 00
Mrs. E. H. Polk.....	50
E. S. Ingalls.....	1 00
Lincoln Centre, Collection.....	50
Bloomington, "Swede Sister Society".....	5 00

## INDIAN TERRITORY, \$333 38.

F. F. Stonewall School, per Rev. J. R. Banks.....	60 00
Free Hope School, per Miss M. A. Rounds.....	57 78
Cherokeetown School, per Mrs. A. F. Kemp.....	60 00
Red Oak School, per Rev. Z. T. Thistle.....	22 40
Shonecetown School, per Rev. G. W. Dallas.....	61 50
Fort Coffee School, per T. N. Johnson.....	11 70
Red Rock School, per Rev. J. P. Lawton.....	60 00

## NORTH PACIFIC CONVENTION, \$55 00.

Spangle, Washington Territory, per Rev. S. E. Stearns.....	5 00
Moscow, Idaho, per Rev. S. W. Beaven.....	50 00

## EASTERN GERMAN CONFERENCE, \$6 28.

Warrens ville Pa., German Church.....	5 15
Mill Creek Station.....	1 13

## WESTERN GERMAN CONFERENCE, \$2 25.

Ellsworth, Kansas, German Church.....	2 00
Sunday School.....	25

## U. S. GOVERNMENT, \$875 00.

For Schools in Indian Territory.....	875 00
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TOTAL.....	\$10,374 56
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# THE BAPTIST HOME MISSION MONTHLY.

Vol. 3.

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No. 11.

## RELATION OF CHURCH EDIFICES TO SUCCESSFUL MISSIONARY WORK.

AN ADDRESS BY REV. L. C. BARNES, ST. PAUL,  
MINN., BEFORE THE AMERICAN BAPTIST HOME  
MISSION SOCIETY, AT INDIANAPOLIS.

Little need be said in general in respect to the relation of the meeting-house to the Church.

It is the relation of the body to the soul—the term describing their separation is death. This arises from the fact that the assembling of itself together is an essential condition of church life. And this condition can be fulfilled with no certainty or regularity, unless the church has a house of its own. Without such a building, if the church assembles, it must be in a dwelling house or a school-house, or public hall, or possibly in the meeting house of another denomination. Manifestly these places are all unsuited to the development of permanent strength. Christians of other names have often shown our missionary churches great kindness, in loaning them houses of worship. But such a use of the house of another denomination places the church before the community, in a position of subordination and secondary esteem. Besides, a New Testament church cannot live without a baptistery. In many of the prairie towns nature does not furnish any, and the Pædobaptist's bowl is a poor apology for nature—too meagre to be accepted. The difficulties and annoyance of using a meeting

house on which another denomination has the primary claim, are such as to be destructive of all commanding influence or growth. Our missionary churches, like our young people who have gone out in so many instances to compose them, cannot live their lives and do their work without homes of their own. The industries and the affections of the church, especially the Sunday-school, must gather about some local habitation. A church without a meeting house can be of hardly more service to its Master than a swarm of bees without a hive. I wish to illustrate this principle briefly by some experiences of the past, and needs of the present, in our Western work.

A glance into the history of the church furnishes painful examples of the vital relationship existing between the church and the meeting house.

I cite facts in Minnesota simply because exact knowledge of them is most accessible to me, presuming that they fairly represent the condition of affairs in at least the whole Northwest. Out of some 200 churches organized in the thirty-two years of Baptist history in Minnesota, I can learn of only six churches with houses of worship which have lost their name to live. Two of these, at Brainerd and Duluth, on the Northern Pacific Railroad, lost their members by the general exodus from those towns on the failure of Jay Cooke, in 1873. The tides of prosperity are again flowing into these places, and it is already assured that the church in

Duluth will be revived within the next twelve months. This will not be the first instance of a meeting-house being the instrument of recalling into life an apparently extinct church. The other four churches which have lost their visibility in spite of their houses, were located in village and farming communities, the American population of which has been almost entirely supplanted by foreigners. Turn now to the churches without houses. The same causes of extinction may have been at work among some of them, but not largely enough to account for the great difference in results.

In the single decade, between 1870 and 1880, forty-six churches without houses of worship passed into oblivion. I am sorry that the number cannot be given of all the churches which have thus passed away in the whole history of our denomination in the State. But the lesson of the comparison would be sufficiently instructive when we know that out of all the Baptist churches which have ever existed in Minnesota, less than one-thirtieth have ever perished in possession of a meeting house; while in the last ten years alone, nearly one-third of the churches reported at the beginning of that period have been extinguished, chiefly for the want of meeting houses.

Look at this fact from another angle. In 1870 there were one hundred churches in Minnesota without houses. Ten years later, forty-six, or almost one-half of these houseless churches had no longer even a name to live.

Reflect upon the future, the light, the glare of this appalling fact.

There are to-day in Minnesota seventy-five churches without houses of worship. As surely as the laws of nature change not, it is to be expected that one-half of these church families shall perish in the next ten years, un-

less we help them to the possession of homes. The relation of church building to evangelization on the frontier is no longer an experiment. We proceed into the future with eyes wide open. Unless our denominational action respond at once to the radical improvement of our denominational policy in this regard, the next decade shall witness, in the single State of Minnesota, more than thirty times repeated, the awful spectacle of the burial of "the body of Christ." Now, as of old, the possible traitor to be feared in our own ranks is the Judas of covetousness.

The millions who are swarming over the fertile fields of the heart of our country must have gospel advantages and the religious anchorage of church homes given them now, while society is forming, or the Empire of King Jesus in the United States is lost; at least, for many generations.

In the infancy of a community it has not strength to help itself unaided, to the things most essential to its life. Yet infancy is the period when its character is cast. After all that has been written and demonstrated on this subject, I fear that there are brethren in the East who listen with a complacent smile to talk about the seat of Empire beyond the Mississippi, as if it were mere fustian.

The plea of necessity for instant occupancy for Christ is pushed aside with a generous pittance. Minnesota, you say, is a hyperborean region. True enough. It is the coldest of any State or Territory in the Union, excepting Wyoming and not excepting Alaska. But where bread grows there population gathers. There is a steady stretch of unparalleled wheat-productive region for 2,000 miles Northwest of St. Paul. Follow along the trunk line of railway already opened 400 miles to the British border. I have been over the first 150 miles of the main line of this road by

wagon. The soil is literally eager to produce wealth; yet the upper end of the road, in the Red River Valley, is the true Eldorado of agriculture. Along this road are some twenty thriving villages of from 100 to 2,000 population. On a soil capable of maintaining and destined to maintain millions of people, there are already located, within church-going reach of this single line of railway not less than 75,000 souls. For this already present and swiftly multiplying throng, there are only two Baptist houses of worship, both belonging to our brethren from Sweden.

In a distance between St. Anthony Falls and the British border, as great as from the Falls of Niagara to the Eastern boundary of Indiana, not one American Baptist meeting-house! Listen to the cry which comes in the last HOME MISSION MONTHLY, from our solitary missionary in the northern section of this region—an almost despairing cry. “In an area of 15,000 of the most fertile square miles in America, with Baptist members scattered all about, we have but one Baptist preacher.” “Others are here with money and laborers. For example, the Presbyterian have twenty men already, and ten more are soon to be added, and \$10,000 to be expended in their support. They put men in new fields and pay their whole salary the first year, two-thirds of it the second, and one-third the third year; besides, they give from \$500 to \$1,000 toward church building, and, brethren, it wins. Churches of forty members have buildings costing \$3,500. As I look over such a work,” concludes our missionary, “I say with sadness, what am I among so many?”

I am sure that the heart of this assembly utters a God-speed to the good work of our sectarian brethren. But, by as much as we would not be jealous of them, by so much we would be jealous for the New Testament Church of Christ. We justly rejoice that we

are multiplying more swiftly than most of the denominations, and especially that we are rapidly overtaking the total population of the United States. But gratulations with the American Baptist Home Mission Society must be subdued by the most decided fact that these enormous Baptist forces are not being mobilized anywhere, but simply massed in the direction of the Red river of the South rather than that of the North. Were all our Baptist hosts gathered here in one vast assembly, he who should look out over the sea of faces could almost be said to gaze upon the Black sea. We may boldly point skeptics to this divine proof of our mission, that to the poor the Gospel is preached.

But if America is to be, according to her privilege, the basis of operations for converting the whole world, the wheat fields, gold mines and enterprise of the West must be seized for and dedicated to Christ's work, as well as the cabins, cotton bales and oratory of the South.

The centre of total population in the United States, as we learned yesterday, is a few miles West of Cincinnati, while the centre of Baptist population is far down in easternmost Tennessee; but considering only the Northern States, the centre of our hosts is considerably east of Pittsburg.

The West is rapidly slipping from our grasp—slipping into the hands of other denominations. But, immeasurably worse, it will in due time slide, it is to be feared, into the hands of anti-Christ, unless we rouse ourselves to furnish sufficiently numerous and attractive gathering places, holding points for our otherwise dissipated forces. The electric forces of personal missionary work must be deposited in the permanent magnet of a meeting house.

But some one says, these needs of the West are all prospective needs. No, brethren, they

are present. We plead that foundations be now laid for a future, the certainty of which is already assured.

The five States of Minnesota, Iowa, Nebraska, Kansas and Colorado, with the Territory of Dakota, already contain a population exceeding that of the six New England States. It was thought a strange thing two years ago that there were three townships in Massachusetts without any kind of a meeting-house. That state of destitution, which is the remarkable exception in New England, is the prevailing rule in these States of equal population beyond the Mississippi.

God forbid that our former suicidal policy in the matter of church building should render void the vast promise of these whitening fields! Plant a meeting-house in Dakota, within the next five years, at every point of reasonably assured growth, and the paltry loaves thus distributed shall not only feed the hungry millions there, but also leave fragments enough to feed a whole nation beyond the seas.

Having viewed the necessity of church building to church existence, as it is exhibited by their inherent relationship, by the experience of the past in Minnesota, and by the transcendent need of the present hour in our whole Western field, would that you could behold some of the many individual cases which daily distress the hearts of those who stand so near that we can gaze, as it were, into their pleading eyes, and are yet powerless to help them. Permit me to call your attention to a single instance, which is more conspicuous, perhaps, but of no greater importance, than multitudes of others which exhibit the absolute necessity of church building in our Western work. On the banks of the charming St. Croix river, in one of the first towns started in Minnesota, a Baptist church was organized more than thirty years ago. It was the second Baptist church in the State. Home

missionaries were maintained in the field, first for five years, then after an interval of six years, again for two years. Severe struggles were made for the maintenance of the church of Christ. But after protracted torture, and finally a painful gasp for life, the church ceased to exist. Did the church in Stillwater die because the town failed to fulfill its early promise of growth? No. It has been one of the most flourishing towns in Minnesota. Was it from lack of missionary zeal? No. The deepest libations of heart sacrifice were poured on that altar. Was it from deficiency of outside aid in supporting a pastor? No. Above \$3,000 from the Home Mission treasury were spent on that field. It was manifestly, as the first pastor, still living in an Eastern State, declares, because they could not provide themselves with a house of worship, and the Home Mission Society was not in a position to help them to one.

At the end of thirty years the town had grown to a population of 10,000 souls. But there was no trace, or even discoverable memory of a Baptist church.

All these years, thousands of dollars, and more precious pangs of soul, were wasted, and at the same time, a growing centre of influence left unoccupied by pure New Testament principles, all for the want of a church building, which would not have required more than five hundred dollars outside aid, but would have been the instrument of holding and more than holding the ground for Christ. I have not rehearsed this case to illustrate what ought to have been done, except as it emphasizes what must now be done. The feeble nucleus of a Baptist church is gathered once again in that city. But it is only gathered to be once again scattered unless it be instantly furnished with a house of worship. The representative history of our cause in this third city of one of the greatest Western



States ought to be to us quite as appealing as it is appalling. What, with the requirement of a larger town and other denominations in attractive houses, the odds are, if possible, more fatally against our Zion there now than they were thirty years ago. Nothing can secure a New Testament church of Christ in that great centre of influence unless they be at once provided with a substantial meeting place. The handful of Christians are ready to make heroic sacrifices for that purpose out of their deep poverty.

One aged man who is compelled to toil, with trembling hand, for his daily bread, pledges \$100, literally all that he has, a slender sum laid by for his burial. Are there not some of us who, by giving at this rate, nay, at one half this rate, could supply all that the Home Mission Society asks for all its departments of work?

Eight hundred houseless churches already existing in the West! If we may forecast the future by the past, 400 of these are to perish in the next ten years unless supplied with buildings. The society asks for this work, this year, a paltry \$50,000—less than the average cost of constructing and equipping a single mile of railway. More than \$2,000,000,000 are invested in Western railroads, thousands of miles being added annually to those public highways. Millions of Baptist capital are building and equipping hundreds of miles in the West each year. God be praised for this inestimable blessing! Railroads are, indeed, the arteries of our prosperity. But, brethren, arteries, without a throbbing heart, are but veins of corruption. The church of God is the heart of all permanent prosperity, and the meeting house is its pericardium, its indispensable enswathement. As a matter of material prosperity, to say nothing of the infinitely higher concerns, we can better spare 100 miles of railroad this year

than to be deprived of the houses of worship which we need. This would give us \$5,000,000; we only ask for \$50,000. Will you not do better for us than we ask? Were the sum called for to cover the 1,300 shelterless churches of which we have heard this morning, twice as great as it is, it would yet not be so large as some of our churches put into a single sanctuary.

This is not asked for to gratify human desires for architectural display, but solely to display the glory of God. The necessities of the present instant demand something more generous and speedy than a death-bed bequest. Let it be said in the ages to come—

“No silver saints by dying misers given,  
Here bribed the rage of ill-requited Heaven;  
But such plain roofs as piety could raise,  
And only vocal with their Maker's praise.”

## HOME MISSION FIELDS IN THE WEST.

BY L. P. BROCKETT, M.D., BROOKLYN, N. Y.

### IX.—OREGON.

Oregon was first really discovered and its great river ascended in 1792, by Captain Robert Gray; its interior along the Columbia was explored by Captains Lewis and Clarke, in 1804 and 1805; but its first permanent settler was Captain Winship, who built a house within the limits of the State in 1810, but, unfortunately, his house was carried away by a flood in 1811. In that year John Jacob Astor established a trading post at the mouth of the Columbia, which was named Astoria. This was treacherously handed over to the British authorities in 1813, during the war of 1812-15, and with it all the Pacific coast and Columbia river region, now embraced in that State, to the Hudson Bay, and Northwest Companies, the former finally gaining complete possession

and holding it till 1848. Meantime a considerable number of American settlers had taken up lands along the Columbia and Willamette rivers, and missionaries of various denominations had arrived there between 1834 and 1837, some of whom brought cattle with them and aided in developing the country. From 1816 till 1846, the American and British governments held Oregon Territory by joint occupancy. Its boundaries were disputed, and after long discussions, which at one time had well nigh terminated in war, a treaty was made with Great Britain, by which all the territory now included in the State of Oregon and Territory of Washington, was ceded to the United States. There had been no civil government organized by either power till 1848, but the inhabitants had organized a provisional government in 1843 which continued in force till the territory was organized by Congress in 1848. It then included Washington Territory. In 1843, the whole territory had not more than 400 white inhabitants, and perhaps 25,000 Indians. In 1850, it had 13,294 inhabitants. It was made a State in 1859, with its present boundaries, which include the entire region South of the Columbia river to the crossing of the 46th parallel, and thence along that parallel to the Snake river, and southward to the 42d parallel. Its Eastern neighbor is Idaho Territory, its Southern, the States of Nevada and California, and the Pacific ocean washes its Western shores. Its area is 95,274 square miles or 60,975,360 acres, or a little more than the two States of New York and Pennsylvania.

While the land along the South bank of the Columbia, though broken by some lofty mountains, is generally good and productive, it was found very early, that the valley of the Willamette, the largest tributary of the Columbia from the South, and almost at right angle

with it, was the most fertile portion of Western Oregon. This valley and the other and smaller valleys grouped around it, comprise an area of almost 6,000,000 acres, every square foot of which is highly fertile. Between the valleys and the Pacific coast, are the coast mountains, not generally of any great altitude, but furnishing excellent grazing and timber lands. East of the valleys, the great Cascade Range, the Northern representative of the Sierra Nevada, extends from South to North, dividing the State into two unequal portions, Eastern Oregon occupying about three-fifths, and Western Oregon two-fifths of its territory. The Cascade Range includes several very lofty peaks, particularly Mts. Hood, Jefferson, Thielsen, Scott, Pitt, and the Three Sisters; but it has also its passes, and its river valleys, through which settlers after a time, found their way to the noble wheat and corn lands, and the less humid climate of Eastern Oregon, and to the succulent pastures of the Southeastern and middle sections of the State.

The climate of Western Oregon is very fine. The air is resinous with the odor of the fir, spruce and pine trees, and has a very moderate range of temperature; the extremes being usually not more than 60 or 70 degrees apart, the lowest minimum being 23 degrees F. and the highest maximum 97 degrees, while 25 degrees and 90 degrees are the usual limits. The rainfall on the coast is about 59 inches, in the Willamette valley about 44 or 45 inches, and in Eastern Oregon an average of 28 to 30 inches. The latitude is that of central France, and the climate similar though purer and more invigorating. It is a goodly land; one of mountain and valley, of lofty forests and pleasant plains, well watered, and fertile. Its rivers, lakes, and coasts abound with fish—the lordly salmon with his silver scales glistening in the sun, descending the Columbia in



A GOODLY LAND.

countless thousands; and other excellent fish | sportsman with gun or rod it offers all the  
disporting in river, lake, and sea. To the | game he could desire, from the grizzly bear

or the moose, to the jack-rabbit ; and from the huge salmon and the ten pound trout, to the minnow and shrimp.

The live stock in Oregon is of the best quality, and among the cattle, while there is a goodly proportion of beeves for slaughter, the dairy stock is in larger proportions than in any other of the Pacific States or territories; and Oregon butter and cheese command a high price. The number of cattle in 1880 was estimated at 325,000, of which 121,392 were milch cows. In the pasturelands, sheep thrive and the character of the stock is constantly improving. A million and a half of sheep find pasturage on her hillsides ; the quality of Oregon wool is excellent, and the quantity about 9,000,000 pounds in 1880.

The timber of Oregon is abundant and of the best. The fir, which is the king of her forest trees, rises to the height of 250 to 300 feet, and the spruces and some of the pines are but little lower, while the Oregon cedar is known all over the world. There are also excellent hard woods in all her forests, and for the next fifty years, Oregon and Washington will be the main reliance for timber and lumber for the whole Pacific coast.

Oregon is also coming into great prominence as a grain and agricultural State. Her wheat crop has risen from 7,000,000 bushels in 1879, to 17,000,000 bushels in 1880, with a fair prospect of 25,000,000 in 1881. Rye, oats and barley, were also largely cultivated, and Indian corn and potatoes were increasing.

The fisheries are a source of large income to those engaged in them. In 1880 the net product of these fisheries at the stations, was, according to the census of 1880, \$2,781,000, and the annual increase is very large. The State has considerable mineral wealth ; gold is mined to the value of \$1,000,000 a year, and there is iron ore, coal of excellent quality,

mostly in the Southwest, silver, lead and copper. The great difficulty in the past has been to transport the productions of the State to available markets. On the coast, and in the lower Columbia and Willamette, there was prompt and ready communication with San Francisco and other Pacific ports. This was supplemented by a railroad through most of the Willamette valley, so that the products of the fisheries, the grain of the Willamette valley, the live stock pastured on the hills of Coast Range, and to some extent, the butter, cheese, and wool of Northwest Oregon, was sure of a market at fair prices. But where the 122d meridian crosses the Columbia river there are cascades, where all freight from above requires transshipment ; and at the Dalles, about 75 miles farther up the stream, there is another and still worse obstruction, so that no freight could come from Northeastern Oregon without being thrice transhipped ; at the Dalles, the cascades, and at Portland or Astoria, where it was put upon the ocean steamers. Southern, Middle, Eastern, and Southeastern Oregon, were cut off from all facilities of transportation, except the great Conestoga wagons, or prairie schooners. This is now all changed. The Oregon Railway and Navigation Company have united with the Northern Pacific Railway Company and are building a railway from Wallula to Portland, Oregon, which will enable the wheat growers of Eastern Oregon and Washington, to place their cargoes of wheat on board the ocean steamers at Portland, at a very moderate expense. Western Oregon is gridironed with railroads, and from Wallula and Walla Walla, narrow gauge railways are stretching into the very heart of the wheat, and herding districts of Eastern Oregon. The cars of the Columbia River Railway will be, in another year, full freighted with the golden grain which the steamships will take to all the ports of Europe.

And what of the people who inhabit this beautiful and promising State? Owing to the want of transportation, its early progress in population was comparatively slow, but it was composed of the best elements. In 1860, though already a State, its population was only 52,465; in 1870, aside from the tribal Indians it had risen to 90,605; in 1880, it was 173,088, aside from the nearly 7,000 Indians. Of this number, 144,327 were of American birth, a remarkable proportion for a new State. The majority are from New England and the Middle States,—sturdy, sensible, intelligent men who will build up a State where honesty and integrity will prevail. The settlement of the State has been such as might be expected from men with such an ancestry. The church, the school, the university have engaged their early attention, and morality has been in the ascendant. Unlike most of the other new States and territories, the liquor saloon, the dance house, and gambling den, have not been the most prominent buildings of each new village of the State. There were in the State in 1880, somewhat more than 500 church organizations, and not far from 300 church edifices, about 450 clergymen, priests, or ministers, and more than 20,000 communicants. The larger part of the population may be counted as adherent to some church. The Methodists are the leading denomination, and the Baptists, regular and other, follow. The regular Baptists had, in 1880, 74 churches, about half of them, with houses of worship. The Christian connection and other minor Baptist denominations had nearly 80 and a membership of more than 2,000. The other denominations are in their order, Presbyterians, Catholics, Episcopalians and Congregationalists. The Baptist Churches are efficient, for churches in a new country; and while their houses of worship are many of them, humble and unpretending others are of a

fine character. The State is now growing rapidly and with such substantial and intelligent citizens as it has, it ought to become the most efficient State in the great West in its deep-toned piety and its missionary spirit. There is ample room for Home Mission work, especially in Eastern Oregon, and we know of no region in the whole West, where it will yield better returns. If its gold and silver, its grand forests, the flocks and herds which dot its hillsides, its finny wealth, and its golden grain, can be consecrated to the service of Christ, and the legend, "Holiness to the Lord," inscribed upon them all, Oregon may become the apostle State to bring the heathen world to that world's Redeemer.

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#### CHURCH EDIFICE WORK IN DAKOTA.

BY REV. EDWARD ELLIS, SIOUX FALLS, DAKOTA.

Last Spring we were informed that the Home Mission Board in New York had apportioned \$2,000 for church edifice work in Dakota. The material resources of our denomination in the territory hitherto had been very meagre, compared with the number of our membership. On this account our brethren were beginning to feel somewhat depressed in spirit. There was no courage to attempt any enterprise which required financial strength. Our cause seemed at a standstill, while other denominations were making grand and rapid strides. But with the generous and timely aid proffered, came also new inspiration and power. At once we decided to make a bold and determined movement in the line of church building. Four months have now passed since we began operations. During that time four good meeting houses have been erected, while grounds and the necessary means have been secured for several others.

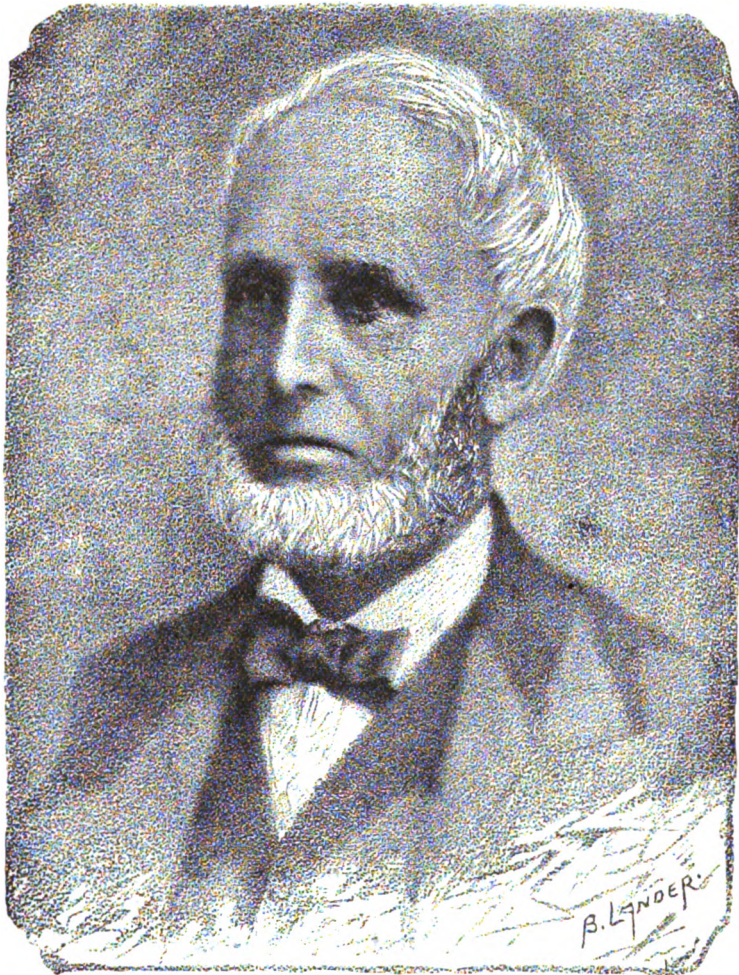
One parsonage has been built and one church moved and reconstructed at an expense of about \$1,200, thus adding nearly nine thousand dollars to our material resources, and a thousand fold more to our Christian efficiency and power. The help we have received has had a marvelous effect on our own members. With this healthful impulse our brethren began to talk and act as if they were altogether a new class of men. Now the Baptists of Dakota seem to be possessed with characteristic zeal and earnestness, manifesting itself in the spirit of self-sacrifice and Christian endurance with which they cheerfully bear burdens and devoutly engage in His holy service.

By this effort we have gained almost a sure foot-hold for Christian work in these new, thriving towns. Here we have lifted up the standard, we have planted a vineyard, we have opened a fountain, a never failing spring which shall refresh and gladden the souls of men for ages yet to come. Moreover, by this uprising of our Baptist Zion we have gained a position which secures to us the respect and confidence of the stirring, energetic, practical society with which we have to do in this *New West*. We have a marked example of this in the action of the citizens of Sioux Falls in connection with the establishment of our denominational school. Sioux Falls gives a bonus of \$6,000 in cash toward the erection of a Baptist school within the corporation, because they feel assured that the Baptists of this country are determined to keep abreast with the times, and that we mean business. This great advantage given us is due to the effort of the Home Mission Society, and especially to the influence of the Church Edifice Fund. We hope to hear of larger results from other districts where your benefactions have been bestowed, but surely enough has been realized here to call for unfeigned gratitude. Brethren,

the success that crowns our effort and your gifts, thus far, should prepare us to enter upon the work of the future with greater devotion and larger offerings. Let us have a sanctuary in every town and hamlet of this woodland, but especially in large and flourishing cities like Sioux Falls, Deadwood, Pierre, Mitchell, Aberdeen and other cities further North. Next season we ought to have \$10,000 for our work in Dakota.

I know that the kingdom of God cometh not with observation. It is not attended with ostentatious worldly show. The extent of Immanuel's Empire cannot be measured by the number of shrines, chaples, and cathedrals which bear His name. Neither can we estimate the power and influence of the reign of heaven by massive walls and towering pinnacles. It is understood only by those who have righteousness, peace, and joy in the Holy Spirit. It is very evident, nevertheless, that God has designed that His people should devote a considerable portion of their earthly possessions to the maintenance of religion in its visible forms. We see it as the early establishment of the altar and the sacrifice, the tabernacle and the temple, Canaan and Mount Zion, as well as the synagogues and the schools of the prophets. Nor does the new dispensation relieve us of the demand for sacrifice, for public-worship and for the house of prayer. But as the glory of the second house is to be greater than that of the first, may we not see it fulfilled in this, that it is to cover a greater expanse—to fill the whole earth with its worship and its glory. "Enlarge the place of thy tent and let them stretch forth the curtains of thy habitations, spare not, lengthen thy cords, strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the gentiles and make the desolate cities to be inhabited."





REV. THOMAS POWELL.

BY REV. R. R. COON, SUBLETTE, ILL.

Rev. Thomas Powell was born Dec. 9, 1801, at Abergavenny, in the hill country in the South of Wales. His parents were Presbyterians. He was converted to God, at an early age, and taking the New Testament for his guide in the matter of baptism, he united with the Baptist Church of his native town. Soon afterwards, he came with a sister and her

husband to New York City ; and here, at the age of about sixteen, he joined the Mulberry Street Baptist Church of which Dr. Archibald Maclay was then pastor. He soon manifested an unusual amount of zeal and activity in the cause of his Divine Master, which attracted the attention and gained the confidence of his brethren, and so strongly convinced them that he was called of God to the work of the ministry, that the church, without request on his part, and without his knowledge gave him license to preach.

His attention was now directed to the importance of being thoroughly qualified for the work to which he had been called. He had already received the highest prizes for scholarship in his native place, and now aspired to higher literary attainments. He entered Columbia College at Washington, D. C., where, by much self-denial and sustaining himself largely by his own industry, he finally graduated with honor about 1823. It is proper to state that in this work of preparation he was aided by three noble Christian men ; Wm. D. Murphy, Wm. Winterton and Deacon Wm. Colgate.

In 1824 he made his first pastoral settlement at Newburg, which continued for two years. In 1826 he was settled as pastor of the Baptist Church of Milton, Saratoga Co., and remained in that relation for ten years, being abundant in labor and very successful in his ministerial work. During a single year of his ministry in this place, about one hundred were added to the church.

At the close of this decade, his mind became deeply impressed with the religious destitution and the great demands of the West ; and in 1836, contrary to the protest of a devoted people, but complying with the wishes of the Home Mission Society, he resigned his pastoral charge at Saratoga, and became agent and missionary for the society in the State of

Illinois, his field including a part of the time, the State of Iowa. In this relation extending over a period of full thirty years, he performed the great work of his life. On coming to Illinois, he found that from the Northern part of the State, to Springfield, near the centre, there were only two Baptist ministers. Over this vast uncultivated field he labored faithfully, and for an age exerted his energies to build up the cause of Christ.

Time would fail to tell of his work in detail,—of the many desolate places where he has sown the good seed of the kingdom, and the many ripened fields where he has reaped golden harvests,—of the many battles bravely fought and the many victories nobly won, of the seals that were added to his ministry in his labors with the First Baptist Church of Chicago, and afterwards with the Second, then the Tabernacle Church, which he assisted in organizing ; of the sheaves gathered at Belvidere, where he labored much in the Lord ; of his toil and success in winning souls at Canton, where the monuments of his earnest zeal still remain ; of his labors performed and laurels won at Springfield, at Dixon, at La Moille, at Davenport, at Joliet and many other places where, in planting and watering the churches, he was honored of God in the salvation of many souls who will be as stars in his crown of rejoicing. But of these labors, beyond this passing allusion, we cannot now speak particularly. His works are written in the records of the Home Mission Society, as they are also faithfully preserved in the more sacred archives of Heaven.

Rev. Thomas Powell excelled in many noble qualities of mind and heart. He was ardent in zeal, untiring in effort, lofty in aim, disinterested and self sacrificing in his work—he was an “able minister of the New Testament,” sound in doctrine, strong and pointed in appeals, tender in sympathy, and practical



in application. As a pastor he showed the meekness of wisdom—that gentle prudence by which he could at one time prevent, and at another, remove difficulties; and thus also preserve unity, and inspire the activities of the church. He was efficient in evangelistic work; it was the pure gospel in earnest utterances from his lips that, accompanied by the spirit, became the power of God to the salvation of sinners.

He was successful as an organizer. It was under his leadership that the Illinois River Baptist Association was organized; from which the East Illinois River, the McLean, the Rock River, and the Ottawa Associations have since been formed. He also founded the following churches, many of which have “gone forth as armies with banners,”—Rock Island, Dixon, Mt. Pleasant, La Moille, Tremont, Harding, Paw Paw, Fiskilwa, La Marsh, Ottawa, La Salle, Mt. Palatine and Granville. In all these movements his energy was equal to the work required, while his versatility of character qualified him for every emergency.

God signally honored this father in Israel. From small beginnings, starting out almost alone in the world, in a strange land, through faith and toil, he arose, under God, to be a mighty power for good. He died at his own residence in the city of Ottawa, Ill., Feb. 26, 1881; the funeral services were conducted by Rev. I. N. Hobart, D.D., who fitly chose for his text, “I have fought a good fight: Henceforth there is laid up for me a crown of righteousness.”

*An offering for Home Missions from every church this year. Let Baptists see, just once, what they can do if they make a strong pull all together. Five Hundred Thousand Dollars for Home Missions this Jubilee Year.*

## American Baptist HOME MISSION ROOMS, ASTOR HOUSE OFFICES, NEW YORK.

☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*

☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

☞ *The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

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Hon. Wm. Stickney, of Washington, D. C., died at his residence on Thursday morning, October 13th, after a brief but severe sickness of four days. Mr. Stickney, who had been a Vice-President of this Society, was chosen President at the meeting in Saratoga in 1879, and served in this capacity until 1881, presiding at the last meeting at Indianapolis until his successor was chosen. He was identified with many important public interests, and was a member, from the first, of the Board of Indian Commissioners, serving with great acceptance as Secretary of this Board. He was an earnest Christian and a prominent member of the Calvary Church at Washington. He had recently built at his own expense a beautiful chapel for the use of a mission school, and as a memorial to the only son whose soul was devoted to this enterprise, and whose death occurred in July, 1880.

In the death of our honored brother, the Society loses a warm friend, and the denomination an influential member. The sympathies of many will be profoundly stirred on behalf of her whose home and heart are now left doubly desolate.

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Will you do it? What? Look at the date in red ink on the cover of the MONTHLY, and see whether you are in arrears for it? Then will you kindly remit the amount due to date, with fifty cents for the ensuing year. Suppose five hundred subscribers are negligent about paying up for a year. Then \$250 must be taken from our treasury to pay bills for publishing, leaving so much less for missionary purposes. Five hundred delinquent subscribers deprive a needy field of a missionary's services. Beloved delinquents—beloved, however, not because of your delinquency—will you look at the matter in this light, and pay up?

More than six months of the Society's fiscal year have passed. What of the receipts and obligations as compared with the same period last year? To Oct. 1, 1880, receipts were \$47,239.85. To Oct. 1, 1881, receipts were \$87,305.20. This is an increase of \$40,065.35. An analysis of receipts shows that this increase is largely from legacies, and from contributions to the Church Edifice Fund and to the erection of school buildings, the total of these being \$39,639.28. The actual amount of *church and individual contributions* for the *general purposes* of the society is \$47,665.92, or \$13,149.40 more than for the same purposes in the same time last year.

On the other hand, our work has been much enlarged, and obligations are much greater than last year. We cannot wait till every debt is paid before advancing to new and important fields; we seize the golden moment for occupying it, trusting in the Lord and in the Baptists of the land for the needful means to sustain the work. We believe that the Society's progressive and aggressive measures will be sustained by the denomination.

Remember that five hundred thousand dol-

lars are called for and needed this year for the missionary, educational and church edifice work of the Society. The year is more than half past and but \$87,305.20 have come in to the treasury. In the next five months over \$400,000 are called for. It will come, if every church, if every man and every woman do their duty.

Rev. E. L. Scofield, of St. Louis, Mo., has been appointed by the Board to work up the Church Edifice Fund. This action is in accordance with instructions of the Society to place in the field a solicitor for this department of the Society's work. Brother Scofield brings to this service experience and enthusiasm, and we bespeak for him a cordial reception by individuals and churches, and a generous response to his appeals.

The Society during the last six months, since the establishment of the benevolent department of the Church Edifice Fund, has promised donations in the erection of church edifices free of debt, as follows:

STATE.	NO. OF CHURCHES.	AGGREGATE.
Arizona.....	1.....	\$500
Colorado.....	2.....	700
Dakota.....	5.....	1,750
Iowa.....	8.....	1,900
Kansas.....	11.....	2,350
Michigan.....	2.....	700
Minnesota.....	4.....	1,400
Maryland.....	1.....	200
Mississippi.....	1.....	350
Nebraska.....	9.....	2,250
Nevada.....	1.....	500
Oregon.....	1.....	500
Washington Ter.	2.....	625
Wisconsin.....	1.....	150

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\$13,875.

It appears from the foregoing that an aver-

age donation of \$283 has secured the erection of a chapel. In what better way can the same amount be expended? When a young church has its own place of worship, free of debt, a place where prayer meetings can be held, where congregations can be gathered, where a Sunday school has a home, then it takes on new life and becomes an established fact. An average of \$300 will secure these excellent results.

We delight to chronicle good deeds. A lady who last year gave nearly \$1,000 for a chapel in the Indian Territory, now offers the same amount for one or two more; and in addition pledges a sum sufficient to secure the erection of six or eight more in places where most needed. Her total offerings for this purpose are \$4,500. Some of the chapels are to be completed this fall, others early next season. The Lord be praised for such a noble-hearted giver, whose gifts are not wrung out by long appeals, but are the unsolicited, spontaneous offerings of a cheerful heart, which thus expresses its sense of obligation to God and its desire for the strengthening of His kingdom in the earth.

The Minnesota State Convention adopted the following resolution: *Resolved*, "That the *fourth Sunday of next January* be set apart in commemoration of the fifty years work of the Home Mission Society, and that on that day a contribution be taken for the Church Edifice Fund." The Minnesota brethren, always awake, have set a good example. It would be a grand thing if it should be generally followed.

Remember that contributions for missionary work are never applied to Church Edifice work. So the Society is dependent upon funds specially contributed to this object. The exigencies of the work demand the renewal of church contributions for this specific purpose

—one contribution for missionary work and one contribution for Church Edifice work. This is done by other denominations, who in consequence are doing far more than we in sheltering the houseless flocks in the West. Cannot we do, as much as they?

The Wisconsin Convention adopted resolutions of a ringing character concerning Home Missions, "earnestly recommending to the members of our churches, that they make enlarged offerings for this cause; to the end that this, the Society's semi-centennial year, during which \$500,000 is called for, may be memorable for the the grandly aggressive work of American Baptists to possess North America for Christ."

"Enclosed please find a draft for \$300. I send this money to be used for the Church Edifice Fund. The statement in the last MONTHLY that \$300 would secure the erection of a house of worship in the far West, made me wish very much to send that amount to the Society. The money has been provided and I gladly send it. I am specially interested in the Freedmen, but desire this money to be used for the Church Edifice Fund." These are the words of a widow whose letter brought the draft mentioned. Her share of earthly possessions is small. There are hundreds who, if they were to give in the same proportion, would send their drafts for thousands and tens of thousands. Welcome the hundreds! Welcome the thousands!

Read the admirable address of Rev. L. C. Barnes and see how many churches without houses of worship, after struggling along for years, eventually give up the ghost; and how few churches with a house of worship share this fate.

The same thing is true elsewhere. Statistics on this subject show that in Wisconsin for

every church with a house of worship that has lost its visibility, nine churches without houses of worship have become extinct. Comment is needless.

Nearly every association in West Virginia has adopted strong resolutions, recommending the work of the Society to the enlarged contributions of the churches. The heart of West Virginia Baptists beats in unison with that of their brethren North and West, in the grand endeavor to evangelize our common country. The Society heartily welcomes the generous aid received and promised from this quarter. Bro. Powell's judicious labors have had much to do with these results.

Co-operation with the Texas Baptist State Convention and with the East Texas Baptist Convention are among the things of special interest not only to friends of the Society but to Baptists all over the land. We have not space for the whole history. Suffice it to say that after considerable correspondence on the subject, the Corresponding Secretary invited Dr. Pope, the chosen representative of the Board of the Texas Baptist State Convention, to meet the Board of the Home Mission Society in September. He came. The Board decided to enter into co-operation with the Conventions referred to on the general plan adopted in other States. The Convention first named held its annual meeting at Galveston, Oct. 1st when the plan was submitted. Dr. Chaplin, President of the Convention, writes: "We had a grand meeting. The proposition of your Board was received with great enthusiasm. Texas Baptists were never so aroused on missions as now. The cry is onward. We feel deeply grateful to Almighty God that the tide of Christian love is rising so high as to sweep away all sectional lines and to enable us to fight the world, the flesh and

the devil without everlastingly calling on our fellow soldiers for their pedigree." Dr. Pope is Superintendent of Missions for the State.

The Board of the East Texas Convention at the October meeting likewise voted to co-operate with the Society, and appointed Rev. W. R. Maxwell as superintendent, or general missionary.

Texas Baptists propose to apply themselves earnestly to the raising of the amount which will secure the \$4,000 conditionally promised by the Society, in addition, for missionary work in that great State, large enough for four ordinary States, and developing with marvelous rapidity. We hope they will do it; we believe they will.

So the work of the Society extends; encircling field after field, imparting hope and enthusiasm, and filling all sections with its blessings; the Society knowing no North, no South, no East, no West, prepared to join hands with the Baptist forces of all parts of the land in the endeavor to accomplish the aim of its organization: **North America for Christ.**

Last year the Congregational Union aided fifty-two churches to build. They appeal for \$100,000 in 1881. The Methodist Board of Church Extension received \$167,115.06, of which \$105,273.67 were for direct gifts. They aided three hundred and eighty-five churches, and propose a larger work the coming year. The Presbyterian Board appropriated \$81,530 in gifts to one hundred and eighty-five churches, an average of about \$440 to each church. The Episcopal Board ask for \$1,000,000 before the meeting of the General Convention in 1883, the income of which shall be thus used. These facts show the great importance others attach to this feature of missionary work. Shall Baptists be behind others in caring for the unsheltered households of faith on the frontiers? We ought to expend not less than \$100,000 annually.

The following action was taken by the Board at a recent meeting, and has received the concurrence of several co-operating conventions: "In view of the Society's interest in the work of each missionary, he shall not change his field or close his work previous to the expiration of his commission, until after consultation with the General Missionary and District Secretary of his district, or where there are not such representatives of the Society, with the Corresponding Secretary." Sometimes resignations of missionaries as of other ministers are made hastily on account of discouragement of the field. In many instances the presence and aid of an experienced District Secretary or General Missionary will in a few days change the entire face of affairs. Recent instances of this sort have come to our notice, and pastors who were about to leave, have remained with joy. This action therefore is in the interest of missionaries as well as of the churches and the work at large.

## From the Field.

### "Watchman, what of the Night?"

—Rev. B. H. Yerkes writes of a "Baptist Boom" in Denver. On the 9th of Oct., the new Chapel at South Denver was opened, Dr. Jeffrey preaching the sermon. Money sufficient to complete the building was raised on this occasion. The lots which citizens contributed toward the enterprise will soon sell for enough to pay the \$1,000 advanced by the society to secure the promises of assistance made by the people. "Remember, Dr. your telegram, sent on time, just on the day we needed something definite, secured all this. The property owners have given nearly all, and we have the field."

—Rev. J. S. Gillespie writing in endorsement of an application from the colored church at Ft. Worth, Texas, says: "They have carried forward this work with an energy and willing sacrifice without a parallel in my observation as a pastor for thirty years. Their own contributions have been made mainly on Sabbath

in hard cash. I have witnessed poor-looking women, in faded calico, come forward and lay down their two dollars, which evidently had been rubbed out on the wash board; this not once, but often. Their house is a credit to them and the city. Its praise as it develops is on everybody's tongue." The society delights in helping a church which does its utmost after this fashion.

—By a grant of \$500, the newly organized church at Stillwater, Minn., were enabled to secure an excellent location with a house of worship, valued at \$3,000. The church starts out with bright prospects. Generous contributions for the purchase of the property were made by neighboring churches in Minnesota.

—Rev. A. R. Medbury of Wisconsin, writing about churches that have become extinct in that State says: "I think that the want of a house of worship may have been one cause of death in many cases."

—A missionary in Nebraska writes: "Out of \$600 salary, I pay \$400 for board, \$50 to build a church house here and \$25 to another needy church. I cannot resist the crying appeal. Destitution of church privileges West of the Mississippi river is largely unknown in the Eastern States. There are people living in sod houses who walk ten to fifteen miles to church. The *story* is sad, but the *sight* is painful."

—Another missionary writes that he got ten good hewers and choppers to go with him into the woods to get out the necessary framing timbers for their house of worship, and that during the quarter he "put in" fourteen days work on the building, doing the work of a common mechanic. That man is a practical leader of the people, and has accomplished much for our cause, though he has been compelled to observe the strictest economy in order to support himself and wife in anything like comfort, with the small salary he receives.

Alas! that the sacrifices of these missionaries should be so great, while thousands make no sacrifice at all for the great objects!

—Another writes from Central City, Neb.: "It would do you good I am sure, as it does me, to see my people work for the church. One man who owns his land but rents a house to live in, (the house has *one* room and his family numbers nine) who doesn't own a coat to go to church in, gives \$10 to pay the church debt. Our wealthiest member whose farm is still mortgaged gives us \$100, another who has but one horse, gives that. Others give cows, calves, chickens, even. I feel that we *must* prosper with such devotion."

—The inspiring effect of a suitable house of worship free of debt, upon the minds and hearts of the members of these feeble frontier churches, is something marvelous. With a new house comes a new life. Says Rev. A. E. Simons, of Oskaloosa, Iowa: "When I came upon this field a year ago, I found the church in a very low state. The members were not in harmony with each other. They were very much discouraged. So much so, that it seemed to them impossible to do anything. Their house of worship was not favorably located, and was old and dilapidated, needing, imperatively, very extensive repairs, or to be replaced by a new one. We now have a good substantial brick house, 40 x 66, which we have bought. The house and lot, furnishing and bell, cost us \$2,800, which is regarded here as a very great bargain. We are meeting with good success in raising funds, all classes cheerfully contributing. We now lack about \$750 to place us clear from debt. I think I can raise about \$350 of this. A little money from the Church Edifice Fund might be placed here to good advantage. Our congregations since we have occupied the new house have doubled. The church members are very much encouraged, and are putting new life into all departments of our work. They feel very grateful to the Home Mission Society for past favors; a gratitude which they showed particularly yesterday, by giving to the Society and State Convention, \$28. May the Lord bless and prosper the work and soon give "North America to Christ."

—The church at Marysville, Mo., was last year over \$1,000 in debt. They were discouraged, without a pastor, despairing of the future. Rev. W. R. Connelly, now of Nebraska, visited them. Under his leadership, they roused themselves and paid off the entire debt in a few days. Now their new pastor, Rev. H. M. Richardson, writes: "I think this a very hopeful field. The town is growing rapidly and is very enterprising. The Baptists, who are grateful to the Home Mission Society, have the best house in town."

—Rev. J. D. Burr writes from Creston, Iowa: "The church edifice is progressing nicely. People outside of the church have been moved to respond quite liberally. We are receiving a more earnest class of members. Several good families have also become permanent worshippers. The grief of my heart is that I cannot report conversions. The Lord has done and is doing blessed things for us; but the salvation of the lost is my burden now."

Rev. A. Plumley, writing from Goldfield, Iowa,

Oct. 11th, says: "I am now in the midst of a precious revival. Already a number have found Christ precious and others are inquiring. Have no church edifice but expect to build next year."

—A missionary in Iowa writes that on his field two neat meeting houses have been completed adding: "We shall go through by the blessing of God and help of \$300."

"It is much against us that we have only private houses to meet in" writes a frontier missionary.

—"We worship in a very inconvenient hall and had no fire last winter," writes a pastor in California, in requesting aid for a house of worship.

—A missionary in Central Nebraska writes that out of his salary of \$450, he subscribes \$50 for a house of worship, and says: "but I am making no greater sacrifices than many others are doing." He further says: "a house of worship is very much needed indeed. Our work—money expended—is of comparatively little use without it."

—A missionary in Iowa says: "Having meetings only half of the time at this town, with no public place of service while other churches have places of meeting and regular services is greatly to our disadvantage. Oh! for a meeting house here! It is over a year since I saw one—may the day hasten! Could some of our rich men see and feel the importance of aiding in such a work *now*, in this growing town, how they would glorify God and help save souls and build up the cause of Jesus Christ. If you know the man, tell him if he wants the approval of the Master, and souls to bless him all through eternity, and wants his money to meet him a hundred fold in this present time, this is a grand opportunity."

—"I always like to have my church and congregation doing something"—so writes Rev. Winfield Scott, pastor of the church of Reno, Nevada. This church has lately freed itself from a burdensome debt of \$2,000; and the pastor says, "we are making friends all the time and outsiders are now voluntarily subscribing to the church. We will have a new \$320 Mason & Hamlin organ next Sunday. It is nearly all paid for: As soon as this is out of the way I intend to buy an addition to our lot, at rear of church, which we need." This is not the kind of "doing" that ends in death. "There is evidence of the Lord's presence in the congregation. One has been converted, three others have risen for prayer. We are praying for and expecting God's blessing."

## WOMEN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, 2101 Michigan Avenue, Chicago; Corresponding Secretary, Mrs. C. Swift, 71 Randolph Street, Chicago; Treasurer, Mrs. R. R. Donnelly, Lakeside Building, Clark and Adam Streets, Chicago.

### MISSIONARY STATES.

The annual meetings of the State Conventions enable us to gather up some of the results of the year's work. Those of Wisconsin and Minnesota have just been held, and we note with gratitude that in Wisconsin real progress has been made in the work of organization; and that the contributions of several of our branches have been generous and praise-worthy. From the Treasurer's report we find that during the year the Janesville branch contributed \$90.00, and the Delavan branch \$60.00 to the State work.

Word has also reached us that at the last meeting of the Woman's Board of Minnesota, the sisters decided to come into auxiliary relations with this society, a movement which we believe will prove a source of strength and blessing to all concerned.

### THE TRAINING SCHOOL.

According to our promise in the last MONTHLY we here give a fuller account of our Missionary Institute, or Training School for Christian workers.

The old adage—"What is worth doing at all, is worth doing well," is applicable to every department of work, and to none more than to the service of Christ. In every trade or profession, whether humble or pretentious, simple or complicated, men and women are required to take a certain course of instruction. Skilled workmen are only developed through long training and discipline. The more important and responsible the work, the more necessary that whoever undertakes to do it, should be thoroughly equipped and fitted for it. There is no higher or more responsible work than that of presenting Christ and his salvation to the people. So Paul exhorted those who attempted it to show themselves approved workmen who needed not to be ashamed. Out of such facts arose the conviction in the minds of the officers of this society, that women who teach the Word of God from house to house, alike with men who teach it from the pulpit, need a special preparation for such service. In accordance with these convictions, we have arranged a course of instruction for women who contemplate giving themselves to mission work, whether as home,

foreign, or city missionaries. It is also open to those who wish to be better fitted for the ordinary lines of Christian service.

Our class now numbers eighteen. The first term will close early in December. At that time those now in attendance will go to their fields. If the number of new pupils warrants a continuance through the Winter there will be no vacation. If not, the school will open again in the Spring for a term of six months.

### INSTRUCTORS.

**BIBLICAL.**—Rev. G. W. Northrup, D.D., Outlines of Theology. Rev. G. C. Lorimer, D.D., Biblical Interpretations, Methods of Teaching and Application. Rev. W. M. Lawrence, D.D., Biblical History. Rev. E. B. Hulbert, D.D., Church History. Rev. C. Perren, Church Order and Discipline.

**SUNDAY SCHOOL.**—B. F. Jacobs, W. B. Jacobs, Lucy J. Ryder.

**MEDICAL.**—Drs. Byford, Merriman, Sawyer, Roller, Nelson, Ethridge and Flood.

The above named physicians constitute the staff connected with the Woman's Hospital for Illinois. They have arranged a course for the school, especially adapted to the needs of our missionaries in their work among the poor.

Theoretical and practical lessons in cooking are also given twice a week by Mrs. E. P. Ewing.

In addition to the above named course, at regular intervals, time is given to the consideration of papers or lessons presented by different members of the school on the various lines of work which the missionaries prosecute on their fields. Plans are discussed, and also the best methods of house to house visitation, presenting Bible truths, gaining access to the people, conducting industrial schools, mothers', young women's and children's meetings,—in fact all that pertains to the work. In this way, those who have had little experience in the work, and those preparing to enter it, receive many valuable lessons from the experience of the older missionaries, while such interchange of practical ideas is invaluable to the missionaries themselves. Every alternate afternoon is given to mission work in the city, with reference not only to doing good, but also to instructing the new workers, and testing their adaptation to, and love for such service. The following morning an hour is given to reading journals of the work done the previous afternoon, and in them is brought out the words spoken and texts used, to meet the varied circumstances of those visited. This hour is often full of touching interest, and rich in practical suggestions.

One of the questions asked concerning the school is, Why are missionaries who have been on the field and done good work, attending the school? Among many reasons which might be named, are the following :

I. None feel the need of such instruction so much as those who have attempted to do the work, and know its responsibilities and requirements.

II. They are constantly giving out mental and spiritual food to others while deprived of the refreshment and help which contact and association with Christian intelligence and culture gives; hence, such an opportunity is to them a God-send.

III. At the opening of the school, when plans for future work were being devised and the course of instruction arranged, the presence of missionaries from the different fields was a necessity, in order that we might know what course would best meet the needs of all for whom it is designed.

IV. Because some had been obliged to enter the work without the necessary preparation, it would not be either just or kind to require them to go on without it, when it is within their reach.

During the temporary absence of the missionaries from their fields, the native Bible women whom they have been training, are "holding the fort," by caring for the sewing schools and meetings, and indeed, all the interests of the work so far as they are capable, and with a commendable degree of satisfaction.

We are also asked, how the school is supported?

By special contributions and such income as may be received from the board of those in attendance. No money is taken out of the regular missionary fund for the support of the school. At the annual meeting in Indianapolis one thousand dollars were pledged towards its establishment. That is our basis. We are able to furnish free instruction because the corps of teachers, both Biblical and medical, give their services. We are endeavoring to bring the expenses of board into the smallest possible compass, and the missionaries will pay a limited price. If this does not cover the expenses, we hope God will move the friends of the enterprise to contribute the funds necessary to sustain it.

We would here suggest that those who intend sending us supplies, especially bedding, should do so as early as convenient. Cold weather is close at hand and we are not prepared for it.

President M. B. Anderson, of Rochester, in his recent admirable address before the Baptist Social Union of Chicago, after dwelling quite at length upon the power of individual labor in christianizing and

purifying the world—personally bringing home to the people the truths of the gospel, and teaching them its varied applications to the right conduct of human life, gave expression to his interest in the work of this society in the following language :—

"For these reasons I am interested deeply in the movement that has been originated by the ladies of Chicago for sending women to the South to labor from house to house among the blacks. No work appeals to me more strongly, to my sympathies and my convictions as a citizen and a Christian, than this work. There must be a great deal more of it done. I learn that you have a training school here for these missionaries. I cross-examined my friend, Mrs. Dickerson, this morning, regarding what these ladies were taught, and how they were trained. Said I, 'Do you teach them to keep house? Are you preparing them to teach the colored women to wash their clothes and take care of their children, and to cook and to make comfortable, decent homes for their husbands, their brothers, and their sons?' I was answered in the affirmative, and told that these ladies have not been unmindful of this element. That these uncanonized saints, whose history I have followed with so much interest among the negroes in the South, shall not only teach the great truths of religion in Sunday schools, but teach these colored women how to keep house, how to train their children in all that makes up a worthy Christian household, must be the heartfelt desire of all patriots and Christians."

Again in speaking of the Mormon question :—"A great part of the Mormon women are the victims of sheer ignorance. They must be taken hold of; women must go into those homes, teach their degraded sisters the high principles of Christian morality, and they will soon loathe and scorn the bondage into which they have been lead. This work must be done to a very great extent by women."

#### RECEIPTS FOR SEPTEMBER, 1881.

##### ILLINOIS, \$99 68.

Belvidere, \$10; Deer Park, \$5; Jerseyville, \$6; Amboy, \$10; Chicago, for Training School, \$29 43; Gilman Association, \$15; Loda Young Ladies' Miss. Circle, \$10; Waukegan, \$2 25; Quincy, \$5; Diamond Grove, \$5; Karitan, \$1; St. Mary's, \$1.

##### INDIANA, \$27 83.

Pleasant Lake, \$2 82; Auburn, \$20; Bluffton, 50 cents; Indianapolis, \$7 10; La Fayette, \$7 41.

##### IOWA, \$74 60.

Winterset S. S., \$11; Dunlap, \$1 35; Woodbine, \$5; Mechanicsville, \$2; Ainsworth, \$10; Clear Lake, 50 cents; Howard Grove, \$1; Glenwood, \$15; What Cheer, \$2; Cherry Grove, \$3; Millersburg, 50 cents; Cedar Rapids, \$5; Delhi, \$10 25; Delaware Centre, \$8.

##### LOUISIANA, \$5 00.

New Orleans First Church, \$5;

##### MISSOURI, \$2 00.

Georgia City, \$2.

##### NEW JERSEY, \$45 57.

Plainfield, \$34 57; New Brunswick, \$11.



## NEW YORK, \$609 01.

New York City Branch, \$600; Troy, Arcade S. S. Class, 51 cents; Chautauqua Association, \$7 50.

## PENNSYLVANIA, \$61 50.

• Reading, \$12; Muncy, \$2 50; Doylestown, for Training School, \$20; Montrose, \$7; Williamsport Miss. Band, \$20.

## WISCONSIN, \$116 45.

A Friend, \$1; Monroe, \$4; Stoughton, \$1; Janesville, \$50; Madison, \$5; Delavan, \$40 45; Ontario, \$15.

Total, \$1,041 64.

### WOMEN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

President, Mrs. L. B. Austin, 755 Woodward Avenue, Detroit; Treasurer, Mrs. W. A. Moore, 1015 Woodward Avenue, Detroit; Corresponding Secretary, Mrs. S. Prentiss, 40 Canfield Avenue, Detroit.

As the year draws near its close, we are greatly cheered by our reports, both from the home work and that of our missionaries. Our liabilities are all met; there is no abatement of interest in our working forces, and what is most encouraging, the Lord has given our missionaries to see the fruit of their labors.

Rev. Edward Ellis writes from Dakota: "Much of our present labor cannot be reported; words and figures are not sufficient to indicate it. We are making the effort to lay deep and broad foundations for generations following to build upon. Our denominational work in the territory is progressing satisfactorily. The older churches are being cared for and nourished by settled pastors and supplies, as we are able,—these pastors all supplying from two to six churches. During the Summer, several new interests have been taken hold of, and we are trying to preach the gospel in every town and hamlet in the territory. For this work we are in need of men for established churches in many towns of much promise, in point of culture and refinement of the people, and as regards location for future growth and importance. Our church edifice in Madison, a neat and comfortable house of worship, built this Summer, helps to give us a sure foothold in this growing and beautiful town. We need, and hope to build, six more in Southern Dakota this year.

"Several new towns, such as Aberdeen, Redfield, Milbank, and Pierre, are now opening up for us to occupy. Let me take you with me on one of my exploring tours, which will give you an idea of the importance of these new mission fields. One Tuesday morning, not long ago, I found myself in Aberdeen, a great railroad centre, in the upper Jim River Valley. I had canvassed the town thoroughly, and found several Baptists, but having no appointment to preach that

day, concluded not to spend the Sabbath there, but if I could, get to Redfield, 40 miles further south, down the valley, toward Huron. My engagements required haste, and seeing a man hitching a span of mules to a lumber-wagon, thought possibly he might be going the way I wanted to travel. In this I was right. He was going 20 miles south, to the end of the C. & N. W. R. R. I took passage with him, and reached the end of the track about noon, and was left on the prairie, where there was neither a house or shanty in sight,—nothing but some boarding-cars. I went to these cars, found a company of railroad builders, went in, and bought my dinner, and then began to visit. I soon became acquainted with the foreman, found him to be an intelligent, large-hearted man. I made known to him my business, and found that his religious sympathies were with the Baptists. I told him I was very anxious to reach Redfield that day, and there was no train or conveyance to be procured in the country. Soon the right thought struck him, and he called to one of his men, asking him if he would like to take us to that place, on the hand-cars. Eight men were soon secured to go with us, and in less than two hours we reached the place, a ride of 20 miles. We found there a passenger coach, on the side track, packed full of people. It was a meeting of the Christian people of the place, a Methodist minister officiating. I soon had an opportunity to introduce myself as a Baptist preacher, and was shortly announced to preach in the evening. Had a splendid congregation, and profitable meeting. Found twelve staunch Baptists in the meeting. This is a good point for a church, and one will be organized in a few weeks. The upper Jim River Valley is full of promise. It is a valley about 40 miles wide and 150 long, like that of the Red River, of the most fertile soil, and most beautiful to look upon. Two railroads are built, side by side, not more than two to four miles apart, ironed and equipped most of the way through a country where, to-day, you can scarcely see any marks of civilization, save these iron highways. But I am told there is not a quarter section of land that is not taken up, for miles on either side. If so, and there is no doubt about it, next Spring homes will rise up like magic all over the valley. What an opportunity to build for the future, to give form to society, to lay foundations. Happy the man who will bear the first Christian greeting to those newly-planted homes.

"Pray for us that the Word of the Lord may have free course among us, and be glorified as it is with you."

Miss Dyers reports from Nashville Institute are of unusual interest. She writes: "Of the number of young men in school last year, 44 were studying for the ministry, and 130 preparing to teach. Thirty-four persons professed conversion, all of which, as far as we know, continue to give evidence of a change of heart. I spent two weeks of my Summer vacation at Milan, Tenn., at an institute for colored teachers. I there formed a better idea than ever before of the darkness and ignorance that reign in those communities, where the influence of these Christian schools is

not felt; and also a better idea of what our pupils are expected to do when they go out from the Institute. Though they may have been in school but a short time, and their education limited, they stand high above the great mass of people, and are in every sense their leaders." The pupils were gathered from fourteen States and Territories, and many of them have returned to their homes, and are doing good service as missionaries among their people, preaching the gospel, organizing and teaching in the Sabbath schools, and doing all that is possible towards making their homes, such as are governed by Christian principles. The question, "Does the work of the Home Mission Society in these schools pay?" does not wait for a reply. We go up to our annual gathering this week. May the Lord, who has so kindly helped us in our service for Him this year, give us faith to plan to do more and greater things for Him in the year to come.

### WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

Mrs. F. S. Hesseltine, Corresponding Secretary, 16 Pemberton Square, Boston; Mrs. A. Pollard, Treasurer, 4 Beacon Street, Boston.

### CONTRIBUTIONS FOR AUGUST AND SEPTEMBER, 1881.

A Friend, Belmont.....	\$1 00
A Friend, Bangor, Maine.....	7 00
Mrs. C. E. Ayer, Claremont, N. H.....	10 00
Mrs. A. W. Brispee, Scythoville, N. H.....	5 00
Coll. at Women's Meeting, Oak Bluffs.....	20 00
Mrs. Matilda Richardson, Boston.....	1 00
Miss Sarah Winchester, Corinna, Me.....	2 00
Mrs. A. Young, Corinna, Me.....	5 00
Rev. C. C. Tilley, Fairfield, Me.....	5 00
Sisters in Baptist Church, Wilton, N. H.....	3 50
Wom. Baptist Miss. Society, Johnson, Vt.....	10 00
Trust Fund from a Friend, Boston.....	300 00
Primary Dept. First Bap. S. S. Charlestown, Mass.....	5 00
An Invalid Sister, Andover.....	1 00
Mrs. B. F. Sturtevoot, Wom. Miss. Society, Jamaica Plain.....	50 00
Mrs. D. E. J. Durant, Boston.....	10 00
Mrs. Thomas Nickerson, Newton Centre.....	5 00
Miss Sarah Champney, Nashville, Tenn.....	25 00
Coll. at Wom. Meeting, Hyannis.....	2 53
Miss Susan Weld, Jamaica Plain.....	45 00
Mrs. Amos Chace, through her daughter, Mrs. S. P. Conant, Somerville.....	20 00
Wom. Miss. Society and S. School, W. Sumner, Me.....	11 25
Sisters in Bap. Church, Albany, Vt.....	3 00
Mrs. Josiah Coolidge, Watertown.....	20 00
Mrs. E. H. Fernold, Watertown.....	15 00
Miss Annie M. J. Coolidge, Watertown.....	10 00
A Friend, Belmont.....	1 00
Mrs. Eveline B. Parker, Framingham.....	10 00
"Shawmut Branch," Boston.....	131 00
Wom. Home Miss. Society, First Bap. Church, Manchester, N. H.....	6 70
Wom. Home Miss. Society, South Framingham.....	15 00
*Rhode Island Branch," Providence, R. I.....	200 00
Total.....	\$955 98

### MISSIONARIES APPOINTED IN OCTOBER.

The following new appointments were made:

Rev. J. P. Coffman, Mitchell and vicinity, Dakota.  
Rev. J. R. Deckard, Bismark and Mandan, Dakota.

The following re-appointments were made:

Rev. J. C. Engelmann, Elk Co., Nebraska.  
Rev. V. B. Conklin, Lenox and vicinity, Dakota.  
Rev. A. S. Orcutt, Watertown, Dakota.

The following were appointed teachers in Freedmen Schools for the ensuing year:

At Bishop Baptist College, Marshall, Texas,  
Frank C. Long.  
At Benedict Institute, Columbia, S. C.  
Miss A. M. Wood.

## Contributions and Legacies.

### FOR SEPTEMBER, 1881.

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

#### MAINE, \$165 43.

Thomaston, Edwin Trowbridge.....	30 00
Bangor First Church.....	50 00
Second Church.....	3 00
Sunday school.....	4 01
Hampden Church.....	5 00
Rockland First Church.....	20 00
Lincoln Association, F. K. Killock, treas.....	18 67
Tenant's Harbor, Mrs. Bicknell.....	2 00
Piscataquis Association.....	2 74
West Waterville Church.....	15 00
Yarmouth Church.....	10 00
Green Church.....	5 01

#### NEW HAMPSHIRE, \$244 48.

Dublin Association, J. Hemingway, treas.....	23 18
East Dover Church.....	10 30
Chester Church.....	5 00
LEGACY: New Boston, Legacy of James Averill, Gen. S. Averill, exr.....	200 00
<b>F. F.</b> Brentwood Church and Congregation.....	6 00

#### VERMONT, \$36 40.

Windham Co. Association.....	5 00
Charlotte Church.....	8 00
Montgomery.....	5 00
Sharon Church and Sunday school.....	5 00
Townshend Church, in addition.....	13 40

#### MASSACHUSETTS, \$919 44.

Roxbury, Mrs. Lucy S. Cunningham.....	4 00
Spencer Church.....	5 00
Haverhill First Church.....	100 00
East Brookfield Church.....	6 00
Clinton First Church.....	35 00
Amherst Church.....	8 75
Shelburne Falls Church.....	64 10

Sharon, D. D. Hitchcock.....	15 00
Billerica First Church.....	5 91
Newton Centre Church.....	250 00
Millers River Association, G. W. Dexter, treas.....	7 75
Harvard Church.....	47 00
Leominster Church.....	36 56
South Gardner Church.....	24 31
Winchendon Church.....	15 00
Westminster Church.....	13 51
Ayer Church.....	9 50
Sterling Church.....	50 50
Holden Church.....	9 65
Sutton First Church.....	4 00
Rowe Church.....	8 00
Bernardston Church.....	3 00
Belmont, Friend.....	1 00
New Bedford, Rev. D. D. Winn.....	10 00
LEGACY: Boston, Interest in add. on bequest of John Woods, Rev. A. P. Mason, D.D., trustee	1 33
F. F. South Hanson, for Richmond Institute...	1 00
Brockton, Mrs. Parish, " " " "	5 00
Watertown Church and Sunday school, for Rich- mond Institute.....	25 00
North Reading Church, for Richmond Institute..	3 57
Boston, Mrs. A. J. Lowd, " " " "	50 00
Mrs. Lucy Griggs, " " " "	20 00
Amesbury, S. Woodman, " " " "	50 00
John Woodman, " " " "	10 00
A Friend, " " " "	50 00
Haverhill First Church, for Tahlequah School.....	20 00

RHODE ISLAND, \$70 24.

Wickford, N. N. Spink.....	10 00
F. F. Providence, Collection by Mrs. E. A. Woos- ter (special), Benedict Institute.....	60 24

CONNECTICUT, \$2 50.

Lebanon Church.....	2 50
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NEW YORK, \$1,020 53.

New York, Calvary Church, in addition.....	76 50
Troy, Rev. C. P. Sheldon, D. D.....	10 00
Hannibal Church.....	7 65
Hoosick First Church.....	19 00
Groton Church, in part.....	24 18
Sempronius Church.....	3 00
Etna, Dryden Church.....	10 00
Homer Church, in addition.....	3 00
Lansing and Groton Church.....	1 00
Jay Church, per Rev. G. N. Harmon.....	5 00
Hyde Park, J. W. Jones.....	1 00
Rochester, East Ave. Church, Emma Gordon, for Sunday school in Arizona.....	5 00
Spencer Church.....	11 00
Hamburg Church.....	20 00
Carthage Church.....	11 50
Yates Association Collection.....	6 76
Prattsburgh.....	4 35
Milo Church.....	3 50
Mrs. H. R. Dakin.....	5 00
Mrs. H. S. Owen.....	5 00
Throopville Church.....	65 00
Sennett Church.....	30 75
Beekman Church.....	13 07
Dover First Church.....	12 00
Stamford First Church.....	11 00
Dutchess Association Collection.....	6 82
Cherry Creek Church.....	28 00
De Wittville Church.....	1 88
Frewsburgh Church.....	26 42
Forestville Church.....	12 50
Fredonia Church.....	13 09
Portland First Church.....	50 00
North Harmony Church.....	2 00
Harmony Church.....	21 10
Leon Church.....	5 00
Mayville Church.....	8 92
North East Church.....	4 42
Napoli Church.....	1 00
Stockton Church.....	18 00

West Portland Church.....	3 00
D. G. Powers.....	1 00
Ashford Church.....	3 00
Bradford Church.....	1 00
East Otto Church.....	5 00
Ischua Church.....	4 25
Port Allegany Church.....	2 00
Haskell Church.....	5 69
Rushford Church.....	22 10
Smithport Church.....	1 00
Franklinville Church.....	7 90
Sunday school.....	2 50
Tivoli Church.....	5 00
Berne and Knox Church.....	7 00
Guy Head Church.....	3 00
Greenville Church.....	6 00
Duanesburg and Florida Church.....	8 00
Rensselaerville Church.....	20 00
Waterloo Church.....	6 75
Auburn Second Church.....	17 00
Meridian Church.....	15 75
Skaneateles Church.....	5 00
Mrs. Sarah Austin.....	10 00
Cazenovia Sunday school, C. D. Burdick, treas.....	5 23
Arcade Church.....	17 62
Boston Church.....	5 00
Buffalo, Michigan St. Church.....	2 00
Eden Church.....	8 50
Evans Church.....	5 00
Holland Church.....	13 00
Strykersville Church.....	12 66
Yorkshire Centre Church.....	4 50
Maine Church.....	8 30
South Creek Church.....	20 63
Millport Church.....	1 50
Hornby Church.....	1 50
Big Flats Church.....	5 35
Le Roy Church.....	27 00
Fayetteville Church.....	25 00
Steuben Association.....	34 57
Stephentown Church.....	6 35
North Chatham Church.....	5 00
Canaan Church.....	6 72
Lebanon Springs Church.....	11 00
Fredonia, Ely Davis.....	25 00
Masonville Church.....	6 00
F. F. Perry, Sunday school of Second Church, for Natchez Seminary.....	17 75
Taberg Church, for Natchez Seminary.....	10 00
Butternuts Church " " " ".....	6 50
Eden, Rev. Hosea Fuller, for Wayland Seminary...	50 00
Sardinia Church.....	3 00

NEW JERSEY, \$1,021 11.

New Market Church.....	10 45
Middletown Church Sunday school, per Rev. E. J. Foote.....	8 66
Port Monmouth, in addition.....	2 00
LEGACY: Newark, Legacy of John Dowley, B. M. Corner, ex.....	1,000 00

PENNSYLVANIA, \$20 00.

Athens Church.....	20 00
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VIRGINIA, \$24 36.

Harmony Association, per Rev. D. F. Leach.....	13 15
F. F. Richmond, John W. Cash.....	4 11
A. Wells, for Richmond Building.....	7 10

WEST VIRGINIA, \$63 47.

Parkersburgh, Pleasant View Church, two friends...	75 00
Petroleum, Goose Church, in part.....	2 75
Alderson, W. H. Zink.....	2 00
Clarksburg, Hepzibah Church.....	20 95
Bethlehem Church.....	7 00
Clarksburg Church, in part.....	4 25
Burton, Harmony Church, two friends.....	1 00
Cross Roads, Union Church, Ezra Cross.....	50 00
Mannington, Dents Run Church, J. Straight.....	50 00

Bridgeport, Middleville Church.....	5 42
Colfax, Calvary Church.....	2 15
Belington Church.....	1 00
Union Association Collection.....	7 20
Stewarttown, Forks of Cheat Church.....	8 00

GEORGIA, \$20 23.

Stone Mountain, per Rev. F. M. Simmons.....	15 00
Quitman, per Rev. S. A. McNeal.....	5 23

MISSISSIPPI, \$6 52.

Collections, by Rev. A. H. Booth.....	6 52
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TENNESSEE, \$69 45.

<b>F. F.</b> Nashville, Students for Board, &c.....	69 45
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MICHIGAN, \$207 77.

Allegan Church.....	15 00
Ceresco Church.....	15 00
Chelsea Church.....	5 60
Flushing, A Freeman.....	2 00
Flint Association.....	3 02
Grand Blanc Church, balance.....	16 00
Hartford Church.....	6 75
Howell Sunday school.....	4 66
Hickory Corners Church.....	6 29
Hadley Church.....	10 00
Sunday school.....	5 00
Hunters Creek Church.....	5 00
Kalamazoo Church.....	81 36
Kensington Church.....	10 50
Quincy Church.....	9 50
Schoolcraft Church.....	6 34
South Haven Church.....	5 75

INDIANA, \$79 04.

Bluffton Church.....	34 81
Bethel Association Collection.....	3 77
Salmonie River Association, half Collection.....	9 46
Peru Church.....	19 75
<b>F. F.</b> Bluffton Church.....	1 25
Friendship Church, for Selma.....	5 00
Peru Church.....	2 25
<b>C. E. F.</b> Bluffton Church.....	2 75

OHIO, \$363 60.

Cleveland, Woman's H. M. Society of First Church for Arizona.....	75 00
Ladies of Euclid Ave. Church, for Ari- zonia.....	37 50
Cincinnati, Columbia Church, per J. A. Demonia, treas.....	10 46
Avon Church.....	14 00
Alexandria Church.....	1 50
Adamsville, a friend.....	50
Adams Township Church.....	2 00
Beverly Church.....	1 17
Independence Church.....	1 00
Canden Church.....	5 35
Franklin Church.....	32 24
Graysville Church.....	50
Henrietta Church, balance.....	4 75
Huntington Church.....	1 50
Lorain Association Collection.....	9 48
McConnellsville Church.....	9 07
Perry Church.....	14 75
Pleasant Valley Church.....	5 00
Radnor, C. E. Worline.....	10 00
Rockville Church.....	2 50
Sullivan Church.....	17 30
Twinsburg Church.....	5 00
Canton Church, in part.....	43 03
LEGACY: Granville, Bequest of P. R. Gorton, in part, A. U. Thresher, adm.....	60 00

ILLINOIS, \$354 12.

General Association.....	87 05
Sterling Church, in part, for Montana.....	7 00
Belvidere, South Church.....	26 37
Sunday school.....	6 00
<b>F. F.</b> Galesburg, J. Purdy and wife for Shaw University.....	13 00
<b>C. E. F.</b> General Association.....	50 00
Elgin, First Church, designated.....	164 70

WISCONSIN, \$65 00.

<b>F. F.</b> Milwaukee, Sunday school of Grand Ave. Church, E. J. Lindsay, treas.....	65 00
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IOWA, \$245 50.

Clear Lake, Rev. H. B. Waterman.....	50
Hew Haven Church.....	4 00
Talleyrand Church.....	1 00
Davenport Church.....	125 00
Woodbine Church, special, designated.....	75 00
Rev. I. E. Kenney and wife, special, des- ignated.....	40 00

MINNESOTA, \$20 00.

Waseca Church, per Rev. H. S. Davis.....	20 00
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KANSAS, \$112 30.

New Albany Church.....	3 65
St. Charles Church.....	1 40
Topeka, Madison St. Mission.....	1 00
Sunday school.....	45
Swedes, per Rev. C. A. Schogren.....	5 00
Concordia Sunday school, per Rev. C. H. Nash.....	1 75
Junction City, Swedes, per Rev. A. Johnson.....	9 00
Colored Church, per Rev. G. W. Brown.....	5 00
Swede Centre Church, per Rev. A. J. Bengtson.....	2 00
Iola Church, per Rev. T. C. Coffey.....	1 00
Kirwin, J. Parks.....	5 00
Baltimore, O. J. Craue.....	2 00
Rev. R. S. Thompson.....	1 00
Downs, Dea. Blunt.....	1 00
Delphos Church.....	1 65
Garnett Church.....	2 85
Olathe, Eureka Church.....	5 00
South East Kansas Association.....	6 55
Highland, Rev. G. Gates.....	25 00
Stafford Church.....	7 00
"    " per Rev. J. G. Smiley.....	25 00

NEBRASKA, \$3 75.

Glenville Church, per Rev. W. H. Wilson.....	3 75
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INDIAN TERRITORY, \$2 75.

Muskogee, Rev. Billy McIntosh.....	1 00
Lightning Creek (Creek Nation); Big Creek Colored Church, per Rev. G. Gates.....	1 75

COLORADO, \$150 00.

LEGACY: Denver, Rev. W. McD. Potter, in add....	150 00
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CALIFORNIA, \$24 25.

San Francisco, Fifth Church, per Rev. C. W. Hewes.....	10 00
Peuryas, per Rev. J. S. Jesse.....	8 00
Vacaville Church, per Rev. J. B. Saxton.....	6 25

EASTERN GERMAN CONFERENCE, \$520 00.

Conference, per J. A. Schulte, treas.....	5 00
New York, First German Church.....	20 00

TOTAL..... \$5,832 24

# THE BAPTIST HOME MISSION MONTHLY.

VOL. 3.

DECEMBER, 1881.

NO. 12.

## ENDOWMENT FOR FREEDMEN SCHOOLS.

The American Baptist Home Mission Society appeals for at least \$200,000 for an Endowment Fund, the income of which shall be used for the support of teachers in the schools under its care among the colored people of the South; declaring that the exigencies of the work demand that immediate measures be taken to raise this amount.

It is proper that the reasons for such a call should be asked and given. We take it for granted that there is no question about the necessity for these Christian Institutions distributed so wisely throughout the Southern States. Every attentive observer of their work must coincide with Dr. Curry, the General Agent of the Peabody Fund, who says: "Our denomination is doing nothing of more value denominationally and nationally than the education of colored preachers. Tell the Baptists of the North that they are doing no better work the world over than they are doing at the South in the schools for Freedmen, sustained by the Home Mission Society."

Some of the reasons briefly stated, which underlie this call for an Endowment Fund are these.

1. Because the colored people themselves, are too poor to endow or otherwise to maintain these institutions on an efficient basis.

Seventeen years ago they began their career without capital, without credit, without business experience. From their meagre wages to provide for their families, to procure even the humblest homes, to build meeting-houses and to give toward the support of their pastors has been a great undertaking, leaving but little for other purposes. Yet to their credit be it said that out of their poverty they contributed last year for educational purposes in connection with these schools between \$8,000 and \$10,000. Men of wealth among them, there are none. It seems fitting therefore, that attention should be given to the wants of a people who have not accumulated, in the seventeen years of their liberty, the means wherewith to maintain or endow these schools, and who of all people on earth deserve our aid in this matter.

2. Tuition fees are entirely inadequate to the maintenance of these institutions. Few if any of our academies, and none of our Colleges or Theological Seminaries in the North, even where tuition fees are from five to ten-fold greater than in these Freedmen Schools, are maintained by the revenue from this source. How much less in the latter case. These colored youth have no rich parents to pay their tuition. Their own means are usually exhausted in four or five months. If, for single institutions here an endowment of from \$100,000 to \$500,000 is required, how much more is at least \$200,000

required for these twelve institutions with students and a constituency incomparably poorer!

3. The annual expense of maintaining these institutions is too heavy for the Society's resources. Missionary work in the West, which is developing with amazing rapidity, also among the foreign population flocking hither by the half million yearly, *must* receive proper and chief attention in accordance with the original and fundamental idea of the Society's organization. To use the Society's receipts in properly maintaining these schools would leave but little for the Western fields. Due attention to these fields where the missionary demand is double what it was five years ago, leaves but little for this educational work, which must, therefore, be conducted inefficiently and to our mortification as compared with what others are doing. The aid to be derived from an Endowment Fund of \$200,000 is all too little and yet of great value in times like these.

4. An Endowment Fund is needed because these institutions become necessarily more expensive each year. And this, for two reasons: first, because of the increased attendance as a result of increasing intelligence and improving circumstances—thus necessitating more teachers; and second, because more thorough and advanced courses of study which are even now required, demand instructors of corresponding ability for whose services larger compensation must be given. To let the schools remain as they are is to lose the best fruits of our work, is to see the best minds slipping from us into the hands of others who have provided more liberally and wisely than we.\*

\* Dr. Dickinson, of Va. at the New York City Baptist Pastor's Conference recently gave utterance to the following weighty words: Richly endowed Pedobaptist schools are saying to the colored men, as Dr. Corey [President of Richmond Institute] and the rest of them

5. The particular step in advance which calls for more permanent resources is the establishment of one or two thoroughly equipped Theological Schools for the Freedmen. "One or two institutions of this character," says the last Report of the Board, "are required, both for those students who desire to pursue a more thorough course of study, and for the Churches of a few years hence, when such men will be in greater demand. While, therefore, general theological instruction is to be imparted in all existing schools for those whose attainments do not allow them to enter a thorough theological course, is it not clear that there must be a concentration of efforts at one or two points to furnish this higher Biblical instruction?"\*

The proper training of a native ministry for the colored people of America and for missionary service in Africa calls for immediate action in this matter. The hour has fully come for this advance step. But the Society is powerless to take it, with the additional expense involved, unless help is afforded by such a fund.

6. Because these schools are permanent institutions is this endowment called for. This

hand them their diplomas: "That's all the Baptists can do for you, but you need some finishing touches, and we will give them to you; we will carry you into studies that you have not dreamed of, and thus fit you for your life's work." That invitation is being accepted even now while I speak to you, and no prophet is needed to tell what will be the result.

There ought to be a Baptist Institution for colored preachers, so extensive in all its methods and course of instruction as to make it unnecessary for the most gifted and aspiring of our colored brethren to go elsewhere for what they need. The colored people rely greatly upon leaders. See to it that their leaders are prepared to lead them aright. That other denominations have made no considerable inroads upon the colored Baptists is no proof that they may not do so in the future. Unless we move forward in the line of duty others may take our crown."

\* It is significant that the report of the American

educational work is not for a day, but for all time. Seldom does an Institution, wisely planted, perish. The growth of the oldest schools during sixteen years has been wonderful and contains a prophecy of permanence to them all. And yet the Board has wisely taken account of possible changes in days to come. It is provided that "subscribers to this Fund may designate the Institution which shall receive the income of their gifts, but that all undesignated funds shall be used at the discretion of the Board for the general purposes mentioned." The Board agrees to receive, invest and administer this Fund accordingly, thus affording to contributors an assurance that their offerings will be carefully invested and sacredly applied to this object, with the understanding however, as expressed in the terms of the subscription, that if twenty years hence, or thereafter, such radical changes shall have taken place that the income of the Fund designated for any school or for the

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Missionary Association (Congregational) at the annual meeting in October, asks for \$500,000 for Endowment funds to be distributed among the different institutions under its care. In his address on "Higher Education" the President of Atlanta University argued for two thoroughly equipped colleges in the South, one for theological work, the other for the medical and legal professions, saying that "two are imperatively needed, for it is in the next ten years that the question of the status of the colored people in the South is to be settled."

The language of the report of the able committee at Indianapolis on this point is worthy of attention. "We approve the purpose of the Board to build up at two or more points, institutions of higher grade and complete equipment, suited to the advancing needs of students and churches. Baptist institutions for the education of the ministry must not be inferior to those founded by any other denomination. Inferior education means inferior pastors, and inferior pastors means inferior churches. Inferior schools will lose to us the young men of largest ability and highest enterprise."

work in general, cannot thus be judiciously expended, it may be used for other educational or missionary work among the colored people. Such a contingency is not likely to arise. The colored race is evidently here to stay. They are securing homes and lands, fitting themselves for business, for the various professions, and for participation in the affairs of government. We are to feel their influence more and more, for, twenty years hence, at the rate of increase during the last decade, they will have increased to twelve millions of our population. Hence, in view of the probability of their permanency here, it is the dictate of patriotism, of philanthropy, and, above all, of Christianity, that far-sighted measures, as in the case of this Fund, be adopted at once to enable them to prepare themselves for their mission in this land and in the world.

7. To men whom God has blessed with prosperity does the Society look for this endowment. The usual contributions of the churches are altogether insufficient for the Society's great work. "We most heartily commend this object to men of means who would invest some of their wealth where it is greatly needed and where it will be productive in the highest and broadest sense for humanity and God." This is the language of the last Report. The Report of the Committee on this subject says: "If anywhere such foundations are a necessary and Christ-like beneficence, they are most of all for the poor colored people of the South. The Treasury of the Society needs the relief, and no where else can such investments bring so large and so quick returns." Shall there not be a prompt and generous response to this appeal? It is in the power of Baptists to give a new impulse to this educational work, and so make the Society's jubilee year memorable in our denominational history.

8. Lastly, this Endowment Fund is needed NOW. If at once provided for, the Board can mature plans for an advance in the Fall of 1882, when the next school year begins. Hesitation or delay in providing this endowment now, will in many ways involve us in incalculable losses from which we cannot recover by larger liberality in years to come. To stand still in this on-rushing time, is to retrograde. To drift, or to feebly use the oars, when others with latest improvements in machinery are steaming onward, well supplied with fuel, is to fail in our duty to those whom we have invited on board with the assurance that thus they should most speedily reach the realm of educated Christian manhood. Not to raise this amount, at a time like this, would be a sad commentary upon the professed consecration of our possessions to the service of Christ. But to do it, cheerfully, heartily, with holy desire to strengthen Christ's work where the reserve forces are most required—this will indeed call down on the souls of the givers the benedictions of millions of this people now and in days to come—this will be to make a worthy Christian offering for the sake of country—this will be to glorify God in the enlightening and uplifting of a people who are providentially and pre-eminently made the wards of the Baptist denomination to whom our Lord is saying, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

### THE MORAL PROBLEM BEFORE THE AMERICAN PEOPLE.

FROM AN ADDRESS BY PRESIDENT M. B. ANDERSON, OF ROCHESTER, N. Y., BEFORE THE CHICAGO BAPTIST SOCIAL UNION.

Whenever I turn my face toward the great West, I feel myself so impressed with the im-

portance and the dignity of the moral problem set before the American people, that I can have little thought or interest for anything aside from this great question, How shall we control the moral future of this vast continent in which we dwell? How this thought has been emphasized in my mind this day, as I have ridden through the avenues of your beautiful city, a city born in a day, yet a city endowed with all the beauties and glories of our nineteenth century civilization, and still just in its infancy. I am awed as I attempt to forecast the future of Chicago; still more so when I attempt to forecast the future of our whole country. Here we stand between the two continents of the Old World, which are pouring into the unoccupied spaces of our territory their population, their ideas and their civilization. We have been carried by divine Providence through the troubles and trials of the colonial period. We have been carried through the trials of the Revolution. Those of us that are now living have battled with the terrible evils which found their outcome in the War of the Rebellion. By the grace of God, we have struck the shackles from the hands of the slave. We have started anew in our career of growth, and have leaped at a bound, into the ranks of the most powerful nations on the face of the globe. We are fifty millions strong. Our people are vigorous, productive and intelligent people.

Since 1850 [I speak on authority of our late minister to France] the accumulation of property in our Union has been so great as to be sufficient to buy out the whole personal and real property of the vast German empire. During the last ten years we have accumulated enough of personal and real property of productive values to buy out either Spain or Italy. This but gives a slight illustration of the tremendous onward march of our people. The nations of the Old World are pouring into the



empty spaces of our continent. There is a movement of population to our shores such as the world has never elsewhere seen. These populations pouring in among us are to be incorporated into our body politic; they are to be transformed into American citizens, they are to be made loyal to our flag, loyal to our laws, loyal to our constitution, loyal to our Union, made ready to shed their blood and treasure for the defense of this Union and flag at any time in the future against whatever enemies, internal or external, shall rise up against it. This is a work that stands before us to-day. God, in his providence, has put this work upon this generation.

Here is the great problem of our colored people. How shall we bring them into a higher civilization? How shall we make them good, intelligent voters? How shall we educate them, make them productive, make them clear headed, make them able to take care of their own best interests and give them a fair chance in the battle of life alongside of their white fellow citizens.

Here is the Indian problem. Contrary to the common opinion these Indians are not decreasing, they are not dying out. How shall we manage them? Our intercourse with the Indians is a disgraceful page in our history, but the Indian problem is with us and upon us.

I take it that these problems are to be solved mainly by the moral and religious people of our land, and we, representing one of the great families of Christian believers, must take our share in the labor of this moral transformation; must take our share as citizens and as patriots and as Christians in elevating, in purifying, in consolidating, in Christianizing all the population, from whatever portion of the earth, that choose to make their abode in our territory.

How shall this work be done? The funda-

mental idea of our common Christianity is to make men better. That Christianity, taken into the mind and heart, saves a man in the degree that it makes him purer, holier, more like our Lord and Master, and by consequence more capable of discharging all the duties that are imposed upon a civilized man in a Christian country. These principles and ideas, which have welled up from the heart of Christ must become a part of life. They must bear fruit; they must be transformed into character; they must become living forces in the mind, controlling all action, and all thought.

We have a sort of bastard Mahommedanism in the centre of our great continent. How shall we meet that? We may fight them, though that will be extremely difficult, because they are fanatics. A great part of the Mormon women are the victims of sheer ignorance. They must be taken hold of; women must go into those homes, teach their degraded sisters the high principles of Christian morality, and they will soon loathe and scorn the bondage into which they have been led. This work must be done to a very great extent by women. Similar problems are presented in all of our large towns and cities. A certain body of persons in every large city are uncivilized, are barbarians, and these must be lifted up. I have sometimes thought that in our churches there ought to be committees to take care of boys and girls and look out trades for them, and to look out lines of business and employment for the stupid and lazy and ignorant that are in our churches and congregations. These should be taught how to work. I have great faith in the gospel of work. I believe real Christianity can never find a lodgment in the mind of a man who is too lazy to work.

In this work, we, as Baptists, must do our part. We hold an important position in the world's history. We started the idea of liberty

of conscience. We started the idea of the separation of the Church and State. The world is coming around to our views. The separation of the Church and State in England is as inevitable as fate. I sometimes have thought that our dissenting brethren were a little afraid to touch it, but the time will come when they will take hold of it with a rough hand. It is often said the English are our teachers in the principles of free trade; but when our English brethren introduce free trade in land and free trade in religion, then they will be able to talk to us with a great deal more authority than now.

We hold a dignified and important place in the world's history. The very questions which our fathers started in tears and blood, in the early period of English history, are now fought over by politicians. The old question of the separation of Church and State is the French question to-day. It is the Italian question; it is the Spanish question; it is the German question; it is the Turkish question. It is shaking all Europe to its very centre. These ideas were started originally by our brethren, plain people who worshiped God in barns and behind hedges, and were driven hither and thither by the officers of the law, under the impulse of the established churches. They believed in their principles. They suffered for them in this country as well as in the Old World. Their ideas have now got the ear of the world. These principles are to control the civilization of the future, and I say it without pride, or without any improper feeling of sectarianism, that there is no body of Christians in our land or any other, that have a more honorable place in developing and incarnating those principles, which will control the civilization of the future than our own Baptist brethren.

I tell you, we theorize about the doctrine of the atonement altogether too much, and

take it too little as an example. You, brethren, who are business men, you that are piling up your thousands here in this magnificent city, must bear in mind that this doctrine of the atonement and sacrifice comes as an example to you. You cannot set apart a few to bear burdens and make sacrifices, while you enjoy the blessings which their self denial may bring to you and your children. You cannot partake of the rewards of Christian labor if you sit idly by and look on. You must sacrifice your money, you must sacrifice your time, your social enjoyments, if need be, to educate, reform, purify and Christianize your fellow men. And when the Christian church of our land, in the different bodies that represent our common Christianity, are ready to make the doctrine of the atonement a living example, a law of life and action, when they come to be willing to live over again in their own lives the life of our Lord Jesus Christ, to think over his thoughts, to feel for his emotions, to have their hearts day by day heave and swell with emotion like that which filled his heart as he bore the cross of Calvary, then, no doubt, the future of our country, morally, intellectually and politically will be safe. The Lord will take care of any Christian country, any country whose society is permeated by the influence of a body of Christians who day by day live over again the life of our Lord Jesus Christ.

I have great hopes for the future. I am not inclined to look on the Christian Church as effete and losing its life and power. I believe there never was a time, since our Christ ascended up on high, when the pulsations of spiritual life were more vigorous than now. I believe that the triumphs of the cross in the past will be more than repeated in the future. In the past how was it? A few Jewish fishermen, following the teachings of a plain Galilean carpenter, moved out from Judea, and in a few centuries those principles that filled their

minds and hearts had permeated the Roman empire. It has overthrown the civilization of heathenism and replaced it by a society essentially Christian. These principles met again the rude barbarism of the North, conquered, and to-day we are the inheritors of the blessing.

The importance of taking a moral hold of our own land cannot be exaggerated. Our trust is held for the whole world. Relatively to the world at large, we are like an army operating against an enemy. Here in this land of ours is our military chest for foreign missions as well as for home work. If we fail to hold our position in this land from the Atlantic to the Pacific, and from the frozen ocean to the tropics, we shall fail to Christianize the world, we shall fail in foreign missions, our republic will fail, all that is noble in our civilization will fail. All, under God, depends upon the intelligent action, the fidelity, the self-sacrifice of our Christian people of to-day.  
—*The Standard.*

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## HOME MISSION FIELDS IN THE WEST.

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BY L. P. BROCKETT, M.D., BROOKLYN, N. Y.

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### X.—WYOMING TERRITORY.

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Wyoming is a central territory of the West, having about an equal breadth of territory to the east and to the west, to the north and to the south of it. It lies between 41 and 45 degrees north latitude, and between 104 and 111 degrees west longitude. It is a perfect parallelogram, its length from east to west being 335 miles, and its breadth from north to south, 276 miles. Its area is 97,883 square miles, or 62,645,120 acres; as large as New York and Pennsylvania together, with Connecticut thrown in.

A part of the territory is considered as belonging to the "Great Plains," as the lofty table land, which rises from the Missouri River to the Rocky Mountains, is called; but a very considerable portion of its surface is traversed by mountains. In the northwest the main divide of the Rocky Mountains passes from the Yellowstone Park region, in two distinct and almost parallel ranges, the eastern being called the Shoshone, and the western the Wind River range. These are met almost at right angles, near 43 degrees north latitude, by the Big Horn range, coming from the north northeast, and from that point there is a confused mass of mountains, trending east and northeast. Some of the spurs of which are known as the Owl Creek, Rattlesnake, Laramie, Sweet Water and Seminole mountains. Below these ranges an elevated plateau, 8,000 or 9,000 feet above the sea, extends west and southwest to the Bear River and Uintah ranges in Utah Territory. In the southeast there are the Medicine Bow mountains, and some isolated peaks; and toward the northeast the Black Hills extend into Dakota, and the Powder River range and Wolf mountains into Montana. Another plateau extends toward the northeast to the Black Hills, rising to an elevation of from 4,000 to 7,000 feet. Some of the peaks in these mountains, as Snow's and Gilbert's peaks, are 13,500 feet in height. Lake Carpenter is 11,000 feet above the sea, the highest body of water in the United States. Wyoming has many rivers, though but a moderate rainfall, and it is a peculiarity of the Territory, that from its mountains, streams flow, which discharge their waters into the Columbia River and the Northern Pacific; into the Great Salt Lake; into the Colorado of the West and the Gulf of California; into the Yellowstone and Upper Missouri, and into the Lower Missouri and the Gulf of Mexico. Several of these streams,

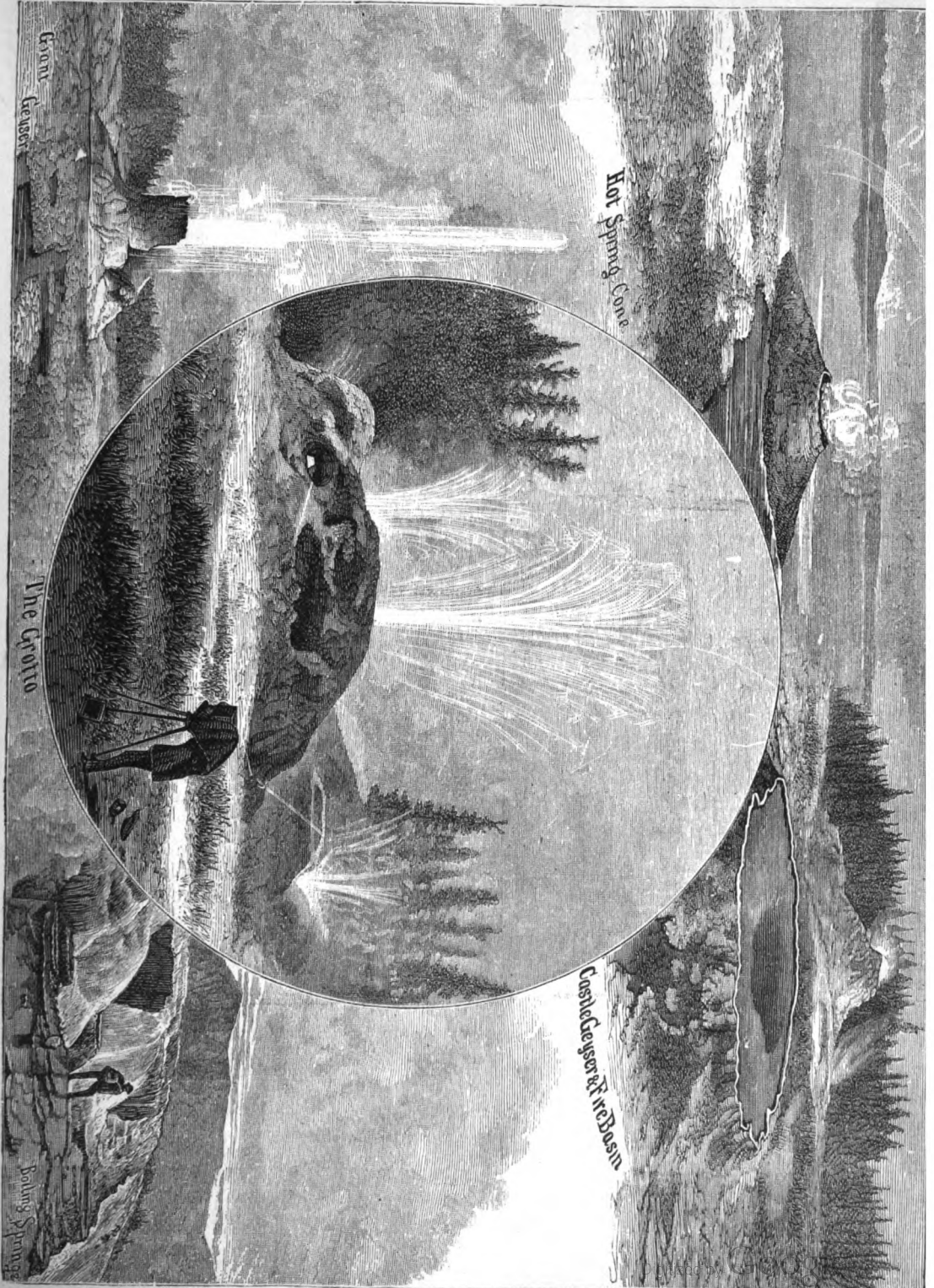
flowing to such divergent points, have their sources within a very short distance of each other, in the Wind River mountains. The tributaries of the Yellowstone and Missouri are the most numerous, but those tributary to the Lewis and the Clarke's forks of the Columbia, to the Bear River and to the Green River, the largest affluent of the Colorado, are by no means small or inconsiderable. We have already spoken of Lake Carpenter; the two larger lakes of Yellowstone Park, Yellowstone and Shoshone lakes, are also within the bounds of the Territory.

The greater part of that most extraordinary of wonderlands on the globe, *The National Yellowstone Park*, is within the bounds of this Territory, though from the impassable mountain walls, which defend its southern and eastern boundaries, it cannot be entered without great difficulty and peril from Wyoming, its best approaches being from Idaho and Montana. We wish we had time and space to describe the thousand phenomena of this most remarkable of all public resorts; its canons, its waterfalls, its caves, with their stalactites and stalagmites; its boiling springs, its geysers, unique both in numbers and grandeur; its mountains of volcanic gloss; its lakes of such wonderous stillness and beauty, with their millions of finny inhabitants, on whose rocky shores you can catch the trout as fast as you can throw a line, and without disengaging them from the hook, plunge them in a boiling spring within arm's length, and in five minutes have them ready for the table; its lofty summits; (for the main divide of the Rocky Mountains passes through the park) from the top of which a panorama of unsurpassed loveliness bursts on the vision, all this and more we would like to portray, but space and time fail.

The Territory is well supplied with the precious metals, although few of its mines have

been worked. There are also iron of all the best ores, copper and lead, soda, sulphate and carbonate of great purity, sulphur, petroleum in great abundance, and within moderate distance of the Union Pacific Railroad, and coal (both lignite and bituminous) in immense beds. The Wyoming coals have supplied most of the railroads and reduction works of the adjacent states and territories.

The mountains are covered with a thick growth of pine, spruce and hemlock, and the foothills have a fresh growth of these and smaller hardwood trees. Cottonwood and willows line the banks of all the streams. There are many shrubs and flowers, peculiar to the territory. The plains are in many cases covered sparsely with sage brush; and the alkaline salts, which are found on the surface, fill the air, when there are winds, with a fine irritating powder or dust, very injurious to the eyes and skin. The soil is sufficiently fertile, when irrigated, and even these alkaline lands yield, with irrigation, large crops of the cereals. The greater part of the lands of the territory are admirably adapted to grazing, and are covered with buffalo grass, a most nutritious food for cattle. The sage brush, after the first frost, is preferred by the cattle to almost any other herbage. In the mountains and in the thick and tangled forests of the foothills, as well as on the plains, most of the wild beasts found, anywhere in the West, roam, and the larger game, animals, buffalo, elk, two species of deer, the big horn or Rocky Mountain sheep, prong-horn antelope, Rocky Mountain goat or goat antelope, hares, rabbits, squirrels and other rodents are numerous. There have been 124 species of birds described in the Territory, 12 or 13 of them birds of prey. Reptiles are not plentiful. Trout and other fish abound. The climate is that of the plains generally; mean annual temperature about 42 to 44°. The summers have some hot days, but the



Hot Spring Cove

Crossed Geysers & Ice Basin

Grant Geysers

The Grotto

Boiling Springs

THE GEYSERS OF THE YELLOWSTONE.

nights are cool, and the average of the season, very moderate. The winters are often intensely cold, with some terrible "blizzards," and the mercury from 15 to 25 degrees below zero. The rainfall ranges from 8 to 13.5 inches; and irrigation is necessary to successful cultivation, but it is fortunately easily attainable at a very moderate expense. Good crops of the cereals can be raised in most of the valleys with irrigation, but herding or the raising of cattle, horses, mules, and sheep and goats, is the most profitable business now carried on in Wyoming. There are probably 100,000 horses and mules, 275,000 cattle and 300,000 sheep in the Territory. The Union Pacific Railroad passes through the Territory from east to west, and other railroads are projected but not yet built. The population in 1880 was 22,938, including 2,150 tribal Indians. Of these 14,157 (not counting the Indians) were males and 6,637 females, and the proportion of native and foreign was nearly the same. The Chinese numbered 914. The principal towns are Cheyenne, Laramie, Rawlins, Evans-ton, Green River City, Rock Springs, Hilliard, South Pass and Atlantic City. The first two have about 5,000 inhabitants each, the remainder are small.

There are about 30 churches of all denominations, 22 church edifices, 23 or 24 clergymen. The Baptists have 2 churches, 2 church edifices, 2 ministers and 101 members with 500 adherent population. At Cheyenne they have a good house of worship and a flourishing church, and are making good progress at Laramie.

Outside of the larger towns, the greater part of the population are the owners, herdmen and shepherds of the cattle and sheep ranches. The herders or cowboys of the Territory are a rough set, but are not as vicious as those of the southwest states and territories. Very few of them have any real knowledge of religion,

and many cannot read. The Territory has had a very slow growth, and it is not, except in its larger towns, a very good field for missionary labor; but it is destined, in the near future, to become more attractive to immigrants, and it is the duty and privilege of the children of God to keep pace with the on sweeping tides of immigration, and establish the institutions of the gospel wherever sinners, in need of a Saviour, are found. Even these rough herdmen and shepherds of the plains must be taught to hear the good tidings in some way; for was it not to the shepherds on the plains around Bethlehem, that the first tidings of the incarnate Redeemer were brought?

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#### The Voice of the Hour.

BY REV. A. L. VAIL, KANSAS.

My ear is to the Nation's pulsing heart  
 To catch its thrills or throes of hope or doom.  
 An hour has struck whose echoes compass time,  
 And ride the ranges of eternal hills.  
 A tremor, tense and full, pervades the land,  
 From sea to sea, as when an earthquake sweeps  
 A zone. The air is still but ominous.  
 A voice of voices, thousands joined in one,  
 Unto me comes so that I cannot rest,  
 Though weary of the strife and glad to lay  
 Me down, where bugle call is heard no more.  
 It is the voice of Peoples and of God.

Portentous tempests scowl the Eastern sky.  
 Beneath the heavy heel of fortress'd Power,  
 Up swells the patient moan of centuries  
 Into a restless roar of lawless hate.  
 The storm will burst, to-morrow or to-day:  
 And as the scenting herds on arid plains,  
 When swift cyclone is brewing in the air,  
 Group close and flee instinctive from its clutch,  
 So millions now, with eyes upon the West,  
 Await slow ships and question if there be  
 No Moses' rod to part their hindering sea.  
 They come, the vanguard now, the army soon;  
 They come to meet the millions of the West  
 With eastward eyes intent. Unchanged they come;  
 For men are not transformed by ocean voyage.  
 Their pestilence is in their blood to taint  
 Us all, except we quickly work their cure.

Amid these hosts another moves whose hue  
Is dark, whose eye is ignorance, with which,  
Rebukeful for our former wrongs, it stares  
On us a present claim and plea, or threat;  
Unconscious all, but direful still, of woe.

To Shinar's plains our own respond with plan  
Reverse. One language then God scattered wide,  
For sin's vain boast. Now here together flow  
The multitudes of tongues, and Jah comes down  
To see, and out of many mould but one—  
A speech of righteousness and truth, in which  
A continent shall sing the song of God  
Supreme, of man redeemed in Christ and free;  
A song whose echoes sweet shall clasp the globe  
And, antidoting bitter wrong, uplift.  
As far as men blaspheme and women moan  
Debased, the smitten image of our God  
Shall sing? God waits to see; for with us still  
That ancient mystery abides, of two  
In work conjoined, and on the less, in pause  
The Greater waiting; and our Lord, as by  
The Jordan, ever hides himself until  
His servants part, full wrought, makes way for Him.

A land of free or slave, of truth or lie,  
Of peace or strife, of order or of mob,  
Of Christ or Anti-Christ? This crisis come  
Is ours, and we for God must wield it well,  
Or sure as law of cause and consequence,  
It will eclipse our pride; and o'er this land,  
Enwrapped with Providence as with a robe,  
And hence around the waiting, hoping Earth,  
The minions base of Hell will rule, led on  
By all the low lieutenants of old Rome,  
And of the goddess, cruel, base Commune.

O men of God! Awake! The hour commands.  
The need is full. To dally is to sin.  
In this day to hold back gifts is crime;  
For gold, close clasped, will canker-worm the palm.  
It is a time above all times for those  
Who know the fellowship of Him who, rich,  
Chose want and woe for us, to answer Him  
With offerings large and prompt and gladly free.  
And what of those who are most weak and poor?  
Their mission, too, is grand—all godly life  
Is grand. They hold the wand of influence  
O'er men, and, equal with the rich, o'er God;  
For prayer has strange and solemn potency—  
True prayer, full robed in abnegation deep  
Of self and every selfish will and way.

The Voice swells on, more plaintive and more stern;  
Ten thousand angels scan the thrilling scene.  
About the cross thick darkness falls. Above,  
Bright glory shines. O, Glory bright, descend!

## American Baptist

### HOME MISSION ROOMS,

ASTOR HOUSE OFFICES, NEW YORK.

☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*

☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

☞ *The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

*A contribution for Home Missions from every Baptist Church, this Jubilee year! Will every pastor see that his church is in line with this grand advance movement for the conquest of North America for Christ? Don't let your church be in the "Omission Baptist" list—but in the Home Mission Baptist list this year*

More than seven months of the fiscal year gone! Less than five months remain. Five hundred thousand dollars called for; four hundred thousand yet to be raised! Men of God to the rescue! Be your own executors! Your gifts will do greater good now than twenty years hence! Now, *now*, NOW!

What of that half million? It is coming. It *must* come. We believe that our God will lay the burden of Home Missions upon some hearts, so that they cannot rest until they have given largely for the great work of the hour. But what is done must be done quickly.

A great day's work! One hundred and twenty missionaries were appointed by the

Board at the regular meeting on Monday, the 14th of November. Many educational, church edifice, financial and miscellaneous matters also received attention. All this would have been impossible in one session were it not for the admirable system of co-operation with most of the missionary States, by which plan we have the benefit of the careful scrutiny of all applications, by each State Board, the general missionary of each State and commonly the District Secretary for the West. The Conventions of several States held their annual meetings in October, and made a large proportion of appointments date from the beginning of the Convention year. This accounts for the unusually large number of appointments in one month. About \$40,000 will be required for the salaries of these men, most of whom receive only about \$600 all told, including the one, two, three, or four hundred granted by the Society.

Oh, for a few men to unite their efforts and give the \$200,000 called for to endow in part the schools for the Freedmen, and so give a new impulse to our work. Nowhere on earth is such a fund more urgently needed.

If you care at all for the reasons for an endowment fund for our Freedmen schools, read the article on that subject in this number. We shall be glad, if the reasons so commend themselves to your Christian judgment, that you will have a generous share in providing this endowment.

Do not wait till the last month of the fiscal year (April) before you signify what you will do for our work. To be kept in suspense till then is terribly trying to the Board, and very embarrassing to our work.

Read President M. B. Anderson's utterances. They are wise and weighty words.

A Jubilee pamphlet of twenty-four pages has just been issued, which we will furnish free on applications to pastors, and others, for distribution to those whom they would interest in Home Missions. The first page of the cover is beautifully executed; the last page contains the calendar for 1882; the second page, what leading men say about the Society and its work; the third page, the names of the officers, etc., of the Society; while the body of the pamphlet presents the leading facts about the Society's Missionary, Church Edifice, and Educational work; an abstract of the last Annual Report, and "Voices from the Field," or short and pithy utterances of men on picket duty and in the thick of the fight which we are waging. It is just what every pastor wants for his Home Mission discourse. It is just what is needed for the missionary concert. If you haven't it, send for one or more copies.

At the annual meeting in Indianapolis the society decided to take measures to secure a representative gathering, in 1882, from all parts of the country in which the Society has prosecuted its work during the last fifty years, to review what has been wrought and to deliberate concerning what is yet to be done. At the Board meeting in September, steps were taken to carry into effect this action of the Society. A communication was adopted and ordered to be sent to every State Convention, inviting the appointment of five delegates to sit with representatives from sister conventions in the Semi-Centennial meeting of the Society, for joint conference concerning the strengthening and the extension of the Redeemer's Kingdom on this continent.

We are happy to announce that this invitation has been most favorably received in every instance, and delegates appointed from conventions in both the Northern and Southern



States, so far as meetings have been held. There is reason, therefore, to expect that the Semi-Centennial meeting of the Society will be one of remarkable interest—a kind of family reunion of brethren from all parts of the land, who come together to look into each others faces, clasp each others hands, and, forgetting minor differences, to consider how we may best apply ourselves to the building up of Christ's Kingdom in this land where the truth, as Baptists hold it, has so mightily prevailed.

The Board has entered into co-operation with the General Baptist Convention of California—the new Convention of the Baptists in the State. This action, which had for some time been under consideration, was hastened by a telegram from Dr. Frost, President of the old Convention, saying: "Have joined new Convention—others coming—co-operate immediately." In August, we received a letter from Dr. Frost saying: "I have abandoned Kallock," whose coarse speech had become insufferable. Though the Metropolitan Church withdrew from the old Convention, yet its pastor announces that his individual rights in the body have not thereby been impaired, and these rights he shall insist upon. In consequence of this declaration, the present action of Dr. Frost is the logical step following his announcement of abandonment of the man, who was not abandoned, however, until hope of better things from him had fled. Dr. F. has done the manly, the Christian thing.

The Society now extends its hand of sympathy and help to the brethren composing the new Convention, recognizing the great service rendered by Dr. Abbott and his associates in bringing about a better order of things, and fervently hoping that a new era for our denomination on the coast is at hand, when the name "Baptist" shall be a word of honor and respect.

A word to Dr. Kallock, whose volcano of vituperation is belching forth fiery things against his brethren and against Societies: Read James I: 26: "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Also James III. •

The annual session of the Board of Church Extension of the Methodist Episcopal Church met in Philadelphia, Nov. 10th. The report showed that the expenditure for the past ten months had been \$160,000.75, leaving a balance of \$39,678. The receipts showed an increase of \$27,416. The number of churches aided was 313, and applications from 50 others have yet to be acted upon. Remember that this is solely for the erection of Church Edifices.

Our Congregational brethren are expecting great things, and attempting great things this year. Their Home Missionary Society calls for *a million of dollars* for missionary purposes, and the churches are doubling and quadrupling their contributions in response to the call. The American Missionary Association whose chief work is among the Freedmen, asks for \$300,000 for its regular work, and \$500,000 as an Endowment Fund for the schools. The Congregational Union appeals for \$100,000 for Church Edifice Work. This makes a grand total of *one million nine hundred thousand dollars* for the three departments of work for which American Baptists are asked to contribute merely five hundred thousand dollars!

The Board of Missions of the Episcopal church "asks the earnest co-operation and pecuniary aid of every individual member of the church, and particularly request that at least once a year, during the next three years (from 1880) the offerings of the people be especially asked and received in every parish and con-

gregation in the land toward the increase of the Church Building Fund." They call for \$1,000,000. Several Bishops have been assigned to the work of raising the amount.

When shall we begin to record contributions from Baptist churches for our church edifice work? It is a long time since we have had one. From what church will one first come?

The annual meeting of the American Missionary Association, the Society of Congregationalists chiefly for work among the Freedmen, continued three days. And yet we Baptists would crowd this business, relating to the uplifting of these millions, into a three hour session! The truth is, the threefold work of the Home Mission Society requires at the least two full days every year for anything like a proper consideration, and then hardly half the time would be given to these matters, that others give to them. A grand day will it be, when representative men from every part of the land shall come together with an earnest business purpose to give due attention to these things so long as may be necessary.

Bismark and Mandan on opposite sides of the Missouri river, and on the line of the N. P. R. R. have a Baptist missionary, who was appointed at the October meeting of the Board. He is the most remote laborer in that direction. The nearest Baptist missionary pastor is two hundred miles East. These are important points.

Lots for a church edifice have been secured at Glendive, the present terminus of the N. P. R. R. Other sites elsewhere in upper Dakota have been secured through the efforts of Rev. G. W. Huntley, our efficient general missionary, through whose agency seven or eight churches have been organized at promising

points. Wanted, more money that we may send more missionaries to these new churches in thriving communities.

Did you ever see a "hide-bound" horse? The skin is like leather—no elasticity, no flexibility, no adjustment of itself to circumstances, no expansiveness. The animal has a pinched, shrivelled appearance that is pitiful to behold. There are some people whose benevolence is "hide-bound." It is not elastic—they give the same amount for missions year after year, though their possessions have greatly increased; it is not flexible—they give right on in a straight line never thinking of varying therefrom; it never adjusts itself to circumstances—though a crisis calls for \$500,000 and the work cannot be half done even with that, they give just the same as when the work was but one-quarter of present proportions; it is not expansive—but shrivelled, dry, destitute of juice and joy. Pray for these hide-bound souls, that they may know the blessedness that comes from a cheerful spirit of enlarged benevolence.

The MONTHLY for 1881, has been most highly commended by multitudes. We have not had the space to print what they say about it, leaving the MONTHLY to speak for itself. We propose to make the volume for 1882, even better, and as it will contain much of great and permanent interest relating to the Jubilee year, we hope for a large increase of subscribers. Now is the time to send on the names.

#### Our Work in Iowa.

From the Annual Report of the Board we make the following extracts:

"We have had under appointment altogether 51 missionaries who have served 67 churches besides those served by the one associational missionary. We have averaged 31 missionaries at work for the entire year.

Fifteen of the churches aided receive it for the first

time. Fourteen of the churches aided are thereby enabled to enjoy the benefits of a settled ministry for the first time. Twenty-eight of the churches aided are in county seats. Three counties and 17 churches have had preaching the past year which had none the preceding year.

#### CHURCH EDIFICE BENEVOLENT FUND.

A most timely aid has this fund proved to our weak churches. Eight churches have already received aid from it to the amount of \$1,900, viz.: Ida Grove, Allerton, Northwood, Cherokee, Davenport, (colored) Dow City, Sheffield and Creston. In each of these cases the aid rendered has been at once a stimulus and encouragement. Other churches are looking for similar help, and there will be need of all that can possibly be secured. Your Board would suggest, whether, in this jubilee year of the American Baptist Home Mission Society, having been so largely the recipient of its favors, we ought not to make a special effort to raise in Iowa an amount which may fittingly represent our appreciation of these favors, and thus help to increase its usefulness, and so meet our still greater necessities in this direction. 180 houseless churches means 180 churches laboring at a disadvantage, with their possibilities of usefulness largely diminished, and their possibilities of dissolution largely increased. Only about 15 new Baptist houses of worship are building in the State the present year. This by no means represents our needs, if we are to be an aggressive and a progressive people.

#### CO-OPERATION

with the American Baptist Home Mission Society has worked admirably during the past year, as it did the preceding. A perfect understanding has been maintained between the officers of the two societies, and our aims and views have been one. It has placed resources at our command, which enable us to do our work in a way utterly impracticable, if divided. It has been a source of strength and inspiration to every department of our enterprise. It is hoped that it may be long continued a union fruitful of the best results to our cause. We have especially appreciated the counsel of the western district secretary, Rev. Wm. M. Haigh, D. D. We may count it a special favor of God that we have such a plan of operation in view of

#### THE NOW OF OUR WORK.

The prosecution of home missions is always of great importance whenever population is increasing, or the people are not wholly reached by the Gospel, or the possibilities of reverses lies before any of our churches. But we have fallen upon a now freighted with unusual

obligations. The selling and occupancy of the last large bodies of cheap lands in our State; the building in a single year of more than 1,000 miles of railroad with more than 150 towns that are building or quickening into new life; the opening of extensive farming districts, and the influx of people for every branch of business opened up thereby; these, with the aggressiveness manifested by every form of error, give us data that should stir us to the importance of the most prompt and aggressive efforts. Many are the places awaiting with anxious interest the coming of your missionaries. If we could increase our men and means three-fold we could still use them all to good advantage."

#### Our Work in Wisconsin.

From the Annual Report of the Board we find that seventeen missionaries have been engaged during the year, in addition to the general missionary, who were jointly supported by the Society and the Convention—also three missionaries among the Germans, supported by the Society. We quote from the report on

#### CO-OPERATION WITH THE HOME MISSION SOCIETY.

The plan of co-operation agreed upon with the Home Mission Society one year ago, has worked well, so far as mutually understood. The Society has occupied all the fields, and appointed all the missionaries recommended by the Board, and it has contributed three-eighths of the aid given our missionaries during the year, with the exception of Messrs. Stearns and Churchill, who were under the appointment of the Convention when the year began. By means of our union with the Home Mission Society, we have been enabled to greatly enlarge our operations, having three times as many missionaries in the field this year as last. During the year the Society created the Church Edifice Benevolent Fund, one thousand dollars of which was set apart to aid small churches, at important points in Wisconsin, to build houses of worship. Some additional plan should be adopted by the Convention and the various Associations, by which every Baptist Church in the State would be reminded of its high privilege and duty to make at least one annual contribution directly to the treasury of this Society. Such contribution might be divided equally between the general missionary fund of the Society, and the Church Edifice Benevolent Fund. This ought the churches to do, not merely because the Society has helped, in years past, to the extent of \$124,000, and is

still helping us, but because it is the one National Home Mission Society of American Baptists, engaged upon nearly every part of this Continent in planting Baptist Sunday schools and churches, and building houses of worship.

#### Observations on Minister's Institutes.

BY REV. CHARLES H. COREY, D. D., RICHMOND, VA.

An experience of several weeks in holding meetings for colored preachers and deacons, in the State of Virginia, has confirmed the conviction that much good can be done by such services.

In the country churches many of the pastors have had no training in the schools, and have very imperfect ideas of the teachings of the Bible, and of Church Polity. However desirous of going to school, these men cannot leave their families and their churches; and if they are instructed at all it must be by those who go to them.

Some of these ministers hold views not in keeping with our denomination, and this brings about confusion and discord. This lack of harmony arises generally from a want of instruction, and this deficiency of instruction arises from their inability to use with advantage even the few books that may be within their reach.

A case was reported in one of our Institutes in which the pastor of the church allowed his members to hold a "mixed church-meeting," with members of another denomination, and in which the alien element carried their heterodox views. They, notwithstanding, claimed to be a regular Baptist church. At another of our meetings, some of the pastors stated that it was their custom to distribute wine and cake on funeral occasions. It was the special duty of the minister to pass the wine. To refuse was to give offence. To oppose this custom one said would result in dismissal from their churches. A custom like this is productive of great harm, inasmuch as the minister is compelled to set a bad example, and the solemn services attending the burial of the dead are often converted into scenes of merriment and frivolity. Many of these ministers have great influence, and very many of their followers will be moulded by their teachings.

These Institutes seem, therefore, to be almost a necessity, undertaking, as they do, to impart sound biblical knowledge, to give correct statements of our denominational views and practices, and to advise in difficult cases of church discipline which may be presented for their consideration. They are of great

service too, in giving information upon the general work of our denominational societies.

The specific work of the Home Mission Society in providing for the education of preachers and teachers, and the nature of our work in Richmond are laid before the brethren. Methods of labor, ministerial support, and the mutual relations of pastor and people are discussed.

These Institutes are productive of good in that they bring the two races into friendly and sympathetic relations to each other. We have invariably called to our aid the white pastors in the places where our services were held. They have most cheerfully responded and have rendered valuable assistance. The experience of active pastors is often of more practical advantage than the theories of professional teachers. They were deeply interested in all the discussions, and expressed not a little surprise at the vexing and complicated questions of discipline, which often arise to perplex and annoy the pastors of the colored churches.

In several instances the writer of this article was most kindly entertained by the white brethren, who did everything possible for his comfort.

That such meetings are deemed beneficial is evidenced by the fact that they seemed to be highly appreciated in the communities in which they were held. In nearly every instance spontaneous resolutions were offered, thanking the Home Mission Society for its kindness, and asking that similar arrangements be made for other years.

Though entering upon this work with no experience, Prof. Jones and myself found it exceedingly interesting and profitable to ourselves, and we were convinced it was a line of work in which great good can be done.

#### America and Europe.

It is a relief to turn from the bickering of the jealous nations of the Old World to the spectacle which is presented to us across the Atlantic. The future is there, and, as we contemplate the majestic proportions of the Great Western Republic, with its population of 52,000,000 rapidly swelling to double that total, we feel that here we have the factor that is destined to revolutionize the world. The influence of the United States upon Europe was by no means insignificant even in the first French Revolution, but it was small compared with that which it is exercising to-day, and is as nothing compared with the power which it will wield to-morrow. We feel the subtle but direct influence of America in almost every European State. The

most significant sight afforded us this year, although one of the least noticed, is the enormous exodus which goes on unceasingly from the Old World to the New. *In numerical proportions, the exodus of the children of Israel to the Promised Land was a mere bagatelle, compared with the vast and fertilizing stream of human life which is being emptied upon the prairies of the West.* The rate of immigration into New York will this year exceed 2,000 a day. Altogether the United States have received an overflow of the surplus population of Europe exceeding 10,000,000 persons in the last fifty years. Hitherto America has been but as the safety valve of the older world. The outcasts, the proscribed, the oppressed, and the hunger-smitten of Europe, have found in the American Republic, a safe shelter and a well-spread table. "The Providence that ordains all things," said an American recently, "has bestowed upon America, land enough to give every European peasant a farm. It seems now as if every European peasant is about to claim his guerdon." The rush across the Atlantic is unprecedented. *One-fortieth of the entire population of Sweden has booked passages to New York.* "If this goes on unchecked," said a German, "in a few years all Germany will be found in America." Already Ireland beyond the sea counts more sons of Irish descent than the Green Isle itself. Even from little Switzerland last year went 7,000 emigrants to the Republic of the West. More than 50 per cent. of the emigrants are able-bodied men under forty years of age. The emigrants are the cream of the population of the countries which they desert. The "feckless loon" stays at home. It is the man of courage, enterprise, and energy who emigrates. It is obvious that so vast a disturbance of the balance of population must, in the long run, produce corresponding changes in the political and economical situation. The reflex action of the New World upon the Old, already great, is daily increasing. Everywhere American competition, American emigration, or American ideas are at work disintegrating the fabric of European society, and perplexing the statesmen of the older world with thoughts of change.—*Fortnightly Review.*

The heart of the race is especially filled with enthusiasm for Africa. Among the better informed ones, the talk is for benighted Africa. It is in their prayers, thoughts, and dreams. God evidently intends to use this race for Africa's evangelization. Ethiopia even *now* is stretching forth her hands unto God. Her gates are open, and her own sons may enter with the bread of life.—*Rev. A. H. Booth, Miss.*

## From the Field.

"Watchman, what of the Night?"

### Missions.

Rev. G. W. Huntley, General Missionary for upper Dakota and the Red River country, writes, November 11th:

"I returned this morning from a trip into Pembina County, Dakota. On Wednesday, the 9th of this month, I organized a Baptist church of ten members, in the town of Pembina, receiving two candidates for baptism. Pembina is right in the northeast corner of the Territory, on the Manitoba line. This is, I think, the oldest town in the Territory. St. Vincent is on the opposite bank of the Red river in Minnesota. These towns are growing to places of importance. Rev. James Anderson, of Emerson, Man., will act as pastor this winter.

"Last Sunday, the 6th inst., the Baptist church in Grand Forks was recognized by Council. It has seventeen members. The church called the Rev. C. Y. Snell to be its pastor. Here is a good church with a good pastor. He will require about \$500 aid the first year. They have made application for aid; the request will be sent through our local Board which we now have.

"The churches in north Dakota were on last Saturday constituted into an Association called the North Dakota Baptist Association—ten churches, five preachers. This means more and better work. Our local Board may help greatly and be a safeguard against unfit men. Rev. E. B. Haskell, of Fargo, is Clerk of the Board; A. M. Allyn, Chairman.

"We have constituted another church at Lisbon, where we need a man, oh! so much. Lisbon is at present off from the railroad thirty-five miles. A railroad is now being built from Fargo to Grand Rapids D. T., and will soon be completed through to Lisbon.

"I go to Bismark to-morrow to meet Brother Deckerd; then we go over to Mandan on Sunday, the 13th, and organize a church at that place. Now, with all my field in Minnesota supplied, and so many new churches constituted in Dakota, and all of the churches in the northern part of the Territory gathered into an Association for effective work, showing some progress in the Baptist cause, we thank God and take courage. Am pushing my mission work with all my might,

laboring day and night. The Lord is with us, and it is glorious to see the triumphs He is achieving. There is a great work to be done, and the outlook is cheering.

—The following extract from a letter of a Missionary's wife in a Western Territory will stir the heart of some of our Christian sisters: "I want to commence my letter with something bright, so I will tell you that brother A. C. Osborne, of North Adams, Mass., has, through his Sunday school and Deacon Estey, who makes church organs, sent us an organ for our church. Dear, good brother Osborne! I wonder if he will ever know how happy he made us. I tried to write him our thanks, but I never could express my deepest feelings. Will you speak of the gift in the next H. M. MONTHLY." She speaks of calling on a man who had shown some interest in the building of a church, and had subscribed fifty dollars for it, who said: "We cannot build a church here unless the Home Mission Society sends us \$2,000." And adds: "I told him that could not be done. But from his conversation I came home convinced that we ladies must raise \$500. My husband has subscribed \$50 for the church, and we can give no more out of our salary. If we lack, could you sell my watch and chain? I do not know what they would bring. I would leave that to the Lord. I have wished to give something that is all my own. I always gave so joyfully when I had money. My husband tells me I must not be so troubled because I have not money to give, that I am giving myself and God accepts that offering."

Will not some brother or sister, having a good income, prevent this sacrifice on the part of this devoted woman, of what is so necessary to a Christian worker in meeting appointments, making visits, &c. Her address can be furnished.

—"Our congregations and the general interest in our work are beyond the expectations of any one. I can scarcely account for it," says Rev. R. A. Windes, writing from Prescott, Arizona. After speaking of the hindrances to church attendance, in the distance from church of the large majority of the members, their poverty, unsettled business, &c., he adds: "After all these things we are greeted with good congregations every Sunday morning. It does my soul good to sit in my pulpit and see the people file in and seat themselves for the service. Our Thursday night singing practice is well attended. We have weekly Gospel meetings at private houses. It is evident that God is in them. A ten days' meeting is soon to be

held at our Miller Valley Mission. It is a very sad thought that our Upper and Middle Verde work has to be suspended for the present, on account of Indian hostilities. We hope soon to see the work resumed."

—Rev. J. Sunderland, General Missionary in Iowa, writes: "I have just returned from a six weeks trip, chiefly of exploration to Northwestern Iowa. For the thirteen counties of Wright, Hancock, Winnebago, Kossuth, Pocahontas, Palo Alto, Emmett, Dickinson, Clay, O'Brien, Osceola, Lyon and Sioux, we have only four men at work. Each of these counties has been organized for years, and has a population of thousands." After referring to the fact that there are railroads in all except three of these counties and are being built in these; that large sections of land have been put into market, most of which has been sold, all for actual cultivation, and that the immigration is immense, he adds: "We need and must have five or six missionaries in that region without delay." He speaks of important points where churches should be at once organized and says: "Now is our opportunity. In some of these places we could build a house of worship at once, if we could put a good minister into the field. We have great difficulty to find the right kind of men for these frontier fields; men who are willing to endure the hardships; men of fair ability and culture; men of sterling piety and practical common sense. Can't you send us some such from the East? Men who will not frighten us by talking of a \$1,000 salary. Such men can be assured about \$600 on the average."

—Rev. T. M. Westrup, our missionary to Mexico, writes from Monterey, October 17th. After referring to a trip made during September to the State of Coahuila, and the fact that there are three Baptist churches in the northern part of that State, he adds: "We would call attention to the fact, that persistent labor at any place in Mexico has always resulted in conversions." It is the distance from place to place and the scarcity of laborers that delay the work. The harvest is ready. Oh, that the reapers were so too! I take pleasure in bearing witness to the evident joy the believers feel when any one goes to preach to them, and to the kindness with which we were treated. What a satisfaction to see the change in those who abandon the Romish doctrines! How grateful to the Lord that we are the humble instruments in producing this change! How deeply we feel the inadequacy of our resources, both in spiritual wisdom and in material means! How desirous that Chris-

tians, the world over, should know of our struggles and our needs, that they may pray for us, and supply the means for a far more efficient evangelization of this wonderful field !”

—From Rev. N. Duval, our missionary to the French in Worcester, Mass., we have the following note of Sept. 29th: “I have pursued our missionary work in Worcester and in several out-stations with vigor and encouragement. Every Sunday we see some new ones, and doors are opened to us. Much more accessible here than in Canada, it seems to me that Providence has so arranged as to give us an excellent opportunity of easily bringing the Gospel to our people. \* \* \* \* From what I see, I have no doubt that more laborers are needed. Some stations are visited only once a month, and this is not enough to impress those who are hesitating with the permanency of our work. The Bible is sought for, a spirit of inquiry is awakened, and great results will doubtless soon be achieved. Several in my field will be baptized, and, though our success has led other denominations into our field, we can easily hold our own, if we have the means to go on. Other denominations are sparing *neither time nor money* to establish themselves, and it would not be a praise to the Baptists not to brace themselves for the work.”

—Rev. J. T. Mason writes from Helena, Montana Territory: “As I learn the condition of this Territory and the amount of work to be done, and that ought to be done, being tied down to Helena, I do not know what to do with myself. \* \* \* \* You may think that it has taken me a long time to find out the condition of this Territory. But if you will place yourself in the State of New York as the only man, and have the care of a church on your hands, and then try to explore that State with nothing but stage coaches to ride in and a mail only once or twice a week, you will have some idea of what there is for me to do. This attempting to do the work of ten men is my discouraging business. It is like being in mid ocean in a skiff, with nothing but a paddle, and trying to compete with an ocean steamer. I think, however, I have found out, if it has taken some time, what is now needed in Montana.”

—Rev. W. E. N. James, missionary to Puget Sound and British Columbia, writes from Skagit City, Watcom Co., Washington Territory, October 1st: “I find my field a very wide one. This mission has a shore line of upwards of 2,500 miles, all along which are scattered hamlets and settlements, camps and lumber mill stations, which can be reached only by nature’s

conveyances. Most of these are remote from all the regular lines of travel. *Many of these settlers have never seen a Baptist minister nor heard a gospel sermon.* But the Lord has been pleased to bless his word to the conversion of precious souls. Two were baptized in Centerville; four sisters came for baptism from Seabeck to Seattle, and I expect to baptize one, in this city to-morrow and organize a church. I have received letters telling of the work of grace going on in many parts of the field where we have held meetings. We have a brother, I. P. Ludlow, who has devoted what means he has to building and equipping a steam launch, to be used for general mission purposes in the northwestern waters, as was the S. S. Missionary brig Morning Star among the islands of the Pacific ocean. It is expected to be launched some time in November or early in December, and will save much time and labor. Thus the Lord of missions is opening the way for a grand future in this vast mission field.”

—The following from a comparatively new field cannot fail to interest the readers of the MONTHLY—extracts from a letter of Rev. J. E. Cohenour, a missionary lately appointed to Las Vegas, New Mexico:

This is a grand field of labor. The people are earnest, active, intelligent, and very much interested in the work. A gentleman, with whom I recently had a long conversation, said: “What we need is churches and religious influences, and while I am no professor, I will give of my money and influence to help on the work.” This man expresses the general sentiment of the people. Our little church has only seventeen members. They have agreed to pay \$800 to my support, and now propose to build a \$6,000 church. Our congregations are large and enthusiastic. \* \* \* Brother Murphy has organized a church of fourteen members at Raton, one hundred miles north, and a church can be organized at Socorro on the south. Then we can have an association of our own in New Mexico. Thank God! I believe, with the proper effort, a Baptist Church can be organized in every town of five hundred inhabitants in this Territory.

This country possesses many natural advantages, and will in the near future develop into a grand Commonwealth. Its mineral resources are inexhaustible. Stamp mills are being built at many places, and thus our hidden wealth is becoming visible. The climate is par-excellent for all kinds of pulmonary difficulties. Immigration is immense, and the best of it is, the people that come are of the best class. And

still there is room for more. Dear Christian reader, we invite you here, where your capital will find good investment and your industry will be rewarded."

—Rev. M. H. Murphy, General Missionary for New Mexico, referred to in the above letter, writes of Raton, Sept. 15th: "I must go back there Saturday to hold service on Sunday and administer the ordinance of baptism. Have received four since organization. The prospect is good there. I have written the President of Town Site Company, asking a donation of a town site, which has cost me my gold watch to get a 'squatter' to quit claim his interest in, as money could not get it, and I wanted to have a nice location. We expect to raise there \$1,000, or more, for building. This promising place will make a city of three to four thousand inhabitants. I have never before witnessed so great a desire on the part of people in any town to attend service. Our audience has been larger by one-third than we had any expectation of seeing, and one night the house was crowded and as many more went home for want of room." I shall, beyond doubt, organize at Santa Fe and Socorro, where I hope to surprise you. I shall, doubtless, secure some of the most popular Mexicans of that country, who are now with others. There can be a great work done among this people, if there are only means to support a missionary devoted exclusively to them and the Pueblo and Navajo Indians. We cannot hope to accomplish much among the older ones, but five years will make a great change among the young people. I do hope the Board will make the work among the Mexicans a special subject of prayer." He adds: "I have traveled 1,159 miles by railroad and stage lines the past quarter," and in a postscript of the 19th says: "Yesterday was a day long to be remembered. Over three hundred people witnessed the ordinance of baptism, and at night one hundred and fifty came out to hear the Gospel."

—Our missionary in S. E. Indian Territory, Rev. G. W. Dallas, during the Summer held meetings with the Richland and the Antioch Baptist Churches with excellent results. He says: "At the Antioch Baptist Church two were baptised and others were anxious. One of the candidates made remarks which were very touching. She could speak English but very little. She said: 'I want to come a long time: I want the preachers come and talk with me. No one come. Not one come to talk with me, so I think I come.' In this statement I felt workmen were warned." Wise Indian woman, an example to many who can speak better English.

"Here, truly, is a promising field for an educated Baptist minister. Oh, when I see present opportunities and future prospects, and feel what glorious blessings are in store, I cry unto our Master, and say: 'Lord send forth trained laborers, who need not be ashamed of their work.' In August I attended the Choctaw and Chickasaw Baptist Association, composed of Indian colored and white churches. The meeting which I held at night on the fourth Sunday in August was the most spirited of all I held. The very presence of God was there, and we were made glad indeed. It was a reviving among the children of God, long to be remembered. In every place I have been or can hear from, the people are suffering from the drought. Crops are entirely cut off in some places. It is thought that there will be more distress among the people this Winter and next Spring than ever before. The full blood Indians must be the greatest sufferers, as they have raised scarcely anything."

—Rev. J. E. Saunders reports progress and encouragement in Carroll City, Iowa. "One year ago the membership was twenty. We have received during the year twelve by baptism and ten by letter and experience. Have dismissed three by letter, leaving our present number thirty-nine. A number of Baptists are moving in, whom we expect to gather into the church soon. The prospect is very encouraging."

### Our Schools.

The following action of the Educational Board of the Baptist State Convention, of North Carolina (colored), at their September meeting, will be read with interest:

WHEREAS, It is the design of the Baptist State Convention of North Carolina, to promote ministerial education,

AND WHEREAS, Northern friends have contributed so largely of their means to establish Shaw University, an Institution for the higher education of our race;

AND WHEREAS, The Baptist Home Mission Society has adopted a plan of co-operation with our State Convention, in order to do more efficient missionary and educational work in North Carolina, therefore

*Resolved*, 1. That we, the members of the Educational Board, in behalf of the Convention and the Baptists of North Carolina, re-affirm our heartfelt thanks to our Northern friends and the American Baptist Home Mission Society for their benevolence.



*Resolved, 2.* That we approve of the plan of co-operation proposed by the American Baptist Home Mission Society, and recommend that it be adopted by our Baptist State Convention at its next annual meeting.

*Resolved, 3.* That we solicit contributions from all the Baptist churches, to be paid into the treasury of this Board, to help enlarge and sustain the work of Shaw University.

*Resolved, 4.* That we request the Board of Trustees and Faculty of Shaw University to have a Ministers' Institute connected with the Theological department for the benefit of pastors who cannot pursue a regular course of study.

### WOMAN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, 2101 Michigan Avenue, Chicago; Corresponding Secretary, Mrs. C. Swift, 71 Randolph Street, Chicago; Treasurer, Mrs. R. R. Donnelly, Lakeside Building, Clark and Adams Streets, Chicago.

"M. G. B." sends a lengthy and detailed account of her visit with Miss Elizabeth Johnson, missionary to the Scandinavians, etc., in St. Paul and vicinity. As the communication came to hand late, and space was quite limited, a few extracts only can be given. Together they went first to a home where sickness and death had brought the aged parents to utter poverty and wretchedness. Having on a previous visit ministered to their temporal wants, Miss J. on this occasion presented the consolations of the Gospel in a very affecting way, "and there we all knelt on the dirty, bare floor, and there fell upon the place a solemn hush, broken only by the voice of the dear servant of the Lord, as she presented these poor souls with all their burden of sorrow and want before the throne of grace." It is believed that through Miss Johnson's labors their deceased son was led at the last to saving faith in Christ.

The next place visited was a Swedish home where four young, motherless children, in great destitution, needed and received Christian care. "Again I thanked God for this brave, helpful woman, and prayed that we might have more like her."

The next house was that of an Irish Catholic where access had been gained to the mother's heart through special tact in inducing their little daughter to maintain a clean and neat personal appearance. Kind

words and helpful suggestions about housekeeping were given to the woman, whose house was the picture of untidiness, and words of cheer that her husband had signed the pledge. "Miss J. did not open her Bible during this visit, because this would have shut the door to her when it came to be known to the priest; but I noticed that in the conversation that followed what I have recorded, she directed the woman to look to the Lord for wisdom and strength, and managed very skillfully and sweetly to leave with her two or three helpful texts of scripture. Our missionaries aim to help these ignorant, low-down women in caring for themselves, their families and their homes, ever seeking and improving opportunities to enforce their teaching by lessons from the word of God, and to lead those whom they meet to feel their dependence upon, and learn to trust Him, not only for their salvation, but for guidance and help in all the affairs of their every day life."

"But, oh, these people are so many, and the missionaries so few! Are you praying, Christian sister, that the Lord will raise up laborers for this ever-widening field? And, as the laborer is worthy of his hire, are you doing your part in securing an answer to your prayer by giving, that they may be fed and sheltered while they do the work, not more theirs than ours?"

#### THE TRAINING SCHOOL.

The first term of the Training School will have closed by the time this number of the MONTHLY reaches its readers. The experiment, if such it may be called, has proved a success beyond our most sanguine expectations. The students, with one accord, testify to the value of the instruction they have received, and wonder that they could ever have thought of entering upon the work without such preparation. The only regret we have heard is, that the need of their presence on their respective fields prevents a longer course. We ask for them an interest in your prayers as they go forth to their work.

As we need more workers, and several applications for appointment have recently reached us, arrangements are making to continue the school through another term without an interim, providing the number of students warrant us in so doing. Therefore, if any one who reads this contemplates entering the service of this or any other society as a missionary, in either the home or foreign field, we ask them to write immediately to the Corresponding Secretary, with reference to entering this class. Who is ready to respond to this call for more laborers, "Here am I, send me."

## RECEIPTS FOR OCTOBER, 1881.

## ILLINOIS, \$145.07

Chicago, for Training school, \$25.; Marengo, Sunday school for Miss Moore, \$26.12; Loda, for Training school, \$2.00; Bloomington, for Miss Moore, \$6.00; El Paso, \$6.50; Erie, \$1.50; Mendota, \$7.77; Alton, \$11.00; Ottawa, \$16.64; Galesburg, for Miss Moore, \$4.22; Peoria, First Church, for Training school, \$5.00; Urbana, Sunday school class, .32; Chicago Union, \$11.00; Peoria, First Church Branch, \$17.00; Ke-wanee, \$5.00.

## INDIANA, \$64.60.

La Fayette Mission Band, \$1.00; Alleca, \$0.50; Flat Rock, \$3.00; Delphi, \$5.00; Logansport Association, \$7.61; La Fayette, \$2.15; Fort Wayne Association, \$8.09; Huntington, \$1.00; Fort Wayne, \$1.00; Shelbyville, \$5.50; Seymour, for Training school, \$25.00; La Fayette, for Training school, \$5.00.

## IOWA, \$81.00.

Mechanicsville, \$2.50; Council Bluffs, \$6.50; Gunnell, \$5.00; East Des Moines, \$5.50; Downey, \$5.00; Anamosa, \$2.50; Ida Grove, \$2.00; Keokuk, \$18.25; Washington, \$10.00; Danville, \$2.00; Iowa City, \$5.25; Marshalltown, \$2.00; Brighton, \$1.50; Davenport, \$12.00; Davis Creek, \$1.00.

## KANSAS, \$23.10

Newton, \$23.10.

## MISSOURI, \$11.25.

St. Louis, \$11.25.

## MINNESOTA, \$2.00

Minneapolis, \$2.00.

## NEW YORK, \$162.29.

Chautauqua, W. Ashmore Circle, \$11.00; Waterford, \$5.00; Waterford, Sunday school class, for Miss Waugh, \$2.00; Buffalo, Miss. Band, \$9.00; Evans, Church, \$14.00; New York City Branch, \$87.95; Boonville Sunday school, for Miss Willmarth, \$3.34; Albany Tabernacle Church, \$30.00.

## NEW JERSEY, \$44.25.

Mount Holly, \$10.00; Newark, \$34.25.

## OHIO, \$30.20.

Duncan's Falls, \$3.50; Miami Association, \$16.70; Mecca, \$5.00; Clermontville, \$5.00

## PENNSYLVANIA, \$69.00.

Conshohocken, for Training school, \$25.00; Factoryville, \$5.00; Philadelphia, \$34.00; Mansfield, \$5.00.

Woman's American Baptist Home Mission Society, \$325.01.

TOTAL, \$1,227.35.

## WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

Mrs. F. S. Hesseltine, Corresponding Secretary, 16 Pemberton Square, Boston; Mrs. A. Pollard, Treasurer, 4 Beacon Street, Boston.

The grateful letters from beneficiaries, placed in the schools of the American Baptist Home Mission Society by the churches and societies in New England, find an earnest response in our hearts, and the call from workers in the field and teachers in the schools awakens a no less earnest desire for means to carry out the work so much needed. Just now there comes from Florida a statement of the great need of teachers. Many of the colored people promise to pay a certain sum every month—all their scanty means will allow, if some one can be sent to give them instruction. There is but one Baptist school in the State and their means for learning are very small. Many towns and cities appeal loudly to our sympathies, but, without means, we cannot answer the calls. One young girl, sent to the school at Live Oak, writes, "Jesus has forgiven me of my sins, and I hope some day to be able to go to Africa to teach the people about the Saviour."

At Louisville, Ky., Mrs. Dinkins, who was educated at Nashville, is teaching, and writes with zeal and enthusiasm. We have called attention to her work and feel assured that those who aided in the support of Mattie Roach at Nashville, will gratefully see her in her new position of teacher. Truly the seed sown is bearing fruit. Sickness is abroad among some of our missionaries, but few are wholly laid aside from work. Will not loyal, loving hearts come up to this work?

## CONTRIBUTIONS FOR OCTOBER, 1881.

"Earnest Workers," Baptist Ch., Ayer, Mass.. \$27.30  
Collection at "Woman's Home Mission Meeting, Skowhegan, Me. .... 20.00  
Mrs. Solomon Robinson, Webster, Mass. .... 4.00  
Woman's Home Mission Society, Jericho, Vt. . . 7.15  
Collection, Old Colony Association, South Abington, Mass. .... 7.81  
Woman's H. M. Society, East Stoughton, Mass. . 5.00  
Ladies First Baptist Church, Somerville. .... 20.00  
A Friend, Belmont, Mass. .... 1.00  
A Friend, Nashua, N. H. .... 2.00  
Ladies' Missionary Society, Woodville, Mass. . 10.00  
Mrs. Dr. Wm. Bass, Lowell, Mass. .... 20.00  
Ladies of Baptist Church, Brattleboro, Vt. .... 6.18  
Miss Flora A. Smith's Sunday School Class, Whiting, Vt. .... 1.00  
Woman's Mission Society, Bicket, Mass. .... 6.10  
Mrs. F. B. Joy, South Yarmouth, Mass. .... 1.00  
Mrs. Thomas Nickerson, Newton Center. .... 35.00  
Mrs. J. M. Chick, Ayer, Mass. .... 1.00  
Ladies of First Baptist Ch., Burlington, Vt. .... 20.00  
Woman's Home Mission Society, Rutland, Vt. . 25.00

Total. . . . . \$219.54

## WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

President, Mrs. L. B. Austin, 755 Woodward Avenue, Detroit; Treasurer, Mrs. W. A. Moore, 1015 Woodward Avenue, Detroit; Corresponding Secretary, Mrs. S. Prentiss, 40 Canfield Avenue, Detroit.

The eighth annual meeting of this Society was held in Bay City, October 15th, in connection with the meetings of the State Convention.

The attendance was unusually large; the reports for the year, both in the work at home and from our missionaries, encouraging, and papers on subjects under discussion gave evidence that, in this department of the Lord's work the Baptist women of Michigan realize how great is the need for consecrated service if in our land Satan's forces are to be scattered, and we able in truth to inscribe on our banners, "Holiness unto the Lord."

Seven missionaries and teachers have been supported by this Society during the year, their fields of labor being among our own people and the Scandinavians in the State, on the frontiers, and among the Freedmen.

We were greatly interested by reports of the work of students who have graduated from Nashville Institute, and are now doing the much needed missionary work among their own people.

The importance of the work in the State increases, as new fields are constantly opening to be cultivated. Our sympathies were greatly enlisted in behalf of our missionaries and their people, whose homes have so recently been desolated by fires, as we listened to the story told by those who had been witnesses of their sufferings.

The Treasurer's report showed that \$2,640.72 in cash had been received, and \$2,087.43 contributed in clothing and supplies and sent to missionaries in the State, in the Territories, and to the schools for Freedmen.

The Lord hath done great things for us, whereof we are glad. Let us still go forth bearing the precious seed, seeking His blessing on our labor, assured that when the harvest comes some sheaves will be given us for our reward.

## MISSIONARIES APPOINTED IN NOVEMBER.

The following new appointments were:

Rev. T. K. Tyson, Conway and Grant Centre, Iowa.

Rev. J. H. Pratt, Atlantic, Iowa.

Rev. A. V. Bloodgood, Sioux Rapids and Peterson, Iowa.

Rev. C. E. Higgins, Allerton, Iowa.

Rev. C. R. Brookins, Colored church in Muchakinock, Iowa.

Rev. C. A. Sandvall, Swedes, in Swede Bend, Iowa.

Rev. L. G. Catchpole, Black River Falls, Wis.

Rev. William T. Hill, Mount Ida, Wisconsin.

Rev. D. W. Hulburt, Burlington, "

Rev. W. S. Robinson, Boscobel, "

Rev. C. H. D. Fisher, Duluth, Minn.

Rev. J. Fogelstrom, Scandinavians on Northern Pacific Railroad.

Rev. J. A. H. Johnson, Scandinavians at Ortonville and vicinity, Minn.

Rev. Joseph Wilkins, Brainerd, Minn.

Rev. N. F. Hoyt, Albert Lea, "

Rev. P. W. Fuller, Glenwood, "

Rev. F. E. Bostwick, Bird Island and Hector, Minnesota.

Rev. J. E. Wood, Detroit and Lake Eunice, Minnesota.

Rev. Martin Dahlquist, Swedes in Fergus Falls, Eagle Lake and Alexandria, Minn.

Rev. R. S. Swedberg, Clear Lake, Minn.

Rev. John Ongman, Swedes in St. Paul, Minn.

Rev. A. B. Nordberg, Swedes in Wilmar, "

Rev. John Anderson, Eggleston, Minn.

Rev. Thomas G. Field, Jewett Chapel Mission, Minneapolis, Minn.

Rev. R. R. Coon, Jr., Le Seuer, Minn.

Rev. Amos Pratt, Palmyra, Nebraska.

Rev. J. D. Stapp, Industry, "

Rev. N. Hayland, Scandinavians in Omaha, Neb.

Rev. C. H. Cottrell, Seneca, Kansas.

Rev. J. W. McIntosh, Big Bend and Scandia, Kan.

Rev. S. M. Lee, colored people in Nicodemus, "

Rev. A. M. Steward, Salina, Kansas.

Rev. C. H. Remington, Eldorado, Kan.

Rev. J. D. P. Hungate, Burrton and Friendship, Kansas.

Rev. Levi Morse, Burlingame, Kansas.

Rev. A. B. Fryrear, Arkansas Valley Association, Kansas.

Rev. J. Petterson, Swedes in Lawrence, Kansas.

Rev. J. P. Dahlquist, Swedes in Concordia, "

Rev. J. S. Mabie, Boulder, Colorado.

Rev. P. W. Dorsey, Los Angeles, California.

Rev. S. S. Low, Santa Barbara, "

Rev. D. W. C. Britt, Spokane, Cheney and vicinity, Washington Territory.

Rev. G. W. Black, Jr., Corvallis and Palestine, Oregon.

Rev. O. C. Pope, D. D., General Missionary for Texas.

Rev. D. W. Jackson, San Jacinto and Polk Counties, Texas.

Rev. T. R. McCrorey, Gulf Mission, Texas.

Rev. F. Kiefer, Germans in Texas.

Rev. Ellis Watts, General Missionary to colored people in Southern Virginia.

The following re-appointments were made:

Rev. J. Sunderland, General Missionary to Iowa.

Rev. George H. Brown, Cherokee, Iowa.

Rev. W. K. Miller, Villisca, Iowa.

Rev. A. E. Simons, Oskaloosa, Iowa.

Rev. J. E. Sanders, Carroll City, "

Rev. G. A. Hertzog, Fairfield, "

Rev. F. M. Archer, Chariton, "

Rev. A. F. Sharpnack, Audubon and Exira, Iowa.

Rev. C. A. McManis, Ida Grove, Iowa.

Rev. James Mitchell, Judson Church and Lyon Co., Iowa.

Rev. D. C. Ellis, Belle Plain, Iowa.

Rev. Joseph Mountain, Algona, "

Rev. T. J. Keith, East Des Moines, Iowa.

Rev. F. Edwards, Leon, Iowa.

Rev. A. R. Button, Sheffield and Coldwater, Iowa.

Rev. A. Plumley, Livermore and Humboldt, "

Rev. R. Persons, Rutland, Iowa.

Rev. J. Boswell, Storm Lake, Iowa.

Rev. F. N. Eldridge, Shenandoah, Iowa.

Rev. J. B. Thomas, Dubuque, Iowa.

Rev. Samuel M. Davis, Marble Rock, Iowa.

Rev. A. H. Carman, Cresco, "

Rev. Henry Williams, Cedar Falls, "

Rev. J. D. Burr, Creston, "

Rev. A. R. Medbury, General Missionary for Wisconsin.

Rev. W. J. Kermott, North Baptist Mission, Milwaukee, Wis.

Rev. W. L. Cook, West Bend, Wis.

Rev. H. W. Stearns, Warren, New Richmond and River Falls, Wis.

Rev. N. L. Sweet, Spencer and vicinity, Wis.

Rev. L. G. Carr, Green Bay and West DePere, Wisconsin.

Rev. A. H. P. Wilson, Sheboygan, Wis.

Rev. E. S. Sunth, Norwegians in Oconomowoc, Wis.

Rev. A. C. Blackman, Marinette, Wis.

Rev. N. J. Nylander, Swedes in Grantsburg, Wisconsin.

Rev. W. Whitney, General Missionary for Minnesota.

Rev. E. A. Cooley, St. Charles, Minn.

Rev. Henry S. Davis, Waseca, "

Rev. Jos. Rockwood, Winnebago City, Minn.

Rev. B. F. Rattray, Stillwater, "

Rev. F. K. Roberts, Crookston and Carman, Minnesota.

Rev. Iver Larson, Norwegians in Minneapolis, Minnesota.

Rev. William K. Dennis, Sank Centre, Minn.

Rev. W. R. Connelly, General Missionary for Nebraska.

Rev. Amos Weaver, Ord and Loup City, Neb.

Rev. J. C. Jordan, Peru and Highland. "

Rev. J. A. Hungate, Albion and Cedar Rapids, Nebraska.

Rev. G. W. Read, Gibbon, Nebraska.

Rev. George B. Young, Geneva, "

Rev. J. Lewelling, Alexandria, "

Rev. A. A. Russell, Exeter and Friendville, Nebraska.

Rev. W. H. Wilson, Edgar and Glenville, Neb.

Rev. C. H. Holden, Tekamah and Logan Valley, Nebraska.

Rev. Z. C. Rush, St. Edward, Neb.

Rev. G. W. Melton, Osage City, Kan.

Rev. F. D. Hakes, Long Branch, "

Rev. W. S. Webb, Girard and vicinity, Kan.

Rev. A. D. Abrams, Whiting, Kennekuk and Effingham, Kansas.

Rev. T. C. Coffey, Iola, Kan.

Rev. G. W. Ford, Kansas City, Kan.

Rev. J. S. McComb, Stockton, "

Rev. A. H. Post, Nickerson and vicinity, Kansas.

Rev. J. S. Henry, Graham and adjoining counties, Kansas.

Rev. J. A. Leavitt, Beloit, Kansas.

Rev. J. G. Maver, Manhattan, "

Rev. J. B. Mulford, Wheeling, W. Va.

Rev. W. F. Stahl, Germans in Somonauk, Ill.

Rev. O. F. Zeckser, Germans in Mill Creek and vicinity, Kansas.

Rev. C. Silene, General Missionary to Scandinavians in the West.

Rev. S. E. Stearns, Whitman, Spokane and Stevens Counties, Washington Territory, and Nez Perces Co., Idaho Territory.

Rev. Dwight Spencer, Ogden and vicinity, Utah.

Rev. A. P. Mason, D. D., District Secretary for New England.

Rev. C. P. Sheldon, D. D., District Secretary for New York and Northern New Jersey.

Rev. William M. Haigh, D. D., District Secretary for Illinois, Wisconsin, Minnesota, Iowa, Kansas, Nebraska and Dakota.

## Contributions and Legacies.

FOR OCTOBER, 1881.

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

MAINE, \$130 60.

Livermore Falls Church.....	\$11 20
Waterboro Centre Church.....	5 50
Cornish Church.....	3 00
Freedom Church.....	1 75
Penobscot Association, per J. C. White, treas.....	12 07
Waldo " " Rev. J. C. Barstow, treas.....	7 08
Portland, Free St. Church.....	90 00

NEW HAMPSHIRE, \$86 56.

Canaan Church.....	2 00
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Lebanon Church.....	15 06
Sanbornton Church.....	1 00
North Sanbornton Church.....	4 00
Effingham Church.....	3 00
Salisbury Association.....	10 00
Salisbury Centre, Annie G. Burly.....	2 00
New Boston, Mrs. J. R. Averill.....	30 00
Meredith Church.....	10 00
Hanover Church.....	6 50
Meriden Church.....	3 00

## VERMONT, \$125 76.

Burlington, French people, per Rev. J. D. Rossier..	3 50
French Sunday school.....	2 00
East Hubbardton, Rev. Z. Jones.....	8 00
East Enosburg Sunday school.....	4 00
Montpelier Church.....	23 26
LEGACY: Dummerston Legacy of Betsey J. Reed, T. N. Reed, exr.....	50 00
F. F. Saxton's River Church, furnishing rooms at Bishop College.....	30 00
St. Johnsbury Church, Students for Richmond Institute.....	5 00

## MASSACHUSETTS, \$2,325 11.

Boston, per Rev. J. N. Williams.....	6 06
Lowell, ".....	1 21
Haverhill, ".....	5 33
Geo. O. Harmon.....	5 00
West Quincy, per Rev. J. N. Williams.....	1 50
L. Dell.....	5 00
Lynn, Mrs. Le Claire.....	2 00
Cash.....	1 14
Fall River, per Rev. J. N. Williams.....	4 80
Salem, Mr. and Mrs. Rainville.....	2 90
Worcester, Hon. Isaac Davis, income on railroad stock.....	121 50
Agawam Church.....	29 15
East Granville Church.....	32 00
Huntington Church.....	5 00
Wales Church.....	7 41
Middlefield Church.....	30 00
Milbury Sunday school.....	5 00
Holyoke First Church.....	20 00
Salem First Church.....	200 00
Haverhill First Church.....	60 80
Merrimacport Sunday school.....	3 03
Hyde Park Church.....	43 00
South Chelmsford Church.....	39 30
Winchendon Church.....	10 00
Weston Church.....	9 58
North Tewksbury Church, a member.....	1 00
Amesbury, Salisbury and Amesbury Church.....	63 37
Newton Centre Church.....	68 43
South Framingham, Friend.....	25 00
Hyannis Church.....	8 00
Osterville Church.....	4 75
Barnstable Third Church.....	2 00
South Yarmouth Church.....	2 00
Mashpee Church.....	2 05
Harwich Church.....	6 00
Edgartown Church.....	7 83
Chatham Church.....	1 00
Vineyard Haven Church.....	3 00
North Tisbury Church.....	2 00
Brewster Church.....	5 76
Woodville Church, Monthly Contribution.....	5 00
Billerica First Church.....	5 51
South Hanson First Church.....	20 00
Clinton First Church.....	36 00
Manchaug Church.....	9 10
Boston, Clarendon St. Church.....	101 76
Marblehead Church.....	20 00
Rowley Church.....	1 50
Danvers First Church.....	11 64
Belmont, Friend.....	1 00
West Newton Church.....	23 00
Rock Church.....	4 00
Bellingham Church.....	9 25
Carver Church.....	2 10

Beverly Second Church.....	24 00
F. F. Boston, G. H. Quincy, for Nashville Institute	50 00
B. Conant.....	25 00
South Abington Church.....	50 00
Brookline Sunday school.....	60 00
Reading Sunday school.....	25 00
Northboro, Mrs. Alice Fisher.....	10 00
North Dighton, Miss Susan B. Phillips, for Nashville Institute.....	50 00
Lawrence, a Lady, for Nashville Institute.....	25 00
Charlestown, Mrs. C. A. Byam, for Natchez Seminary.....	3 35
Fayville, Mrs. J. C. Fay, for Natchez Seminary.....	3 75
Plymouth, Rev. H. W. Coffin, for furnishing room Bishop College.....	15 00
Cambridgeport, Hon. Robt. O. Fuller, for Wayland Building.....	500 00
Newton Centre, Mrs. G. Colby, for Wayland Building.....	25 00
Haverhill First Church, for Nashville Institute.....	30 00
Hyannis Sunday school.....	4 25
Worcester, Pleasant St. Sunday school, for Student at Richmond Institute.....	12 50
Pleasant St. Sunday school, for Student at Shaw University.....	12 50
Beverly Church, ".....	1 00
Woman's A. B. H. M. Soc'y, Mrs. A. Pollard, treas.....	291 00

## RHODE ISLAND, \$235 01.

Providence, First Church, weekly offering.....	52 46
" per Rev. J. N. Williams.....	2 25
East Providence Church.....	22 30
North Kingston Church.....	7 00
Narragansett Church.....	3 00
F. F. Providence, C. G. Burrows, for Nashville Institute.....	15 00
Miss S. C. Durfee, for Nashville Inst.....	50 00
Miss Abby G. Beckwith.....	25 00
Mrs. Wm. H. Reynolds account of R. I. Branch of W. A. B. H. M. Soc'y..	50 00
Woonsocket, Busy Bees, per S. Fannie Bryant, sec'y, for Benedict Institute.....	8 00

## CONNECTICUT, \$110 60.

Putnam, per J. N. Williams.....	4 60
Winthrop, First Church, Saybrook.....	13 50
Meriden, Main St. Church.....	8 60
Thompson, Central Church.....	83 50
Windsor, Miss Loomis.....	1 00

## NEW YORK, \$6,708 81.

New York, North Church, Mon. Contributions.....	1 58
North N. Y. Sunday school.....	6 00
Brooklyn, Central Church, Bridge St.....	5 81
Carroll Park Sunday school for Sunday school of Helena, Montana.....	30 00
South Ballston, Friends.....	2 00
Hess Road, R. W. Noble.....	50 00
Morris First Church.....	14 12
Pawling, Central Church.....	12 90
Barrington Church.....	7 48
Italy Hill Church.....	4 00
Italy Hollow Church.....	4 00
Penn Yan Church.....	49 50
Pultney Church.....	10 00
Armenia Church, in part.....	26 50
New Rochelle Sunday school.....	7 00
Cascade Valley Church.....	1 00
Mrs. Samson Crofut.....	50 00
Deposit, Rev. J. L. Smith and wife.....	25 00
Orange Church.....	21 32
Lattington Church.....	8 00
Olive Shokan Church.....	2 00
Fredonia Church.....	20 50
Coventry Church.....	10 40
Greene Church.....	27 45
Coventry and Greene Church.....	5 00
Norwich Church.....	37 69
Pitcher Church.....	6 15

Preston Church.....	12 00
Sherburne Church.....	25 00
Smyrna Church.....	3 50
Fabius Church.....	5 00
Camillus Church.....	20 00
Vesper Church.....	2 00
North Manlius Church.....	21 50
Lyons Church.....	6 00
Macedom Church.....	2 00
Rose Church.....	20 00
Walworth Church.....	8 67
West Walworth Church.....	5 08
Wayne Association Coll.....	4 50
Buffalo, Mrs. Henry Mills.....	10 00
Prospect Avenue Church.....	72 52
Madison Association, Rev. G. W. Barnes, treas.....	27 75
Rochester, Second Church.....	33 00
Lake Avenue Church.....	77 82
First Church.....	1 56
Rev. Howard Osgood, D.D., for Tucson Sunday school, Arizona.....	25 00
Chili Church.....	5 00
Pitsford Church.....	5 75
Ogden Church.....	32 29
Parma First Church.....	7 53
Churchill Church.....	13 07
Henrietta, United Church.....	5 00
Bergen Church.....	10 60
Parma Second Church.....	50 00
Penfield Church.....	24 00
Mumford Church.....	52 63
Webster Church.....	26 29
Greece Church.....	26 29
Clifton Church.....	16 50
West Henrietta Church.....	25 00
North Granville, O. T. Mason.....	5 00
Georgetown Church.....	23 65
Rushford Church, in add.....	2 90
Huntington Church.....	5 00
Boston Church.....	2 50
Babylon Church.....	5 00
Bennetsburgh Church.....	18 25
Covert Church.....	5 00
Farmer Village Church.....	16 48
Chittenango Sunday school Missionary Concert for Tucson, Arizona.....	33 50
Ithaca, Tabernacle Church.....	5 15
North Hector Church.....	10 96
Ovid Centre Church.....	4 00
Romulus Church.....	11 00
G. Clanson.....	5 00
Mr. Carman.....	1 00
Boonville Church.....	7 97
Clinton Church.....	2 50
Cassville Church.....	13 00
New Hartford Church.....	9 50
North Deerfield and South Trenton Church.....	2 00
Utica, Bleecker St. Church.....	46 32
Keeseville Church.....	44 25
Schodac Church.....	9 00
Kent Second Church, John Barrett.....	5 00
F. F., New York, Mrs. Caroline C. Bishop, for Bishop College Building.....	5,000 00
Cash.....	5 77
Isaac T. Smith, for Nashville Institute.....	50 00
Marcellus Church.....	13 15
Onondaga Church.....	22 00
Belleville Church.....	36 00
Mt. Vernon Church, Eli Trott, for Richmond Inst.....	12 50
Rome, Miss L. H. Tucker, for Natchez Seminary.....	2 00
Brooklyn, Hanson Place Church, for Leland University.....	100 00
Randolph, Friend, for Student in Atlanta Seminary.....	110 00
NEW JERSEY, \$218 45.	
Jersey City, North Church, for Missionary in Burnt District, Michigan.....	42 00
Somerville Church.....	15 00
Hurlington Sunday school.....	10 00
Jacobstown Church, bal.....	11 00
Canton Church.....	15 00

Cape May Calvary Church, bal.....	6 60
Rio Grande Church.....	5 50
Dividing Creek Church.....	2 75
Port Morris Church.....	2 50
Newport Church.....	1 10
Perth Amboy First Church, per E. R. Pierce.....	32 00
LEGACY : Newark, Legacy of C. R. Cowell, C. E. Cowell, ex.....	75 00

PENNSYLVANIA, \$527 93.

Harrisburg, Second Church.....	1 00
First Church.....	32 25
Sunday school.....	5 00
Infant class.....	1 00
Missionary Helpers.....	3 30
Hatboro Church.....	15 46
Gwynedd Church.....	9 00
Bethany Church.....	3 35
Enon Church.....	3 00
Lancaster Church.....	1 00
Holmesburg Church, bal.....	2 00
Nicotown Church, bal.....	4 50
Bristol Church, bal.....	1 45
Doylestown Church, bal.....	4 43
Mt. Bethel Church.....	9 00
Reading, Berean Church.....	7 71
Easton Church.....	4 00
Charleston Church.....	4 44
Cherry Flats Church.....	2 20
Antrim Church, bal.....	2 50
Tioga Association Coll.....	12 75
Milesburg Church.....	4 64
Mill Creek Church.....	1 89
Centre Union Church.....	3 00
Huntingdon Church.....	3 54
Warriors Mark Church.....	6 75
Juniata Church.....	2 16
Tyrone Church.....	7 75
Johnstown Church.....	5 55
Bloomsburg Church.....	20 50
Williamsport Church, bal.....	13 00
Muncy Church.....	8 60
Clinton Church.....	4 00
Lycoming Church.....	1 00
Danville Church.....	8 00
White Deer Church.....	5 00
Elimsport Church.....	8 75
Robert Dunbar.....	5 00
Shamokin Church.....	4 00
Frontier Church.....	1 43
Madison Church.....	5 50
Turbotville Church.....	3 35
Ladies Society.....	1 60
Northumberland Church.....	4 61
Sunbury Church.....	3 43
Berwick Church.....	2 82
Augusta Church.....	2 10
Rush Church.....	2 52
Wayne Association Coll.....	5 80
Rogers Factory Sunday school.....	1 00
Connellsville Church.....	20 00
Flatwood Church.....	5 00
Mt. Moriah Church.....	9 13
Olive Branch Church.....	2 00
Dawson Church.....	2 00
Monongahela Association.....	11 65
Union Church.....	4 00
Factoryville Church, bal.....	4 00
Mt. Bethel Church.....	1 25
Roaring Brook Church.....	3 80
Scott Valley Church.....	10 60
Clifford Church.....	7 75
Abington Association Coll.....	11 73
Forest Lake Church.....	4 00
Warren Church.....	2 46
Bridgewater Association Coll.....	30 93
Hydetown Church.....	2 00
Farmington Church.....	12 25
Dempseytown Church.....	5 50
Union City Church.....	9 65
Cambridgeboro Church, bal.....	7 25

West Springfield Church, bal.....	1 00
Bethel Church.....	4 10
Fairview Church.....	3 00
Sunday school.....	1 05
Indiana Church.....	1 00
Two Link Church.....	2 64
Rev. S. Furman.....	5 00
Mrs. Furman.....	2 00
Altoona Sunday school, designated.....	7 46
Lone Pine, David Bane.....	50
<b>F. F.</b> A Friend of the Freedmen.....	72 00

WEST VIRGINIA, \$91 55.

Wheeling Association Coll.....	26 29
Marion Mills Zoar Church.....	2 00
Holbrook, Pine Grove Church.....	3 40
New Salem, Mt. Olive Church.....	1 50
Murphy Mills, Stillwell Church, bal.....	4 70
Wadestown, West Warren Church.....	2 00
Cross Roads, Union Church.....	1 00
Toll Gate Church, Johnie Oliver.....	25
Briscoo Run Church.....	10 00
Holbrook, South Fork Church, J. F. Griffin.....	1 00
Auburn Church.....	2 85
Clarksburg, Hepzibah Church, Mrs. M. P. Gove.....	1 00
Fairmount, West Fork Church.....	1 60
Clarksburg, Bethlehem Church, in part.....	1 50
Mannington, Union Valley Church, two Friends.....	2 00
Worthington Church.....	1 50
Burton Harmony Church.....	3 50
Barrackville Church.....	7 10
Laural Point, Zoar Church, two Friends.....	2 00
Racon, Independence Church.....	2 36
Stewarttown, Forks of Cheat Church, bal.....	59
Easton, Pleasant Hill Church, P. Burbage.....	1 00
Kanaha Falls Church.....	1 50
Coal Valley Church.....	1 00
<b>F. F.</b> Quinimont, M. S. Abbott, for Richmond Building.....	10 00

SOUTH CAROLINA, \$28 04.

<b>F. F.</b> Cash, per Rev. A. L. Farr.....	28 04
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FLORIDA, \$43 10.

<b>F. F.</b> Crescent City, Rev. D. Spencer, for Florida Institute Building.....	1 00
Madison Sunday school for Florida Institute Build'g.....	2 00
Lake City, Central Baptist Sunday school Con., for Florida Institute Building.....	8 26
Madison, Wm. Richardson, for Florida Inst. Build'g.....	1 00
A Friend, " " " ".....	10
Live Oak, Cash, " " " ".....	7 95
" " " ".....	20 09
Lake City, Antioch Church, " " " ".....	2 70

MISSISSIPPI, \$162 37.

Collection, per Rev. A. H. Booth.....	9 62
<b>F. F.</b> Natchez, Mrs. M. Madison, for Natchez Seminary.....	1 00
Students for Board, for Natchez Seminary.....	103 00
Students for Tuition, for Natchez Seminary.....	48 75

TEXAS, \$87 00.

<b>F. F.</b> Bowie Co., S. H. Smelier, for Bishop College.....	10 00
Dallas, Frank Morgan, " ".....	5 00
Marshall, Mrs. Frances Whitters, " ".....	5 00
W. D. McFarlin, " ".....	10 00
A. R. Starr, " ".....	20 00
M. Lothrop, " ".....	5 00
Austin, Mrs. Adam Wilson, " ".....	10 00
Bovine Bend, Rev. A. S. Poindexter, " ".....	5 00
Independence, Rev. F. Keifer, " ".....	5 00
Galveston, Rev. S. A. Hayden, " ".....	5 00
Waskom, Rev. Geo. Parsons, " ".....	2 00
Louisiana and Texas Sunday school Con., for Bishop College.....	5 00

ARKANSAS, \$43 00.

State Convention (Colored), for Nashville Institute..	43 00
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TENNESSEE, \$1,660 66.

<b>F. F.</b> Cumberland Baptist Association for Nashville Institute.....	33 50
Colored Association, per C. B. Lowe, for Nashville Institute.....	5 00
Nashville, Students for Board, &c.....	1,622 16

OHIO, \$223 73.

Cincinnati, First Church.....	40 00
Van Wert, Bethel Church.....	7 25
Chesterville, Chester Church.....	7 60
Mansfield, Market St. Church, per A. Scattergood..	25 00
Mt. Vernon Association, Misses Ella and Mary Lybargen.....	1 00
Mt. Vernon Association, Mrs. Mary Conner.....	2 50
Mianie, Union Association Coll.....	37 22
East Townsend, E. C. Riggs.....	5 00
Church.....	2 60
Ladies' Circle.....	3 00
Garrettsville Church.....	1 00
Two Ladies.....	31
Greenfield Church.....	5 42
Hebbard Church.....	2 28
Hamilton Sunday school.....	5 00
Lisbon Sunday school.....	1 00
Middletown, Mrs. Wrenn.....	1 50
Mt. Zion Church.....	1 00
Perrysville, Vermilion Church.....	10 90
Pequa First Church.....	8 65
Pleasant View Church.....	2 00
Todd's Fork Church.....	50
Youngstown Church.....	26 00
<b>F. F.</b> Cleveland, Woman's Mission Soc'y First Church, Mrs. Elizabeth Scofield, treas.....	25 00
Cincinnati First Church.....	3 00
Milford Church.....	1 00
Granville Church, for Selma.....	5 00

MICHIGAN, \$383 27.

Woman's Baptist H. H. Miss. Soc'y, Mrs. Wm. A. Moore, treas.....	100 00
Alphena Church.....	41 10
Flushing, Mrs. Amanda Barber.....	60 00
Highland, J. C. Morse.....	20 00
Milford Church.....	9 27
Rome Second Church.....	17 00
Salem Sunday school.....	8 90
<b>F. F.</b> Woman's Baptist Home Miss. Soc'y, Mrs. W. A. Moore, treas.....	50 00
Union City, Miss M. Van Vleet.....	2 00
Woman's Baptist Home Miss. Soc'y, per Miss Carrie V. Dyer, Nashville Institute.....	75 00

INDIANA, \$135 96.

Bunker Hill Church.....	2 35
Coffee Creek Association, Rev. G. W. Thompson... ..	1 00
Greenburg Church, Miss Emeline Craven.....	1 00
Indianapolis, South Church.....	7 50
Kokoma Church, in part (\$1 for Montana).....	5 27
A. J. and R. W. Stuart, avails of a potatoe patch.....	25
Proceeds of rags sold.....	1 00
Lebanon, B. J. Devol.....	1 00
Madison Association Coll.....	9 05
Missionary Union Church.....	55
Muncie Church, in part.....	10 55
Sunday school for Indians.....	72
Orleans Association, S. B. Walker.....	1 00
Rock College Church.....	6 50
Tippecanoe Association Coll.....	11 74
<b>F. F.</b> Indianapolis, per Rev. H. Woodsmall.....	1 00
Franklin, W. C. Thompson.....	1 00
N. E. Ind. Association Coll.....	15 00
L. J. Matson.....	1 00

Mrs. J. E. Bennet.....	1 00
Lima Church.....	3 15
Daniel Cole.....	5 00
John Smith.....	3 00
Clayton Church.....	12 45
Quincey Church.....	14 63
Gosport, T. C. Bailey.....	2 00
Mrs. Hale.....	5 25
Miss E. Edgecomb.....	5 00
Livonia Church, per C. M. Carter, for Selma.....	12 00

ILLINOIS, \$248 89.

Sterling Church, in add., for Montana.....	4 00
East Lynn Church.....	8 00
Toulon Church.....	2 30
St. Augustine Church, Mrs. S. C. Brownlow.....	2 50
General Association.....	227 09
F. F. Chicago, Jesse Clement, for Atlanta Seminary.....	5 00

WISCONSIN, \$87 50.

New Richmond Church, per Rev. H. W. Stearns... ..	17 00
Warren Church.....	39 00
Sheboygan First Church.....	5 00
Elkhorn Church, per Rev. N. L. Sweet.....	26 50

MINNESOTA, \$409 02.

Minneapolis, Norwegians, per Rev. I. Larson.....	7 00
Garden City Church, per Rev. J. Rockwood.....	15 00
Mankato Church.....	18 81
Woman's H. M. Circle.....	4 00
Fair Haven Church.....	5 58
Granite Falls, per Rev. C. J. Johnson.....	2 00
St. Cloud Church.....	3 00
Sauk Centre, Sunday school Miss. Band.....	3 15
Crookston Church.....	10 00
St. James Church.....	12 00
St. Charles Church.....	12 03
Byron Church.....	2 06
Zembrota Church.....	2 25
Red Wing Church.....	15 78
Anoka Church.....	19 54
Rev. M. C. Cummings.....	1 00
Garden City Church.....	10 00
Vernon Church.....	10 00
Good Thunder Church.....	11 01
Austin Church.....	23 00
Lu Vern Church.....	21 01
Sunday school.....	5 75
Judson Church.....	10 75
Owatonna Church.....	2 00
Becker Church.....	5 00
Berlin Church.....	8 00
Northfield Church.....	5 00
Pipe Stone City Church.....	2 33
Leroy Church.....	24 00
Lesena, Woman's H. M. Circle.....	27 95
Hakah, per Rev. W. Whitney.....	5 18
Shell Rock.....	5 00
Carrell.....	5 00
Bird Island.....	10 00
Luverne.....	2 00
Mankato.....	14 00
Kasota.....	15 50
Byron.....	7 95
Sauk Centre.....	12 85
Pipe Stone.....	3 25
Ortonville, per Rev. J. A. H. Johnson.....	3 00
Oak Grove Church, per Rev. B. F. Herrick.....	3 24
Bethel Church.....	1 05
Alexandria, Swedes Church, per Rev. A. A. Linne.....	6 00
Fergus Falls, " " " ".....	4 00
Spencer Church, per Rev. A. V. Bloodgood.....	7 00
Peterson Church, " " " ".....	5 00

IOWA, \$185 10.

Sumner Church.....	1 25
Cedar Falls Church.....	3 00

Dubuque Church.....	17 35
Des Moines, Mrs. J. J. Cressey.....	1 00
Humboldt Church, per Rev. A. Plumley.....	6 25
Livermore Church, ".....	1 18
Bethesda Church, per Rev. J. D. Burr.....	2 05
Prescott Church.....	6 37
Vilisca Church, per Rev. W. K. Miller.....	8 80
Corning Church.....	8 00
Belle Plaine Church, per Rev. D. C. Ellis.....	9 60
Hesperian Church, per Rev. J. M. Bay.....	3 75
North Union Church.....	5 50
Rutland Church, per Rev. R. Persons.....	5 00
Cedar Falls First Church, per Rev. H. Williams.....	6 38
Storm Lake Church, per Rev. J. Boswell.....	6 50
Ida Grove Church, per Rev. C. A. McManis.....	3 40
Oskaloosa Church, per Rev. A. E. Simons.....	28 01
Abingdon Church, " " ".....	3 00
Brockville Church, " " ".....	1 70
Bethel Church, per Rev. S. M. Davis.....	5 10
Nevada Church, per Rev. J. F. Childs.....	6 00
Western Association, per Rev. J. E. Sanders.....	15 67
New Salem Church, per Rev. F. Edwards.....	4 05
Caledonia Church, " " ".....	1 55
Providence Church, " " ".....	3 75
Second " " ".....	5 50
Exira Church, per Rev. A. F. Sharpnack.....	30 30
Audabon Church, " " ".....	1 40
Council Bluffs, per Rev. C. Jensen.....	1 75
F. F. McGregor, Mrs. Thos. Arnold, for Nashville Institute.....	20 00

KANSAS, \$266 50.

Mariedahl, A. E. Anderson.....	5 00
Waterville, Alexander Johnson.....	5 00
Blue Rapids, S. P. Hull.....	2 00
Walnut Creek, Charley Gothe.....	2 00
Junction City, Rev. Aug. Johnson.....	2 50
Miami Association, per Rev. E. H. Stewart.....	50 00
Kansas State Convention, H. M. Billingsley, treas.....	200 00

COLORADO, \$684 35.

LEGACY: Denver, Legacy, Rev. W. McD. Potter, in add.....	684 35
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NEVADA, \$10 50.

Virginia City, per Rev. H. W. Read.....	10 50
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CALIFORNIA, \$234 70.

General Baptist Convention, Ben. C. Wright, treas..	226 30
Casper Church, per Rev. J. S. Ross.....	8 40

DAKOTA TERRITORY, \$0 50.

Sioux Falls, per H. E. Norton.....	50
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INDIAN TERRITORY, \$4 25.

Flint, Pilgrims Rest Church.....	2 25
F. F. Stonewall, Rev. J. R. Banks, for Bishop College.....	2 00

WESTERN GERMAN CONFERENCE, \$500 00.

W. G. Baptist Miss. Soc'y, John F. Schaberg, treas.	500 00
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NORTHERN PACIFIC MISSIONARY CONVENTION, \$50 00.

Oregon, Portland First Church.....	24 00
Swedes.....	5 00
Powells Valley.....	2 50
Wash. Ter., Skamokawa.....	5 00
Tacoma.....	6 00
Brush Prairie.....	3 50
Salmanburg.....	3 00
Stamsard.....	1 00

TOTAL..... \$16,008 82



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# THE BAPTIST HOME MISSION MONTHLY.

VOL. 4.

JANUARY, 1882.

NO. 1.

## WHAT SHALL BE THE ANSWER?

The West, with wise forethought, is asking the Society: "Are we to have anything for Church Edifice work in 1882? Last year's appropriation from The Benevolent Fund is nearly exhausted. Churches intending to build are inquiring whether they can expect assistance? What shall we answer them?"

The Board can give no definite answer—nor can one be given until the funds or reliable pledges for this work are received. For, be it remembered, that only money given for this specific purpose is thus used. The ordinary missionary contributions of individuals and churches are never applied to Church Edifice work. Since March, 1881, when \$20,000 were pledged for the Benevolent department of this work, but little has been promised, or paid into the Treasury. "The cupboard is bare." Unless it is at once replenished by the generosity of those whom God has prospered, our Church Edifice work—the great work of the hour—must almost stop. This would be most disastrous to our missionary enterprises.

We therefore call, in the most earnest and importunate manner, for pledges to carry on the work so auspiciously begun. The month of January should not pass without at least \$50,000 in cash, or in good pledges, in the hands of the Treasurer.

*Immediate action* is important, for the reason that at the February meeting of the Board an apportionment should be made to western fields, in order that by March, at the farthest, the waiting, houseless churches may know whether there is to be any help and hope for them, and may make the preliminary arrangements for their building enterprises. Usually not less than two months are needed to work up a subscription, procure and decide on plans, and obtain proposals for the erection of a house. So that if the information reaches the field in March, it will be May or June before building can be begun. Generally, it will be July, inasmuch as in most cases applications for aid must be first passed upon by State Boards or Committees before a grant is made by the Society.

Friends of this work will therefore see how very important it is that we have their pledges at once. Payments of these pledges may be made in installments during 1882, at the convenience of the donors. What we want now is to know on what we can depend for the year, in order to make timely arrangements for the most successful prosecution of the work. One hundred thousand dollars are needed for 1882. Shall pledges for at least half of this be given before February 1st? What shall be the answer to the thousand houseless churches of the West?

## HOME MISSION FIELDS IN THE WEST.

BY L. P. BROCKETT, M.D., BROOKLYN, N. Y.

### XI.—COLORADO.

COLORADO often called "the Centennial State," because it was admitted into the Union as a State in 1876, might, with still greater propriety, be called "the Central State" of the region west of the Mississippi, being equidistant from all the boundaries N. S. E. and W. of our Western Empire. It is rectangular in form, lying between the 37th and 41st parallels of N. latitude and the 102d and 109th meridians of W. longitude. Its breadth from N. to S., is about 280 miles, and its length from E. to W., about 370 miles. Its area is 104,500 square miles, or 66,880,000 acres, a little larger than New York, Pennsylvania and New Jersey. Its population in 1880 was 194,689. It is now not less than 250,000.

It was well said by one of the early explorers of Colorado, that there was more land set up on edge in that territory, than any where else on the globe. While its Eastern counties form a part of that elevated plateau, which stretches from the Missouri river Westward to the foot hills of the Rocky Mountains, rising gradually and almost imperceptibly, till it attains in Eastern Colorado, the altitude of from 6,000 to 7,000 feet above the sea,—a vast and not well watered plain,—all that portion of the State situated West of this lofty plain is occupied with mountain ranges, with lovely valleys and parks lying nestled among the snow clad peaks, but still a country of lofty mountains, abrupt precipices, weird and frightful cañons and abysses, of intense wintry cold, and, in the valleys of intense Summer heat, but of blue skies and magnificent scenery.

The two great ranges into which the Rocky Mountains are divided in this latitude, are amplified by numerous spurs and cross ranges; riven by the erosion of mountain torrents, perhaps for hundreds of thousands of years, torn by the throes of earthquakes and changed by the lava-flow of volcanoes. Every where is seen the gigantic power of the forces of nature in conflict, now rearing lofty peaks far into the region of perpetual snow (for many of the loftiest summits in the United States are within the boundaries of this mountain State, 43 of them rising above 14,000 feet) now sinking its cañons, dark and deep, far into the bowels of the earth, anon carving vast masses of rock into cathedrals, towns, castles and even ruins of ancient cities, like Petra or Tadmor, with a resemblance so striking as to deceive the practised traveler. Sometimes the spaces between these mountain ranges spread out into noble parks, covered with the richest herbage, and with groups of lofty forest trees, extending over some thousands of square miles; presently, they are so close together, that even a narrow gauge railway can scarcely find room for a single track between.

Though very little of the rich and fertile land found in this State will produce crops without irrigation, it is by no means a waterless land or a desert; mighty rivers flow throughout the North Platte, stretching across its Northern border; the Arkansas rises in the Western chain of the Rocky Mountains, and crosses the Eastern or lower chain, called here the Front Range, diagonally, and by many deep rifts or cañons, some of them of remarkable grandeur. The Rio Grande, too, finds its sources in the Main Divide or Western Chain of the Rockies, and winds its way deviously through the borders of the great San Luis Park, to New Mexico. The two great rivers which unite to form the Colorado of the West, the Grand and the Green with more



WILLIAMS' CANON, COLORADO SPRINGS.

BY THOMAS MORAN.



than a hundred affluents, some of them of large size and cutting their way through frightfully deep cañons, drain all the valleys of Western Colorado, and receive their supply from the melting snows upon the mountains. Of course, there are vast tracts of these mountain lands which are not arable; many, indeed, which neither offer pastures for the fast multiplying flocks and herds, nor even forest growths for the supply of the increasing population; but wherever the slopes are sufficiently gentle to admit of pasturage, the rich and succulent native grapes spread and multiply, fertilized by the waters from the snow-clad heights above. Wherever there is an opportunity for either complete or partial irrigation, the soil, however sterile in appearance, yields crops so profuse, as to make even the farmer himself distrust their possibility. Wheat and the other cereals, corn in the lower lands, and root crops everywhere, turn out such prodigious yields, that we dare not give their amount, lest our readers should accuse us of overstatement.

Yet Colorado will not, in all probability, become a largely agricultural State. She may supply the home demand, and probably will; she will undoubtedly send, in time, vast numbers of cattle and sheep to market, besides supplying her own people with beef and mutton, and wool; but her largest product will be from her mines of gold, silver, copper, lead, iron and coal.

These mountains, even to their summits, are full of gold and silver, lead, copper, zinc and tellurium. The first discoveries, made before the war, excited great surprise, for the ores were apparently rich in gold, but they were so refractory, that at that time, with any processes known to metallurgists, their extraction left no margin of profit. The Territory did not increase rapidly in population, having less than 50,000 inhabitants in 1870, and hardly

75,000 in 1876, when it was admitted as a State, and though some of the gold mines were yielding moderate profits, and there was a more hopeful feeling that the refractory ores were being conquered by the new processes, yet a very considerable part of the inhabitants had turned their attention to the agricultural or pastoral pursuits, and the miners were pushing on to Utah, Idaho and Montana. Suddenly the discovery was made that the boulders, which had annoyed the gold miners in Lake County, were heavy with silver carbonates, and that the hills on which the City of Leadville is now situated, were covered with a blanket of carbonates of lead very rich in silver. The formation was one entirely new to the metallurgists; nothing like it had ever appeared in mining for the precious metals. Nobody knew how thick this blanket was; it might penetrate to the centre of the earth, as it was believed that the vein lodes did; or there might be successive layers of it. At all events, these blanket ores have yielded in five years about 40 millions of dollars in silver. Discovery succeeded discovery all over the State, and everywhere of new forms of deposit of silver, gold, lead or copper; now it was the boulders of Rosita and Silver Cliff encrusted with silver and gold; next it was the tellurides of gold and silver which, after long resistance, had, by a new process, been made to give up their treasure, anon the San Juan country was found to be full of silver and gold leads, lodes and veins; then it was the Gunnison, where still new forms were found, or Ten Mile River, far up in the mountains with ores so rich from the grass roots down, that the eager miners tunneled for miles through the snow to reach them; now it was the Ouray region, where veins of silver and gold of remarkable productiveness were side by side in the same fissure of the rocks; presently, it was the Dolores country, and the mines about Rico, or





THE MOUNTAIN OF THE HOLY CROSS. Digitized by Google

it was the mines of La Plata, where anthracite coal lay side by side with the silver ores to be smelted. With all this mineral wealth, the railways were pushing their way Westward, Southward, and Southwestward, with as great rapidity as possible, performing feats of engineering, such as would have been the wonder of the world twenty years ago; but the difficulties to be overcome were stupendous and to the eager miners, their progress seemed slow. There are now more than 2,000 miles of railroad in the State, yet many important districts are not yet reached. What will be the outcome of this tremendous contest with the forces of nature for the wealth that has been hidden since time began, in the rocks and mountains, no man can predict with certainty. It is one of the wonders of Providence that it should have been kept secret till the time when it could be developed by a Christian nation; that it is largely owned and developed by Christian men, and that some portion (too small a portion, we fear) is being used for the promotion of the cause of the Redeemer.

And now a few words of the people who have flocked into this new State to direct, to operate, and to work its mines, and smelting works, to control its herds and flocks, and to carry on the agricultural and other work which is done there. About one-fifth of them are foreigners, a larger proportion intelligent English and German immigrants, than is usual in so new a country, the remaining four-fifths are Americans, and embrace every class of our people. A mining population is not usually remarkable for its morality; the gambling dens, the drinking and dancing saloons, and every form of iniquity, are apt to be prevalent, long before the standard of the cross is planted in such places. But though this is partially true of Colorado, and certainly of some of its towns, the State, or

Territory, as it then was, had attained a high reputation as a health resort, especially for consumptives, before it became widely known for its mineral wealth; and thus, in some sections, a much better class of inhabitants had gained the ascendancy, than is usual in new States. There are even towns of considerable size, where the sale of intoxicating drinks is absolutely prohibited. Denver, the capital, a city of over 40,000 inhabitants, is above the average of Western cities in morality. It has many churches, and they are well attended. Greeley and Evans in the North, Colorado Springs, Pueblo, Rosita, Silver Cliff, and some of the towns West of the Great Divide, have a good reputation. Leadville, with a population of about 25,000, is improving in morals, an improvement of which there was great need.

The whole State is a grand missionary field. These people will listen to the gospel, and the Christian men interested in these mines should see to it, that it is preached to them with power and fervor. We have about 35 Baptist Churches in the State, some of them large and flourishing; the number ought to be doubled immediately, and it must be. These souls are perishing for the lack of the word of life, and they are as precious as our own. Whom shall we send, and who will go for us?

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### THE SUMMONS OF THE HOUR.

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FROM AN ADDRESS BY REV. J. G. LEMEN, OF COUNCIL BLUFFS, IOWA, BEFORE THE IOWA BAPTIST STATE CONVENTION.

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We see then, brethren, that we owe to the work of the Baptist Home Mission Society, during the last fifty years, much besides the numerous church organizations, the 170,000 baptisms, and the many schools and colleges

that have resulted from it ; we recognize in it an important agency in the preservation of our Christian Sabbath and our free institutions, and so of our happy homes. This is certainly true in some sections of our territory.

Brethren, how scanty was our sowing ! How abundant the harvest God has given us ! With proper consecration to the service of our Lord, our sowing might have been a hundred times greater. If it had been, who can estimate what the harvest might have been ? In view of the comparatively small sowing of the past, let us resolve that we will sow bountifully for the future.

Brethren, what we do we must do quickly. More than half a million foreigners are yearly coming to us, to settle in this great Northwest. Very many more churches must be built, and at once ; for delay will be fatal. There must be intense energy in this work. We are urged forward by every motive that can possibly excite to promptest action. The value of these immortal souls, the preservation to our children of the liberties that have been bequeathed to us, are considerations that should move us. We must Christianize those masses or they will heathenize our children. The alternative is before us. During the "War of the Rebellion" we were ready to offer our money and our lives for the preservation of the Union. To-day another, and perhaps greater danger, threatens us. A foreign population is coming in upon us in such numbers, that before the close of this century we shall doubtless number over eighty millions. God is testing us. Will we contribute liberally of our money to His cause, or invest it all in stocks and worldly enterprises ? If we so aid the American Baptist Home Mission Society of New York, as to enable it, in co-operation with the Home Mission Boards of the different States, greatly to enlarge its work, we can exert an influence for good, that will be perma-

nent, over this great mass of humanity. But if we refuse to consecrate our resources to the service of God in this direction, His blessing will surely be withheld. If we desire to leave a precious legacy to our children, let us do the work for our country, which God plainly marks out, and make Him our banker. Then happy homes, with civil and religious liberty, will be theirs when we are gone. But if, in a spirit of narrow selfishness, we leave undone God's work for our country, He will come out in judgment, visiting our sin upon our children, by making our land a desolation. We can plainly see that by the working of a natural law, if these millions, coming to us, are not truly Christianized, they will, by the power of numbers, drag our own people down to the degradation resulting from intemperance, Sabbath breaking, and other vices.

We now have the opportunity of laying deep and broad foundations for the future ; of doing a work that will secure the perpetuity of our free institutions ; that will be the means of the spread of the Gospel from this land to all the nations of the earth, through their representatives brought under the influence of our home missionaries ; a work for the glory of God and the good of our race in all the future.

#### THE SCANDINAVIAN NATIONALITIES.

BY REV. N. P. JENSEN, CHICAGO, ILL.

It is, undoubtedly, well known to all the friends of the Home Mission Society, that the Scandinavians are quite numerous in this country. The editor of a leading Scandinavian newspaper, the *Swedish Tribune*, published in this city, recently stated in a lecture, that the number of persons of Swedish birth and descent, in the United States, would reach fully 400,000. The number of Norwegians is claimed by reliable authorities, to exceed that of the Swedes by more than 100,000, while the number of

Danes is estimated to be in the neighborhood of 200,000.

All who have had any opportunity to become acquainted with the Scandinavian nationalities, give them credit for being industrious, frugal, and of good moral character. The Scandinavians are foremost among those who are turning the wilderness of the Northwest into a well-settled and prosperous country, and their representatives may be found not only in town and county offices, but in the State governments and State legislatures, and even in American Institutions of learning.

Compared with immigrants of some nationalities, the Scandinavians are undoubtedly better educated and more enlightened; almost all can read, and most of them can write. But education in Scandinavia means something entirely different from what we understand by this word in America. Prejudice, and even superstition, seems to be a part of education in Sweden, Norway, and Denmark. The Lutheran State Church is only a short step removed from the Roman Catholic Church, in doctrine and practice; and not only the common schools, but even the higher Institutions of learning, are entirely under the dominion of the priesthood of this church. Quite a number of these State priests have followed the people to this country, and established "priest seminaries" among them; several hundred of these priests are now working among the people, and inculcating their doctrine of prejudice and superstition. The points on which they lay particular stress are:

(1) Baptize (sprinkle) your children, and *they* will be saved.

(2) Believe in Christ—that is, repeat the creed—and *you* will be saved.

(3) Shun heretics and sectarians—all who are not Lutherans—specially the Baptists and Methodists; don't send your children to the American schools—intercourse with heretics

will undermine their faith; don't read any books or papers published by sectarians, nor listen to sectarian preachers or speakers, lest the seed of unbelief—all other belief than the Lutheran—take root in your heart.

(4) Remember that we (the priests) are Christ's representatives on earth, and if you do not obey us, you will be eternally damned!

So strong is the power of these priests over the people brought up under their teachings and influence, that he must be a courageous man, indeed, who dares to break away from them.

It is, however, an encouraging sign to notice the Lord's blessed work among these people. Though not in masses, yet one by one, they are breaking away from the bondage of the priests and the darkness of prejudice and superstition. The young are thirsting for knowledge, and seeking for a sure foundation upon which to rest the eternal welfare of their souls. Hence, our missionaries generally meet them in great numbers in nearly every place they visit. And among the older persons are not seldom found those who, by the plain teaching of the Bible—some lesson remembered, perhaps, from childhood—or by some striking event in life, have been awakened, but not being instructed in the Gospel Truth, they have sought peace in resting their hope on their infant baptism, as instructed by the priests. Said a lady to the writer, not long ago: "Am I, a great sinner, simply to come as I am and commit myself to the mercy of the Saviour, in order to be saved? O, that I had known this years ago!" She gave her heart to Jesus, and was saved.

One of our missionaries told me of a woman, living in a secluded place in the West, without an opportunity to meet with Christians, who, after many years of anxiety and seeking, had found peace in the Lord by reading the Scriptures under the guidance of the Holy

Spirit. She also became convinced of the Biblical baptism, but had to wait nearly two years before her prayer for a Philip to baptize her, was fulfilled. She is yet on her way rejoicing.

Many such instances could be related to show that the Spirit of the Lord is moving upon the people. During the past Winter, the work has been wonderfully blest in many places. Almost everywhere we have found open doors and encouragements.

But what is your need? First of all, we need the prayers of every Baptist in the land, that the Lord may raise up workers to go into this great Scandinavian field. Many churches are without pastors, and the requests to come and preach even in places where there is no church organization, cannot be met for want of men, native preachers of each of the three nationalities. And let me here call attention to a common misapprehension of the word "Scandinavian." Although Swedes, Danes, and Norwegians, in certain respects are as one people, speaking dialects so much alike as to be generally understood by all of them—especially the Danes and Norwegians—yet they are in other respects three distinct nationalities, having almost always had separate and independent governments; consequently, each nation has its own history and literature, its own "national sentiments and characteristics." And experience in the mission work among them demonstrates the necessity of having Swedish missionaries for the Swedes, and, so far as possible, Danish for the Danes, Norwegian missionaries for the Norwegians; for, in a "missionary sense," there are no "Scandinavians."

In the next place, we need money to build meeting-houses and send out more laborers, of whom there is especial need just now—at least of two more—to spend their whole time as general missionaries.

I shall never forget how I, when but a boy, in Denmark, was filled with sympathy and love for the Americans, during their noble effort to obtain freedom for the oppressed and abused negro slaves in the South. Feelings akin to mine pervaded the whole civilized world, and to-day the Christian people of this country are the objects of the admiration and love of Christians the world over, because of their burning zeal to dispel the darkness of Catholicism and Paganism in foreign lands. But will it not be a cause of greater admiration, love, and honor, when the Christians of America turn their attention to their own country, as they ought, and listen to the call that arises from the condition of the foreign population, and follow the direction of the Lord? May that time soon come! Then the work among the Scandinavian nationalities will have its full share; for, as a good authority lately said, "There is no work more nearly apostolic than this."

Rev. W. E. Powell, General Missionary for West Virginia, mentions the interesting facts, that, as a rule, the missionaries and mission churches are first in interest and most prompt and liberal in giving, and that the interest of West Virginia Baptists in mission work is steadily increasing. He adds: "No other work, it seems to me, is so important as for the Baptists of this country to possess 'North America for Christ.' When we have Christianized North America, we have laid broad and deep the foundation work for Christianizing the world. I can hardly refrain from weeping, when I think of the great West and South,—the vast destitution, the inviting field,—and then think how little our people give to this work. May the Lord abundantly bless this special effort and crown the Jubilee with greatest good."



## STARTLING FACTS AND FIGURES.

BY REV. DWIGHT SPENCER, OGDEN, UTAH.

The six territories of Arizona, Idaho, Montana, Wyoming, Utah, and New Mexico, with the State of Nevada, form a somewhat irregular column, extending from Mexico to British America. It is the mountain region of our country. From Sherman, the highest station on the Rocky Mountains, to Summit, the highest on the Sierras, the distance is 1,122 miles and the elevation varies from 4,000 to 8,200 feet above the ocean level. It is also the mineral region of the country. Thirty years ago, it was supposed that the mineral belt did not extend beyond California, but now some of the most profitable mining is done in Idaho, Montana, Wyoming, and Utah.

#### Religious Destitution.

This country contains 762,568 square miles, or enough territory to make eleven New Englands, or seven and a half times the area of the Middle States. It has a population of 500,000, or an average of two persons to every three square miles. For this population, thus widely scattered, the different evangelical denominations employ 165 missionaries, or one for every 4,090 square miles. To make it plainer, take the State of Connecticut and put 2,500 people in it, scattering them through its numerous valleys and along its seaboard, and give them one missionary, and you have a tolerably correct view of the religious condition of this part of our country. Though it should be borne in mind here that one hundred of these missionaries confine their labors to forty of the larger cities and towns, leaving only sixty-five for the smaller settlements, the numerous mining camps, and farming districts. Of these, there are 1,894, and 906 of them are of sufficient importance to have a post office. Traveling on the Central Pacific Railroad west from Ogden, it is 600 miles to Reno. Between these two points there are 67 stations, and not one of them has either a minister or a church organization. Traveling on the Union Pacific Railroad east from Ogden, it is 460 miles to Laramie. Between these two points there are 61 stations, and only one of them has a church or minister.

Now let us look at two or three of these 128 stations. Corrinne, 30 miles west of Ogden, has 100 families, and when I preached there last Summer, they told me that I was the first Baptist minister they had ever seen, and that mine was the first religious service held in the place for a year. Kelton, 90 miles west of Ogden, has 30 families. This is the point

where travel and freight for Idaho and Oregon leave the railroad and take the stage coach and mule-team. Here, there is neither church, day school, nor Sunday school. Terrace, 120 miles west of Ogden, has 35 families and is the point where the Central Pacific Railroad has its repair shops. A short time before I left, I received a letter from a christian lady there asking for the appointment of a missionary and stating that during the seven years she had lived in the place only five religious services had been held.

#### An Urgent Appeal to our Patriotism.

Now let it be borne in mind that this part of our country is rapidly growing in importance. Two railroads, extending from the Atlantic to the Pacific, already cross it, and four other trans-continental lines, with a score of other roads of lesser importance, are either projected or in process of completion. Not only must the travel between the Atlantic cities and those upon the Pacific Coast pass through it, it will also be the great thoroughfare between the leading commercial centres of the Orient and the Occident. Millions of capital from all the great cities of the East, and from many of the money centres of Europe, are yearly pouring into it. Thousands from our own country, and from different parts of the Old World, come here every Summer to visit the mines in which they have invested their capital, and other thousands of miners and superintendents of mines, of railroad conductors and engineers, of telegraph operators, agriculturists and stock raisers, are yearly making this their permanent home.

And what of its moral and religious condition? We have already glanced at 1,700 of its towns and settlements without a church, without a minister, and without a Sabbath. Of the 500,000 people now living here, less than 10,000 are church members, and 450,000 never go to church. Of the 80,000 children, 65,000 attend no Sunday school, and many of these are growing up as ignorant of God and their religious duties as the children of China and Japan. And while the church has looked upon these small settlements as too insignificant to have a minister or missionary, Satan has not neglected the interests of his kingdom. In nearly all of them he has his grog-shops, and in many of them gambling saloons and houses of prostitution. The religious condition of the people can be expressed in a single word, and that word is INDIFFERENCE. A gross materialism prevails everywhere, and everybody is in haste to get rich. Mining and speculation, betting and gambling, balls

and parties - these are the all-absorbing topics of conversation. Here very many church members from the East throw off all restraint, and soon become as giddy and thoughtless as the rest. The very atmosphere seems to be demoralizing, and in many instances Sunday school superintendents and teachers, ministers and deacons, fall before its poisonous blasts.

Now, add to this, the tremendous influence of alien races, which has already modified our civilization, and is rapidly changing our institutions.

In one of the largest of these territories, only one in five of the inhabitants is a native of the soil; in another, a relic of Asiatic barbarism has made itself the dominant power; while the Chinese are everywhere with their heathen notions and vile practices. The different forms of paganism grown effete in the Old World, are seeking a new lease of life by coming to our shores. America is to be the battle ground upon which is to be settled the conflict between the powers of darkness, and the children of light. It is for this that our enemies are marshalling their forces. Look for a moment at the growing power of the Mormon Church. It is only a few years ago that its peculiar doctrines began to be preached, and to-day it sits under the shadow of the Wasatch Mountains and defies the government to make it either loyal or decent. With its annual income of more than two millions of dollars, with an increase by immigration alone of more than a thousand a month, with more bishops, priests, and missionaries, than there are christian ministers of all denominations west of the Mississippi, and with the inducements it holds out to the low and vile everywhere, Mormonism is making itself a mighty power.

Now, what power can mould these alien races, with their peculiar types of civilization and barbaric tendencies, into one harmonious whole? I know of but one, and that is the power of the gospel. So that the question becomes one of deepest interest not only to the christian but also to the citizen. If the civilization of Asia is planted in the heart of our nation, if the barbarous practices of Tartars and Turks are allowed to prevail there, the whole country will be corrupted and poisoned. If we would keep the East christian, we must see to it that the West does not become heathen. Our relations are such that New Mexico will have its influence in the government of Massachusetts, and uncleanness in Utah, like a frightful contagion, will infect every village and hamlet in New England. Hence it is no longer a question as to the building up of this or that particular church; the real question is, shall we have any church? Shall the country, purchased by

the tears and blood of our fathers, be preserved for our children?

#### Family Ties Makes a Strong Appeal.

The opening up of new railroads, the rapid development of the mineral resources of these territories, and the cultivation of their fertile valleys, is to bring thousands of young men from the East during the next five or ten years. One hundred and fifty young men are employed in the railroads and telegraph offices in the single city of Ogden. Eight hundred and sixty-nine patents for mining claims have been filed in the land office of the territory of Utah, and these will need superintendents, engineers and clerks, and the young men in our academies and business colleges will be needed to fill these positions.

And it is in this country, its growing settlements unblest with the light of the gospel, where the refining influences of Christianity are scarcely felt, where profanity and shocking vulgarity are indulged in by men and women alike, where vice rampages six days in the week and holds high carnival on Sunday; here where the vile woman openly plies her shameful traffic, flaunting her offers to sensual indulgence in the very face of the traveler; into this maelstrom of vice, this cess-pool of iniquity, our sons and brothers, our husbands and lovers are coming to make their future home!

We read with horror of the ancients, who made their children pass through the fire as an offering to a senseless idol. But there was some excuse for them. They offered the precious sacrifice as a religious duty. But what shall be said of Christian parents who allow a hotter fire—a fire that burns both body and soul—to kindle in that part of their country where "there is a vein for the silver, and a place for the gold where they find it," and where their children will inevitably make their homes!

#### Loyalty to Christ Makes the Loudest Appeal.

Our Saviour, in giving His commission to His disciples, straitly charged them to begin their work in Jerusalem. And looking back over the eighteen centuries that have passed, we see the wisdom of the command. By the same rule he commands American Christians to begin their work in America. We may remain indifferent to the claims of China and India, and still they will not be wholly neglected. The English Church, with its immense wealth, the Scotch church, with its zeal for the Gospel, and German missionaries, always among the most self-denying, will see that these countries are not wholly uncared for. But while we would not discourage giving in this direction, we would say, GIVE MORE FOR

AMERICA. The duty of evangelizing America devolves upon Americans. We have for our motto, "North America for Christ;" but if we would make this anything more than a fine sounding phrase, we must largely increase the number of laborers upon our widely extending field. In this vast Rocky Mountain district we have only ten missionaries, or less than one for each of the eleven and a half New Englands contained in it.

And then, when we consider the growing influence of America, the case becomes still more important. Senator Hoar recently said that within ten years twenty new States would be carved out of the Territories, and that the child was now living that would see one hundred and fifty millions of people in our country. If this be correct, what must the future influence of America be! One hundred and fifty millions of people and wealth, compared with which the immense treasures of Rome will be like the few coins of the beggar! Now, is this influence to be for or against the Gospel? If the whole country is to have 150,000,000, then 10,000,000 may be put down as the smallest possible number for these mountain Territories, and with the proportion of Christians to the entire population the same as now, this is the result: 9,800,000 irreligious people! Only 200,000 Christians! Only one person in fifty a member of any church! 1,200,000 children in no Sunday school! But few places in the heathen world present a darker picture!

It was the contemplation of figures like these that led Prof. Austin Phelps to say: "If I was a missionary in Canton, my first and most importunate prayer every morning would be for Home Missions in America for the sake of Canton. Five hundred years of time, in the process of this world's salvation, may depend upon the next twenty years of United States history."

The fact is, the eyes of the Orient are to-day turned toward the Occident. Make America Christian, and China cannot long remain heathen. Would that I might awaken our churches to see their opportunity! Would that I might arouse them to their danger! Would that I could make them hear the voices that cry to them for help! I would show them the few of the Lord's sheep scattered up and down among these mountains, sheep having no shepherd and crying in vain for help. I would show them the thousands of women held in degrading bondage, women who pine for a love they fondly expected but have never found, women bound in body and soul and made to minister to the lust of brutal and unfeeling masters. I would bring up before them the

thousands of children in the mining-camps, in the small settlements, and away out upon the prairie herding cattle; children cut off from every refining influence, children who never enjoy a father's love nor a mother's fond caress. I would show them their young hearts already becoming channels for the most disgusting depravity; I would show them these children being led into the dark ways of sin, and sacrificed upon the altar of unbridled lust. I seem to see them grown into a mighty army, drunken and reeling. I hear them shout at our primaries, I see them guarding our ballot boxes. I see them Samson-like feeling for the pillars of state, I witness the final struggle, and the noble structure reared by our fathers lies in ruins!

#### The Remedy.

And what is the remedy? The same that it has ever been. When Israel corrupted herself by joining in the idol worship of her neighbors, God sent preachers who made her kings tremble, and the people, terror stricken, cried out, "The Lord he is God." And later, when the world had become so corrupt that it seemed that another flood would be necessary to purify it, God sent preachers to reform and save it. What success attended their efforts! What miracles of conversion! Everything was laid upon God's altar. So we must see it again. God will give the preachers in answer to prayer. Will the churches give the money? Five hundred missionaries will give an average of one to every three settlements, and a half. Every mining-camp, every little settlement, and every cattle ranch must be visited. Wherever there are sinners, there must be a reprover of sin. Wherever a person can be found to listen, there the "story" must be told. Wherever a half dozen can be got together, in cabin or shop, there a meeting must be held, and a Sunday school established. The castle can be assaulted and the works carried. Are the churches ready? What will your church do? What will you do?

The American Baptist Home Mission Society appeals to you for aid to carry forward this grand work.

REMEMBER! REMEMBER!

\$500,000 00

FOR HOME MISSIONS

THIS JUBILEE YEAR!



**American Baptist**  
HOME MISSION ROOMS,  
ASTOR HOUSE OFFICES, NEW YORK.

☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*

☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

☞ *The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

If there was ever a time when Home Missions should have precedence in their claims on Christian benevolence, that time is now. The greatest strain of the generation has come upon us. Other things should not be neglected, but double should be done for this.

The Jubilee meeting of the Society should not be shadowed by a debt. It need not be if every one does his duty. It is many years since the Society has been free from this burden. It should go forth from its fiftieth anniversary free. Yes, more, when the fiscal year closes, the glad announcement should be made that all obligations for the year are met.

*Over fifty thousand dollars of borrowed money to carry on our Home Mission work! Such is the sad statement that we have to make concerning our Treasury, as we go to press. About \$30,000 of this comes over from last year, two-thirds of which has been an inheritance of years. To pay this borrowed money and obligations maturing during the next three months, nearly or quite \$140,000 will be re-*

quired. Will those who propose to give, give quickly and liberally?

Here is a beautiful illustration of Christian principle in giving. The honored pastor of the Baptist Church at Akron, Ohio, sends a contribution of \$25 from one of the members of his church, "who, expecting to be absent when our annual collection is taken (April or May), sends this amount in advance of the regular time." We shall be pleased to record other instances of this sort.

At the December meeting of the Board it was decided to enter into co-operation with the Columbia Baptist Association, of the District of Columbia, as requested by that body. There seems a special fitness that our denominational interests at the National Capitol should receive a certain degree of attention from the Baptists of the country at large. But there is something more than the fitness of things in this step. Washington is growing rapidly. New mission interests need to be established and vigorously developed. The financial ability of the Washington churches is not equal to these demands. We are confident that American Baptists will delight to have a small percentage of their offerings used for the up-building of our interests at this important point. It is a duty to make as strong a religious impression as possible upon the Capitol of this Nation, that our good men, who get into politics, may not there become demoralized for the lack of religious privileges, and that the heart of the Nation's life may be kept as pure as possible.

Mention should have been made in the last issue of the MONTHLY, of the termination of the plan of co-operation with the Baptist General Association of Illinois. This plan, different in many features from that in operation

with missionary States, was adopted by the Society at the request of the General Association, in 1879. Expectations not being realized thereby, the friends of both organizations, in a perfectly amicable spirit, deemed it best to discontinue operations according to this plan. Hence, at the recent session of the General Association, the following action was taken:

The committee appointed by the Board at its April meeting at Bloomington, to report to the General Association regarding our mission cause in Illinois, and the relations of the General Association to the Home Mission Society, beg to submit the following:

In view of the great and growing necessities of both State and National missions, and with the most cordial appreciation of the great work accomplished in the State during the last fifty years, by the American Baptist Home Mission Society, we recommend:

1. That this body signify to the Board of the Home Mission Society our desire that the plan of co-operation under which the two societies have been working since October, 1879, shall terminate December 1, 1881.

2. That the American Baptist Home Mission Society be requested to take entire charge of all mission work in our State in behalf of foreign populations; while our Baptist General Association of Illinois shall devote its missionary efforts to the English-speaking people of the State.

3. That on the acceptance of these proposals, the existing plan of co-operation shall cease.

4. That, holding it to be the duty of all our churches to support both State and National missions, every church be urged to take a regular contribution for each; and that when for just cause it may be impracticable to take two collections, the one collection be divided in such proportion as the donors may elect.

E. B. HULBERT.

D. B. CHENEY,

C. WHITING,

F. D. RICKERSON,

J. BULKLEY,

C. E. HEWETT,

S. F. GLEASON.

At the November meeting of the Board the following action was taken on the subject:

WHEREAS, The Baptist General Association of Illinois has signified to the Board of the American Baptist Home Mission Society its desire that the plan of co-operation, under which the Societies have been working since October, 1879, shall terminate Dec. 1, 1881, and also requests this Society to take entire charge of all mission work among the foreign population in the State of Illinois, therefore

*Resolved*, That the Board of this Society accede to these requests, which are accompanied by official expressions of the "most cordial appreciation of the great work accomplished in the State during the last fifty years by the Society," and a declaration that it is

the duty of all our churches to support both State and National missions, and urging every church in the State to take regular contributions for the work of the Society.

*Resolved*, That measures be taken to properly inform the churches of Illinois of this action, and to state to them that the obligation thus assumed to prosecute the entire mission work among the numerous foreign populations within their borders must add heavily to the already large burdens of the Society, and that the burden is accepted in reliance upon the churches to contribute for the Society's work in accordance with the recommendations of the General Association.

The Home Mission Society has no warmer friends than among the Baptists of Illinois, who appreciate the value of the work of such eminently useful missionaries of the Society as John M. Peck, Wm. Spencer, Thos. Powell, and others whom we cannot name, whose seed-sowing in the early history of the State has been productive of so bountiful a harvest. We confidently expect, therefore, that Illinois Baptists will respond most liberally to the call for a Jubilee offering, not only for the evangelization of the vast foreign populations in the State, but also for the broader work of the Society on this continent.

"The desire to have the cause of Christ strengthened and built up in those places where the few faithful Christians need encouragement, where many are apt to become indifferent, and where ungodliness abounds, was so strong that it would have been a far greater sacrifice not to have given this contribution than it was to give it. The verse i John, iii., 17, has made a deep impression upon me. There was the great need, and I had the means of supplying it, and I could not withhold the help."

The passage referred to reads thus: "But whoso hath this world's goods and seeth his brother hath need, and shutteth up his bowels of compassion from him—how dwelleth the love of God in him?" Think of the crying needs of hundreds of houseless churches composed of our spiritual brethren; think then of

this passage ; think then what you should do, and then, while the good inspiration is in you, do it. So will you also find it more blessed to give than to keep.

Sometimes residents in frontier towns say to the missionary who asks them for a contribution toward the erection of a church edifice : "Let your Society first put its money into the enterprise, then come to us, instead of coming to us first." To this we say : The Society makes a *bona fide* offer on condition that the balance be raised on the field ; but if the residents of the place, who are to have the benefit of the house of worship, do not show their interest in the matter and their appreciation of the Society's offer by providing for the remainder, the Society will regard them as unworthy of aid and will pass on with its proposal to a more appreciative place.

To churches intending to build ! Don't accept a poor location because somebody offers to sell you a lot cheaply, or even gives it to you. It is poor economy in the long run. What though you save a hundred dollars by so doing, you are sure to lose the support and the influence of many as the years pass, who will not go to a church located in some out-of-the-way place. Don't be "penny-wise and pound foolish." Our blood is stirred on the subject by the following from a visitor to one of our new missionary fields : "I found a neat meeting-house, well built, but unfortunately located, because outside the settled, respectable part of the city, and to get to it one has to climb a high, rugged hill, which, irreligious people there, are slow to do."

The Methodist Board of Church Extension during 1880 "extended aid to three hundred and eighty-five churches—being twenty more than one for every day in the year. Ten churches for every week in the year 1881,"

is the motto of their indefatigable and enthusiastic Secretary, Chaplain McCabe. He appeals to pastors : "Will you give us one honest hour in your pulpit, telling the people the facts, after carefully studying them yourself?" He appeals to the rank and file : "Brethren of the laity, will you not consider earnestly, prayerfully this subject, and then consecrate a portion of your means to this great work." He calls for six hundred persons who will give \$1,000 each for this object. It is well for us occasionally to see how others view these matters. It may "provoke to good works."

Letter from Dr. Cephas Bennett, Rangoon, India.

We take pleasure in presenting the following letter recently received from Dr. Bennett, who several years ago gave \$500 for the Church Edifice Work of the Society.

RANGOON, October 10th, 1881.

The urgent necessity for houses of public worship in the rapidly growing West of our dear and beloved country, has been for many years a source of solicitude in my mind. The success and growth of our missions to *foreign* lands, depends greatly on the success and growth of the Home Missions. In truth, Home Missions underlie all missions. Having full assurance of this in my childhood, the one as well as the other has had a warm place in my affections.

I notice that in your Rules you require every aided church to take up a collection annually for Home Missions—to which I would like to add "and also an annual collection for *Foreign Missions*," from every church or society that is aided by my contribution. I would have the people who are aided in their deep poverty to give *cheerfully*, if possible to *both*, and thus place themselves in the way to receive a *double* blessing into their own bosoms. It is not the *amount* of the collections that I so much seek, as the *habit* of giving, and the expectation that the people will have a desire to know something of the reasons *why* they give, and to *whom* and for *what* they give to the heathen.

No attempts at monopoly in benevolence have ever seemed to work well, nor to have had the *greatest* blessing from the Great Head of the Church. Take the history of the American Board of Commissioners for Foreign Missions, as an example. At one time

they included the Presbyterian and the Dutch Reformed. In time, a severance came, and *each* is now able to do *alone*, as much as the *one* did formerly with all its efforts. True, the wealth and resources of the people have been largely increased, and why! May it not be because their liberality has also increased?

According to my idea, a Christian church, founded on Christ and apostolic practice or example, in *practice* will make the *whole earth kin*. The heathen Gentiles were *then* included as well as the Jews, and the blessings promised, have been bestowed down to this day to every church that has been true to its duty in benevolence. It is true *now*, as it ever has been, that he who *withholdeth* more than is meet tendeth only to poverty. It is the liberal only that is made fat, and that too as well in the purse, as in the personal happiness that comes to us, when we do to others, as we would that others should do to us."

The foregoing sentiments are in full accord with the views of the Board of the Home Mission Society, as appears by the following extract from the action of the Board. These resolutions are printed in the Commission to the Missionary who is required to read them to the Church and to secure its consent thereto. So the Home Mission Society is building up churches on a broad missionary basis.

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

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

"Fourth, 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."

#### An Alaska Mission.

The following preamble and resolutions were adopted by the Baptist Convention of the North Pacific Coast, holding its annual meeting at Eugene City, Oregon, in October.

WHEREAS, There are nearly 60,000 Indians in Alaska, the great mass of whom are without any organized mission work, and among whom we, as Baptists, have no mission at all, and

WHEREAS, God has so signally blest the efforts of the Home Mission Society, in its work among the Cherokees, and other tribes east of the Rocky Mountains, and

WHEREAS, The way is soon to open whereby free transportation for missionaries and supplies from Puget Sound, for an Alaskan mission, can be obtained upon the *North Star Mission Boat*, now being built for mission purposes on these northern waters, by Rev. J. P. Ludlow, of Seattle, W. T., therefore

Resolved, I. That we send this, our memorial, to the American Baptist Home Mission Society, New York, and petition their Board, through the honored Secretary, Rev. H. L. Morehouse, D.D., to consider the propriety of establishing an Alaskan Mission at an early day.

Resolved, II., That we pledge ourselves to second the effort of the Society to establish such a Mission, and render it such assistance as we can, in all proper and legitimate ways.

It is simply impossible for the Society to do this, unless larger contributions are made for the work. How long shall we rest under the reproach of not doing our duty to the heathen at our own doors?

#### Resolutions Adopted by the South Carolina Baptist State Convention, Nov. 25th, 1881.

Prest. Becker, of Benedict Institute, writing of the meetings of the convention which he attended, says: "I am sure I have received nothing but the most considerate kindness and attention since I spoke to the Convention—my heart has been touched by the words of God-speed and hearty endorsement and inquiry and promises of visiting Benedict, that have been uttered." He furnishes the copy of the resolutions passed by the Convention. It is a pleasure to publish them.

WHEREAS, It has come to the knowledge of this Convention, that some misapprehension exists as to the sentiment of this body, and of the Baptists of the South generally, respecting the efforts making in this State and elsewhere, to educate colored men for the ministry, therefore

Resolved, First, that we do hereby renew the assurances, given often before, of our most hearty sympathy in the desire and effort of our colored people to provide the churches of their race with an educated ministry from among themselves, and declare our belief, that in this matter, Christians of all denom-

inations throughout the South are in full accord with us.

*Resolved*, Second, that we rejoice in the establishment of schools in various Southern States by the Baptist Home Mission Society of New York for the education of colored men for the ministry, and that we especially commend Benedict Institute, a school for the training of ministers and teachers, as worthy of the high consideration and substantial encouragement of South Carolina Baptists without distinction.

*Resolved*, Third, that the president of this Convention be authorized, if, upon investigation, he regards it a legitimate measure, to petition the present legislature, in name of this Convention, for the exemption from taxation of Benedict Institute.

Signed : J. A. CHAMBLISS,  
W. C. LINDSAY,  
W. H. STRICKLAND,  
A. W. LAMAR,  
W. B. SHAW.

#### Book Notice.

OUR WESTERN EMPIRE. *By L. P. Brockett, A.M., M. D.* Philadelphia; Bradley Garretson & Co., 1881.

This is a finely gotten up volume of thirteen hundred pages on the States and Territories west of the Mississippi. Dr. Brockett was one of the editors of Appleton's, and also of Johnson's Encyclopedia, is also the author of several popular and instructive works; a man of wide reading and research, and moreover he has the ability to set forth his stores of information. The work before us contains a description of the geography, geology and natural history; the climate, soil, agriculture; the mineral and mining products; the crops, herds and flocks; the social condition, educational and religious progress of the trans-Mississippi region; also the routes, prices of passage and transportation thither; the laws, regulations and provisions for obtaining government or railroad lands; counsel as to locations and procuring land, most profitable crops, mining operations, processes for the reduction of gold and silver, the exercise of trades and professions; detailed descriptions of each State and Territory; information concerning Manitoba, British Columbia and Alaska; also statistics of crops, areas, rainfall and many other matters, which there is not space here to specify in detail. The information contained is set forth in a clear and readable style, and also is enlivened by anecdotes and narratives of adventure—some thrilling, some amusing. The volume also contains numerous illustrations and maps by able artists. It is a book for the counting-room, or the household, for the business man or the one who reads for entertainment, for parents or for children. One will look very far to find so much valuable information, set forth in a manner that it can be so easily appropriated. We recommend it to people at the East and the West.

## From the Field.

“Watchman, what of the Night?”

### Missions.

#### The French in New England.

Rev. W. H. Randall, of Thompson, Conn., sends the following, concerning our work among the French of New England.

According to your request, I send you some materials respecting the work among the French Catholics in this region. Brother Charbonneau gives me chiefly a very good account of his own conversion, perhaps as interesting an example as any of what is working in many hearts.

Along the valley of the Quinebaug, in the north-eastern part of Connecticut, the Canadian French already form nearly or quite one-half the population. One rural town alone has 2,500 crowded in the mills along its water-courses. Their influence is not felt like that of Irishmen, because they do not in general become voters, but every year shows an increasing disposition to fix themselves upon our soil, and to assume fully the position of citizens. The standard of morals among them is not, upon the whole, higher than among the Irish, yet they are more quiet and peaceable, much less bigoted, and easier to listen to the gospel, and when converted they show both zeal and fidelity. One man, a barber, being deserted by his customers, courageously laid his Bible on the table in his shop as his ensign. It is a pleasure to add that his trade, between the return of old friends and the coming of new ones, in the end suffered no loss. He went back to the towns where he had formerly lived, to pay up his old debts there. These are the genuine fruits of the Spirit. Another man, who could not himself read, carried his Bible about to his neighbors, to read for him passages selected by his Protestant brethren. The Bible was taken from him after a while, but he has another now. Another man, anxious for the conversion of a near friend, contrived to make him miss the cars on Saturday evening, and persuaded him to attend the Protestant meeting where they were, on Sunday. The singing touched his heart, and he was brought to Jesus.

There is a deep movement of restlessness among the French, under the domination of their priests, as they observe the greater freedom of the Protestant people. It is certain that when the hour and the leader arrive,

large numbers will be found ready to break away from their yoke, who are now restrained by fear and false shame. The priests already foresee this, and are hastening to build chapels and convents at all available points, to strengthen their control, while as yet they can extort the needful sums of money. The Home Mission Society has increased its force of laborers here at a hopeful and critical time.

Moise Charbonneau, the missionary employed in Windham County, is a man well fitted for the work. The son of a Canadian schoolmaster, and himself a "boss" in the cotton mills, he is, in education and standing, one of the best class of his countrymen. The first thing that opened his eyes was the corruption of the Romish clergy—the drunkenness among the priests. "For some time," he says, "I was an infidel." Unable to rest in unbelief he "obtained a Bible, and reading there, found no other name under heaven that can be sought unto for salvation but the name of Jesus." He also was attracted for the first time to attend Protestant worship, at a union meeting in a grove. While he was thus learning many things, his Bible was taken away by order of the priest; but he bought another one. This was in the Spring of 1874. In the Fall of that year, Father Chiniquy visited Putnam, causing a great sensation among the Roman Catholics. Charbonneau was one of the earliest to recognize him as a man of God, and to come out boldly under his lead. With ten others, in the house of an excellent Baptist deacon, he signed a mutual pledge to abandon the Romish church; then, going home with a full sense of the step he had taken, he fell on his knees, and for the first time in his life prayed with his whole soul. "From that moment," he says, "my way grew clear." Soon he, and others, were baptized. Every one of the band who united in that brave covenant has held firmly on, in face of no little opposition. Both father and mother, and all the other kindred of brother C. are still against him, though less bitterly than at first, except one brother, whom he has been privileged to lead to the Saviour. His wife also has been converted, and now agrees with him entirely in zeal for the salvation of others. More than thirty, many of them active and intelligent members, have been brought into the Baptist church at Putnam, and perhaps, as many more have united with the other churches. The history of the movement there is but an example of what may be looked for in other places. Ten have already been baptized in Danielsonville, as the result of brother Charbonneau's labors mainly; and we hear of conversions elsewhere, and of interest and inquiry in all quarters.

—Putnam, Conn. Missionary Charbonneau writes, December 1st: "During this quarter I visited seventeen villages. I am happy to say that I find friends of the Gospel in every place, and we have some conversions. In four of these places some are thinking of being baptized. We find very much opposition from the priests, but there has certainly been a great decline in fanatical opposition to the Gospel from Romish influence."

—Missionary Duval, in writing from Worcester, Mass., in reference to help needed in furnishing a hall, says: "It is not that we cannot have churches; on the contrary, our American friends offered us, and are, at present, supplying us with very fine quarters; but this does not give us what we need. Roman Catholics, as a rule, are afraid and hesitate to go into a church, while they have no objection to come to a hall, where you can teach and preach to them as much as you like. Our Baptist churches in W. are willing to pay one-half the rent of this hall; our French congregation pays the other half. But I must find the means to furnish that hall, which is very central, and where notices will be seen by all the class we desire to draw.

"Our success in the missionary work has kindled the zeal and love of the other denominations. The Congregationalists have a missionary, whom they pay liberally, providing him with a fine hall, in a most central part of the city, at a cost, the year round, of about a dollar a day. Are we to remain behind them for lack of means?

"Our meetings on the Common have lately been large and attentive. I need very much a hall to invite the people to come into, as my room is too small, and I should feel exceedingly sorry to invite them to a hall, where there would be no fire and no seat! If something can be done for us, please see that it is done at once, or we miss a good opportunity."

—If other "News and Notes" fail to stir the heart of any reader, let him ponder these extracts from a letter of Rev. Richard Walsh, our missionary to El Paso and vicinity, Texas. At the time of writing he had just returned from a trip to the city of Chihuahua, Mexico. He writes: "Speaking of the country, it surpasses any between New York and California; while of the richness of the mines, the half cannot be told. The distance from El Paso to Chihuahua is over 300 miles, while 200 miles of this distance are the hunting grounds of the Indians—the dreaded Apaches. The whole country is Godless, and destitute of the Gospel. There was no missionary to be

heard of. The whole land seems given over to idolatry and darkness. \* \* \* Could you only see what the iron hand of these despotic and Godless priests has done for the people, your whole soul would cry out for their release. God made the land beautiful and glorious, but these priests have made it a land of virtuous women, ignorant and filthy people, trained to be thieves.

"The city of Chihuahua has now a Mexican population of over 15,000. It has had a population of 95,000, but they are gone. The railroad is expected to reach the city within eight months. Then there will be a grand opening for the Gospel, which has never been introduced there. \* \* \* The attendants at mass are nearly all women, with the lowest class of men. The business men and more intelligent class do not attend mass at all. Business seems to receive a fresh impetus on Sunday morning, when every store is open, and more is done than on week days, while four different masses are said in the chapel. As far as I can ascertain by careful inquiry, the priests teach the people that the forgiveness of their sins, their reconciliation to God, their redemption, their assurance of heaven, all depend upon the number of masses they attend and pay for. Women may go astray, the thief may steal again and again, and the priest can make it all right. So conscience is stifled. In all the distance I traveled I found but one Testament being used. I distributed some tracts. But the great difficulty is, so few can read, that tracts are not as desirable as the word from the living preacher. The Governor of the State, Chihuahua, and the Mayor of the City are very favorable towards Americans, and are doing all possible to encourage them."

—Rev. H. Williams writes from Cedar Falls, Iowa, December 6th, of the encouragement given to his small church by aid received from the Home Mission Society, to renewed and earnest effort in prayer meetings, in repairs on church, and in contributions for benevolent objects, and adds, in closing: "There has been more accomplished in these four and a half months than the most sanguine dreamed of, and none but those knowing the history of the past can understand the terrible load that rested down upon them. May God bless the Home Mission Society! And may the pastors and members of churches, in this and other States, realize how much it is doing for the Master by lending the helping hand in the time of need, and planting the banner of our Lord in new fields."

—The following extracts from a letter of a Western pastor, Rev. C. H. Remington, pastor of Baptist Church in El Dorado, Kansas, suggests a subject of the deepest importance to the Home Mission Society and to the cause of Christ. He says: "Among those received during the last quarter were some who had been residing in town five years, assisting the church, it is true, but refusing to connect themselves with it. They are now among the strongest supporters and best workers. These, with those that have lately moved here, in connection with former members, give us a social and business standing in the community equal to any of the churches here, though our numbers are not as large. I find that there are several well-to-do farmers residing three to five miles from the church, whose membership is still at the East. They have been residing here from four to seven years. I trust, by the blessing of God, they may be reached, as they would add much to our strength." How many pastors of churches in Western cities and towns might write the same words! Do these unidentified disciples realize how they grieve the heart of the pastor, wound their brethren, lessen their influence with the impenitent, and hinder the advancement of Christ's cause? Keeping church letters in pockets and closets is almost a sure way to "put the light under a bushel." Some feeble churches, now aided by the Home Mission Society, might be strong and self-supporting, if the Baptists in concealment would show their colors and rally round their brethren.

—Encouraging words from Rev. W. W. Beardsley, Falls City, Nebraska:

"It has been a very busy year with me. I have made some personal sacrifices, but I do not regret it. When I came here, a year ago, the church numbered only nine members, and was spiritually low. The meeting-house was sadly out of repair, and in a bad location. Now, we have twenty-five members, with a neat little meeting-house in a good location, and the outlook encouraging."

—A tried missionary writes from a part of Kansas, where the crops were cut off by the hot winds, and some of the famine threatened people were leaving: "I do not know how I shall be able to get through the Winter. Lack of clothing for myself and family will be very trying. I have been laboring in the same field and filling the same appointments. I have recently organized a little church of seven members, with good prospect of growth."

The address of this brother can be furnished to some

Dorcas sisters, who are inquiring where to send the "coats and garments" they have ready.

—Rev. John Stewart writes from Hamilton, Dakota, November 14th: "From the boundary line to Grand Forks, a distance of more than 70 miles, and from the Red River west about 30 miles, a country about filled up already, and still filling up westward, there is no Baptist minister but myself. And what can *one* do in such a vast area? I made a trip in September as far as Grand Forks, and found, about 30 miles south of this place, on Park River, a group of nine Baptists, all within easy reach of each other. I learned of others in that section, whom I did not see, and of another group at Grand Forks, who were to be organized into a church soon after I was there. There are Baptists all over the Territory if they could be found out. In all that country I did not learn of any ministers except two, one a Presbyterian, the other, Methodist. In all the places I visited people were willing to hear the Gospel. I met some who are favorable to Baptist views and ready to join with us, provided they could have a Baptist ministry. We have the promise from the railroad company of two town lots, at our nearest railway station to build upon. There is there already a nucleus for a town."

—Rev. G. H. Goodwin, appointed in September our missionary to small Indian tribes in N. E. Indian Territory, writes as follows on Nov. 22d: "I am authorized by the Ottawa Baptist Church, and the Spring River Baptist Church, which is composed chiefly of the Peoria and Miami Indians, to express to the Board their gratitude, and thank them for sending a missionary to labor for their good. My congregations are increasing in numbers, and I hope for still greater manifestation of interest on the part of the people in the acceptance of our dear Lord and Saviour."

—Rev. N. Gregory, D.D., writes from Tucson, Arizona Territory, Nov. 12th: "Our Lulu died this afternoon at 4:15. We bury her in missionary soil at 4 P. M. to-morrow. We bow to the stroke, knowing that our heavenly Father holds the rod!" We can assure our stricken brother and sister of the tender sympathy of many who read these lines, especially of their "companions in tribulation," who gaze with tearful eyes at a vacant chair, and long for "a voice that is gone." We commend them to Him, the risen Lord, whom they serve, whose presence can fill the void, and whose words thrill their hearts with gladness.

—Rev. Dr. C. C. Chaplin, of Brenham, Texas, writing about that magnificent State, says:

"We greatly need, in order to make our mission work effective and permanent, Church Edifices at El Paso, Laredo, Abeline, Cisco, Concho and other railroad centres. These towns are growing very rapidly. Texas, you know, has become the bone of contention among the railroad magnates, and is becoming more rapidly railroadized than any section of country I ever heard of. Texas is now being rapidly filled up with people of every kindred and tongue. There is much in the crowd that is worthless, but there is also much of grit, brawn and brains which are to make this grand commonwealth as the garden of the Lord, or a land of iniquity. If we push in and occupy the ground now, in this formative period, we shall become the greatest factors in the religious sentiment of future Texas. Never in my life was I so impressed with the importance of a work, as with this, of winning Texas for Christ.

"We of the Texas State Convention are made very hopeful by the generous aid afforded by your Board. With renewed energy and zeal have we addressed ourselves to the work of evangelizing Texas. We have in our State large representations from twelve or fifteen nationalities. The Americanizing of these is a stupendous work; the Christianizing of them sometimes staggers my faith. But both must be done and ought to proceed *pari passu*, for the Christianity they may imbibe will be an antidote to the fearfully demoralizing influence they exert over our own people.

"It is useless to think of, much less try to do, a permanent work, without accompanying our missionary labors with the erection of suitable houses of worship. Not to do so would be as unwise as to settle swarming bees with no hive for them to work in. We have towns springing up as by magic on our frontier. Cisco is hardly a year old, and yet has a population of five thousand."

—Rev. A. M. Allyn writes from Tower City, Dakota Territory, December 1st: "I have organized a church and Sunday school at Lisbon, where prospects look very bright for Baptists. But they greatly need a man on the field there, and should have one at once. Our general missionary, Huntley, is doing good work, and the Lord is blessing us in Dakota. But we need more money and men, and we suffer for want of houses of worship. Our failure to build this Summer has been a great loss to the Baptist cause here."



## Schools.

—From Rev. J. E. Jones, an Instructor at Richmond Institute, we have the following: "The general character of the students is better by far than that of former students. When you remember that it was my privilege to be among the first students at this Institute, you can understand that I am influenced by no other motive than the desire to place the facts before you as they are. I am proud to state further that the students are better prepared, when they come to us, than those were in the early days of this Institution. Hence we can say that that, which was once in many respects the exception, is already beginning to be the rule. I would have you know that, while the number of students attending the Richmond Institute is increasing, it is not decreasing in any of the Institutions of the South. On the contrary, there is a general increase in all the schools of all denominations in this section of country; and it is the uniform testimony of the teachers of all these schools, that the scholarship in each is higher. This fact argues much, to my mind, in favor of the negro, as to his willingness and capability to learn, and indicates much as to his future in America, and in his fatherland, Africa."

After referring to the tendency in the students of the Institute to be incredulous as to the facts of science, and the urgent need of apparatus to demonstrate many of these facts by experiments, he adds: "What I am anxious to do is this: to find some one who is able and willing to aid us in this direction. If you can find such a person or persons, please do so. They may be assured of the thanks of many eager and earnest students." Who will do this greatly needed thing?

—Rev. H. M. Tupper, President of Shaw University, after referring in a late letter to the bitter contest on the subject of prohibition, and the triumph of the anti-prohibitionists by a large majority, says: "Hence there is more drunkenness than ever before; more stabbing, shooting and murder than since the war, and a state of things in the churches that is alarming. The students of Shaw University have acted nobly, and are trying to keep the churches from becoming the advocates of free whiskey."

—"I solemnly declare it is my sincere conviction that,

From Greenland's icy mountains,  
To India's coral strand,

there is not a more worthy, more useful and more de-

serving work than the work of this Institution, right here in Texas. I wish you could come here and see for yourself." Thus writes the President of Bishop Baptist College, Rev. S. W. Culver, in a late letter to the Corresponding Secretary.

At a later date, Nov. 29th, he writes: "We have 153 students on the roll this morning, and more coming in every day."

—Prof. S. H. Baker, of Benedict Institute, says: "The school is in an excellent condition. The average attendance is over twenty per cent. larger than during the month of October, 1880." He speaks of the studious spirit and good order that prevails, also of the encouraging state of religious feeling, and adds: "Our students are already engaged in Sunday school and mission work and we hope for large results in these directions."

The Atlanta, Georgia, Baptist Seminary was reported in October through one of its instructors, who wrote: "We have twice as many students now as we had at the same time last year." More than a month later Mr. Wm. E. Holmes, another instructor, writes: "We have now nearly as many in attendance, as we had during the entire past session. Students are wide awake and are making the best of the opportunities here offered them. So far from being listless and indifferent, many of the young men are beginning to clamor for a finished classical education. The outlook is promising for a full, pleasant and profitable session."

—Mr. L. C. Hoppel, appointed in August last a teacher in Nashville Institute, wrote in November: "I rejoice in this work as a great opportunity to work for the Church of Christ, for the colored people, for the white people, for American progressive Christianity, for the world, for God. I ask no greater honor of the world than that of being regarded a helper in this work; and I am sure the time will come when men everywhere will honor this work as it deserves. Our school grows rapidly. The female department is already full to overflowing; the young men's building is also nearly filled; while the school room is crowded. While we have some pupils who are absolutely lazy and spiritless, there is a general thirst for knowledge and culture more intense than I have ever before witnessed anywhere."

—President Becker, of Benedict Institute, who is getting hold of his work finely, writes: "I need not tell you that this work has carried me captive in reality in doing it, as I was drawn to it from outside examination. Its magnitude and value have been looming up

before me higher and higher for four or five years. But I have not seen either its value, its magnitude, or its difficulty as they rise before me slowly and steadily day by day here. I have one wish, that I had \$9,000 to put into a new dormitory, and \$1,000 into appliances of a few kinds. Then I *should put it in* and feel my life-work fairly begun, and quietly settle down to it until my Father called me home, or I became so old as to be useless."

Wonderful is the hold which this work has on the Christian heart engaged in it. The dormitory for young men is the pressing want at Benedict Institute.

—Prof. Ernest W. Clement, who has been at Atlanta Seminary since the opening of the school year, writes: "Before I came here I knew almost nothing of freedmen educational work, except the dark side, as pictured in Judge Tourgee's political novels. I knew very little of the capabilities of the colored race, and what I did know was not particularly complimentary. The day after I came here I had an opportunity to attend a convention of colored churches. I must acknowledge that I was surprised, but none the less delighted, at what I saw there. I had never before been in a gathering of colored people, and their parliamentary precision, their orderly conduct, the intelligence and eloquence displayed in their speeches, were to me remarkable. And when I came to meet them in the class-room, every day's experience only increased my surprise and delight. Of course, among the colored people, as among the white, there are some dull students, but there are many more bright and smart scholars. And of *all* it can be said that they are willing and anxious to learn, and exceedingly industrious."

To those who may be surprised that the colored pastors around Atlanta are so good parliamentarians it may be said that, by the special favor of the author, Robert's Rules of Order have been widely distributed, and that a part of the instruction of the preacher-students is how to conduct church and business meetings. So intelligence and order are taking the place of the ignorance and chaos of seventeen years ago.

—Mrs. C. P. Griswold, Matron at Wayland Seminary, writes: "I cannot express my pleasure in Wayland Seminary. It daily increases. The wise management of its President and his untiring effort for success is very marked. I am also very happy to see such a desire on the part of the pupils to gain an education. The girls' department is my special charge. Those coming to us from homes of poverty

and ignorance soon show the influence of this home and of their surroundings.

"Most of the girls are Christians and their deportment as such, compares favorably with many a paler face and more enlightened intellect.

"I think if the friends and patrons of the Institution could see more fully the great work it is doing and its great need of help, financially, their contributions would be more liberal and their prayers more earnest."

—Advices from North Carolina are that the temperance question, so prominent in the late election, has resulted in the development of a popular opposition among the colored people that is really alarming. Politicians told them that if they voted the temperance ticket they would vote away their rights. The cry among the mass is: "More whiskey and cheaper whiskey; hostility to temperance ministers and temperance men." President Tupper's fearless advocacy of temperance has called down on his head the wrath of the opposition. Pres. Tupper is not a man to be scared into silence on such a subject. The students of Shaw University have acted nobly and are trying to keep the churches from becoming the advocates of free whiskey. The hope of stemming the tide lies in the intelligent Christian influence of an Institution like Shaw University, which has done and is doing a magnificent work, and has a vast work yet to do in the State. Pray for it in a time like this.

—From the school at Louisville, Ky., comes the news of enlargement and of a larger average of good scholars this year than last. "Nashville Institute has contributed four out of the five teachers. They show good training. They are also faithful and pious. So our higher Institutions are furnishing the men and women to educate the rising generation. It may not be generally known that there is not a white teacher in this Institution, though the white pastors and some of the Professors in the Southern Theological Seminary at Louisville, give lectures gratuitously to students for the ministry at the Institute.

—"It almost makes me weep to know that, for want of more room in our Institute, young men and women have to be turned away when they come here to enter. Oh, that some Vanderbilt would rise up and build us another wing, that the five hundred students, who would soon be here, might find room to sleep! We could manage to find room for them, or for nearly that number, to take their meals. Their thirst for knowledge seems to know no bounds." Thus writes Rev. L. B. Fish, in a letter dated December 7th.

## Church Edifices.

—“Rev. E. L. Scofield, widely known in the West, and for seven years pastor in St. Louis, has assumed the Church Edifice work of the Home Mission Society. He will raise money in the East to be expended in building churches in the opening fields of the West. A people having the enterprise and benevolence to procure a place of worship, even with assistance, in four cases out of five, will raise up or support their own pastors. In four cases out of five, therefore, help should be given in hastening the erection of a suitable place of worship, with suitable appointments, and out of debt. And in four cases out of five this could be best done by bringing the needing churches into correspondence with some giving churches or association of churches. Thus the great Home Mission work of the continent could be farmed out to the Denomination throughout the land. We almost envy our brother the promise of his new mission. Let the pastors and churches of New England hear his great plea, and encourage his great work. A former general missionary agent for the Northwest assured us that he could have secured for Baptists the first place of worship in scores of towns by furnishing the small but timely pittance of three or five hundred dollars. Will not scores of churches or individual Baptists authorize Brother Scofield to draw on them for that amount, whenever it will secure to Baptists the first place of worship in a town free from debt.”—*The Watch-Tower*.

—Dr. Haigh, of Chicago, writes: “It is impossible to overrate the importance of the movement for granting aid in the erection of meeting-houses. The relief which even the first success gives to those who have waited so anxiously and so long, is something to be remembered; and it is impossible to doubt that when the denomination at large comes to see the working of this movement—the help it gives to our missionary efforts, the courage and inspiration it affords to our best workers—our people will hear the Lord’s call in it and respond by liberal contributions and earnest co-operation.”

—“I cannot accomplish anything without a house of worship,” writes the pastor of the church at Manistee, Mich.

—“The great feature in this plan of donating to churches is the encouragement it gives, the stimulus to hopeful generosity on the part of the people.” So says the Rev. W. H. Wilson, of Edgar, Neb., where,

by the help of \$400 a very neat church costing \$3,000 has been erected.

—Rev. J. P. Coffman, our missionary to Dakota for Mitchell and vicinity, in a recent letter, after speaking of M. as a very important point, and a town having very rapid growth, being less than two years old, and having already a population of from twelve to fifteen hundred, with large prospective increase, and of the organization of a Baptist church with fourteen constituent members, says: “Not having a meeting-house we labor at great disadvantage. We have no chance for Baptist Sunday school work. Most of our members, under the circumstances, are working in the Union school. We report less sermons than we should, but for the fact that every place for preaching is occupied. We alternate now with a Congregationalist at the school-house. We must surely have a house in the early Spring. The Methodists will then build.”

—Rev. J. T. Mason, Missionary for Montana, writes from Helena in great perplexity, the Baptist church being compelled to leave the house they have occupied during the last year, and, as the best arrangement they can make, being about to rent a theatre at a high price which they can use only on Sundays. He says: “Helena is filling up with strangers in anticipation of the coming of the railroad. If we had a meeting-house we should have as large congregations as any in town. Now, I ask, what shall we do? Other denominations have good houses of worship and able ministers, and, unless we have some help in building a church, it seems to me we might just as well shut up. I have felt for six months that the Montana Mission has had little encouragement.”

—“But little progress can be made until we can get a permanent place for worship. At Salem we meet in a hotel office. At Montrose, the last time I was there, we worshipped in a livery stable. We have gone from hall to depot and to school-house, a half mile out of town, back to livery stable, etc. A Owatonna we hold our meetings in a private house.” So writes Rev. T. H. Judson about his field in Dakota. Money, money, MONEY, for these houseless churches! From \$300 to \$500 will secure them a chapel.

—At the Nebraska State Convention the report of the Committee on Church Edifices contained these words: “A *homeless* church is always a *weak* church, no matter what its membership; and experience proves that money appropriated to missionaries on fields where church edifices are not soon built, is in

most cases almost uselessly expended." In Nebraska there are about 140 churches, of which 90 are homeless.

—Contributors to the Church Edifice Fund read these joyful, thankful words from Rev. J. T. Huff, Pendleton, Oregon, in a letter dated October 27th:

"We are in possession of the draft from your Board of \$500, which pays the debt of our church. We have now a church property worth \$3,500. To God be all the praise! We shall soon dedicate the house to God. That will be a happy day to the Pendleton church. Words fail to express our gratitude to the Home Mission Board for this timely aid. This church has lifted nobly, and will soon, I trust, be able to support themselves and help others, who *so much* need help."

—And the following appeal for funds from one of our missionaries in Nebraska, Rev. Franklin Pierce, one of the Crozer students who went to Nebraska last Summer as missionary of the Society, dated Columbus, October 24th:

"Our great need on both these fields is church edifices. At Columbus the German Reformed Church, which we rent, is too large for our congregations and badly situated. At Silver Creek we worship in a school-house, with desk in centre and seats at each end. In spite of these drawbacks we are hopeful and pressing forward. Oh, that some brother would give us \$300 or \$400 toward a house of worship at one of these stations! \$1,000 would put up a good house at Columbus. Our people are in earnest and will do their part. We expect success."

—"The reason we have no Sunday school," writes a missionary from Iowa, "is because we have no place to hold church or Sunday school. We are holding meetings around among the members of the church, and trying to do what we can to buy that property I wrote you about before. If you can do anything to aid us, please write soon and let me know."

—"The money given by the Society is not only valuable, as it helps to pay the debts, but is a great lever power which the missionary can use in raising money on the field." So writes from his own experience, one of our missionaries in Iowa.

—"The building of the house has given the Baptists here a genuine boom. You should see the congregations we are now having." So writes Rev. C. E. Higgins, of Allerton, Iowa, where a house has just been erected by the aid of \$300 from the Church Edifice Fund.

—Rev. O. C. Pope, D.D., Superintendent of missions in Texas, writes, Nov. 26th:

"I visited Corpus Christi and Laredo, organized a church at Laredo, and arranged to put a man there at an early day. While the place is growing rapidly, no other Protestant denomination has a house of worship there, although the Methodists and Presbyterians have churches organized. We organized with seven members, all but one poor. With \$1,200 or \$1,500, we can build a house that will answer every purpose. I have some money subscribed. If I can raise the balance, can we rely on your Edifice Fund for \$500? I visited the churches at Progreso and Juarez, Mexico, and preached to them through an interpreter. I regard them as doing well and think Mexico a rich mission field. I have been so busy looking up fields, that I have had very little time to devote to raising money. My last trip was twenty-five days long on the frontier, and for ten days I took off my clothes to go to bed only twice. It is rough work; but then it promises a rich harvest in the future for the Master. As soon as I get the men in the field, I can go before the people and appeal to them for money to support the workers."

—Rev. W. A. Smith, Missionary to the colored people in Salisbury, Md., writes that they have commenced their house of worship, and the prospects of the church are brightening every day.

## WOMAN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, 2101 Michigan Avenue, Chicago; Corresponding Secretary, Mrs. C. Swift, 71 Randolph Street, Chicago; Treasurer, Mrs. R. R. Donnelly, Lakeside Building, Clark and Adams Streets, Chicago.

### RECEIPTS FOR NOVEMBER, 1881.

#### ILLINOIS, \$142.55.

Verden "Band of Gleaners," for scholar in school in New Orleans, \$20.00; Kewanee, \$3.21; Fall Creek, \$4.25; Belvidere Young People's Society, for Miss Armstrong, of Tahlequah, \$30.00; Chicago, \$84.59.

#### INDIANA, \$7.40.

La Fayette, \$1.00; Mexico, \$2.90; Adamsboro, \$3.50.

#### IOWA, \$22.50.

Carlisle, \$5.00; Oskaloosa, .50; New Haven, \$2.00; Davenport, \$5.00; What Cheer, for Training School, \$5.00; Mechanicsville, \$5.00.

#### KANSAS, \$1.

Palmer, \$1.00.

## NEW YORK, \$422.71.

Oneida Association, \$52.76; Newburgh, .50; Oswego, First Church, \$10.00; Buffalo, for Training School, \$1.00; New York City, \$133.25; Penn Yan, \$6.00; Rochester, \$49.00; Orleans County Circle, \$3.45; Brooklyn, \$129.00; Albany, \$30.00; Wells-ville, \$10.75.

## NEW JERSEY, \$56.50.

Elizabeth, \$50.00; Bridgton, \$6.50.

## OHIO, \$58.

Toledo, \$36.00; Dayton Young Ladies' Society, \$7.00; Canton, \$10.00; Xenia, \$5.00.

## PENNSYLVANIA, \$199.90.

Waverly, \$12.00; Philadelphia, \$187.90—\$25.00 in memory of Mrs. Wayland, to furnish a room in Wayland Seminary; \$25.00 from Mrs. S. M. Young, for the same purpose; and \$36.00 for the Training School.

## WISCONSIN, \$5.25.

Spring Prairie, \$2.00; Verona, \$3.25;

Rev. R. R. Williams, for Training School,.....\$25.00  
Training School.....250.13

Total, \$1,193.94.

## WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

Mrs. F. S. Hesseltine, Corresponding Secretary, 16 Pemberton Square, Boston; Mrs. A. Pollard, Treasurer, 4 Beacon Street, Boston.

## RECEIPTS FOR NOVEMBER, 1881.

Mrs. Wm. H. Gilmore, Taunton, Mass.....	\$10 00
Mrs. D. E. J. Duront, Boston, Mass.....	10 00
Ladies' Miss. Circle, Leominster, Mass.....	6 00
" " " Skowhegan, Maine.....	25 00
Mrs. Andrew Reed, W. Scituate, Mass.....	10 00
Mrs. G. S. Harwood, Newton, Mass.....	25 00
Friends of Miss Champney, Nashville, Tenn.....	25 00
Wom. Miss. Soc'y, North Scituate, Mass.....	16 50
A Friend.....	50 00
Mrs. Frank Jones, Portsmouth, N. H.....	10 00
A Friend, Boston.....	1 00
Sewing Circle, Watertown.....	10 00
A Friend, Belmont.....	1 00
Rhode Island Branch.....	40 00
Mrs. Andrew J. Lord, Boston.....	50 00
Wom. Mission Circle, Southbridge, Mass.....	18 00
Ladies of Baptist Church, West Medway, Mass.....	10 00

Total.....\$317 50

## Contributions in barrels and boxes.

Judson Missionary Society, Charlestown, Mass., to Kansas, \$59.00; barrel from East Stoughton, Mass., to Miss Champney, Nashville, \$15.50; two barrels from First Baptist Church, Springfield, Rev. A. Matthews, to Industrial School, Richmond, Va., \$100.00; barrel from Bangor, Me., to Michigan, from Mrs. C. P. Griswold, \$30.00; barrel from Watertown, Mass., to Kansas, \$25.00; barrel from Judson Missionary Society, Charlestown, to Miss Adams, \$15.00; barrel from "Ready Helpers," Chelsea, to Miss Adams, \$30.00; barrel from "Shawmut Branch," Boston, to Miss Hattie Giles, Atlanta, Ga., \$50.00; Earnest Workers, Ayer, \$2.90; barrel from Miss Cogswell's Sunday School Class, and friends, Newburyport, to Miss Adams, \$25.00; Ogdensburg, New York, to Louisville, Ky., \$25.00. Total, \$377.40

## MISSIONARIES APPOINTED IN DECEMBER.

The following new appointments were made:

Rev. J. Staub, Germans in Scranton, Pa.  
Rev. F. Sievers, Germans in Newark, N. J.  
Rev. L. P. Judson, Seaford, Del.  
Rev. James MacArthur, Bad Axe, Verona, and Cass City, Mich.  
Rev. Marcus Hansen, Scandinavians in La Crosse, Wis.  
Rev. C. K. Keller, Germans in Davenport, Iowa.  
Rev. J. McLean, North Platte, Neb.  
Rev. W. H. Carmichael, Mankato and White Rock, Kansas.  
Rev. J. C. Post, Ninescha Association, Kansas.  
Rev. W. D. Johnson, Rio Grande Mission, Texas.  
Rev. J. M. Carroll, Corpus Christi, Texas.  
Rev. J. B. Fuller, First Church, Sedalia, Mo.  
Rev. F. Reiehle, Germans in Emanuel Creek, Dakota.

Rev. M. T. Lamb, General Missionary for Montana.

The following re-appointments were made:

Rev. J. D. Rossier, French in Burlington, Vt.  
Rev. J. C. Schmidt, Germans in Philadelphia, Pa.  
Rev. R. Hoefflin, Germans in Syracuse, N. Y.  
Rev. W. E. Powell, General Missionary for West Virginia.  
Rev. P. H. Dam, Danes and Norwegians in Hyde Park and vicinity, Ill.  
Rev. E. Wingren, Second Swede Church, Chicago, Illinois.

Rev. N. F. Norlin, Swedes in Ogena, Wis.  
Rev. George Scott, Beatrice, Neb.  
Rev. Frank Pierce, Columbus, Neb.  
Rev. George Sutherland, Kearney, Neb.  
Rev. J. H. Mize, Hastings, Neb.  
Rev. N. A. Sackett, Burnett, Neb.  
Rev. G. O. Yeiser, Red Cloud and Naponee, Neb.  
Rev. A. B. Tomlinson, Emporia, Kan.  
Rev. E. B. Tucker, Hutchinson, Kan.  
Rev. F. L. Walker, Elk and Chautauqua Counties, Kansas.

Rev. Theo. Klinker, Germans in Mitchell and Lincoln Counties, Kan.

Rev. B. H. Yerkes, Calvary Church, Denver, Col.  
Rev. G. W. Huntley, Northern Dakota.  
Rev. J. T. Mason, Helena and vicinity, Montana.  
Rev. H. W. Read, Virginia City and vicinity, Neb.

## Contributions and Legacies.

FOR NOVEMBER, 1881.

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

MAINE, \$63 47.

East Blue Hill Church.....	\$3 75
Hancock Association, J. M. Butler, treas.....	7 62

Passengers on Steamer "Buttercup".....	2 10
<b>F. F.</b> Bangor, Hooper Chase for Wayland Seminary.....	25 00
Buxton Centre Church, for Nashville Institute.....	25 00

NEW HAMPSHIRE, \$26 35.

Rumney Church.....	10 00
Stratham Church.....	5 00
<b>F. F.</b> Salem Depot, Miss Bean, for Nashville Institute.....	11 35

VERMONT, \$1 00.

Grafton, S. J. Green.....	1 00
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MASSACHUSETTS, \$3,278 88.

Boston, Warren Ave. Church.....	217 31
North Sunderland Church.....	9 00
Middlefield Church, in add.....	2 00
Wareham Church.....	10 00
North Adams, Friend.....	1 00
Grafton, Second Church.....	20 00
Marshfield First Church.....	10 00
Medfield Church.....	27 32
Rochdale Church.....	2 71
Charlestown Church.....	120 50
Springfield, State St. Bible and Sunday school.....	31 28
Reading, Salem St. Church.....	40 00
Worcester, First Church, Monthly Contribution.....	18 50
North Scituate Church.....	27 21
Lowell, Branch St. Church.....	36 85
Belmont, Friend.....	1 00
Middlefield Church.....	36 13
Fitchburg Church.....	139 57
Cambridge, North Church.....	680 00
Holyoke, Second Church.....	75 00
New Bedford, Woman's H. M. Soc'y, Mrs. A. A. Greene, treas.....	40 00

**LEGACY:** Beverly, of Samuel Chase, in part, John B. Hill, adm'r..... 1,000 00

<b>F. F.</b> Boston, W. A. B. H. M. Soc'y, Mrs. Andrew Pollard, treas., viz.: for	
Benedict Institute.....	70 00
Leland University.....	20 00
Tahlequah Institute.....	53 15
Wayland Seminary.....	35 00
Furnishing Room Wayland Seminary.....	25 00

Lynn, C. J. Pickford, for Richmond Institute.....	100 00
West Acton Sunday school " " " ".....	25 00
Marlboro " " " ".....	12 50
Framingham, J. C. Clark, for Florida Institute Building.....	10 00
Shutesbury, Rev. A. W. Goodnow, for Florida Institute Building.....	1 00
Mrs. F. Gilbert, for Florida Institute Building.....	1 00
Lowell, Branch St. Church, W. H. M. Soc'y, for Benedict Institute.....	13 00
Beverly, Sunday school, for Nashville Institute.....	12 75
Children Mission Soc'y, per Miss M. R. Smith, for Nashville Institute.....	25 00
Woman H. M. Soc'y, per Miss M. R. Smith, for Nashville Institute.....	10 00
Malden Sunday school, for Nashville Institute.....	12 50
Chelsea, First Church, Ready Helpers, for Nashville Institute.....	5 00
Beverly Farms, Dr. O. W. Holmes, for Nashville Institute.....	52 00
Northboro, Mrs. C. H. Winn, for Nashville Institute.....	25 00
Mrs. Susan H. Gale, " " " ".....	150 00
Mrs. H. M. Casey, " " " ".....	50 00
Reading Sunday school, " " " ".....	25 00

RHODE ISLAND, \$289 98.

Providence, First Church.....	25 00
Fourth Church.....	38 53
Friendship St. Church.....	60 58

Phenix Church.....	5 87
East Greenwich, Warwick and Greenwich Church..	5 00
<b>LEGACY:</b> Annuity of Rev. H. Jackson, dec., per J. R. Weedon, trus.....	30 00
<b>F. F.</b> Providence, Mrs. H. H. Hartwell, for Nashville Institute.....	50 00
Miss S. C. Durfee, for Nashville Institute.....	50 00
Woonsocket, "Baptist Busy Bees Soc'y," per S. Fannie Bryant, sec., for Benedict Inst.....	25 00

CONNECTICUT, \$181 51.

South Norwalk Church.....	85 00
Sunday school Judson Miss. Soc'y... ..	25 00
New Haven, Grand St. Church.....	7 31
Groton, a Lady.....	1 00
Norwich First Church.....	6 00
Middletown, David Stewart.....	5 00
<b>F. F.</b> Norwich, Miss Annie Baines, for Richmond Institute.....	52 00

NEW YORK, \$881 93.

New York, Bogert & Ketchum.....	1 62
Stanton St. Church, Alfred Locker.....	5 00
Brooklyn, Sunday school Strong Place Church, for Library, Helena, Mon.....	25 00
Sunday school Tabernacle Church, for Utah Mission.....	50 00
Albany First Church.....	31 50
Buffalo, Cedar St. Church.....	99 05
Elbridge Church.....	70 00
Fredonia, Ely Davis.....	25 00
Moriah First Church.....	2 00
Newburgh, F. Pierson.....	25 00
Canistota Association, per J. H. Chase, treas.....	4 30
<b>LEGACY:</b> Buffalo, Mrs. Betsey Hoyt, bal. in full.....	71 64
<b>F. F.</b> New York, John H. Deane, for Wayland Building.....	250 00
State Colonization Soc'y, for Atlanta Seminary.....	50 00
A. F. Smith, for Nashville Inst.. ..	25 00
Camillus Church, for Natchez Seminary.....	3 00
Brooklyn, Hanson Place Church, for Leland University.....	143 82

NEW JERSEY, \$66 88.

Jacobstown Church, bal.....	2 00
and for Missionaries in Burnt District in Michigan.....	40 50
Stockton Church.....	3 94
Mullica Hill Church, bal.....	6 50
Cape May, Second Church.....	4 00
Berlin Church.....	5 00
Recklesstown Church.....	3 60
Livingston Church.....	1 34

PENNSYLVANIA, \$644 44.

Philadelphia, Memorial Church, bal.....	156 42
Spring Garden Church, in part.....	53 31
Fiftieth Church.....	17 88
Centennial Church.....	14 50
Frankford Ave. Church.....	31 76
Mantua Church.....	42 00
Sunday school.....	16 16
Chestnut Hill Church.....	13 00
Angora Sunday school.....	26 41
Shiloh Church.....	3 00
Lower Dublin Church, in part.....	10 20
Bethesda Church.....	3 00
Marcus Hook Church.....	13 00
Media Church.....	2 25
Village Green Church.....	5 00
South Chester Church.....	17 66
Lower Providence Church, bal.....	1 00
New Britain Church.....	40 00
Bethlehem Church.....	3 82
Newtown Church.....	12 50

Philadelphia Association Coll.....	29 93
Radnor Church.....	6 64
Lancaster, Olivet Church.....	5 00
Windsor Church.....	11 49
Peguea Church.....	1 25
Macungie Church.....	6 00
Factoryville Sunday school.....	3 16
Braintim Church.....	5 50
South Auburn Church.....	1 50
Tunkhannock Church.....	6 65
Exeter Church, bal.....	60
Springboro Church.....	2 50
Saltilo Church.....	3 35
French Creek Association.....	1 00
Oakland Cross Roads, J. W. Wilson.....	5 00
<b>F. F.</b> Philadelphia, Shiloh Church, for Furnishing Room Wayland Seminary.....	25 09
Lewisburg, Mrs. M. G. Tucker, for Wayland Seminary.....	50 00

MARYLAND, \$69 45.

Baltimore, Leadenhall St. Church.....	2 76
Charles Co., Mt. Hope Church.....	4 00
Little Zion Church.....	2 00
Burnt Mill, Sitka Church.....	2 64
<b>F. F.</b> Baltimore, C. West, for Wayland Seminary.....	50 00
Hyattsville, St. Paul Church.....	3 05
Montgomery Co., Round Oak Church.....	5 00

DISTRICT OF COLUMBIA, \$498 31.

Washington, Mt. Carmel Church.....	3 00
Fourth Church.....	2 63
First Washington Association.....	5 02
<b>F. F.</b> Washington, Wayland Seminary Students for Board.....	471 16
Wayland Seminary Students for Tuition.....	16 50

DELAWARE, \$12 96.

New Castle Church.....	2 67
Wyoming Church.....	10 29

VIRGINIA, \$675 35.

Northern Va. Association.....	15 00
Oak Grove, Mt. Bethel Church.....	1 34
Frying Pan Church.....	1 10
Chantilly First Church.....	1 51
Fairfax C. H. First Church.....	2 13
White Plains, First Plains Church.....	1 05
Rectortown, Mt. Olive Church.....	1 50
Morgantown, Mt. Nebo Church.....	2 37
Front Royal, Mt. Vernon Church.....	2 15
New Market, Mt. Zion Church.....	2 50
Waynesboro, Shiloh Church.....	1 03
Staunton, Ebenezer Church.....	3 55
Mt. Zion Church.....	7 00
<b>F. F.</b> Richmond Institute, Sale of Old Furniture.....	50 00
Students for Board.....	131 75
" " Tuition.....	285 00
Rent of Rooms.....	106 00
Friends for Richmond Institute.....	10 00
H. B. Mason, " " ".....	6 25
C. B. W. Gordon, " " ".....	7 00
Occogan, Ebenezer Church.....	5 25
Salem, First Church.....	3 34
Markham, Beulah Church.....	3 53
Staunton, Mt. Zion Church, Furnishing Room Wayland Seminary.....	25 00

WEST VIRGINIA, \$39 56.

Adamsville, Cross Run Church.....	10 00
Kinchelo, Broad Run Church.....	7 13
Freemansburg, Freeman's Creek Church.....	2 45
Finks Creek Church.....	3 50
Astor, Mt. Vernon Church.....	3 55
Bridgeport, Miss Amanda Dunkins' Class.....	75

Petroleum, Goose Creek Church, J. R. Woodland.....	2 00
Charleston Church.....	8 70
Boothville Church.....	1 48

NORTH CAROLINA, \$1,309 83.

Castalia Church.....	1 28
Chapel Hill Church.....	3 03
Wake Baptist Association.....	25 00
Sassafras Fork, Michael Creek Church.....	6 28
<b>F. F.</b> Raleigh, Shaw University, Students for Board.....	489 47
Shaw University, Students for Tuition.....	100 00
Shaw University, Rent of Rooms.....	68 50
Cash, per Rev. H. M. Tupper, for Chapel and Dining Hall Building.....	616 27

SOUTH CAROLINA, \$503 43.

<b>F. F.</b> Columbia, Benedict Institute, Students for Board.....	350 88
Benedict Institute, Students for Tuition.....	84 90
Benedict Institute, Sales of Books.....	52 65
" " Rent of Land.....	15 00

GEORGIA, \$226 00.

<b>F. F.</b> Missionary Baptist Conv., Rev. Wm. J. White, treas., for Atlanta Seminary.....	200 00
Atlanta Seminary, Students for Tuition.....	26 00

FLORIDA, \$388 01.

<b>F. F.</b> Jasper, Mt. Olive Church, for Florida Institute Building.....	11 00
Live Oak, Mt. Lincie, for Florida Institute Building.....	1 00
Jacksonville, St. Johns Church, " " ".....	7 00
Fernandina, New Zion Church, " " ".....	16 43
Live Oak Church, Rev. Robert Allen, for Florida Institute Building.....	30 00
Live Oak Church Sunday school, for Florida Institute Building.....	1 00
Fernandina, Mrs. J. Alston, for Florida Institute Building.....	5 00
Jacksonville, Bethlehem Association, for Florida Institute Building.....	270 33
Second Bethlehem Association, for Florida Institute Building.....	20 00
Live Oak, Florida Institute, Students for Board.....	26 25

ALABAMA, \$7 97.

Collections, per Rev. A. H. Booth.....	7 97
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MISSISSIPPI, \$243 54.

Natchez, Natchez Seminary, Students for Board.....	174 99
Tuition.....	50 00
Books.....	18 55

TEXAS, \$64 95.

<b>F. F.</b> Marshall, Friends, for Bishop College Building.....	45 75
Bishop College, Students for Tuition.....	19 20

TENNESSEE, \$1,347 70.

<b>F. F.</b> Nashville, Cash, for Nashville Institute.....	3 25
Nashville Institute, Students Board, Tuition, &c.....	1,124 95
Nashville Institute, Sundries.....	92 00
West Tennessee Association Coll., for Nashville Institute.....	125 00
Cumberland Association Coll., for Nashville Inst.....	2 50

MICHIGAN, \$826 44.

Brighton Church.....	6 23
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Flint First Church, bal.....	11 10
Ionia Church, bal.....	2 00
Lowell Church.....	5 00
Morencie Church, in part.....	20 00
Kalkaska Church.....	2 00
Novi, H. B. Johns.....	5 00
Highland Sunday school.....	5 00
Pewamo Church.....	4 17
Romeo Church.....	5 00
Rockford Church.....	7 50
Salem Sunday school.....	7 90
Vernon Church.....	15 00
Ypsilanti Church.....	15 54
Wayne Association.....	4 00
LEGACY: Kalamazoo, of Mrs. Sarah F. Stanwood (of which \$250 for Missionaries among Freed- men).....	600 00
And for Schools.....	100 00

OHIO, \$342 61.

Colebrook Sunday school.....	7 10
Conneaut Church.....	3 00
Mohican Church.....	5 00
Madison, Mrs. Adams.....	1 00
Mrs. Hardy.....	3 00
Mrs. Bliss.....	50
Mrs. Cook.....	50
Sunday school.....	5 00
Monroeville Sunday school.....	3 00
Norwalk, Rev. F. Clatworthy.....	5 00
Perry Sunday school.....	5 00
Richmond Church.....	1 90
Sidney First Church.....	12 81
Three Churches in the Ohio Association.....	7 20
Reed Church.....	5 00
Rosedale, Horace Sanford.....	10 00
Canton Church, bal.....	107 00
Kingsville, J. R. Brown and wife.....	5 00
Painsville, Orsin Perry.....	1 00
Cleveland, Womans' Missionary Soc'y of First Church Cheerful Gleaners of Wilson Ave. Church, per Mrs. Elizabeth Scofield, for Ariz- onia.....	75 00
F. F. Cleveland, F. P. Carrell, treas., for Nashville Institute.....	50 00
Miss Lizzie Beecher, treas., for Nashville Institute.....	25 00

INDIANA, \$24 21.

Winchester, W. C. Wetmore.....	50
Indianapolis, Garden St. Church.....	5 00
Logansport Association, half Coll.....	7 71
F. F. Columbia City Church.....	3 00
Mission Chapel.....	8 00

ILLINOIS, \$599 76.

Chicago, Miss Joanna P. Moore.....	1 00
Cash.....	15 00
General Association.....	368 26
Morgan Park, C. R. B. Dodge.....	1 00
LEGACY: Chicago, of Mrs. Elizabeth C. Cole, Rev. J. D. Cole, D.D., ex.....	200 00
F. F. General Association.....	2 00
Stillman Valley Sunday school, for Shaw University.....	12 50

WISCONSIN, \$458 93.

State Convention, per E. J. Lindsay, treas.....	408 85
Lodi Church, designated.....	15 97
.....	5 50
Sunday school, designated.....	8 08
Salem Church (Welsh).....	10 60
Oconomowoc, per Rev. E. S. Sunth.....	10 00

IOWA, \$622 10.

State Convention, per N. Littler, treas.....	617 10
Pattersonville, Judson Co.....	3 00
Nevada Church.....	2 00

MINNESOTA, \$189 48.

State Convention, per D. D. Merrill, treas.....	189 48
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NEBRASKA, \$102 51.

David City Church, per Rev. G. W. Lewis.....	2 25
Council City Church, Woman's H. M. Soc'y.....	12 00
Columbus Church, per Rev. F. Pierce.....	13 00
Exeter Church, per Rev. J. E. Ingham.....	1 91
Geneva Church, per Rev. Geo. B. Young.....	12 00
Tekamah Church, per Rev. C. H. Holden.....	8 85
Glenville Church.....	1 25
Edgar Church.....	14 00
Woman's H. M. Soc'y.....	1 00
Fairbury Church, per Rev. M. Noble.....	1 25
Ord Church, per Rev. A. Weaver.....	10 00
Falls City Church, per Rev. W. W. Beardley.....	1 00
Beatrice Church, per Rev. G. Scott.....	5 00
St. Edwards Church.....	2 00
Peru Church, per Rev. J. C. Jordan.....	9 50
Highland Church, " ".....	7 50

KANSAS, \$5 00.

Lawrence, a Friend.....	5 00
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COLORADO, \$10 00.

Saguache Church.....	10 00
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CALIFORNIA, \$9 15.

Santa Barbara Church, per Rev. S. S. Fisk.....	3 15
Woodland, per Rev. T. J. Arnold.....	6 00

DAKOTA TERRITORY, \$56 24.

Big Springs, per Rev. C. Sandquist.....	3 00
Daneville, Scandinavian Church (Ladies).....	7 50
Canton, Mr. and Mrs. B. S. Wales.....	2 00
S. D. Association Coll.....	20 39
Dell Rapids, First Church.....	3 05
W. B. H. M. Soc'y of the West, per Mrs. R. R. Tway.....	5 50
Pierre, Coll.....	1 20
Watertown Church, per Rev. A. S. Orcutt.....	5 50
Goodwin Church, per Rev. S. S. Utter.....	7 50

MONTANA TERRITORY, \$10 00.

Helena, per Rev. J. T. Mason.....	10 00
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WESTERN GERMAN CONFERENCE, \$2 50.

Ellsworth, Kansas, German Church, per Rev. T. Klinker.....	2 25
Sunday school.....	25

NORTH PACIFIC COAST CONVENTION,  
\$5 00.

Oregon, Pendleton Church, per Rev. J. T. Huff....	5 00
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TOTAL..... \$14,075 23

Donations of Clothing, &c.  
Norwalk, Ct., ladies of Baptist Church, box, \$56; Chicago, Ill., Missionary Society First Church, box, \$75; Kingsville, O., Missionary Circle, barrel, \$66; Rochester, N. Y., ladies of Second Church, box and freight, \$129.50; Elmira, N. Y., Young Ladies Home Missionary Circle, box and cash, \$100; Brandon, Vt., ladies of Baptist Church, box and freight, \$46.50; Rochester, N. Y., Young People's Missionary Society East avenue Church, box and freight, \$106.25; Reading, Pa., Mission Circle, \$25; New York City, Riverside Branch, box, —; Buttternuts, N. Y., Baptist Church, two barrels, \$50; Yates, N. Y., Baptist Church, one barrel, —; Medford, Mass., James W. Tufts, package, \$50; Boston, Mass., W. C. Corthell, books, \$4.25; Providence, R. I., Mrs. E. A. Wooster, books, \$7.50.



# THE BAPTIST HOME MISSION MONTHLY.

VOL. 4.

FEBRUARY, 1882.

NO. 2.

## IMPORTANT STATEMENT.

The Executive Board of the American Baptist Home Mission Society, deems it important that the denomination should be acquainted with the following facts:

The Treasury of the Society is so heavily overdrawn that at the January meeting of the Board it was decided that all the appointments recommended by the Missionary Committee should be limited to one-half the usual time; and that no further appointments should be made until an improved condition of the treasury should warrant.

The amount of borrowed money for the prosecution of the Society's work is \$59,000. Before the end of the fiscal year, in April, much heavier obligations are to be met than last year. This is owing to the enlargement of the Society's operations, particularly in the West. It has been done in generous reliance upon the denomination which has demanded it. The grave question is now whether the Executive Board will be sustained in its advance movement.

To be straitened for means to pay promptly the salaries of missionaries, whose needs are greatest in mid-winter, is most painful. It is painful to see promising frontier fields lie waste for want of a few thousand dollars to occupy them. It is painful to lose the services of excellent ministers in the East who are offering to go West in the early Spring.

The work of Baptists in Home Missions has gone forward grandly during the year. While the West is developing so rapidly, it would be calamitous to our interests there,

both now and in the future, to have our work arrested. The Board has hoped that the Jubilee meeting in May would not be shadowed with a debt; but unless nearly double the contributions received for the same period last year, come into our Treasury in the next sixty days, this will be inevitable.

With faith unshaken in the disposition and ability of the denomination to sustain the Society in this critical period, the Board makes known the facts and awaits the response. Will the friends of Home Missions throughout the land, by most liberal offerings, enable the Society to close its books in April with every dollar of obligation met? Thus shall the fiftieth anniversary in May, be, indeed, a Jubilee Meeting.

On behalf of the Board,

H. L. MOREHOUSE,

Cor. Sec'y.

The statement of our wants in the foregoing paragraph speaks for itself. It is a time of great anxiety with us. We are at that important period in the year's missionary operations when it is essential to make arrangements for occupancy of fields in the early Spring so that the most can be made of the season's labors. To be compelled to pause and wonder what will be the issue, to have every plan held in abeyance for two or three months, is simply agonizing.

*Unless the contributions for the next two months are nearly double what they were for the same period last year, we shall go up to the jubilee meeting with heavy hearts because of a heavy deficiency. How many will double their contributions during the next sixty days?*

### A TYPICAL FRONTIER FIELD.

The following from one of our frontier missionaries in Dakota, will answer as a description of many other fields.

"Money comes *hard* in this new country; and, it is only after months of labor that the people in these new towns can be brought into any regular habits of giving. Occasionally a very generous collection will be taken, but if continued, the collections dwindle out to almost nothing.

"A church must be gathered; a suitable place of worship provided, and some definite organized effort made, before money can be secured; and even then the amount realized will generally be painfully small. The fact is, the people in these new towns have *no money to spare*. They need every penny they possess, and more, to make any respectable beginning at opening a farm or place of business. I did not get money enough at L. to pay my horse feed, and have received less than one hundred dollars on this field. My family have had a hard struggle to get along, and I have been forced to do physical labor, much of the time during the week, to the neglect of pastoral duties, in order to supply them with the necessities of life; and have been obliged to go largely in debt besides.

"I am not afraid or unwilling to work with my hands. But oh! there is so much needed to be done for Christ and souls in this new country, filling so rapidly with people, and so few to do such work, that I would like to give *all* my time to the Lord's service. I look North, West, and South, and there is not a Baptist minister within a hundred miles of me. To the East it is forty-two miles to a church and a missionary.

"The people in this country will not long be poor. The soil is wondrously productive, and a farm once opened will soon make its possessor well off.

"Let the Home Mission Society help us for *a few years*, and *then we* will help the Society *ever after*."

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### OUR NORTHWEST EMPIRE.

BY REV. D. J. PIERCE, WALLA WALLA, WASH. TER.

It amuses a Pacific Coast man to hear of the Far West from a region fifteen hundred miles east of his truly western home.

Under the distant perspective this Northwest empire dwindles to a dot on the map. Oregon, Idaho, and Washington form an immense area out of which New England, New York and Pennsylvania could each cut a pattern and have enough left to match the original, *i.e.*, 250,000 square miles. They report about 282,000 population.

This vast area, five hundred miles wide from north to south and over nine hundred from east to west represents the most diverse interests, commercial, agricultural, pastoral and mineral.

With 600 miles of inland sea coast on Puget Sound, and 700 miles inland navigation by way of the Columbia, Snake and Willamette rivers this region sends its ships to Liverpool and China, laden with wheat and canned salmon, the finest in the world, with lumber of unlimited extent, with coal that feeds the fires of the entire Pacific Coast, with fruits that are unrivalled in their flavor.

With three transcontinental railroads the Central Pacific, Union Pacific and Northern Pacific thrusting their iron fingers into every fertile valley, the future is rich with promise for interior development.

Oregon was hopefully begun before San Francisco was born, but the gold fever withdrew all attention from the rich soil of the Northwest and only poor men came to settle. Portland boasts that it has made every rich man that now figures in its railroad stocks and is to-day the richest city per head in the

United States. Her day has come for which she has so long waited, and encircled with railroads from all points of the compass, kissed by tide water one hundred miles from the sea, she bids fair to hold the northern palm for the present generation.

Puget Sound bides her time which will come when the largest ships shall sail without a pilot up to the wharf, where the commerce of an empire awaits lading.

Railroads are being built this year into the heart of Eastern Washington along which new towns are springing up like magic. Another line is being hewn out over the Blue Mountains, destined to reach Baker City, four hundred miles from the sea the present year, where it will be met by the Granger route of the Union Pacific, within two years. The North Pacific is urging its way into Montana, and by connecting with the Columbia road, will probably have a continuous line to the Sound within two years, and will subsequently build a line direct from Ainsworth near Walla Walla, to Puget Sound.

The eastern part of Washington and Oregon

is rapidly filling up with emigrants who come to stay, settle on a quarter section, and develop the country. Where, for fifty miles there was not five years ago a dozen farms, I rode this year through a continuous line of wheat-fields without a break, from seven to twenty miles deep!

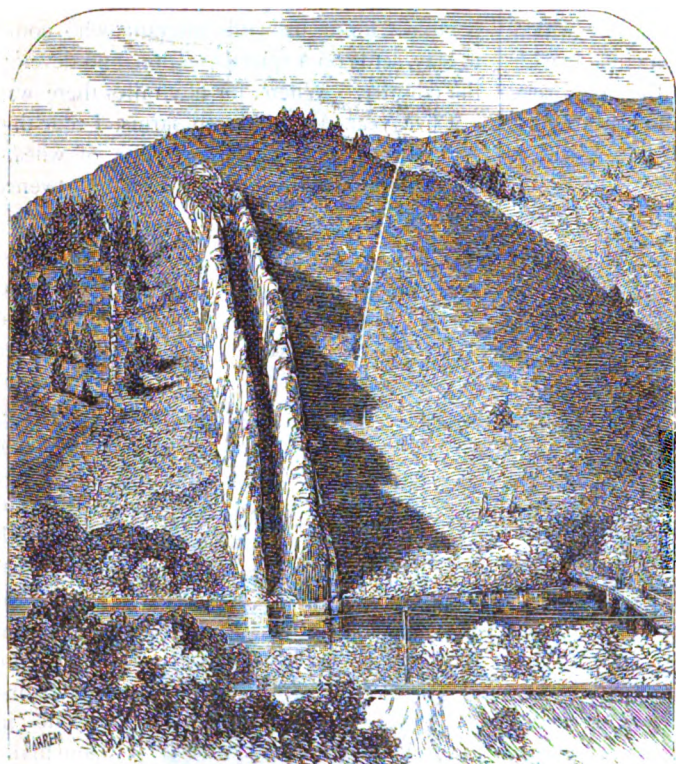


PULPIT ROCK, WEBER VALLEY.

In this vast area covered with more than a quarter million people there are reported by the Baptist Convention for the North Pacific Coast, 2,241 Baptists, 573 of whom are non-residents; only one in 150, and many of these are hard to find. They have 44 organized churches, 37 pastors, 27 houses of worship costing \$69,700, with seating capacity of 6,950.

Yet there is a whole Association of ten or twelve churches without a single house, in the most hopeful part of the field, and not a pastor supported at home or abroad. There is another, comprising all Idaho, embracing 32,000 souls, without a regularly settled Baptist pastor!

There is a third to which this church belongs, comprising in its limits 17 churches with 382 members, that has not a single church



DEVIL'S SLIDE, WEBER CANON.

able to support its pastor. We have several good church edifices nearly paid for, and the people are reaching out after more strength. But Walla Walla has given 40 Baptists to other churches by neglect. She has no church edifice, though her members have helped to build four others. Eastern friends may think these Baptists develop slowly.

But the Home Mission helped Portland until 1872. Now she has 249 members, has colonized one church, has a Chinese Mission, and has given away five hundred dollars from her Sabbath school alone for destitute schools. One of these schools had a Superintendent in 1874, who has since left the public school for preaching and has organized three churches, built three houses, paid for them, and is now

supported by one of the churches. The Salem church was a weak one until a few years ago, but to-day scatters her munificent gifts all about.

But, brethren, we are building our own houses, improving our farms, developing the country, paying for railroads, for public buildings, for everything at once, and our purse is too short. A few hundred dollars at Baker City, Spokane, La Grande, Union, Walla Walla, and a few other places would build church-edifice in each of these places, and with wise management hold these railroad towns for the future prosperity.

A trifling sum will rescue several good men from the necessity of farm work and

will double their power to cultivate this fertile field. Remember with all your varied interests the Far West.

### MISSIONARY WORK IN WESTERN MINING REGIONS.

BY REV. S. CORNELIUS, D.D.

A man of any ordinary powers of observation who has spent any considerable time in Colorado or California, can hardly fail to be convinced that "the love of money is the root of all evil." To gain a competence is not the ambition of the average miner, but to get rich, and, in very many cases, it is to get rich in a hurry at all hazards. Look at the horde of men in the new mining camp infatuated





GIANT'S CLUB, GREEN RIVER.

with this mania for money. They are away from home; and the restraints of the family, the church, and the well-ordered communities they have left behind are thrown off as shackles they are determined to be rid of. The first institutions started in the mining-camp are drinking-saloons, dance-houses, gambling-hells and the like. Here lust and appetite and passion are fanned into flames; here quarrels are fomented; and here oaths and obscenity abound. Profanity is the dialect of the mining-camp; infidelity is as if in the atmosphere. The Sabbath is the great day of traffic, and the great day of carousal; holy things are ignored by the mass, if not despised.

Of course, there are moral men in the mining-camp, who avoid the vortex in which others are whirled away; and some of the best of Christians are to be found there, shining the brighter by contrast with the mere professors who "make shipwreck of faith." It can be

easily understood that ministers for such places need to be the bravest and the truest; unworldly, unselfish, and uneducable. Few foreign missionaries have greater trials of their faith. The work to be done is like that of rowing a boat up the rapids. If any missionaries need to be remembered by their fellow-Christians at the throne of grace, surely these are among the number. As families move into the mining-camp there comes a demand for the Sunday-school, and for the church edifice, and the preaching of the gospel, and a mining population are proverbially liberal; but to induce such a population to attend the means of grace regularly and statedly, and above all to win them in spite of all the opposing influences, to the love and service of Christ, this is the tug and toil. The spirit must work mightily to move these reckless men with wills as obstinate as the mountains in which they are digging for the silver and the gold.



GIANT'S TEA-POT, GREEN RIVER.

Every Colorado, or California town is not a mining town, but the miners, and the mine-owners, and the mining excitements are everywhere, and the wedge of gold is sought after by the mass of people with a passionate eagerness that leaves little room for interest in greater and better things; the Sabbath is greatly disregarded, the sanctuary has comparatively few attendants, and Christ a meagre following. Most of the gospel laborers are like many of the prospectors in the mountains, getting small returns for present labor, but hoping for greater things; a spiritual bonanza yet to come. The average field of labor in the Rocky Mountains and on the Pacific coast will have no charms for men who hesitate to enter the ministry for fear they will not be well paid, nor for men already in the ministry who are struggling for the "good positions;" but for men of the true missionary spirit, whether ministers, or laymen, who are "willing to labor, and to suffer reproach" here are plenty of hard fields which are in pressing, perishing need of them.

## HOME MISSION FIELDS IN THE WEST.

BY L. P. BROCKETT, M.D., BROOKLYN, N. Y.

### XII.—THE REPUBLIC OF MEXICO.

In pursuance of its glorious motto, NORTH AMERICA FOR CHRIST, the American Baptist Home Mission Society has crossed our national bounds and penetrated "into the regions beyond," as the Apostle Paul and his associates did, when they visited Illyria and Dalmatia, planting there the first seeds of that gospel, which, in after centuries, bore such abundant fruit. Though our own new West is demanding an infinitude of Home Mission labor; and all over the South, the African race are pleading for men, who shall be able to teach them the words and doctrines of eternal

life, and men also who shall be able to penetrate the Dark Continent, and carry thither the light of the Sun of Righteousness; yet it is not possible for those, whose hearts have been touched by the cry of the millions, who are perishing for lack of knowledge of Christ, to turn a deaf ear to the piteous appeals which come from our sister Republic of Mexico.

Let us then enlighten the minds of our readers in regard to Mexico, as a field for Home Mission work.

And first, it is a great country. Its area, about 744,000 square miles, is nearly equal to that of all the United States, East of the Mississippi river; it has a length of 1,950 miles along the axis of the continent, and an average breadth of 500 miles; its three climatic zones, the *hot*, along the Gulf and Pacific coasts and to the foothills of the mountains; the *temperate*, across the broad plateaus and the numberless valleys of the region stretching from the coast and Eastern ranges to the Sierra Madre on the West; and the *cold* climate, along the slopes of the many and lofty mountains, at heights varying from 8,000 to 13,000 feet, give it a greater variety of productions than can be found in any one country on this continent. From the great Mexican plain, many lofty mountains tower into the clear blue air, several of them of higher altitude than any in the United States, and crowned with perpetual snow. Four of the number. Popocatepetl, 17,540 ft.; Orizaba, 17,176 ft.; the Nevada de Toluca, 16,616 ft.; and Iztaccihuatl, 15,705 ft., are said to be volcanoes, though only the first is now active. There are also several volcanoes of lower altitude.

The Republic of Mexico is great, also, in its productions. Its silver and gold mines have been worked for 360 years, and in that time have produced \$4,456,000,000, of which

all, except about \$200,000,000, were silver. These mines are now yielding about 28 million dollars annually, and will soon yield twice that amount, with the American enterprise which is now exploiting them. Not less rich are the capacities of the country for vegetable and animal production. In a land where no frost ever comes, except near the summits of the loftiest mountains; and yet, except in the low and hot lands, the temperature does not range higher than 80 deg. or 85 deg. F., nor sink below 45 deg.; a land where the choicest fruits and finest crops of temperate, subtropical, and tropical climes, grow side by side; where the soil has not yet lost its virgin richness, and where, for the most part, the rainfall is amply sufficient for the production of the most bounteous crops; where cotton and coffee grow, as long-lived trees, and the sugar cane, as a perennial shrub; where all the textile plants flourish in their best estate, and the crudest and most imperfect culture is rewarded with rich harvests of golden grains; and the hillsides are covered with millions of horses, cattle and sheep, the evidences of a bountiful Providence are too plain to be disputed.

It is a great country, also, in its antiquities. Here, for thousands of years lived and reigned those intelligent races, whose temples and places of sacrifice, whose palaces and mausoleums, are more and more, with each successive generation, the wonder and mystery of the ages. As yet, we only know of them that they were wise beyond almost any of the nations of old; that they had departed from the knowledge and worship of the true God, and that they had rendered their homage to the sun, moon, and stars of heaven, and to their own heroes and ancestors; that to these, they gave their costliest offerings, and even the lives of their own children; that their prayers and invocations to their deities, indi-

cate that, ages before, they had known and worshipped the living and true God. We know, moreover, that their lives were purer, their morality higher, and their greed and lust less debasing and horrible, than those qualities which marked the conduct of the nominally Christian, but really heathen Spanish conquerors, who more than three and a half centuries ago, overran this fair land and subjected it to their cruel sway. It may be, that the theories of the recent and present French explorers, will be found to be true; that the new world is the older of the two hemispheres in its population and civilizations; that Egypt and Phoenicia, and perhaps China, also, drew their language, their learning, and their mythology from the shores of the Mexican Gulf; nay, possibly, that the lost Eden, instead of being on the plains of Western Asia, was in the most delightful of those valleys, nestled among the mountains of the Mexican plateau, which to-day claims the title of the Mexican Paradise.

But among its other claims to greatness, the Mexican nation (*i. e.*, the Indian races which had and have the best title to that name) offers that of unparalleled sufferings, in its civil, political and religious history. The Spanish adventurers and free-booters who conquered Mexico in the early years of the sixteenth century, as well as their successors, for more than three centuries, were cruel and blood-thirsty tyrants and oppressors. They ground down the Aztec Indians in every way, and sought to extinguish them by their oppression, as their comrades had blotted out the Indians of Cuba. They reduced them to the most intolerable servitude in the mines, and by their cruelties made life a burden. Amid their rapacity, they proclaimed themselves the favorites of Heaven, and denounced eternal damnation against their victims, unless they embraced the Roman Catholic faith. Between the tortures

inflicted by their oppressors, many of their Romish priests and monks, in this life, and the threatened tortures of the world to come, the poor Aztecs or Pueblo Indians had no hope for the present or future. Thousands of them committed suicide to end their misery. In the provinces remote from the Capital, like New Mexico and Sonora, they rose upon their tyrants, and put them to death, but, after some years, were again brought under the yoke. Though, in the vain hope of escaping from the frightful oppression which was crushing them, they nominally accepted the Romish faith, yet, in secret, many of them were still worshippers of the sun and of their hero demigod Montezuma; and their descendants still maintain the same worship, though with the strictest secrecy.

But the Aztec race had too much vitality to be crushed out. Notwithstanding the nearly fifty years of civil war in the present century, and the very large number of the mixed races, they are to-day the largest element of Mexican population. The first general attempt to throw off Spanish rule, occurred about 1810; for the next twenty-three years there was constant civil war, and when the reformers undertook in 1833, to throw off the yoke of the church as well as the State, and to confiscate, for the payment of the national debt, the vast estates which the priesthood had accumulated by centuries of oppression, they found the people not ripe for so great a change. Five times the shrewd but unprincipled Santa Anna attained the dictatorship over Mexico, but he was finally deposed, in 1855; and in 1857 a new constitution was adopted drawn up by Benito Juarez, which abolished the established Roman Catholic Church, and confiscated its estates except the churches, giving free toleration to all churches, but recognizing none,

and in every way seeking the good of the nation. Juarez was an Indian of pure blood. The beneficent results of this revolution were delayed by the machinations of the priests, and the pseudo-empire of the Archduke Maximilian, forced upon the people by Louis Napoleon in 1861, and terminating an end with Maximilian's execution in 1867; since which time, better counsels have prevailed. The country is now open to immigration and to Protestant missionary work; and thousands of Americans are pouring into the country, attracted by the new mining interests, the extensive railway enterprises which are traversing all parts of the republic, and the prospects of an active and profitable commerce. Some, too, we hope many, are drawn thither by the love of souls, and the desire of rescuing the poor and ignorant people, from the toils of a selfish and lustful priesthood. Occasionally the priests attempt to excite the populace to persecute and murder Protestant missionaries, but their power is nearly gone, and a new day is dawning for Mexico, when, with a larger admixture of citizens of the United States, the remaining evils of the long Spanish rule shall be abolished, and a more thoroughly free government become the heritage of the nation. The ascendancy of the more intelligent portion of the Indian race in national affairs, will be better for the nation, than the continuance of the Spanish race in power.

The Mexican census of 1875, gives the population of the republic as 9,343,470; of whom fully 5,000,000 are pure Indians, a considerable proportion, men of culture and integrity. The population of European descent, did not exceed 500,000. The remainder belonged to the mixed races, of which there are several kinds, and include also a few thousand negroes.

The American Baptist Home Mission So-



ciety began mission work in Mexico in 1869. In 1876 the mission was suspended owing to the disorganized state of the country, and to other causes. Work was resumed in 1881. There are several Baptist churches in Mexico, and the people are prepared as never before to receive the Gospel. They have done a good work, and have a prospect of doing a still better one. The Society is desirous of taking advantage of this new development in the affairs of the nation, to lengthen its cords and strengthen its stakes. Shall it have the opportunity? Other Protestant denominations have also their missions there, and the religious future of Mexico is far more hopeful than it has been at any time in the past.

### MEXICAN CHARACTER AND CUSTOMS.

BY REV. THOS. WESTRUP, MONTEREY, MEXICO.

A brief sketch of some of the noticeable features of Mexican character and customs, may interest our friends at the North, and stimulate those who can, to aid us in our great and difficult task of preaching Christ to this people.

True to their Spanish origin and tendencies the Mexicans still patronize bull fights and cock fights, though it may partly be accounted for by the scarcity of public amusements. Being a lively people they crave these, and take what they can get, and doubtless would willingly take better if attainable. The vice of gambling is, however, almost universal; so that the people will make great sacrifices, living in a more than frugal style, amid discomfort and even wretchedness, in order to have something for the roulette, betting tables, cards, lotteries, etc., etc. As might be expected from its Catholic theology, Sunday is the busiest, noisiest, jolliest, worst spent day in the whole week. Mexico has reached

that pitch where Catholicism—barren of good, powerless to restrain from evil, its hold on heart and conscience lost, refusing to see that it cannot expect any better harvest, laying the blame of general incredulity on the apostles of progress and their writings, in clinging to its preposterous traditions, still holds the place of fashionable worship, the embodiment of worldly pomp and incessant intrigue. It is the church of Pharisee and Herodian. Every one in good society, or ambitious to be there, hastens to show that he or she, is no Protestant. This is the grand object of the Catholic Societies, of ladies who work under the directions of the priests, and insist unceasingly that their acquaintances, young and old, shall turn a deaf ear to the Protestants, under pain of ostracism, social neglect and repulse. This real barrier, though intangible, is very hard to break, and circumscribes our efforts greatly. Nice, attractive works in pure Spanish are a great desideratum, a real pressing necessity.

Then it is difficult to convince those who clearly see the selfish character of Romanism that Protestantism is aught but a new version of the old priestcraft, and harder to get them to own it, even when convinced. This is a real missionary field, a harder one to work, I think, than where Christianity is a new theme.

A prodigious number of French books, atheistic, infidel, spiritualistic, etc., have been translated and circulated in this Republic, adding greatly to the obstacles we meet.

Belief in witchcraft is almost universal among the uneducated. Every malady that cannot readily be explained is considered to be the work of a witch, and some old lady is applied to, who has acquired fame in the treatment of the bewitched (and, let's whisper it, knows how the trick is done, and can be undone), who proceeds in a most mysterious manner to apply the queerest medicaments.

The evil eye is also a great bugbear. When a small child is taken sick, the women begin to inquire who can have looked upon it with an evil eye, and immediately send for the suspected person to come, who, taking a mouthful of water, passes the same out of the mouth into that of the child, which operation is considered a sovereign specific for the evil eye, if accompanied by the proper endearments, kisses, etc. It should be noted that the evil eye is not necessarily a malignant act; it is generally involuntary, caused by the party desiring to fondle a child, but unable for some reason to do so; the strange consequence being that the child is taken with fits, spasms, or some other form of sickness, and cannot be cured or quieted till the innocent cause is brought and administers the above remedy *in propria persona*. I have been told of many cases in which the poor infant suffered long and finally died because the possessor of the fearful power could not be found to come and apply the remedy. Inanimate objects are supposed to be affected, even destroyed, while the lower creatures often die of the evil eye. There is one thing that effectually clears away all this rubbish. The man or woman that is persuaded to take the Word of God for their guide perceives that it is all "deceivableness of unrighteousness."

The religious condition of Mexico weighs on my heart. Fervently do I wish that I could so speak and write that Christians would be moved to help us. Will every one who reads these lines pray for us that our work may be blessed. Will those who pray "Thy Kingdom Come," help to bring it, here as well as elsewhere, by taking a deep and lasting interest in Mexico, such an interest as will help to save it from outward Phariseism and inward Sadduceism, of which floods are inundating the land.

### ATLANTA BAPTIST SEMINARY.

BY PROF. WILLIAM R. RAYMOND, ATLANTA, GA.

After the close of the Seminary in May, Dr. Jos. T. Robert in company with Prof. William E. Holmes held Deacons' and Ministers' Institutes among colored brethren in several places of the State. Many influential preachers whose circumstances prevent them from attending the Seminary were met in these meetings and seemed deeply interested in the lectures. Prof. Holmes wrote: "There is certainly great need of such work, for there are many noble men among our people, acting as leaders, who are groping in the blackness of darkness, and cannot be reached in any other way. They want the light, and it must be taken to them. They are like

'An infant crying in the night:  
An infant crying for the light:  
And with no language but a cry.'

Thank God that the cry of this benighted people has reached benevolent Christians at the North, and that the schools established by their contributions are giving light to many around!

Last May the students of the Atlanta school went forth to their respective fields of labor, as light bearers to their people. Wherever they stopped they became centres of influence, and were frequently called on to preach and hold revival meetings. In these, God honored their zealous labors by the conversion of many souls. One student wrote me: "I carried on a protracted meeting where I was teaching and the church grew twenty-four members stronger. There were three things which I asked the Lord for. First, I asked him to let me see sinners coming and saying, 'What must I do to be saved; and the night on which the meeting commenced one came to me and said, 'What must I do to be saved.' Next, I was short of funds and asked the Lord

for them; and they came to me bountifully. Lastly, I asked the Lord to let me see his presence by giving one soul; and instead of one there were four, and the people and preacher were very happy that night."

From another student came the following: "I tried to preach about fifty sermons during vacation, besides teaching every day, both Sunday and week days. My Sunday work was to give lectures and try and explain the Bible to my scholars; for I had a large school and everybody seemed anxious to learn the Bible. My day school comprised a large number of little children."

The number of pupils who were under the charge of students during vacation averaged about fifty each. The preachers delivered more than forty sermons each, besides teaching in day schools.

It has been a wonder to some, why many students who are thus employed in vacation cannot pay their expenses at our Seminary. The fault is not theirs. They certainly earn enough to support them till the next vacation, but seldom get what they earn. If, after their work was completed, they received the amounts promised them, many would not need the aid they now seek to attend the Seminary; but they are compelled to wait three or four months for their money, and then are frequently paid only half the amount due to them. The smaller crops throughout the South and the increased price of provisions will also affect the financial ability of the students; and therefore more students will appeal for help this year if they continue their course of study.

Up to this time sixty-eight students have entered the Seminary, making only three less than the whole number enrolled last year. Over two thirds of this number have thus far paid their own way, a fact which proves that they are beginning to realize more fully the value of education; but the remainder must depend upon the generosity of friends at the North. Others also are anxious to pursue a course of study here. Every week young men of piety, character, and natural ability send us letters expressing their great desire to enter the Seminary, but tell us that they lack the necessary means.

## MISSIONARY REMINISCENCES.

BY REV. THOMAS POWELL.

### XII.

In the city of Peoria, now probably containing a population of 30,000, the beautiful location of which on the west bank of the Illinois is especially attractive—a striking contrast may be observed between its present condition and its state when first visited by the writer. In 1836 it had an exceedingly small and poor church. No place of worship and three nominal Baptist ministers—one a mechanic, another a manufacturer and a third a farmer. This little body, surrounded by a swelling tide of new comers and new settlers, were unable to pledge any amount to sustain a Pastor. At this juncture a missionary of the Home Mission Society visited them, and after awhile introduced to them a well educated minister who voluntarily engaged to preach to them six months without any stipulated compensation. Subsequently the Home Mission Society sustained a minister there on the express condition that he should direct his energies to securing for them a meeting-house. After the house was built the Rev. H. G. Weston, D. D., was induced to locate in Peoria, and for a series of years labored there with honor and success. Under his administration the German Baptists were stimulated and encouraged to sustain a minister preaching in their own language, and to organize into a distinct church. At a subsequent period Dr. Weston proposed that if the Home Mission Society would appoint a missionary in a part of the city not already occupied by Baptists, he would engage to have a meeting-house provided for them. Accordingly the Rev. J. Edminster was appointed, and was successful in gathering a sufficient number of Baptists to organize a small church—an appropriate place of worship was erected and the writer was called to preach at the opening of the house.

At this time there exists in the city (including the German interest) four Baptist churches and I believe in each of them a stated ministry is sustained. But in spite of various hindrances, a vast amount of blessing has doubtless come to the people of Peoria from these early missionary efforts.

**American Baptist**  
**HOME MISSION ROOMS,**  
ASTOR HOUSE OFFICES, NEW YORK.

☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*

☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

☞ *The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

The Jubilee meeting of the Home Mission Society will be held in the First Baptist Church, New York City, May 24—26, 1882. The Church is within three squares of the Grand Central Depot where roads from the West and North and from New England converge. It is but seven squares distant from the Long Island R.R. Station. The elevated railway and a line of horse cars pass near by, so that residents in upper and lower New York, as well as in Brooklyn, can reach the place with ease. Those who come from the Southwest will find the location as readily as any other. Particulars about entertainment and hotels will be given through the weekly denominational papers in due time.

Good Home Mission hymns are not numerous. There is room for a few more. This Jubilee year is a fitting time for their production. A good hymn, like a true poet, "*nascitur, non fit.*" A poem not made, but born of the inspiration of this wonderful time, is called for. The Board of the Home Mission Society call for it. It is wanted for the

Jubilee meeting when a thousand voices may sing it with the spirit and with the understanding also.

The poets of our denomination are therefore invited to write hymns relating to Home Missions, and to send them to the Corresponding Secretary of the Society who will submit them to a judicious committee to select from the number the three which in their opinion possess the greatest merit. No hymn to have more than six verses. The hymns should be sent in by the middle of April. Each hymn should be signed with a *nom de plume*, which shall also be on a sealed envelope containing the author's name.

Now for a grand rally all along the line to bring up the Jubilee Fund. Will every pastor whose church has not made a contribution during the year, tell the facts about Home Missions to his people and exhort them to do as much as possible?

Has not some steward of our Lord \$10,000 or even \$20,000 which he can spare out of his abundance for the great work of Home Missions, and which will thus glorify God far more than if held back and locked up in some investment?

And still we wait—calling and waiting—for the \$50,000 needed this moment to begin our Church Edifice operations in the West, this season. Letter after letter of inquiry comes asking for a hundred, or three hundred and sometimes for five hundred dollars to erect a house in a new town, where a Baptist church has recently been organized. They have no stated place for prayer-meetings; no stated place for a Sunday school; no stated place for preaching services. How can they thrive? What church in the East could thrive under such conditions?

Who will come to the rescue?

One of our missionaries contributes \$100 toward the Jubilee Fund, saying: "I have been trying to save from my salary so as to make a larger offering than usual this year.

"I do hope and pray that the \$500,000 may all be raised. I wish I was so situated that I could contribute more. But I do not feel able. In sending this amount I will have to deny myself of things that I am in need of; but I feel that every Baptist ought to give *this* year, such sums as do require sacrifice."

May this worthy missionary's example stir others to do likewise. Surely these times "do require sacrifice" on the part of God's people.

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In our reference, last month, to Dr. Bennett's gift, several years ago, to the Church Edifice Fund, the amount was incorrectly stated. Instead of \$500 he gave \$5,000. This represents the foreign missionary's sense of the importance of chapels for the new West.

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At the meeting of the Northern members of the Board of Trustees of Leland University, at the rooms of the Home Mission Society in January, Dea. H. Chamberlain, of Staten Island, N. Y., conveyed by deed to the University, property in Brooklyn, valued at \$25,000 for the endowment of the institution. If the record of what Dea. C. has done for the colored people, in establishing this institution, is ever written, it will show an example of rare Christian consecration of time, talents and possessions to this object. So quietly and unostentatiously has the work been done that the world has heard little of it; but surely great will be his reward of our heavenly Father. He had previously given \$32,000 and most of his time for the past ten years, without compensation, to the care of the school, cultivating the grounds, erecting buildings, &c. He is now at New Orleans to do his final work, as he says, in erecting a new build-

ing for the better accommodation of the school. His own resources for this purpose are nearly exhausted, and it would be a truly Christian thing for some of those whom God has blessed with prosperity, to give him practical encouragement in the work. He needs yet nearly \$10,000 for the building. There is danger that this good man will break under the burden and anxiety of this enterprise. He is now past his three score and ten years. Help him, that he may see the great aim of his life accomplished, in the establishment of this Christian Institution for that great city and the surrounding country where it is so much needed.

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It was our privilege, in January, to spend an hour at Wayland Seminary. The addition for the girl's department is complete, and nearly furnished. On the doors are the names of those whose offerings have been given to furnish rooms. Five rooms, including two recitation rooms, have been furnished by the offerings of Dr. Wayland, of Philadelphia, and Judge Wayland, of Connecticut, as a memorial to the lately deceased wife of the former. This was a beautiful thing to do. Here and there the name of a colored church or association is on the door. The addition is very conveniently arranged. No doubt every room will soon be filled with pupils eager to avail themselves of the instruction afforded by so excellent a corps of instructors as are found at Wayland Seminary. Prest. King, though full of cares, is also full of cheer and hope.

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The Annual Meeting of the Board of Indian Commissioners was held at Washington, January 12th. The Secretaries of leading religious Societies engaged in Indian missions were also present. They jointly met the Committees on Indian Affairs, both of the Senate and the House; and subsequently called on

President Arthur who listened with much interest to the statements and suggestions presented as to the proper methods to be adopted in civilizing the Indians, and who in response said that in no subject was he more interested than in this, and gave hearty assurance of his purpose to do what he could for the improvement of the condition of the Indian tribes in our country. The comparison of views between the Commissioners and the Secretaries was productive of a definite policy which it was decided to urge upon Congress.

Rev. J. G. Warren, D. D. writing from Newton Centre, Mass., directs attention to the Assimilation of Races on the Domain of North America. He finds encouragement in the past experiences of our nation in commingling the Spaniard and the French of the far South, the sons of the old English aristocracy in Virginia, the Catholics of Maryland, the English and Germans of Pennsylvania, the Dutch of New York, the English Puritans of New England, and the French Catholics again at the North who made their way marked by the names of saints, up the St. Lawrence, along the great lakes, and down the Mississippi, thus completing the circle. These elements, drawn to these shores by motives the most diverse and antagonistic, from the thirst for gold to the pursuit of "freedom to worship God," were all melted into a single nationality in the crucible of the Revolutionary War. The problem now to be solved by American Protestants, is the recurring problem of the ages. The Mexicans, the Chinese, the Negroes, the Indians; all are to be united in one nation with us.

A careful observer of events sends us these stirring words about Mexico. Read them and then send an extra offering that the Society may "go forward:"

"It is a good time to push the work in

Mexico. Hundreds of our most intelligent young men from Brooklyn and New York, civil, railroad, and mining engineers, are pouring into Mexico, and still more are going. Some of these are Christian young men who are carrying their religion into their business. A nephew of my wife, a member of the Madison Square Presbyterian Church, went to Laredo, on the Rio Grande, in connection with the Mexican National Railway, of which he is an officer, and in a few weeks he had organized a Presbyterian Church of ten persons there, had procured a hall and called a minister. He writes me that there are some young Baptist engineers who are doing a similar work. His next remove will be to the city of Mexico, God is calling to the A. B. H. M. Society, as he did to Israel in the Wilderness. 'Speak unto the Children of Israel that they go forward.' The Red Sea, and the arid deserts were in their way, but they *did* go forward, and the Lord helped them."

An esteemed pastor in Massachusetts, sending his subscription, adds: "I am much pleased with the MONTHLY, and find it a great help to me in my work. It is instructive and stimulating. The papers of Dr. Brockett, on Western Territories, have been read with much profit."

Our illustrations this month are of scenes in Utah and Wyoming Territories.

The scenery of the Weber Canon, Utah, is among the grandest in the world. The Weber river in its progress towards the Great Salt Lake cuts the Wasatch mountains in two, thus lining its banks with precipitous cliffs, sloping mountains and jagged rocks. "Pulpit Rock" stands at the point where the Echo creek flows into the Weber river, and it took its name from its resemblance to an old fashioned pulpit. The Mormons claim that one of their prophets once preached from this exalted station.

“The Devil’s Slide” is a curious rock formation upon the side of the mountain. Two ridges of slate rock project from the mountain to a height of 50 or 60 feet, and between them is a narrow channel through which, tradition says, the devil once took a slide.

Then we have two views on the Green river. This river rises in the Wyoming and Wind River Mountains, and flowing south unites with the Colorado. The scenery along its banks, which rise in some places 3,000 feet, is truly sublime. Owing to the peculiar formation of the rocks of this region, they have been called the Green River Shales. They rise in regular layers but vary in thickness and color and in some of them are thousands of beautiful impressions of fish and insects. “The Giant’s Club” is one of these rocks. It is colossal in its proportions, rising with almost perpendicular sides, and as the traveler approaches it, he is impressed not only with its size, but also with its peculiar form.

“The Giant’s Tea-pot” is a rock similar in its formation, and its layers are so distinct that they are plainly visible in the cut. It is not as high as the Giant’s Club, but to make up for this it has a projection on one side like the spout of a tea-pot, and hence the name.

We have received interesting letters from two men who were present and active participants in the organization of the Home Mission Society in 1832. What changes they have witnessed! We expect them, with their surviving associates in the organization, at the Jubilee meeting. It will be interesting to see and hear these brethren.

The first letter is from Mr. Joel Marble, of Bedford, N. Y., and it possesses historical interest. He writes:

“In May, or June, 1831, Elder Going, pastor of the First Baptist Church, Worcester, Mass., invited a number of the male members of his church and congregation to meet at his house

on a named evening. Some fifteen people were present. He spoke of his health, the need of a vacation, which he had not had during his pastorate of about sixteen years; that his mind had been occupied for some time with the religious condition of the West, especially of our own denomination; that he had corresponded with ministers in Boston and vicinity, and it was their opinion that some one should make a journey to the West, to learn its religious condition, and that he was the one to go. He therefore asked leave of absence for a few months for that purpose. Of course it was granted. I recollect saying, ‘we had better spare him for a few months now, than for him to continue till his health fails and he is compelled to resign the pastorate.’ None of us dreamed, I think, of what followed. Dea. Daniel Goddard and Hon. Isaac Davis, of Worcester, and myself are, I believe, the only persons living who attended that meeting. ‘Elder Going’ made the journey, returning in October. Between his return and January 1st, 1832, he baptized about seventy-five who had been converted during his absence, and after his return. His resignation was accepted January 2d, 1832, with tears of regret. The record of the ‘origin and organization of the American Baptist Home Mission Society’ in the proceedings of the meeting held in New York, April 27th, 1832, is lacking in important facts. The name of JOHNATHAN GOING should stand there in capitals, with a reference to his journey to the West. *He was the founder of the Society.*”

The other letter referred to is from Rev. Thos. C. Teasdale, D.D., of Tennessee, who writes:

“I was appointed one of five, at the late anniversary of the Baptist State Convention, of Tennessee, to represent the State at the Semi-Centennial meeting of the American Baptist Home Mission Society. I was present at the organization of the Society in 1832, and was made a Life Director of the Society, September 18th, 1841, by the contribution of \$100 by the First Baptist Church, in the city of New Haven, Ct., of which I was then pastor. I remember

many of the revered and venerable brethren who were present in that meeting, but who have since been called to their rest and their reward. There are very few living who took part in the organization of the Society. I have watched the progress of the Society from its humble beginning to the present time with the deepest interest. I rejoice most sincerely and heartily in the vast amount of good which the Society, under God, has already accomplished; and it seems to me that it is destined to accomplish still greater good in time to come. I want to attend the Semi-Centennial meeting of the Society in May next, if I possibly can, and take some humble part in the exercises of that interesting occasion."

We shall be glad to hear from others who were present at the organization of the Society.

#### ENDOWING OF THE FREEDMEN SCHOOLS.

BY REV. T. J. MORGAN, D.D., POTSDAM, N. Y.

The work of founding schools for training preachers and teachers for the Freedmen has grown year by year, until we have now twelve schools admirably located, doing a work of incalculable value. No one who has watched their growth from the beginning, as I have, and who knows something of the far-reaching influence which they are exerting, can fail to recognize that they are among the very foremost agencies now at work to bring about one of the mightiest revolutions ever wrought. To lift up from bondage, ignorance, superstition, vice, seven millions of semi-barbarians and make of them intelligent, virtuous freedmen, endowed with all the rights of American citizens, and capable of enjoying, adorning and advancing our boasted civilization, is a task never before attempted. It seemed impossible. It is no longer an experiment. It can be done. Christian schools are the fulcrums on which rest the levers that are slowly lifting this tremendous load.

Much has been done. Much more remains to be done. Notably three things—first, to endow the schools we now have; second, to establish at least two of a higher order than any now at work; third, to encourage the founding of a large number of inferior schools as feeders for the higher.

The twelve now at work should be endowed. An exhaustive argument would be exhausting. Let me

merely suggest a few reasons for endowing them. They have earned a right to exist. The work they have already accomplished is an unanswerable plea for endowment. They have been faithful over a few things, and should be made rulers over many. Whatever plea could be made in behalf of an educated ministry, of trained teachers, of an intelligent leadership, all that can be said in behalf of educated laymen fitted for officers in the church and teachers in Sunday schools, all the arguments for educated mothers, purified homes and renovated politics and Christian statesmanship, all that can be said to show the bearing of intelligence and virtue upon the perpetuity of our institutions, receives emphatic illustration in the history of what these schools have already done. The negro is a man, he has brains, he can think, he takes kindly to books, he is susceptible of culture. His enthusiasm for letters is proverbial, his skill in music well known, while in impassioned oratory he has no superior. Our Freedmen Schools have borne rich fruit, they are worthy to live. To live they must be endowed.

The Home Mission Society has shown itself a wise administrator of these educational interests. Endowment funds entrusted to it will be safely invested, and sacredly used for the purposes for which given. System, unity, soundness, durability will thus be secured in our schools in the South. In the choice of sites, erection of buildings, employment of teachers, arrangement of study, administration of discipline, it has done all that could be asked of a Society doing a pioneer work, and hampered as it has been for lack of money. The way for us to utilize all that the Society has gained by so many years of experience, is to give it money for the adequate endowment of these schools. It has laid the foundation deep and strong, and has begun the building wisely. Shall we compel the work to stop, or shall it go on? To withhold endowment is to hinder the work. To endow is to carry a magnificent beginning to completion. The Home Mission Society is pressed with an urgency unparalleled to enlarge its Western work. But so long as it is compelled to provide out of its current receipts for the support of its Freedmen Schools, it cannot do what it would be only too glad to do for mission work in the West. It cannot, dare not, abandon its schools. They must be cared for. Endow them, provide for their support from the income of invested funds, and the energies of the Society can be turned more fully to Utah and the far West.

There is a permanent place for these schools. The negroes are here to stay. They grow in numbers.



They acquire property. They gain power. They form an integral part of our fixed population. For good or for evil they are inseparably blended with our national life. The color line remains also. The negroes are here to stay—negroes. These schools, once deeply rooted, will live as long as our civilization lives. Who knows that they may not draw their rich sustenance from the ruins of our civilization to furnish fruits for a higher one. The old aqueducts that span the Campagna drop tears over the ruins of pagan Rome that erected them, and empty their rivers into the fountains of Christian Rome. A century is but a span in the history of a great school. Schools outlive kingdoms.

The times are favorable for their endowment. We are prosperous; our own great schools are well equipped. This is the jubilee year of the parent Society that has fostered these schools; the schools are in the full tide of success and usefulness, crowded with students and growing in favor and power, the colored people are fast taking on a fixed type of character, and may cease to be so accessible to such influences as we may now bring to bear upon them. The colored people are too poor to endow their schools. Their very existence is endangered so long as they are made to depend upon the yearly gifts of the churches. The success of the schools has itself rendered enlargement a necessity. Ampler endowments, better equipments, abler faculties, larger salaries are necessitated by success. Growth compels growth. Only death shrinks and shrivels. Life expands and bursts its bonds.

To endow these twelve Freedmen Schools is to establish in twelve different States, among a population that ere long will be more than twelve millions in number, institutions whose mission, like that of the twelve apostles, is to carry light and joy, life and immortality to countless millions. They will people heaven with white souls from black bodies.—*The Examiner*.

**Endowment of Freedmen Schools by the Congregationalists.**

At the annual meeting of the American Missionary Association of the Congregational Churches in this country, held in Worcester, Mass., in November, it was decided to press the work of an endowment for the Freedmen schools. The Annual Report contains the following language on this subject :

“The growing interest in theological seminaries for Freedmen is happily illustrated by the gift of \$25,000 to us for endowment of the theological department at

Howard University.” Of the six special demands of their work in the future we emphasize these two :

“Our theological departments need better facilities and an increased corps of instructors. The number of students graduating from the different schools in the South is rapidly increasing. Many of these would enter the Christian ministry, if sufficiently encouraged to do so. We need funds for the endowment of professors’ chairs, at least at three different points South of the Ohio.

“We need also endowment funds for all our chartered institutions. No colleges thrive for a great length of time without endowments. The work for a missionary society primarily is to plant churches and religious institutions, and to sustain them until they can care for themselves. Its business, is, and must be, aggressive. As soon as may be, its churches and its educational institutions must become self-sustaining by their own endeavors, while the society goes forward to new fields. We need now, we surely ought to have in the near future, not less than five hundred thousand dollars for the endowment of our different institutions.”

The Report of the Treasurer contains the following :

Received of Mrs. Valeria G. Stone, Sept., 1880.....	\$150,000.00
Expended as follows :	
Straight University, Stone Hall and Lot, in full.....	25,000.00
Talladega College, Stone Hall and improvements, in full.....	15,000.00
Fisk University, Livingston Missionary Hall, in part.....	22,476.50
Atlanta University, Stone Hall, in part..	14,000.00
Superintendent of Construction, in part...	655.47
	<hr/>
	77,131.97
Amount unexpended.....	72,868.03
	<hr/>
	\$150,000.00

In his address the Rev. R. J. Thurston spoke as follows:

“Now the question is, what are we going to do with them?—what are we expecting to accomplish by them? Several things are manifest. *First*, That this higher education at the South is to be dependent upon benevolence for its continuance and success. Nor is this any exception to the case of higher education at the North. We little realize that all our colleges have been founded by benevolent men. We little realize that our young men who attend our col-

leges do not pay for their education, in many cases not one-half of the expenses of it.

"*Secondly*, It is manifest that this work must be very largely a denominational work. Now, this morning, we had a presentation of what it would be well for us to have at the South—denominational unity. That cannot be. Men will not work upon any principle of that kind. If ever there was a time when we might say we had a clean slate, we had that time when we began our work. All united in support of this Association; but very soon we found our Baptist friends, our Methodist friends, our Presbyterian friends, and our Episcopal friends withdrawing. Nor could we complain. The Baptists had thousands of colored people in their churches there, and the Methodists had hundreds. To-day the Baptists report 800,000 in their colored churches, and the Methodists report 412,000. These colored churches said to them, 'You must educate ministers for us;' and hence they have established their schools and higher schools. The Presbyterians had churches among the whites, and these churches, waking up, said, 'You must help us in our work for the colored people;' and so they went into the work. \* \* \* \* Especially do we need this higher education in order that we may train preachers. We do not want to send a man with an imperfect education as a missionary to Africa. Why should we send to their black brethren in this country men imperfectly educated as preachers to them? They, surrounded as they are by all the stimulating influences of our modern civilization, need all this of higher education which we can possible induce them to take on. Doing this for a series of years, we may at last realize the triumph of Christianity among them. The greatest problem of Christianity which our generation sees, is the question how these two races, so linked together, shall treat each other; but I believe that the time is to come when we shall see them living together in perfect harmony; when we shall see the blacks supplying their peculiar elements to a higher civilization, and we, the white race, shall have risen to a position exercising a true Christian spirit, which, without the negro linked with us, we should never find; and then shall we see the triumph of Christianity dealing with this now dark problem, but then showing the glory of a grand success."

Rev. C. T. Collins said:

"There is only one scholar in every colored school supported by the North, and suppose every single one graduates, to supply one teacher for every public colored school in the South. Think of it! And that leaves out of calculation one and one-half million of

church members pleading for preachers. According to the last report of the Commissioner of Education, the North gave to the higher schools of education at the South in 1879, less than \$500,000. It gave to the same schools in the North benevolently, charitably, about \$5,000,000. We hear much about \$50,000 given to Berea College. We hear little about \$500,000 to the College in Cleveland. One-fortieth of all the negroes in the world are in the United States; one-fifteenth are in North and South America."

#### Iowa and the Jubilee Offering.

Report of Committee on Home Mission Society Jubilee.

The Iowa Baptist State Convention desires hereby to express the hearty sympathy of our church with the contemplated anniversary of the American Baptist Home Mission Society, and we regard it not only as a duty which Iowa Baptists owe said Society, but a peculiar privilege to join with the churches of the Northwest, so many of which have received most generous and timely assistance at her hands—in presenting a special thank-offering to the Lord for such blessings—in the way of enlarged or additional contributions to her treasury early the coming year. To this end we recommend that our Secretary issue a circular to all the pastors requesting that they present the subject and take the special collection on the third Sabbath in January, 1882.

A committee of five was appointed to more completely carry out this plan. We expect good things of Iowa Baptists.

#### RESOLUTION UPON CO-OPERATION.

*Resolved*, That the State Convention feels perfectly satisfied with the co-operation plans with the American Baptist Home Mission Society, and heartily recommend that the plan be continued as it is.

Both the report and the resolution were unanimously adopted.

#### Oregon.

The Baptist Convention of the North Pacific Coast, assembled in annual meeting at Eugene city, Oregon, Oct. 27th to 30th, 1881, to the American Baptist Home Mission Society, greeting:

DEAR BRETHREN: As the first year of our co-operation with you in work upon this field, is drawing to a close, we would not pass the occasion by without entering a record of appreciation and gratitude. This co-operative work has not only been of a most harmonious character, but has been of immense advan-

tage to us, making possible the very gratifying enlargement of our work as shown in the report of our Board of Missions, to which we invite your attention.

We find, in the experience of the year, that it is greatly to the advantage of our work on this new and important field, to have the wisdom, the experience, the prestige and the financial strength of your Society united to our newer enterprise by a method of co-operation which adds your strength to ours, and allows the expenditure of this united strength, under the direction of brethren who are on the field of operations, who are in direct relation to the work, and are thereby enabled to give it such supervision and direction as their immediate observation of it may counsel. We find a practical vindication of the wisdom of your plan, and enter upon another year of co-operation with you—having accepted your generous offer—with great pleasure, and hearty appreciation of your generous and substantial interest in our work on this North Pacific Coast.

We are also pleased to note the happy effect of your liberal offer of two dollars additional for every one we raise for our work, as shown in a large increase of contributions to our treasury over those of the preceding year. Your liberality has not dwarfed ours, but has been a healthy stimulation to our people.

We wish also to express our interest in the general work of your Society. North America is more than the North Pacific Coast. We would not confine our interest in your work to that part of it which comes within the boundaries of our field. We would not entertain an interest in your work purely selfish and local. We wish to make contributions of sympathy, prayer and money to aid you in realizing the purpose and prophesy of your inspiring motto, "North America for Christ." We look forward with interest to your approaching "Jubilee meeting," and pray that you may realize your utmost expectation of success and rejoicing.

In behalf of the Convention,

S. C. PRICE, Committee.

*A Letter from New Mexico.*

The following is an extract from a letter written by Mrs. Thomas Nickerson, of Newton Centre, Mass., to the Secretary, from El Paso, Texas:

"You know, of course, how readily the Catholics occupy every hamlet, and village, and embryo city in this Western world and Southwestern territory, and once possessed, how much time, labor and money are

consumed in trying to gain influence and a place, even, in such a community. There is a city in New Mexico where there is a Protestant community of railroad people, some miners, some adventurers—mostly from Western States—but some from New York and some from New England, who are clamorous for church and school privileges.

"I spent one day visiting among the families of Deming. With tears some would reply, when asked if they were contented: 'O, yes, if we could only have a church to go to of a Sunday. I was a Lutheran at home, but don't care what the denomination is, Methodist, Baptist, Congregational, or Catholic, even—some place to go to church and to send our children to Sunday school.' Only one admitted that even Catholic was better than none. One woman, wife of a freight agent, said: 'I was the third or fourth woman in the place. I arrived on Sunday morning and had a Sunday school gathered in my room (a house of a single room, with a curtain at one end to shut off a bedroom). The next Sunday, and while the Summer lasted, they would nearly all come there. Those that could not get into the room gathered about the door and took their turn in the exercises. Now that the Winter has come, we need a room or a house.' The day was one of exceeding interest to me. I could not leave without giving expression to my sympathy, and promising to interest persons who would be able efficiently to aid in this most necessary and imperative work. Just please remember that this is a city without a church, without a school building—a city composed of young families, the women of the households cultivated and refined, living in tents or board shanties of one room, with families of from one to six or eight children, struggling to bring them up in decent habits; protecting them from the demoralizing and degrading influences by which they are surrounded; often, as they told me, hiding them under the bed to shelter them from the bullets rattling on the roof at night, while fights are going on between the cow boys and the roughs—Mexicans and Yankees—and men being shot down before their very doors. Deming is destined to be an important place, is growing rapidly, and last, but by no means least, is the junction of the Southern Pacific and A. T. S. F. Railroad. In my opinion this city is an exceptional case of need, being the first place that I have seen where there is no religious society nor religious influence in any way, except that of these lone Christian women, and perhaps that of the men. But they are all engrossed in business and in a fight for a share of the spoils."

### Are We Meeting the Emergencies?

“Look at the opportunities that are before it; look at the extent of this country; look at the millions—arriving, and on the way to our shores; add these millions to the increase of our own native population spreading themselves out upon the country; look at these swelling multitudes, and say: ‘Are we meeting the emergencies of the hour?’ It seems to me not. Well, why not? What is the reason that we are not meeting the emergencies of the hour? There is not another cause which the angels in glory look down upon this morning that has in it so many elements that appeal to Christian hearts as are to be found in this Home Missionary cause. It appeals to our pride, which is a good thing, when there is nothing higher to appeal to. It appeals to our patriotism; it appeals to our piety. We are urged to maintain this cause from all the history of the past. We are urged to maintain it from the love which we bear Him who has redeemed us. We are urged to maintain it for the cause of this nation, and for the cause of the other nations to which this nation stands related. We are urged to maintain it for the millions of souls, and for the multitudes of interests that are to be upon this territory in this country in the years that are to come.”  
—*Rev. E. B. Webb, D.D.*

“All For God.”

Teachers and children in Sunday schools read the following from Rev. D. F. Leach, missionary to colored people, Yatesville, Va., to the Corresponding Secretary: “Please find inclosed \$25 from Harmony Baptist Association, for furnishing a room in Wayland Seminary. Our meeting was very interesting and, I think, profitable. In most of our congregations, many of the Sunday school children plant twenty five grains of corn, take care of it and gather the result for the Home Mission Society. It was a part of the proceeds that made up this \$25. Several incidents were related, one of which I will repeat. Two girls, belonging to the Rehoboth school, found a very rich spot of alluvial soil on a creek bottom, covered with timber. They went to work and cleared it, though it cost them severe labor. They got a man to plough it, and, though it took more than fifty grains to plant it, planted it all. They took good care of it and harvested nearly five bushels of corn. Some of their friends tried to persuade them that as they were very poor, it was their duty to sell all but the proceeds of fifty kernels for their own use. But they said: ‘We

raised it all for God and He must have it all.’” They “loved much,” and the law of love knows no reason; is not satisfied with a Jewish tithe or a Zaccheus half, but says,

Be all I have and all I am,  
Dear Lord, forever thine.”

### BOOK NOTICES.

AROUND THE WORLD TOUR OF CHRISTIAN MISSIONS

—By Rev. William F. Bainbridge.

ROUND THE WORLD—By Lucy S. Bainbridge. *D. Lothrop & Co.*

These are companion volumes; the former giving the results of the author's observations and study of missions—home and foreign—in the chief fields of missionary operations; the latter giving, in an exceedingly interesting manner, sketches of travel and incidents of their two years' trip around the world. In the former we have the principal facts of interest concerning the mission work of Christendom, character of the people and their religion, methods of mission work, results, etc., etc. In the latter we have pictures of the lands and the people, interspersed with a great deal of general information.

Both volumes are sure to receive, as they deserve, a wide reading by Christians of every name.

## From the Field.

“Watchman, what of the Night?”

### Missions.

—Rev. N. Duval, our missionary to the French in Worcester, Mass., writing December 27th, and referring to facts that ought to be mentioned, says: “One of these facts is, that at present there exists a great deal of inquiry and uneasiness among many, who before were altogether indifferent to religion. Another is, that besides our regular services, preaching in our public squares has been tried with a great deal of success, so much so, that on some Sundays I succeeded in drawing large crowds of five or six hundred to listen to me; and this not only for a few minutes, but for the time required to treat a text, from a half to a full hour. From my experience of French evangelization, I can say, that only once have I seen anything like it. But we must not forget that having to deal

with ignorant people, set in their way, afraid to think for themselves on religious matters, it is no wonder that our work must at first be slow.

"A source of rejoicing is to see the zeal of our new converts, and their increasing efforts to gain and enlighten their friends. We never see a week but some new ones come in. I feel, therefore, much encouraged, and hope that next year, if you think proper to continue your help, a larger harvest will be gathered."

—Rev. J. N. Williams, general missionary to the French, sends the following report: "In connection with this quarter's labors, a half-dozen persons, heads of families, have declared themselves fully decided to forsake the errors of Romanism and embrace gospel truth."

—One of our missionaries, writing from his post in Minnesota, says: "We are weak in members, but united in trying to spread God's truth. This church numbers less than a dozen, and most of these are women, and all poor. But there is a bright side to the picture. The house of worship which we began over two years ago, has just been completed. The delay was caused by lack of funds and of some one to go ahead with the work. It is hard work for a few poor, struggling women to go to work and build a meeting-house. While a large share of the money was contributed by brethren in St. Paul and Minneapolis, yet our sisters have done a work which should command the admiration of the denomination. Yet it is, I suppose, no more than many other devoted women are doing all over the great West.

"The house was nearly completed in July, when the cyclone, that destroyed the city of New Ulm, struck the church, moving it off the foundation and racking it badly. This was a great discouragement to the church. It was an utter impossibility to raise enough in the State to repair the loss, when our Home Mission Society came to our help, and did just that work for which God designed it,—To 'rescue the perishing.' Because of that assistance, added to the persistent effort of the women, we now worship in a pleasant house free from debt. It was decided to dedicate on Thanksgiving day, and it was a Thanksgiving long to be remembered. The meetings were continued several evenings with growing interest. So far as I can learn, there has never been a conversion in this town, and the town is five years old. Last Sunday evening we had a large audience, and five arose for prayers. We held our first regular prayer meeting last week, which was well attended. There are trials, places

where the heart gets weary with the vexing things that will come up; but there are the Elims and the Peniels where the Lord and the blessing are very near."

—Another, writing from the same State, December 29th, after referring to various hindrances to his work and many perplexities, adds: "We are sorely put to it to raise the amount pledged by the church in salary, although up to the present quarter all is paid that was due; but how the balance is to be raised is a question, and a puzzling one too. If we did not believe in the doctrine of the perseverance of the saints, we should just let go of this plow and look back to old New England. But our confidence is in God, and by His help we will pull through."

—One of our missionaries in Kansas, writing in December, after speaking of the deficiency in the amount raised among his people for the ministry, owing to the drought, compelling many of them to leave their farms and work on the railroad and in stone quarries to be able to winter through, adds: "I have been compelled to supplement the deficiency by work at the carpenter's trade, which has more than enabled me to bridge our financial chasms, which otherwise would have been very annoying. But I am thankful that I can do this and so carry forward the work of the gospel." This, in connection with preaching three sermons a week, at points distant from each other, besides "usual routine work, teachers' meetings, prayer meetings, Sunday-school and morning services."

—Rev. G. W. Brown, our missionary to the colored people of Junction City and Emporia, Kansas, writing of his work, says: "I suppose that you are aware that during the last three years, a great number of colored people have migrated from the South to the State of Kansas, and are scattered all over the State. Their religious tendencies demand that they should be looked after as a race. They are struggling under the power of ignorance and superstition and in many instances are helpless. I believe the First Colored Baptist Church here, as well as the Second Baptist Church of Emporia, will be an honor to the Baptist cause. We need many more laborers in the gospel, educated men of our own race, good men to evangelize this people. Throughout this State my people are accessible to the Baptists and the question is, shall they take the field? I organized a church of nine members in Kansas City, Mo., Oct. 12th. I hear that there have been thirty additions to the church since its organization."

—Rev. E. Ellis, our general missionary in Dakota, writes of Sioux Falls: "Lately the whole city seems to be stirred up in favor of the Baptists. The location

of our denominational school has already had a good influence. The school is to open next Monday in the hall where we hold our Sunday services. Prof. H. Ure takes charge of it upon his own responsibility. We have just bought lots for church building. Several of us gave our personal notes for the lots, which cost \$455. We got them very cheap; good central lots, 88x160 feet."

At a later date he writes: "Last Sunday we dedicated the church at Madine. The day was pleasant and large congregations were present both morning and evening. All the liabilities of the church are provided for. Our church property in Madine is worth \$1,200. I also secured last week a deed for two lots in Eagan for a parsonage. We must have pastors for these churches or suffer a great loss. We need at once ten men in Southern Dakota. I am now on my way to Big Stone City, where we are to organize a church. The church in Vermillion ought to have a pastor. They have a Sunday school of over one hundred members. The churches in Brookings and Dell Rapids need pastors at once."

—Rev. J. E. Cohenour, our missionary at Las Vegas, New Mexico, wrote in December: "I found fifteen Baptists in Santa Fe, and made an appointment with brother Murphy to organize a church. Governor Sheldon, a thorough Baptist in sentiment, gives his influence and encouragement. I think the outlook encouraging. At our Wednesday evening prayer meeting at Las Vegas last week, we had one very hopeful conversion, that of an intelligent young man, and others are seeking Christ."

—In a note from one of our missionaries to the Germans in Kansas, we have the following: "I received from the ladies of the Norwalk, Ohio, Baptist Church a box of clothing and other comforts and supplies for my wife and myself. It was a help at the right time and in the right way. Our hearts were overwhelmed with praise and thanksgiving to God, the giver of every good and perfect gift. Kneeling down, we worshipped our Father in heaven for his mercy and goodness to his needy children."

—We have, in a late lecture from Rev. J. R. Deckard, the following cheering tidings: "On the 20th of December we organized the First Baptist Church of Bismark, Dakota, with six members. After the organization, received two for baptism, whom we baptized on Christmas day in Apple Creek, about four miles distant, the solemn ordinance being administered in the presence of several witnesses. We are informed

that this husband and wife, whom we led down into the water, are the *first persons* who have been 'buried with Christ in baptism' in Burleigh County, Dakota Territory. We went four miles into the country yesterday with our newly baptized brother, to see a young married couple whom we trust the Lord will soon permit us to baptize."

Rev. G. W. Huntley assisted us in the organization of the Bismark Church, and a delegation from the Mandan Church. The service on the evening of that day was also encouraging, as the wife of one of our leading merchants rose for prayer. Visiting her on the following day, we were pleased to learn of her hope in Christ, which had led her to seek the salvation of her husband and of others."

—Rev. G. W. Huntley, our missionary to Northern Dakota, mentioned in the preceding letter, writes, near the beginning of the year, of a trip into Montana as far as Miles City, a growing place having a population of 1,500. He speaks of preaching there and of finding "about a dozen good Baptists ready to organize, and make an onward movement." He says: "We need a good man there now. We ought to build there next Summer. The first Protestant denomination that starts to build will have aid from the people. Why cannot Baptists then move at once? The railroad company will let us have lots. Glondine, where I spent the Sabbath and preached, is like Miles City, ready for us, and good lots are secured. I took a collection there of \$5 for Home Missions. Bismark and Mundam have growing congregations and must have houses of worship."

—Rev. S. E. Stearns, our missionary to four counties in the far West, writes from Four Mile P. O. Nez Perces Co., Idaho Territory: "I recently paid a visit to Spokane Falls, 80 miles distant from the present writing. I attended a prayer and social meeting on the evening of the 8th instant, and aided in organizing a church of nine members. This makes the fifth North of Snake River." He adds which is worthy of note: "In the last named body I do not know that there is a single drone." In another part of his letter he says: "I do not feel at liberty to leave any church I organize unless they can have preaching once a month. More men are greatly needed on the field. New towns are constantly springing up around us. There are at least two more points, where we have a scattered membership, who should from this time have preaching once a month, and I am the only man on the field to look after them." He in charge of four counties!

—Rev. E. Ellis, general missionary to Dakota, writes from Sioux Falls of a trip North. He states that Rev. H. Story has been secured for Grant County, and will preach at Big Stone City, Milbank, and, if desirable, at Ortonville, Minnesota. Of Big Stone City he says: "A church of eleven members is organized there, and a church will soon be organized at Milbank. Think they will build at once in Big Stone City. The foundation for the church in Goodwin is ready for the work. The church will be built early in the Spring. The church in Brookings will be dedicated in June, at the time of the meeting of the new association, to be organized in Sioux Valley, which is to be held there. A church of eleven members was lately organized at Nordland, in Kingsbury County. A missionary pastor has been secured for this point, De Sweet and Lake Preston, brother S. G. Adams, of Walworth, Wis. Rev. F. H. Newton of Fountain is about to take charge of the work in Egan and Flandrau. Brookings is ready to join with Fountain in the support of a first-class man. Brookings will pay \$500 and Fountain \$200, or nearly that. Vermilion is just ripe for a good man. The church in Egan is to be dedicated the 1st of January."

—Rev. M. H. Murphy sends the good news from Santa Fé, that the Baptist banner has been again unfurled in that city. He writes: "At the close of our evening service after an excellent sermon by brother Cohenour, I requested all Baptists to remain a short time after the dismissal of the audience. We called the members to order and proceeded to organize a church of eight members. These eight are better than thirty who have no energy nor zeal for Christ's cause. Governor Sheldon and Judge Warren consented to act as trustees."

—Rev. W. F. Stahl, one of our missionaries to the Germans, writing from Sandwich, Ill., says: "As all our churches are children of the American Baptist Home Mission Society, I shall try this 'Jubilee Year' to secure, if possible, a donation of one dollar from each member from my church, and I pray that God may make every Baptist in the United States willing to give according to his means, that the Society may be able to pay all debts and have money left to enlarge its work." If this prayer is answered, how easily will the "Jubilee Fund" of \$500,000 be raised!

Our brother evidently believes in working as well as praying. May all our pastors unite with him in the effort he proposes.

—Rev. F. Kiefer, who has been appointed our missionary to the Germans in Texas, but has not yet returned from his visit to Germany, writing from Cassel, Hessen, in December, says: "Here I commenced labor ten days ago, preaching each evening and four times on Sunday. We have one hundred happy converts, and the work seems to have just commenced. I believe the Lord will give me a thousand souls before my contemplated return to Texas in the Spring. I have a large hall full of people, and in the church a band of workers such as I have never had in America. The people are mostly poor and pay \$180 annually for their hall, besides the support of their pastor. I have never seen a riper harvest in all my life. I may have to spend my days here, and am willing to do it, if the Lord blesses my labors as he has during the last five weeks."

—Rev. J. D. Rossier, missionary to the French in Burlington, Vt., writing in January, after referring to the inclination to the Baptist faith of some French families, recently liberated from the Romish yoke adds: "My visits to the boats in our harbor have been very pleasant and, in many respects, encouraging. I have had in this part of my work excellent opportunities to preach the gospel, to answer important inquiries concerning the truth, and to distribute tracts and the Holy Scriptures. In one of my last visits I met a poor mother, weeping at the bedside of her baby, who died the night before. My sympathy and comforting words led her to buy a copy of the New Testament. Last week a Catholic family asked me for a New Testament. I sold them two copies, one Protestant and one Catholic. They were very glad to have the opportunity to compare them. On the following day the priest visited them, and the result was, that they sent back the two copies, saying, that the priest could not authorize them to read the Scriptures. I am working in the stronghold of Popery in this State."

—"Our church has doubled within the year and our Sunday school scholars increased by five fold. One year ago we held the last position as a church, now it is acknowledged that we hold the first place." So writes Rev. F. K. Roberts, of Crookston, Minn. Such progress cheers us on to occupy other equally promising fields.

—"I have traveled over 2,000 miles this quarter, and in every town and village I have found more or less Scandinavians, most of them poor emigrants. I have distributed twenty-eight Bibles, have preached the gospel in school houses and private dwellings, also in

regular houses of worship, where I have had opportunity. Many times in those places of worship there have been crowds of people. I have found in some places a few of our brethren, and some have wept tears of joy when I said that our American friends had sent me to preach the gospel to them." This extract is from the first quarter's report of our brother, Rev. J. Fogelstrom, our missionary to Scandinavians on Northern Pacific Railroad.

—Look at this picture from the pen of a pastor toiling in a frontier settlement of Nebraska. "The crop this year is *very* light and scarcely any of our members but are actually destitute of many of the necessities of life, and yet they are making noble sacrifices to sustain the gospel among them. Most of our best members live in small sod houses or dug outs, and though cultivated, neat and energetic, yet they cannot with all their industry and good judgment, rise at once from these depths of poverty. Some of them have not even a chair in their house, but use benches instead. Often they are kept from services by want of suitable clothing, though a calico dress or drilling overalls would be considered suitable. Laboring as they are under these adverse circumstances, I cannot have a heart to press them too hard or to leave them because they cannot pay me more."

—Rev. A. D. Abrams, writing from Whiting, Kansas, says: "During this quarter we organized a new church at Effingham, with fifteen members. Have secured pledges of money sufficient to complete paying for the house and nearly enough to furnish it. Brother Geo. P. Allen gives of the amount needed \$100. Dedicated our new house at Kenekuk on November 20th. Very large attendance. Many thought it a great novelty to witness a dedication without an appeal for money to clear off a debt. I expect to organize a Sunday school there next Sunday. We hope, with the Lord's blessing, to build a meeting-house here in Whiting next season. We are still worshipping in a hired public hall; and though the church is steadily and sturdily moving forward, yet, in the nature of things, we can expect to accomplish but little without a *home*. We can never 'take Kansas for Christ' until we put more meeting-houses in Kansas. May the Lord's blessing rest upon the 'Jubilee year!'"

—The need of money to support preaching on the frontier is suggested by the following line from a missionary's letter. He says: "For the last nine months I have not received five dollars, except from the Home Mission Society, nor could I ask it when the people have to live on a little corn and potatoes, and labor

hard to provide for their destitute families. Please send my salary at your earliest convenience, as I am out of provisions now."

—A missionary says in his report: "I have visited many families who never before had a minister at their house. I preached the other evening in a house where there were large children who had never been in a meeting before."

—A specimen of the calls for missionary labor is given in the following: "Some of the people come eight or nine miles to meeting. My field is twenty-five miles long, and twelve or fifteen wide. I have hunted up a large number of scattered sheep, fifteen or sixteen miles away, and shall organize them into a branch of our home church. Twelve miles from us in another direction is another good sized settlement, where I have the prospect of doing the same thing. About fifteen miles away in another direction is still another neighborhood where the same thing needs to be done, and I shall devote attention to it as soon as I can be spared from other fields."

—At Dorchester, Iowa, the English speaking and Scandinavian Baptists are uniting to build a house of worship, and they ask aid from the Church Edifice Fund.

—Principal G. W. Read, of the Nebraska Baptist Seminary, at Gibbon, writes that work there is progressing uninterruptedly. The school numbers over one hundred. Several Baptist families from New York and Ohio are to move there soon, and prospects are encouraging.

—Rev. R. P. McAuley, of Morris County, Kansas, says, in a letter to the Rooms: "I have been on the field since June, 1879. I have gathered three churches which are in good working order. They are a noble and self-denying people."

—Rev. J. T. Mason, missionary in Montana, writes: "You may think it has taken me a long time to find out the condition of this Territory. But if you will place yourself in the State of New York as the only man, and have the care of a church on your hands, and then try to explore that State with nothing but stage coaches to ride in, and a mail once or twice a week, you will have something of an idea of what it is for me to do."

—Rev. S. E. Stearns, of Idaho Territory, writes: "On this field, north of Snake River, three churches have been organized during the past year, and an Association formed containing seven churches. Another will ask admission at the next meeting. Forty have



been baptized into the fellowship of these churches. We have found it absolutely necessary to move forward in the matter of a building for school purposes at Colfax. In that little church, up to September 12, \$875 had been raised. And yet a great proportion of our people are very poor. I am proud to have my home, my labors and my sacrifices with this noble band who are building for the Master."

—Rev. Winfield Scott, at Reno, Nevada, in a recent letter says: "I have visited Wadsworth, where there are a few Baptists, but no preaching. An active Christian lady has united with my church, desiring to have a home in a church until one can be organized in W. Other denominations are pushing ahead at the promising points. I want to arrange to hold several meetings this Fall and Winter, and I shall do all I can to lay foundations. The spiritual deadness is enough to make angels weep. My country congregations are large and very encouraging. Some are rising for prayers, and I hope to see a good work there. My congregations here are large in the evening, and apparently much interested; but that does not satisfy me. I hope to see the presence and power of God to break them down and cause them to cry out for help."

—The following encouraging items from Boulder, Colorado, are found in a letter from Rev. J. S. Mabie, received before the close of 1881: "We expect before many days, certainly before December closes, to forward the interest due on our \$500 loan. We are few in number, but strong in hope. At our regular prayer meeting last Thursday evening, thirty-four were present of a membership of fifty-five, and one young man accepted Christ. Last Sunday, a wanderer for several years, returned to his Lord. In the evening a fine young man of twenty-two years was converted from rank skepticism, and on Wednesday evening he was baptized, at his own request. He was trained in a Presbyterian family and sprinkled in infancy. But a close study of the best work on baptism ever written, the New Testament, led him in three days after conversion to ask for true baptism. Many others are serious. Two young men were recently received by letter. Our Sunday school last Lord's day was the largest in its history, 112 being present. We are canvassing the city for Sunday school scholars. We are hoping for a rich ingathering of souls."

—Rev. A. H. Booth, our missionary to the Freedmen in Mississippi, writing from Clinton, in November, of his interest and success in his year's labors

among the colored people, says: "During another year, I am certain, that I can be more useful to them than I have been during the present. The heart of the race is especially filled with enthusiasm for Africa. Among the better informed the talk is for benighted Africa. It is the subject of their thoughts, dreams and prayers. God evidently intends to use this race for Africa's evangelization. Ethiopia, even *now*, is stretching forth her hands unto God. Her gates are open, and her own sons may enter with the bread of life."

—One of our missionaries to the colored people in Georgia, gives a sad picture of a section of the State where he has labored. He says: "In the regions where I have been laboring, churches are from twenty to fifty miles apart, and they have no preachers who are able to teach them intelligently the words of God. They amuse themselves on Sunday in playing cards, and in vicious indulgencies. In making visits among families, you will find a Bible in about every tenth house. If I had a few Bibles to distribute among the people of these dark regions, they would do much in rousing them to a sense of their duty to God and to each other."

### Schools.

—Glad tidings came from Wayland Seminary in December: "The past week has been rich in spiritual blessings. Twelve of our students have been regenerated, we believe. We have held a half-hour prayer-meeting at the close of the school each day, and the Holy Spirit has been doing all the work. This is a place honored of God. The converts are among our best students. Think of the help they will be in the future."

Earlier in the month President King wrote: "The school never numbered so many students at this season of the year. Three of our students are to be baptized next Sunday evening. Thanksgiving was a pleasant day. The students assembled for praise in the morning; at three o'clock we gave them a good dinner; at six they called on their teachers and at seven they treated us to readings and songs in the chapel."

—Another instructor, Rev. James Storum, writing at a still later date, speaks of December, 1881, as "the most interesting month of all the months of the last two years, because, he says, the Master's presence has been manifested in the midst of us, and eight or nine students have found the Saviour precious to them. This is a

most glorious way to close the year 1881. Such results give more encouragement than all others, and stimulates us to do and bear. We have no apparatus at all for my class in philosophy, and through you I would call the attention of our friends to this need, and solicit contributions for this purpose. The lectures they have had during this month have given the class new zeal in the study, and have added much to the interest of the recitation."

—District Secretary Swaim, of Philadelphia, writes: "Dr. Wayland has sent a letter, saying, that as a memorial of his deceased wife, fifteen rooms in Wayland Seminary will be furnished; ten by Judge Wayland, and five by himself and family. One room has been taken by the Lady's Union; one by a lady; one had been furnished by the Shiloh Colored Church; others will be provided for."

—Rev. Charles Ayer, President of Natchez Seminary, writes: "I am surprised at the growing number of attendants at this time of the year. I do not look for a rush at New Year's, but we are to have more than now of course. Some of my girls have left, as they could not find money for more than two months' expenses. They get a little and go. Some of those who have left were fine girls and felt much pain at going. I do not see any way in which we can keep them as we are now situated. Some men wish to come with their families. Three applications of this sort have been made, and if we had some \$300 cabins they would come, keep house, pay rent, and themselves, wives and sisters come to the Seminary a year, two years or more. One man has moved here and brought his sister, and both enter. He came three hundred miles. Another has come to-day and will go house-hunting to-morrow; if successful, will add five to the population of Natchez, while he goes to school. He is a man who has completed arithmetic, and wishes to make something of himself. We hear of another who wishes to come with his family, and others are inquiring. We have now 103 enrolled."

—President Robert writes from Atlanta Seminary: "The death of Rev. Frank Quarles has very much surprised us all and excited universal sorrow among the colored people of our State. It has brought many of their prominent ministers into our city, and they are all anxiously awaiting the arrival of his remains from New York. Our school passed a preamble and resolutions expressive of our profound sorrow, and our sympathy with the bereaved family and friends. He died as a martyr to the cause of education among his race.

The colored ministers who have visited our school, have expressed themselves as highly gratified at the evidence of progress in our work. They promise us their warm support and increased patronage."

—Mrs. A. E. Baker gives her first impressions of work at Benedict Institute: "This great work has taken a deep hold on my sympathies. I can say, I never saw more orderly, respectful, earnest students in any Northern school. It is a pleasure to teach such young men and women. Their self-denial and studious habits will surely be crowned with the education their hearts so earnestly crave."

### Church Edifices.

—From Rev. J. R. Deckard, missionary to Bismark and Mandan, Dakota Territory, we have the following:

"Monday, November 14th, at 3 P. M., according to previous arrangement, a meeting was held in the Methodist Meeting-House and the First Baptist Church of Mandan, Dakota, was regularly constituted. Seven persons were admitted by letter and relation of experience, as constituent members." After mentioning that a council of recognition, composed of visiting brethren from Minnesota and Iowa, being satisfied that the church was one in sympathy and heart with the regular Baptists of the United States, extended the right hand of fellowship, he adds: "The organization has a hopeful future in Mandan, and, relying on God's promises and by his grace, anticipates grand results in the salvation of souls.

"We have no other Baptist Church nearer than Jamestown, one hundred miles east; no other Baptist pastor nearer than Fargo, two hundred miles east; with hundreds of miles west, and not a Baptist church in one of the towns springing up along the Northern Pacific Railroad, which penetrates the country beyond us about 250 miles—and track is being laid at the rate of one and a half miles per day. Mandan is two years old and numbers about one thousand inhabitants. Some fine brick business houses are being erected, a hotel costing \$50,000 is nearly ready for use, and a large business block will go up in the Spring—all these buildings to be warmed throughout with steam. Lots command from \$65 to \$1,000 each, according to location. The Methodist Church has been organized about four months, has a small house and numbers six members in full connection. The Presbyteri-

ans have a house, costing about \$4,000, not completed, their Pastor being east collecting money to finish. The Congregationalists are building a chapel to cost a fraction above \$800. The Catholics have a building, which will be worth about \$1,200 when completed. But the Baptist Church has no place for public services, but depend upon the charity of our Methodist brethren, who have treated us with Christian courtesy, granting the privilege of their house when not in use. We have in Bismark a few Baptists, but no organization. We hope to organize soon. Bismark has about 2,500 population and is growing rapidly. It has one first-class hotel and others third and fourth rate; several business houses; two banks, flouring mills, tolerably good school buildings, and an \$80,000 court house. The Presbyterian, Methodist, Episcopalian and Catholic churches have each a house of worship, while the Baptists at present hold services every other Sunday, morning and evening, in the City Hall, which we hope to secure till Spring. We have not even a hymn book for congregational singing, no Bibles and no place yet, that we can call our own, in which to worship."

After referring to the fact that through the agent of the Northern Pacific Railroad, the Baptists, in either Bismark or Mandan, can secure six lots, three for each place, at the nominal price of \$5 per lot, which are now worth from \$70 to \$100 a lot, providing they build a church within one year from date of purchase, he says: "But we cannot afford to purchase even on these conditions, without some tangible assurance of being able to fulfill them. We have lots offered us that are very desirable, that will be held for us not longer than December 1st. WHAT SHALL WE SAY? We may be able to raise \$300 at each point. We must have about \$2,500 at each point, if we do nothing more than build neat and inviting chapels, as material is high in this part of the West.

"Will our Baptist brethren and sisters indicate to the Corresponding Secretary of our Home Mission Society, Dr. Morehouse, of New York City, or to the writer, that the Baptists at Bismark and Mandan can rely upon their aid to build a house for worship at each point next spring and summer? Will you at once pledge yourselves as to the amount you will give? If you could look upon the Sabbath desecration, business being transacted seven days of the week; the licentiousness of many of the people; the reckless disregard of things sacred by a majority of those who come into this rich and fertile country, we believe our Baptist friends would be constrained to do liberal things for the Master in this locality.

Brethren, WHAT WILL YOU DO FOR THE HONOR OF CHRIST IN MANDAN?"

—"We feel the need of our meeting-house for Crookston very much, as we have no place for prayer meetings, except a private house."

—Rev. N. A. Sackett, writing from Burnett, Nebraska, says: "I have a very large field of labor, including five stations, at which I hold meetings. After referring to interesting meetings held for ten days, at Ford, Holt Co., during which he preached thirteen sermons and held six prayer meetings, and of the gratifying results, he says: 'I was obliged to close the meeting on account of want of room for the people. Oh, we so much need here some church edifices! The people at Forest are putting a school-house in repair, that we may have a more convenient place of meeting.'" Writing of meetings he was holding in Burnett, he says: "A good degree of interest is being awakened among the people, and our *little log school-house* is filled every evening with thoughtful hearers." He adds: "My intentions are to visit each point at which I preach, and hold a series of meetings, continuing as circumstances may seem to suggest. We need more laborers upon this vast field. Wolves have been here and scattered the sheep, and have brought discouragement to many hearts."

—"The church in this place is striving very hard to build a house for worship, but as all are quite poor, we cannot tell when we shall be able to get our house inclosed. We have much to contend with in this country of heathenism and Romanism." Thus writes Rev. B. Mitchell from Raton, New Mexico, at the close of the year.

—The following, dated November 29th, from Rev. Aug. Johnson, General Missionary to the Scandinavians in Kansas, gives cheering results of labor in one State, and shows great need in another:

"I am glad to say that our people in Kansas see the need of building houses for worship. We have now one good chapel in Kansas City; a lot, costing \$1,500 has been bought in another part of the city, and a good brick church is to be built on it in the Spring. In Topeka we shall go on building a good brick house on a fine lot, which was bought for \$500. In Osage City three lots have been bought. We have a good brother from Sweden, and are expecting the arrival in the Spring of another, one of our best preachers. Missouri has been too much neglected. I preached to some of my countrymen there who had not heard a sermon for *ten years*. They asked me with tears to come again soon."

## WOMEN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, 2101 Michigan Avenue, Chicago; Corresponding Secretary, Mrs. C. Swift, 71 Randolph Street, Chicago; Treasurer, Mrs. R. R. Donnelley, Lakeside Building, Clark and Adams Streets, Chicago.

Training School and Society Headquarters 2338 Michigan avenue, Chicago.

While we have many things which cause us to rejoice and be glad, we have been passing through a season of anxiety because of the serious illness of our faithful and efficient Treasurer, Mrs. Donnelley. She is, at the time of writing, reported better, and we earnestly hope that ere this reaches the readers of the MONTHLY she will be, not merely out of danger, but convalescent. Mrs. Donnelley's illness will make no difference to the friends in sending on their contributions, which will be promptly receipted, safely deposited, and used as usual in carrying forward the work; but they must, for this time, forego the pleasure of seeing the Treasurer's report in the MONTHLY. We trust that by the time it is required for the next issue, Mrs. Donnelley will be able to make it out herself.

In this connection we are constrained to call attention to the fact that several of our most efficient workers are not well. Some are on their fields trying to do good service in great physical weakness, and two, Miss Nilsson and Miss Butler, are as yet kept from their work by reason of ill health. As we look over the fields and behold harvests perishing because there are no reapers, and then recall the efficiency of the former labors of these now laid aside, we cry "How long, oh Lord, how long?" And anon there comes to us in answer—"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." Now let us, with one accord, pray that if it is God's will, he will so direct and bless the means used for the recovery of our sick ones that they may be speedily restored to their work. "The prayer of faith shall save the sick, and the Lord will raise him up." Do we not read it in the Word?

### GLEANINGS FROM CORRESPONDENCE.

Miss Hannah Steadman, who has recently gone to New Orleans, in writing concerning her first experiences and impressions, says:

"I really feel more and more helpless as I regard

these people and see how much needs to be done for them. If I did not know what a God we have, and that He has said, 'Not by might, nor by power, but by my spirit, saith the Lord of hosts,' I should feel that the task before me was almost a hopeless one. I am glad that our God is a Rock, and that we can be strong if we stay in Him. Everywhere we go Christians are praying for us, and it has several times strengthened us to hear them. Their favorite form of petition is, 'Bless your missionaries here, oh Lord! Go with them where they go, stay with them where they stay.' I like to hear them pray thus for us.

"I have started sewing-schools in two churches. I can see the difference in those families in which our missionaries have worked. There are many real nice ones in these two churches, and the best ones are those who love best Miss Moore and Miss Peck who have worked here. You can see their influence wherever they have been, not only in these but in other churches. When I see what has been accomplished, and then consider how few there have been among the many and how much remains to be done, I am glad that God has let me come to help.

"There is one trait in these people that particularly impresses me, and that is their willingness to sacrifice for others. I am told that it is difficult to find an orphan who is not cared for, for some one is always ready to take it. Nearly every place I go I find an extra child in the family. I enjoy teaching the children, but hardly less trying to help the adults; they are generally so eager to learn and many are trying so hard to teach themselves to read. I enjoy the work more and more as I get better acquainted with the people."

We have at hand another interesting letter, written by Miss Kittie Sherwood, who, with Miss Steadman, is assisting Miss Peck at New Orleans, Miss Moore being for the present at Selma, Alabama, where she is introducing Miss Jessie Ambrose to her field, and helping her to get started. Miss Sherwood has previously spent several months with Miss Moore, and after an absence of two years now returns to again take up a missionary work among the freed people, which we trust will abound in good fruits. She writes:

"Last Sunday I went with Miss Moore to the old church to Sunday school. We found a really good school, but in great need of teachers. I was pleased to see the marked improvement they have made in the last two years. They were very glad to see Miss Moore again, and gave her a very hearty welcome back, which showed that they loved and appreciated her. Then we went to the Common street Church and heard Brother Jackson preach a good sermon. Miss Peck is to work in this church. They have a good pastor, and we hope for a good work there this Winter. From there we went to Brother Boldings; found a small school, but God has blessed this little band of workers by giving them souls for the Master. It proved to be the day for their missionary meeting; they gave half of their collection for home work and half to missions in Africa, giving Miss Moore \$3.50 for the Home for the Aged. Their cheerful giving made

me realize as never before the force of the words, 'God loveth a cheerful giver.' "

Miss Sherwood, after giving us these pleasant pictures of progress, takes into some of the dark places, and shows us some of the poverty, ignorance and distress that must be confronted by the missionaries continually, and finishes her letter by saying:

"I am glad that I am allowed to carry the Gospel into these dark, dreary homes. I wish there were twenty more ready to come and help us to carry the glad tidings of salvation to these people, and teach them how to care for themselves, their homes, and their sick. Much of their suffering comes from ignorance and lack of care. Pray for us and our work."

We give you now a note of cheer from Sister Green (colored), of Raleigh:

"In the Lord, please allow us to drop a word concerning our work here. Since we have had Sisters Jackson and Wilmarth (now Mrs. Mason), to help us and teach us to work amongst our people, I am thankful to tell you that your labors of love are not in vain. My people are trying to improve in many ways, although there is still need of many workers in this place. We are surprised and grieved to see our women such slaves to intemperance. We did not realize how great an evil this was in the churches until the question of prohibition was agitated. We could but wonder who was on the Lord's side. The people have quieted down since the election, and I find that many have become convinced that they have done wrong, and promise to do better. Sister Jackson has been very faithful and earnest in trying to teach us and our children what is right, and how to help ourselves. We never made visits to the homes of those of our race needing care and help as we have learned to do since you have sent these friends to teach us. We do humbly pray that the Holy Spirit may rest upon all your work. We trust that you will send back our dear mission light to sparkle again in many of the benighted homes of our people, for they cannot realize their needy condition until some one brings to them the true light. May the loving Master help you to continue to help us and others in this well begun work, is the prayer of your very grateful

SISTERS OF THE H. M. SOCIETY  
of the 1st (colored) Bap. Ch., Raleigh.

WOMAN'S AMERICAN BAPTIST HOME  
MISSION SOCIETY.

Mrs. A. Pollard, Treasurer. 4 Beacon Street, Boston.

CONTRIBUTIONS FOR DECEMBER, 1881.

Mrs. D. E. J. Durant, Boston, Mass.....	\$10 00
Salem Branch, Salem, Mass.....	50 00
Miss Emma F. Adams, Nashville, Tenn.....	10 00
Wom. Home Miss. Soc'y, Watertown, Mass.....	25 00

Wom. Mission Soc'y, Jamaica Plains, Mass.....	150 00
Judson Miss. Soc'y, First Ch., Charlestown, Mass.....	25 00
A Friend, Belmont, Mass.....	1 00
Wom. Home Miss. Soc'y, West Hanover, Mass.....	20 00
Miss Caroline Duncan, Haverhill, Mass.....	26 00
Home Miss. Soc'y, Hyannis, Mass.....	10 25
Wom. Miss. Soc'y, South Bap. Ch., Boston, Mass.....	20 00
Mrs. John R. Brown, Narragansett Pier, R. I.....	1 00
Mrs. Thomas Nickerson, Newton Centre, Mass.....	20 00
J. C. Swart, Manchester, Vt.....	2 35
Wom. Miss. Soc'y, Portsmouth, N. H.....	25 00
Mission Band, Augusta, Me.....	15 00
Miss. Soc'y, Still River, Mass.....	1 30
Mission Band, Hartford, Conn.....	17 00
"Shawmut Branch," Boston, Mass.....	25 00
Children's Miss. Band, Weston, Mass.....	50 00
Ladies of Bap. Church, Salem Depot, N. H.....	4 00
Ladies of First Bap. Ch., Springfield, Mass.....	35 25
Ladies of Bap. Ch., Goffstown Centre, N. H.....	5 25
Ladies of Bap. Ch, Johnson, Vt.....	3 00
Total.....	\$551 40

MISSIONARIES APPOINTED IN JANUARY.

The following new appointments were made:

- Rev. O. Ellyson, General Missionary for District of Columbia.
- Rev. A. L. Farr, De Land, Fla.
- Rev. J. M. Flodin, Swedes in Princeton, Ill.
- Rev. N. F. Pierson, Swedes in New Bedford, Ill.
- Rev. L. Johnson, Swedes in Altona, Ill.
- Rev. W. H. Hendrix, Van Zandt, Henderson and Anderson Counties, Texas.
- Rev. W. R. Maxwell, General Missionary, East Texas Baptist Convention.
- Rev. Chas. Button, Riverside and San Bernardino, California.
- Rev. J. C. Canterbury, Pioneer Church, Coos Co., Oregon.

The following re-appointments were made:

- Rev. N. Duval, French in Worcester, Mass.
- Rev. A. B. Orgren, Swedes in Princeton, Ill.
- Rev. I. B. Sunth, First Norwegian Church, Chicago, Ill.
- Rev. N. Brink, Sandinavians in Kankakee, Ill.
- Rev. H. Fellman, Germans in Bloomington, Ill.
- Rev. Jas. A. Wirth, Seattle, Washington Territory.

Contributions and Legacies.

FOR DECEMBER, 1881.

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

MAINE, \$215 19.

Thomaston, Edwin Trowbridge.....	30 00
Damariscotta Church.....	3 00
Friendship, Rev. G. S. Smith.....	1 50
Waterville Church.....	100 79
Corinna Centre, Alvin Young.....	15 00
<b>F. F.</b> Whitefield, Miss Emily Peaslee.....	15 00

LEGACY: Corinna, Bequest of Miss Sarah Winchester, per John Winchester, exr..... 50 00

NEW HAMPSHIRE, \$35 70.

Rumney First Church..... 3 70  
Rev. K. S. Hall..... 5 00  
F. F. Claremont, Byron T. Tilden, for Nashville Institute..... 2 00  
Concord, Seek and Find Miss. Band, Mary Humphreys, treas., for Benedict Institute..... 25 00

VERMONT, \$53 70.

North Springfield Church..... 19 00  
Hydeville Church..... 12 30  
F. F. Passumpsic Church, for Richmond Institute..... 7 40  
Newport Church, " " " "..... 5 00  
Rev. Geo. B. Wheeler, for Shaw University..... 10 00

MASSACHUSETTS, \$4,741 11.

Boston, Dudley St. Church..... 165 41  
Harvard St. Church..... 13 40  
Per Rev. J. N. Williams..... 5 36  
Haverhill, per Rev. J. N. Williams..... 0 47  
Lowell, " " " "..... 1 25  
Holyoke, " " " "..... 2 50  
West Medway, " " " "..... 2 50  
West Quincy, " " " "..... 1 00  
Springfield First Church, per Rev. J. N. Williams.. 5 00  
Cambridge, Charles River Church..... 84 00  
South Boston Fourth St. Church..... 10 00  
South Abington Church..... 23 30  
Worcester, Main St. Church..... 52 76  
Belmont, Friend..... 1 00  
Swansey Sunday school..... 2 58  
Hellerica First Baptist Church..... 5 03  
Newton Centre, Soc'y of Inq. Theo. Institute..... 5 00  
Newton, Friend..... 10 00  
New Bedford, North Bedford Church..... 14 50  
Webster Church..... 20 00  
Amesbury, Salisbury and Amesbury Church..... 27 50  
Framingham First Church..... 35 13  
New Bedford First Church..... 35 00  
LEGACY: Methuen, Bequest in part of Sarah H. Gage, per G. W. Gage, exr..... 600 00  
Southbridge, Interest on Legacy of J. Edwards, per First Baptist Soc'y, Taunton..... 26 25  
Mansfield, Residuary Bequest Rev. John Blain, E. Nickerson, exr..... 58 00  
Merrimack, Bequest of Miss Mary Hoyt, Wm. P. Colby, exr..... 300 00  
Newton, Bequest of Caroline J. Spalding, C. J. Andrews, exr..... 500 00  
Roxbury, Bequest of Mrs. Lucy S. Cunningham.... 1,125 00  
F. F. South Abington Church and Sunday school..... 30 00  
Holyoke, Sunday school, for Shaw University..... 25 00  
C. W. Rider for Florida Institute..... 10 00  
Somerset Church, " " Building..... 5 00  
Stoneham Church, " " " "..... 10 00  
Lowell, W. H. M. Soc'y of Branch St. Church, per Mrs. O. E. Mallory..... 7 00  
Worthen St. Sunday school, per Mrs. O. C. Mallory..... 10 00  
Woman's A. B. H. M. Soc'y, per Mrs. A. Pollard, treas..... 160 00  
Amherst, J. L. Lovell, for Wayland Seminary..... 25 00  
Woman's A. B. H. M. Soc'y, per Miss Champney for Nashville Institute..... 25 00  
Woman's A. B. H. M. Soc'y, per Miss Adams, for Nashville Institute..... 10 00  
Northboro, Chas. H. Winn, for Nashville Institute.. 25 00  
Beverly, L. T., " " " "..... 30 00  
Jamaica Plain, Dea. Weld, " " " "..... 10 00  
Eben. Weld, " " " "..... 2 00  
East Taunton, Rev. T. C. Tingley, for Nashville Institute..... 10 00  
Newton Centre, Mrs. H. J. Ripley, for Nashville Institute..... 5 00  
Middleboro, B. Babcock, for Nashville Institute.... 3 67  
Wakefield, Mrs. B. B. Wiley, " " " "..... 5 00

Haverhill, Mrs. Whittier and daughter, for Nashville Institute..... 10 00  
Dea. Newcomb, for Nashville Institute... 1 00  
Mrs. Ames, " " " "..... 3 00  
Mrs. Howe, " " " "..... 1 00  
Beverly, Mrs. Ruth Turner, " " " "..... 20 00  
Hyde Park Mrs. T. C. Evans, " " " "..... 3 00  
Reading, Dr. J. H. Hanaford, " " " "..... 10 00  
Miss Clara Gowing, " " " "..... 2 00  
A friend, " " " "..... 1 00  
Mrs. Newton Symonds, " " " "..... 3 00  
Haverhill, Mrs. Hale, " " " "..... 10 00  
Boston, Dudley St. Church, " " " "..... 100 00  
" " " " for Wayland Building... 200 00

Taunton, Winthrop St. Sunday school for Nashville Institute..... 50 00  
New Bedford, North Baptist Church..... 50  
Lynn, Washington St. Sunday school Band of Charity, Class No. 7, for Live Oak School..... 50 00  
Salem, Miss M. E. Godden, for Richmond Institute..... 50 00  
Boston, W. A. B. H. M. Soc'y, Mrs. A. Pollard, treas. 115 00  
Beverly Church, for Tahlequah Institute..... 25 00

RHODE ISLAND, \$338 59.

Wakefield Church..... 17 01  
East Greenwich Church..... 15 00  
Pawtucket Church..... 38 50  
Newport Central Church..... 210 00  
Narragansett Pier, Mrs. John R. Brown..... 1 50  
Providence, per Rev. J. N. Williams..... 4 33  
Pawtucket " " " "..... 1 00  
Central Falls..... 1 25  
F. F. Pawtucket, Ladies' H. M. Soc'y, per Mrs. B. A. Benedict, treas., for Benedict Institute.. 50 00

CONNECTICUT, \$396 34.

Putnam, per Rev. J. N. Williams..... 2 00  
Danielsonville, " " " "..... 1 75  
Norwich, Central Church, per L. A. Gallup, treas... 100 00  
Mt. Calvary Church..... 7 00  
Bridgeport First Church..... 229 50  
Preston City Church..... 16 00  
Bloomfield Church..... 0 00  
Brooklyn Church..... 6 09  
F. F. Waterbury, Mrs. W. M. Cotto, for Benedict Institute..... 25 00

NEW YORK, \$1,621 43.

New York, Trinity Church..... 13 96  
Cash..... 1 00  
" " " "..... 17 99  
Swede Church..... 25 00  
Tabernacle Church..... 356 91  
Zion Church..... 3 68  
Owego, First Church, in part..... 32 21  
Hannibal Church..... 6 33  
Troy Second Church..... 34 30  
Mrs. Harvey Smith..... 10 00  
Caldwell and Warrenburgh Church..... 2 50  
Adirondack Church..... 1 00  
Champlain Friends, per Rev. J. N. Williams..... 7 00  
Fort Ann First Church, per Rev. L. S. Smith..... 4 60  
Hamilton First Church..... 70 00  
Leesville Church..... 7 20  
Potsdam Church, in part..... 35 00  
Arcadia Church..... 3 50  
Bethel Church..... 54 25  
Gosham Church..... 1 00  
Middlesex Church..... 5 00  
Benton Church..... 12 00  
Canandaigua Church..... 10 00  
Manchester Church..... 40 58  
Naples Church..... 3 67  
Amenia Church, in add..... 19 50  
Watertown, Alfred H. Townley, a little boy..... 50  
Corning First Church, Ladies' Mission Circle, Mrs. E. F. Branch, for Jubilee Fund..... 10 75  
Rochester, Benj. O. True..... 1 00  
East Ave. Church, Young People Miss. Soc'y..... 7 00

Gilbertsville, Butternuts Church.....	12 50
Greenwick, Bottskill Church.....	81 79
Wheatland Church.....	6 00
Brockport Church.....	70 11
Elmira First Church.....	19 00
Owego First Church, in add.....	52 35
Newburg, F. D. Pierson.....	10 00
F. F. State Colonization Soc'y, I. T. Smith, treas., New York, Madison Ave. Church (64th St.), Youth Miss. Soc'y, for Benedict Institute....	75 00 50 00
Sunday school of Sixteenth Church for Richmond Institute.....	50 00
State Colonization Soc'y, for Benedict Institute.....	75 00
Brooklyn, Washington Ave. Church Sunday school Miss. Soc'y, for Leland Building.....	100 00 50 00
Medina Church, for Benedict Institute.....	50 00
Mrs. S. A. Sumner, for Benedict Institute....	50 00
J. L. McCornick " ".....	25 00
Castile, Mrs. M. H. Osterhout, for Benedict Inst....	17 00
Sunday school, " ".....	5 00
Belleville, Misses E. and B. Shepardson, for Bene- dict Institute.....	25 00
Yates Church, for Natchez Seminary.....	1 25
Annsville Church, " ".....	4 00
Elmira, Mrs. S. Kelley, for Wayland Seminary....	40 00
Buffalo, R. R. Richardson, " ".....	5 00

NEW JERSEY, \$111 57.

Bloomfield First Church.....	53 70
Sunday school, per F. B. Stone.....	25 00
Newark, Roseville Church, Mon. Con., per R. C. Cooley.....	3 87
Perth Amboy, Sunday school.....	4 00
Rahway, Irving St. Church.....	5 00
F. F. Paterson, Union Ave. Church United Work- ers' Missionary Soc'y.....	20 00

PENNSYLVANIA, \$552 68.

Philadelphia Fourth Church.....	90 94
Spring Garden Church, bal.....	26 50
Roxboro Church.....	55 00
North Church Ladies' Mission Soc'y..	10 33
Pilgrim Church.....	9 00
East Church, in part.....	13 00
Lower Dublin Church, in add.....	3 53
Upland Church.....	49 19
Phenixville Church.....	28 65
Brandywine Church, in part.....	16 27
Logans Valley Church.....	16 00
Lewisburg Church, bal.....	53 20
Lawrenceville Church.....	7 00
Lower Providence Sunday school.....	5 00
Solebury Church.....	8 11
Bushington Church.....	7 00
Bethesda Church.....	4 10
Vanport Church.....	1 50
New Bethel Church, in part.....	7 83
Sharon Church, in part.....	20 68
Transfer Church, in part.....	6 60
Miss McClelland's Sunday school class	4 00
Providence, Welsh Church.....	7 00
Pleasantville, Mrs. Mattson's jubilee Offering.....	10 00
Eaton, Mrs. Streeter.....	1 00
Coatesville Church.....	16 25
LEGACY: East Smithfield, Estate of A. Scott.....	10 00
F. F. Upland, Mrs. J. M. Pendleton.....	20 00
Sunday school.....	25 00

DELAWARE, \$30 00.

Wilmington, Ladies' Mission Soc'y.....	30 00
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VIRGINIA, \$748 16.

Harmony Asso., per Rev. D. F. Leach.....	12 50
F. F. Richmond, Rev. C. H. Corey, D. D.....	50 00
Students for Board.....	340 75
" " Tuition.....	165 00
Rent of Rooms.....	26 00

Norfolk, Bank St. Church, for Richmond Institute..	13 00
Collections by Prof. Jones and Vassar, for New Building Richmond Institute.....	140 91

WEST VIRGINIA, \$81 85.

Parkersburg Church, in part.....	56 13
Ravenswood Church, in part.....	5 00
Romine's Mill, Hopewell Church.....	2 50
West Milford Church.....	2 50
Holbrook, South Fork Church, in part.....	3 00
Clarksburg Church, in part.....	7 15
Charleston Church, in part.....	2 72
Petroleum, Goose Creek Church, in part.....	1 00
Parkersburg.....	1 85

DISTRICT OF COLUMBIA, \$519 66.

F. F. Washington, Wayland Seminary Students, for Board.....	496 16
Wayland Seminary Students, for Tuition.....	15 50
Wayland Seminary, for Rent of Rooms.....	8 00

NORTH CAROLINA, \$519 66.

F. F. Raleigh, Shaw University Students for Board	411 64
" " " Tuition.....	75 00
" " " Rent of Rooms....	68 00

SOUTH CAROLINA, \$554 64.

F. F. Columbia, Benedict Inst., Students for Board	206 37
Tuition.....	109 49
Rent of Rooms	63 83
Books.....	33 59

GEORGIA, \$42 75.

F. F. Atlanta, Students for Board.....	42 75
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FLORIDA, \$132 53.

F. F. Houston, R. E. Allen, for Florida Institute Building.....	1 00
Union Church, for Florida In- stitute Building.....	2 00
Live Oak, Citizens (White), for Bell Florida Inst..	32 45
(Colored), " " " " " "	16 53
Tallahassee " " " " " "	6 45
Madison Sunday school, " " " " " "	2 75
Monticello " " " " " "	5 00
Lake City " Fellowship, " " " " " "	1 05
Fernandina " St. Johns, " " " " " "	4 25
Jacksonville " " " " " " " "	2 25
Jasper " " " " " " " "	1 00
Lake City " " " " " " " "	3 05
Live Oak, Students for Tuition.....	61 75

MISSISSIPPI, \$481 84.

Clinton, Collections by Rev. A. H. Booth.....	5 00
F. F. Natchez, Students for Board.....	375 47
" " " " " " " " " " " "	49 75
" " " " " " " " " " " "	51 62

TEXAS, \$650 68.

State Convention, per Rev. O. C. Pope, D.D.....	300 00
F. F. Marshall, Bishop College, Students for Tu- ition.....	34 50
Pub. Money, for Primary Dept. Bishop College.....	173 53
Three friends.....	15 00
Tyler, Hopewell Church.....	2 65
Dallas, C. H. Shaw.....	5 00
N. W. Association.....	5 00
Corsicana, Rev. Z. T. Pardee.....	20 00
Henderson, Mather Church.....	5 00

Overtón Church..... 5 00  
 State Convention..... 85 00

TENNESSEE, \$1,050 05.

F. F. Nashville, Nashville Institute, Students for Board, Tuition, &c..... 1,000 05  
 W. W. Bresse..... 15 00  
 Brownsville, West Tenn. Asso..... 25 00  
 Gallatin, East Fork Asso..... 10 00

MICHIGAN, \$428 66.

Clinton Church..... 15 13  
 Sunday school..... 1 87  
 Dowagiac Church..... 5 00  
 Adrian, A friend..... 5 00  
 Morenci Church, bal..... 7 00  
 Tecumseh Church..... 50 85  
 Jackson Church..... 27 06  
 W. B. H. M. Soc'y, Mrs. Wm. A. Moore, treas.... 100 00  
 F. F. W. B. H. M. Soc'y, Mrs. W. A. Moore, treas. 170 00  
 Furnishing Room Wayland New Building..... 35 00  
 Ypsilanti, Wm. McAnshew..... 10 00  
 Jackson Church..... 1 75

OHIO, \$1,404 82.

Cleveland, Euclid Ave. Church, per Mrs. S. B. Page Wilson Ave. Church W. M. Soc'y, per Mrs. M. A. Beebe..... 37 50  
 Cincinnati, Mt. Auburn Church..... 12 50  
 Dayton, Linden Ave. Sunday school, designated... 108 86  
 E. H. Brownell..... 25 00  
 Cheviot Church..... 1 00  
 Circleville Church..... 15 00  
 Mt. Washington Church, by the Ladies..... 5 00  
 Marietta Valley Church..... 20 00  
 Miller Mission Sunday school..... 3 56  
 Association, Half Coll..... 1 00  
 Sciota Association Coll..... 3 03  
 Xenia Church..... 1 37  
 Akron Church, C. S. Austin..... 32 00  
 LEGACY: Cleveland, Bequest of Henry Chisholm, per Wm. Chisholm, extr..... 25 00  
 Cheviot, Annuity of R. Gaines, deceased..... 1,000 00  
 F. F. Cincinnati, Mt. Auburn Church..... 4 00  
 Dayton, Mrs. Julia S. Barney..... 50 00  
 Granville Church, H. P., for Selma School..... 50 00  
 9 50

INDIANA, \$102 34.

Bethel Church..... 7 16  
 La Porte Church..... 9 00  
 Larwill Church..... 1 00  
 Lafayette Church, in part..... 5 00  
 Muncie Church, bal..... 5 00  
 Seymour Church, in part..... 25 90  
 Columbus, A Friend..... 25  
 State Convention, Coll..... 29 28  
 Goshen Church, per J. Edmonds, treas..... 2 50  
 F. F. South Whitley Church, for Selma School... 6 25  
 Franklin, S. P. Smith, "..... 5 00  
 A. A. Lawton, for Bibles..... 5 00  
 Jordan Church..... 1 00

ILLINOIS, \$9 90.

Leland, A Friend..... 4 50  
 F. F. Chicago, W. A. B. H. M. Soc'y, for Table-  
 quah University..... 5 40

WISCONSIN, \$6 00.

Spencer Church, per Rev. N. S. Sweet..... 6 00

IOWA, \$10 00.

Ashawa, Samuel Brainard..... 5 00  
 F. F. Ashawa, Samuel Brainard, for Nashville In-  
 stitute..... 5 00

MINNESOTA, \$13 85.

Detroit Church..... 6 10  
 Maple Grove Church..... 1 75  
 G. H. Johnson..... 5 00  
 Mandan, J. W. Fee..... 1 00

KANSAS, \$381 33.

Kansas City Church, per Rev. G. W. Ford..... 2 00  
 Upper Solomon Asso., per Rev. N. B. Homans..... 5 70  
 Marion, " " "..... 3 32  
 Phillipsburg, " " "..... 3 08  
 Big Creek..... 2 25  
 Waterville, A. Johnson..... 5 00  
 Blue Rapids, T. Hult..... 5 00  
 Mariadahl, A. Anderson..... 5 00  
 Randolph, G. Gathe..... 2 00  
 Rev. Aug. Johnson..... 12 50  
 Augusta Church, per Rev. C. G. Manley..... 6 00  
 Topeka, Scandinavians, per Rev. C. A. Schogren... 10 00  
 Swede Centre Church, per Rev. A. J. Bangston... 4 00  
 Concordia Church, per Rev. C. H. Nash..... 5 00  
 Sunday school..... 1 00  
 Gosham Church, per Rev. G. H. Clarke..... 4 55  
 Osborne Church " "..... 3 23  
 Pawnee Rock Church, per Rev. J. V. Allison..... 3 51  
 Seneca, Rev. D. H. Cottrelo..... 9 10  
 New Albany Church, per Rev. A. E. Lewis..... 3 88  
 State Convention, per Rev. G. Gates..... 288 21

COLORADO, \$60 00.

Greeley, O. T. Dup..... 35 00  
 La Vega Church, per Rev. E. Burch..... 25 00

CALIFORNIA, \$48 00.

General Baptist Convention, B. C. Wright, treas.... 38 00  
 Santa Anna Church, per Rev. H. I. Parker..... 10 00

DAKOTA TERRITORY, \$15 08.

Montrose Church, per Rev. T. H. Judson..... 2 50  
 Jamestown, F. Nichols..... 1 00  
 De Ville, Richard..... 2 43  
 J. Anderson..... 1 15  
 Mitchell, per Rev. J. P. Coffman..... 1 00  
 Elk Point, Rev. G. W. Freeman..... 2 00  
 Tongue River Church, per Rev. John Stewart..... 5 00

IDAHO TERRITORY, \$7 20.

Boise City Church, per Rev. E. L. Shearer..... 7 20

NEW MEXICO, \$5 00.

Raton Church, per Rev. M. H. Murphy..... 5 00

U. S. GOVERNMENT, \$875 00.

For Schools in Indian Territory..... 875 00

CANADA, \$1 50.

Joseph Tollard, per Rev. J. N. Williams..... 1 50

TOTAL..... \$16,120 53

DONATIONS OF CLOTHING, Etc.

Norwich, Ct., Benev. Soc'y of Central Church, two  
 barrels..... \$133 33  
 Clinton, N. Y., Ladies of Baptist Church, box and  
 freight..... 52 75  
 Medford, Mass., Mrs. A. C. L. Clough, two barrels...  
 Amherst, Mass., Ladies of Baptist Church, two barrels  
 Brooklyn, N. Y., Judson, Miss. Band, Strong Place  
 Church, barrel and freight..... 35 50



# THE BAPTIST HOME MISSION MONTHLY.

VOL. 4.

MARCH, 1882.

No. 3.

## A MEMORIAL TO THE PRESIDENT AND TO THE CONGRESS OF THE UNITED STATES.

THE AMERICAN BAPTIST HOME MISSION SOCIETY, representing a church membership of about 1,000,000 persons, and a constituency of five times that number of residents, chiefly of the Northern States, at its last annual meeting in May, 1881, authorized and instructed its Executive Board "to address a memorial to the President of the United States, and through him to the National Congress, asking in behalf of the great Baptist constituency in the land, that early measures be taken to remove and prohibit the practice of polygamy and its accompanying vices throughout all our borders."

In pursuance of these instructions, the Executive Board of this Society, noting with profound satisfaction the popular feeling which has been aroused against this arrogant and blighting institution of Mormonism, hereby respectfully petition the Congress of the United States to take advantage of the present favorable state of public sentiment, for the immediate passage of such acts as will effectually subdue this pestilent system, so far as it makes against good government and good morals.

As representatives of a Society which seeks to extend the pure and loyal influences of the Gospel of Christ, over the very lands that are threatened by the presence of this evil, we have an especial interest in its due restraints; and we are authorized to pledge "the moral sup-

port of our Society to the National Government in the exercise of its Constitutional rights and legal obligations, in taking early and vigorous measures to suppress and overthrow polygamy and its attendant monstrosities wherever they exist in our country."

As Baptists it is our pride to have been among the foremost champions of religious liberty. But the Book, from which we draw our inspiration and our warrant for maintaining the freedom of the human conscience, teaches us submission to righteous authority and the paramount blessedness of the marriage relation as established between one man and one woman; and it is our conviction that to admit the right of Mormonism to non-interference, is to defend lust and treason behind the sacred ramparts of religious liberty.

Respectfully submitted.

By order and on behalf of the Society.

H. L. MOREHOUSE, Cor. Sec'y.

NEW YORK CITY, Feb. 13, 1882.

## A PROTEST.

*Resolved*, That the Executive Board of the American Baptist Home Mission Society do hereby most vigorously protest against the passage by Congress of the bill (H. R. 2677) introduced by Hon. Wm. H. Moore, of Tenn., providing for the application of the unclaimed bounty money due colored soldiers, for the establishment of an educational fund, to be divided among the five schools named in said

bill; the ground of this protest being that such designation would be an unjust discrimination in their favor and in favor of the religious organization which controls said schools, and which has a very small constituency among the colored people; and an utterly unjust discrimination against this Society and the twelve institutions founded or fostered by it for the benefit of the colored people, who, without reference to religious views, are invited to enjoy these educational privileges.

*Resolved,* That a copy of this action be sent to every member of Congress with the request that his influence be thrown against a measure so manifestly partial and unjust.

By order and on behalf of the Society.

H. L. MOREHOUSE, Cor. Sec'y.

NEW YORK, February 13, 1882.

The organization referred to in the foregoing action is the American Missionary Association, and the schools, those under its patronage. Though this Association is nominally undenominational it is practically Congregational, and has in the same institutions literary and theological schools. Strong influences are brought to bear on the students to induce them to embrace pedo-Baptist views, and so emerge from the institutions as Congregationalists.

There is no reason under the sun why the \$510,000 of this bounty money should be applied to these schools. That this bill should have been introduced three years in succession, would seem to indicate that there are interested parties behind the men who introduce the bill. We do not know that the American Missionary Association is either directly or indirectly responsible for the introduction and reintroduction of this measure—but to say the least there is a natural and strong suspicion that this is the fact. If any over-zealous agent of the Association is pushing this bill, the As-

sociation ought to disclaim any responsibility for his acts; if however the Association or any of its officers are the instigators of this they are deserving of the censure which must unavoidably fall upon them. At any rate only a disclaimer will put them right before the public. No organization has the right to take to itself the special patronage of the United States Government after this fashion.

SEWALL SYLVESTER CUTTING, D. D.

The many friends of Rev. Dr. Cutting were pained to hear that on Jan. 16th, he was prostrated by paralysis from which there was little hope of recovery, and that on Feb. 7th, his earthly life and labors were ended. The 10th of February, a large concourse gathered in Strong Place Church, Brooklyn, to pay the last tribute of respect to his memory, and to listen to the fitting words spoken by Drs. Bright, Lathrop, Prime, Boardman, Caldwell, Hoyt and Weston, concerning him with whom in one relation or another they had been so long associated. The majority of the Executive Board of the Home Mission Society were in attendance at the services.

He had just passed his sixty-ninth birthday, having been born in Windsor, Vt., Jan. 19th, 1813. In his early childhood his parents removed to Westport, N. Y., on the Western side of Lake Champlain. In his fifteenth year he united with the Westport Baptist Church; so that fifty-five years of his life were given to the Redeemer's service. At sixteen he began to study law. The following year he decided to devote himself to the work of the Christian ministry, and, after a preparatory course at South Reading, Mass., entered Waterville College where he remained two years, completing his college course at the University of Vermont at the age of twenty-two. In March, 1836, he became pastor of the church at West Boylston;

Mass., and a year later, of the church in South-bridge where eight years service completed his pastoral labors.

In 1845, at the age of thirty-two, he became editor of the *New York Recorder*, remaining in this position five years, when he accepted the Secretaryship of the American and Foreign Bible Society. After two years of this service he engaged in editorial work on the *Watchman* and *Reflector* of Boston, returning to the *Recorder*, however, from 1853 to 1855. From 1849 to 1852, he was also editor of the *Christian Review*.

In 1855, he was called to the chair of Rhetoric and History in the University of Rochester. At the age of forty-six he received the degree of D.D., from the University of Vermont. In 1868 he resigned his professorship at Rochester, to engage in perhaps the most important service of his life as Secretary of the Baptist Educational Commission.

In the Fall of 1876, on the resignation of Dr. Nathan Bishop, Dr. Cutting who had been a member of the Executive Board of the Home Mission Society was chosen Corresponding Secretary, and served in this capacity until his resignation in 1879. For several months afterwards he was engaged by the Board in special matters relating to investments, etc. Late in the same year he went to Europe where he spent more than a year in recruiting his physical powers and making investigations of antiquities bearing on the Christian ordinance of Baptism, some results of which were given to the students of the Rochester Theological Seminary not long before his death. He was the author of "Historical Vindications," a work which had an extensive sale in our denomination, and also of several other published works. Dr. Cutting was twice married, and leaves the companion of many years, and two sons, to mourn his loss, and at the same time to rejoice and thank God for the

blessings which, like refreshing dew, daily distilled from his life.

From this sketch it will be seen that few men in the denomination have done so many things of importance and, we may add, done them so well as Dr. Cutting.

His native mental endowments were improved by constant literary labor. His active mind was ever reaching forth to fresh fields of inquiry until the end. His faculties were well trained; a retentive memory enabled him to summon his resources for the occasion; and through the vehicle of an ample vocabulary his thoughts found expression in elaborate and rhetorical forms. The æsthetic element of his nature was well developed, while the poetic faculty was not wholly uncultivated, as is evidenced by several hymns which have found a place in our late collections for the service of song.

He possessed a tenderly sympathetic nature, and at the same time was as stern and rigid as the rock, when truth and right were involved in a case or course of action. He was urbane and courteous even when most positive and pronounced in the expression of his opinions.

The Educational Commission of which he was the mainspring, accomplished much for the educational interests of the denomination, in awakening popular attention to these matters and furnishing a fund of standard argument which has been used widely with great effect. It is likely that by this he will be remembered more than by any other service of his life.

He was called to the Secretaryship of the Home Mission Society in a most trying period, when the country was yet suffering severely from the financial reverses of the preceding years, and when on account of diminished receipts the operations of the Society had to be curtailed to an extent that was painful in the extreme. Knotty problems, as the

Ottawa University land case, had to be encountered and settled, while co-operation with the Minnesota Convention was inaugurated, and the publication of the "HOME MISSION MONTHLY" was decided upon, the first number appearing in May, 1878. To the varied duties of this position he applied himself assiduously. It was no perfunctory service that he rendered. So deeply did a sense of responsibility for the proper prosecution of the work rest upon his heart that it wrought upon his nervous system, producing sleeplessness and apprehension of the attack which finally took him hence.

His Christian convictions were strong. Though most loyal to Baptist principles, at the same time his friendships among leading men of other denominations were numerous. With the unwavering faith which for fifty-five years had sustained him, he looked calmly to the approaching end of his labors, "setting his house in order" as one who without fear awaited the master's call.

He has left his impress on many souls and on many features of our denominational life. Few men have had more to do with the current affairs of the denomination. He served his age well. The world is less because he is not; the world is more because of what he was and what he did.

### THE NEXT TEN YEARS IN HOME MISSION WORK—STATE AND NATIONAL.

BY REV. J. C. BURKHOLDER, ANIMOSA, IOWA.

What now of the next ten years? These coming ten years will settle the destiny of empire, both in the State and in the nation. Grandma Garfield said, in her childlike simplicity, a few weeks since in Cleveland, while waiting for the train bearing the remains of her noble son—our cruelly slaughtered President,

"It seems as though there never was such a time since the world began." True, in the sense intended by this aged, simple minded Christian mother; true also in a sense not compassed by her thought at that time. Since the Son of God fought the battle and won the victory on the field of Golgotha and at the tomb, there has been no period of more thrilling interest in the golden opportunities that it presents, in the grand future possibilities that it enwraps—than the present. On every hand God is moving.

God's voice is heard to-day, saying to us, as to Israel's host at the sea, "Go forward." In the forces that are at work in society—disintegrating, pulling down; in the opening up of new fields all over this mighty West—full of promise, pregnant with grand possibilities; in the formative state of society and religious thought in the South; in the revelation of the needs of thousands, tens and hundreds of thousands, long neglected in the great cities; in all these things God's voice must be heard calling upon us to arm ourselves for the battle already begun.

Yet we are in our infancy as a people. Proper training is important for the individual when young, before the habits become fixed, ere the mind receives its bent, its trend; even so it is for the nation. The great question then, is how to construct state and national character—how to build society.

To deal intelligently with this question, we must look at the incongruous elements that must be builded into harmony with our national life; into sympathy with our social and religious thought, so that they will strengthen rather than weaken the rising walls of the temple of our christian civilization. This must be done. These mighty and restless forces, thoroughly hostile in many instances, to society, civilization, and Christianity, must be laid hold upon by the church, moulded

into sympathy with American thought and Bible religion, else they will overturn our altars of worship, break down the walls of sanctuaries, and trail the holy banner of the cross in the dust. These men must be made builders with us on the temple of civil and religious liberty, else they will level its proud walls to the earth.

And *now* is the time to counteract the influence of a disintegrating infidelity. Before the seed germinates, let it be plucked up and stamped to powder. Ten years hence will be too late. The infant oak of a year's growth may be easily plucked up; but the developing tree of ten years laughs at your impotent efforts to bring its proud branches to the earth. A very slight counter resistance will stay the progress of the mighty avalanche as it loosens from its moorings, and starts on its downward way from Alpine heights. But when a small part of the journey is described, momentum increasing, velocity accumulating, with every inch of ground passed over, it sweeps proudly, grandly on in irresistible might, bearing every opposing obstacle before it, as it descends to the plain below. Thus a small effort *at the first*, will stay the progress of the great avalanche of influences, forming on the wintry Alps of soulless infidelity. But let it sweep on for a little season, and nothing will stay its progress.

And the work can be done *if the churches but awake to the grandeur of the opportunity and the emergency*. But *now is the time* to do this work. Romanists, infidels, social revolutionists are not awaiting a more auspicious time; they are hard at their work of planning disintegration, fomenting social revolution. While Christians sleep, these forces work on in the darkness, and some morning when the churches, sickle in hand, go forth to reap, instead of golden grain rejoicing the heart of the husbandman, there will be nothing but tares—fit only to be burned. *Now is the time*.

“There is a tide in the affairs of men,  
Which taken at the flood leads on to fortune;  
Omitted, all the voyage of their life,  
Is bound in shallows and in miseries.”

True! There *is* a golden opportunity that comes but once in the life of men, nations, churches. That golden opportunity is ours to-day, an opportunity such as can never again, probably, be ours, is here—an opportunity of laying foundations, firm and strong and broad, on which future generations of consecrated Christian toilers shall build—an opportunity of moulding these incoming masses for Christ, bringing them to work side by side with us on the rising walls of God's temple.

Where twenty-five years ago desolation reigned, cities of already grand proportions—centres of commercial, social, intellectual and religious life—attract the attention, and become glad and helpful resting places to the weary tourist. All along these great thoroughfares of travel and of commerce hundreds of towns are springing into existence and old ones are being quickened into newness of life. In all these rising towns and the cities Satan's emissaries and enginery are at work. The dram shop, the gaming table, the dance house are there. The church must be there too.

As the gospel only can work the reformation needed, patriotism unites its voice with that of Christianity in pleading that the gospel be sent abroad among these incoming hosts. Now is the time. Consecrate your wealth, ye men of God! Send forth earnest men of God, who shall tell “the old, old story” to these surging multitudes; build houses of worship, establish Sunday schools, uprear Christian schools, save these countless thousands and transmit to posterity the blessings of civil and religious liberty, which are our boast to-day.

What the future will be, depends upon our

appreciation of the grave trust and the awful responsibility that is ours at this present. Let that trust and responsibility be discharged, and the future will be bright with beams of celestial light. If we fail our sun goes down in darkness at noon tide.

### A CLUSTER OF FACTS.

BY JAMES B. SIMMONS, D.D., NEW YORK CITY.

REV. DR. MOREHOUSE, *Cor. Secretary.*

DEAR BRO: Every impulse of my being goes out with you in favor of the speedy and generous Endowment of our Freedmen Schools. I give you a cluster of facts which ought to be helpful in accomplishing this noble enterprise.

#### FACT No. I.

As early as the year of 1870, both the Home Mission Board, and the Home Mission Society committed themselves to the work of enlarging, and to the policy of endowing these schools, as witness the following extract from the Annual Report of that year.

"It is the unanimous and hearty opinion of your Board that the Society ought to greatly *enlarge* its educational work in the South. God summons us to endeavor. He makes us to hear the pleading voices of four millions in the South, and of the uncounted millions of Africa, who need, above all things, a well trained ministry to guide them heavenward. Hence your Board have determined unless prohibited by vote of the Society,

"First, to attempt the *founding and endowing* of one first-class training school for preachers and teachers in each Southern State, except it may be the States of Maryland and Delaware, already sufficiently accommodated for the present, in the Seminary at Washington, D. C.

"Second, to enter upon the raising of a *permanent fund of \$500,000* for this purpose, to be expended in grounds, buildings, *endowments* of professorships and scholarships, and in the purchase of libraries and apparatus; the *endowment fund* to be kept separate from the monies raised for the ordinary running

expenses of the schools, and carefully invested, the interest only to be used.

"Third, to employ all proper means to attach the hearts of the colored people to these schools as rapidly as possible, teaching them in each State that the school is theirs, that they should assist in its management, send to it their pious youths and adults who desire to preach or teach, and contribute to its support."

"For this purpose the Secretary has already commenced the use of the following form of subscription paper which has been examined and approved by the counsel of the Board; and it will gratify the members of the Society to know that at least \$100,000 of the \$500,000 named, are already secured and invested in valuable school properties in the Southern States."

*Extract from form of subscription.*

"Now therefore, we, the subscribers, in consideration of the premises, do hereby agree to and with The American Baptist Home Mission Society, and with each other, to pay the Treasurer of the Society for the time being, to be appropriated to the objects of said Fund—whether for Lands, Buildings, the *endowment* of Professorships, Scholarships, or Libraries, or for the purchase of school appliances, either or all, as the donor or the Board of the Society may elect—the sums set opposite to our name respectively."

It is certainly significant that the foregoing language, so clear, so explicit and so pronounced, was not only employed, but the policy of *endowing* these schools was unanimously adopted both by the Board, and by the Society in annual meeting assembled, as early as the year 1870.

#### FACT No. II.

During the next year, the work of enlarging and of *endowing* was carried steadily forward, in accordance with the plan so wisely adopted at the previous anniversary. The following is from the Report of 1871.

"Your Board beg leave to repeat, with emphasis the conviction uttered a year ago, that benevolence, not to the colored race alone, but to the white race of this land, requires at our hands the most patient, vigorous and liberal prosecution of these Freedmen school enterprises."

## FACT No. III.

As the Home Mission Board entered upon their *third* year of enlarged effort for building and endowing these schools, they began to feel keenly the necessity of large vested funds, the interest of which,—as in the case of other schools and colleges,—could be employed in their support. Hence, we find them crying out in their Report for the year 1872, as follows :

## "ENDOWMENTS INDISPENSABLE."

"These Academic Training schools for Freedmen Preachers, (for such is their simple character) must be *endowed* if we expect them to live! There is no alternative! And in this matter, those noble hearted Northern Baptists who have put their hands to this work will, we are sure, show themselves wise. The foundations of these schools have been generously laid in prayer and in faith, and with a view to permanence. Not a dollar of debt rests upon one of them, and never should. Suitable sites have been selected. Baptists own the ground in fee, in every instance. And all that is needed is a moderate *endowment* of \$50,000 or \$100,000 for each. As soon as one or two of our seven schools shall be thus endowed, the Board stands ready to push on aggressively into other States which need, but have no such school, and from which loud entreaties continue to reach us."

## FACT No. IV.

Two more years of experience only intensify the convictions of the Board, as witness the following extract from the Report of 1874.

"How long must we support these schools? The question now arises, when is the time coming that these freedmen schools will no longer need the support of this Society? We answer, as soon as able and faithful Boards of Trustees can be found who will **ENDOW** them, and so take them off from our hands, and manage them as Newton and Hamilton and the Southern Theological Seminary are managed. We have no desire to retain permanently either the possession or the control of these schools. They must ultimately swing loose from us. And the sooner the better, so it be done *healthfully*. Your Board, would not recommend that they be cut suddenly and wholly adrift till they have strength in themselves. The progress of separation should be

gradual. Like all healthy children, they should not *break away*, but *grow* out of their swaddling bands. As we have said before, these Freedmen schools **MUST BE ENDOWED** if we expect them to live! There is no alternative!! Secretary Simmons has secured ten thousand five hundred dollars in cash from one individual during the year towards the endowment of one of them. Besides this, some smaller sums have been obtained; some new subscriptions have been secured, and some wills have been made, which, ultimately, as is believed, will bring large amounts into our treasury for endowment purposes. The older schools should not long remain on the hands of the Home Mission Board. They should be made to go alone as soon as may be. This is our policy concerning the Churches we help; it should be our policy with these schools. Their dependence upon missionary support can in no other way be made healthfully to cease, as far as your Board can see."

Thus, by unanimous votes, both of the Board and of the Society, beginning with the year and 1870, ending in 1874, we stand committed to the wise policy of endowing these precious schools of Christian learning and of missionary activity. And in my judgment, that will be a day, not only of sadness to the schools but of extreme peril to the denomination, when we shall seriously attempt an abandonment of our policy. I am unwilling to believe that day will ever come.

## CHURCH EDIFICE WORK.

FROM AN ADDRESS BY REV. I. W. COOMBS, OF ESSEX, VT., AT THE MISSIONARY MEETING OF THE LAMOILLE ASSOCIATION, JAN. 1882.

## MAGNITUDE AND IMPORTANCE OF THE WORK.

There are at the present time beyond the Mississippi, upward of 1,000 Baptist Churches without a house of worship; among the Indians and Freedmen, 500 more: 1,500 Baptist Churches meeting for prayer and praise in stables, hotel offices, caves, and dens and dug-outs of the earth, except some more fortunate pedo-Baptist Church should throw open its

doors to our desolate and afflicted brethren, where Christian *courtesy* so-called, must close the mouth against the utterance of the distinctive features of our denominational faith. Says Rev. A. M. Allyn our missionary in Dakota, "Our denominational interests *do* and *must suffer* until we have some place to worship by ourselves. There is no time when I can speak to Baptists as Baptists, and I am certain we cannot grow or prosper under these circumstances.

One thousand five hundred Baptist Churches now homeless, and every week adds another to the list—52 per year and many of them with their mouths gagged against the public utterance of those distinctive truths which separate us from other churches, and which are the chief reasons which justify such separation, and our existence as churches of Christ—believer's baptism and *only believer's* baptism; a church membership made up of baptized believers and *baptized believers only*.

Some of the churches now organized and some of the newly organized churches it is believed, will build without external aid; but fully 200 per year for the next five years will need aid from the Home Mission Society and will remain unhoused unless such aid can be extended.

The extent of this destitution may perhaps be better seen and appreciated by comparison with the condition of Baptist Churches in New England.

In Massachusetts, of 289 Baptist Churches, all but two have houses of worship. In an entire Association of 32 churches in Kansas, there is but one. Rev. S. Ellis of Sioux Falls, Dakota, writes me that of the two Baptist Associations in Dakota, the Southern is composed of 22 churches and 8 of these have meeting houses. Of the 10 churches in the Northern Dakota Association that at Fargo

only has a meeting house and this is not completed. In Massachusetts, only 3 towns are without Church Edifices. In all New England there are 933 Baptist Churches and probably not one in 100 is without a meeting house. Dakota twice the size of all New England and New York thrown in, has but nine. What would become of the Baptist Churches in New England if they were compelled to go homeless for the next five years? Let fire consume them all to-night and our denominational interests would not suffer as they do through the lack of Church Edifices in these Western fields. With but few exceptions here they would soon be rebuilt, and the work would go on unchecked if not indeed accelerated. The few that would fail to rebuild are churches which are fast becoming extinct. The churches West which it is proposed to aid are such as, if a house be erected, will grow and be effective for generations to come.

The importance of this department of our Home Mission Work will be still further manifest when we consider its relation to the success of the more prominent general work of the Society. A few years ago I purchased in this town my first cow. I was impressed by the sleek appearance and general air of comfort which characterized the whole herd from which she was taken. I was amused by a remark of her owner as I took possession—laying his hand on her mouth he used substantially these words, "Mark this, all you obtain from her you will first put in here, and a warm shelter aids wonderfully in converting hay and grain into milk." I found it so. Baptist Churches in some respects are wonderfully like cows. We must have the church first, I suppose; but abundant food and good shelter have a vast deal to do with its growth and prosperity.

Having considered the magnitude and importance of the work, let us view it next in its



relation to the Baptists of our country East and in the old West. What obligation does it impose and what will be the consequences of accepting or rejecting that obligation? A single saying of an apostle is sufficient to convince us that up to the full measure of our ability, the obligation is on us to reach forth the helping hand to our brethren in the West. "Bear ye one another's burdens and so fulfill the law of Christ." It is the law of Christ, mark you, that imposes the obligation. Obedience to that law insures prosperity. Disobedience means disaster. Incorporate in these 1,000 homeless churches, Jesus the Christ stands before us appealing for shelter. Refuse their call and we send the very Son of God homeless from our door. What shall be our response? Where the ability exists, without question the duty rests upon the local church to provide itself a house of worship, and quite likely some minds may have been made distrustful toward this work through a painful experience with some peripatetic beggar for an undeserving or ill-deserving, or imaginary church out West. But no such cause of distrust exists here. In making appropriations for this work the Society acts in accordance with recommendations of those who well know the condition of the various churches applying for aid, viz., the different State Convention Boards; or in territories where no Convention exists, in accordance with advice of its general missionary or judicious pastors known to the Board. A brief extract from a letter of one pastor will show what was done in his church before aid was given by the Society.

Another writes from Central City, Neb.: "It would do you good I am sure, as it does me, to see my people work for the church. One man who owns his land but rents a house to live in, (the house has *one room* and his family numbers nine) who doesn't own a coat to go to church in, gives \$10 to pay the

church debt. Our wealthiest member whose farm is still mortgaged gives us \$100; another who has but one horse, gives that. Others give cows, calves, chickens, even. I feel that we *must* prosper with such devotion."

With such care in regard to the right disposition of money devoted to this object; with such devotion on the part of our weak and struggling brethren in these Western fields, their loving and loyal service in uplifting the standard of a pure gospel, for Baptists of means to allow the work to falter or fail, is a sin against humanity and against God; and the sin is the same in kind if not in degree where sin's capacity to give is measured in dimes or dollars, as when it is measured in hundreds or thousands of dollars.

The duty is too plain to be questioned. Suppose we fail to perform it. What follows? Disaster all along the line. Its first, its most immediate effect will of course be apparent at the front; seen in the loss of the people who naturally make their religious home with those who are first to build, and whose financial support will go to sustain the preaching of an erroneous faith—seen also in the loss of courage and loss of hope in the hearts of some of the most earnest, self-denying, consecrated servants of Christ whom the world has ever known—seen later in the Baptists of America, now out-numbering any other evangelical denomination, taking a subordinate and inferior position. They have been despised and sneered at in the past. They will justly merit reproach if they refuse to enter the open door God's providence sets before them, and fail to go in and possess the land. God's word assures us that our reaping shall be commensurate with our sowing—there is that which withholdeth more than is meet, but it tendeth to poverty. Scores of Churches in New England to-day are dying for want of an aggressive missionary spirit. Self-centered and self-

contained they profess to be unable to do more than sustain the preaching of the word at home ; and so they are *holding on, holding on* as they call it from month to month and year to year, hoping that something will turn up or that some special providence will interpose for their relief, oblivious all the while to the fact that simply to hold on, as a principle, means death, and the more closely the principle is followed the swifter and surer the death.

If we pastors will first enlist, our brethren will go shoulder to shoulder with us to the war. The Home Mission Secretary tells us \$1,000 will secure the erection of 3 meeting houses. I propose that in the next three years the Baptist Churches of the Lamoille Association see to it that they are erected. I have not the shadow of a doubt that it can be easily done. We can do it by simply doubling our present contributions to the Home Mission Society, designating of course one-half to Church Edifice work. Twenty-five cents yearly from each resident member in our churches will do it and more than do it. Shall it be done ?

## THE SAYINGS AND DOINGS OF FIFTY YEARS AGO.

### 1. THE FIRST CALL.

At its meeting on the 18th of May, 1832, the Executive Committee of the then newly-created American Baptist Home Mission Society addressed itself to work as follows:

*Resolved*, That in view of the wants of our country, and the consequent duties of our denomination, and in the fear of God and in dependence on his aid, this Committee will endeavor to raise during this year, at least, the sum of Ten Thousand Dollars, to be expended in Domestic Missions."

They did not succeed in raising quite the

amount proposed, but they did receive \$6,586.53. Considering the great increase in the number and the wealth of the American Baptists, the increase of "the wants of our country, and the consequent duties of our denomination," surely, "the fear of God," with the promise of "His aid," demands of our churches to raise half a million in this, the fiftieth year of Home Mission Society.

### 2. FOREIGN AND HOME MISSIONS.

In the first Report, (in 1833) of the Executive Committee of the Home Mission Society, in a review of the labors of the first year of operations, occurs the following :

"It has been feared by some that the establishment of this Society and an interest awakened in favor of Home Missions would operate as an unfriendly influence on Foreign Missions and other objects; that the multiplication of the objects would diminish benevolent effort and impoverish the treasury of the Lord. Facts disprove the supposition. On the other hand it has been found that the more numerous these objects are the larger is the amount contributed to each of them. Nor is this remarkable. Talents are improved by occupancy. It is easier to do all our duty than a part of it; and the more we do for the cause of God, the more he will enable us to do for it. Liberality improves Christian character; it makes men industrious and frugal and self-denying, as well as devout and spiritually minded."

### 3. STILL TRUE.

In the same Report, occurs the following, which is as true to-day as fifty years ago :

"It has been observed that those churches which are most active in promoting the benevolent enterprises of the age, are most highly favored with revivals and with general prosperity. Nor is this surprising. Christians who perform one part of their duty usually perform other parts of it. In a word, the spirit of missions is the spirit of the Gospel; a dis-

position to do good to others is piety, and the strength of that disposition is the measure of piety."

#### 4. RELIGION AND NATIONAL PERPETUITY.

In a Report of the Home Mission Society nearly fifty years ago, occurs the following, which will bear repeating :

"We owe it to ourselves and to our posterity after us to see that the Gospel is fully and faithfully published, as this Society proposes to do it. Let it be remembered that the institutions in which we glory as a nation are not guaranteed to us by any irrevocable decree, at least that has been revealed. Should our happy country, blessed with privileges excelled by none, be hereafter overrun by the profane and become a moral waste, it would not be without a thousand parallels in the past. India once received the Gospel, and so did every country and province on either shore of the Mediterranean. They had their churches, their Bibles and their Sabbaths and dreamed of nothing but of their perpetuity. But where are they now? The true light of Christianity in those countries has long since been extinguished, and the followers of the blasphemous prophet and of the apostate beast have long held those lands in dire subjection. And may we not apply the language of the apostle to our own country, 'Thou too standest by faith,' by the belief and practice of those duties which the Gospel enjoins? Let us have no vain confidence nor believe ourselves secure only on the foundation of virtue and religion. We have no assurance that this land will not be cast down from her proud height to a depth as low as Capernaum, only in the propagation of the Gospel."

#### "WHO IS TO BLAME?"

A correspondent of one of the religious newspapers writes :

"The will of Mr. S. scatters a great deal of property, but leaves not a shilling to our denominational Societies. Our careful Secretaries will surely regret this, as will every one who loves the work they are doing. Who is to blame for such a guage of the the relative worth of objects of Christian benevolence?"

Well, who is to blame? Was the man himself—a steward of God, blessed with large possessions—without blame? Was it not his duty to inform himself where the wants of Christ's kingdom were the greatest, and where he, as a wise steward, could and should make some of his investments?

Were the Secretaries to blame? Neither the general Secretary of a Society, nor a district Secretary who has nearly a thousand churches in his district, can look after all the men of means in these churches and lay upon their consciences the claims of these objects. If they go to a church to preach on Home Missions, perhaps this very man stays away that Sabbath.

Were his pastors without blame in this thing? In their preaching did they ever speak of the duty of men of wealth, to provide by will for the great work of Home and Foreign Missions? Did they ever prepare a sermon, on the proper use and disposition of property—that man being in mind when preparing it? Did they ever present for his consideration "a guage of the relative worth of objects of Christian benevolence?" Was it not a part of their duty to do this? Should they not have felt that God had given them a great opportunity to turn that man's attention and that man's benevolence into the best channels? If they did not do it are they blameless? Is any pastor blameless who does not improve these opportunities?

To the question asked we have responded by asking some others, which we submit for the consideration of those who should think on these things.

## American Baptist

### HOME MISSION ROOMS,

ASTOR HOUSE OFFICES, NEW YORK.

☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*

☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

☞ *The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

Great things must be done in the next forty days, if the Society closes its Jubilee Year with its obligations all met. *One hundred thousand dollars* will be needed for this purpose. From the first of March to the close of the fiscal year, in April, 1881, the receipts were \$56,122.37. Double, double—or toil and trouble!

At the Board Meeting, Feb. 13th, but few appointments were made, and these chiefly re-appointments for but six months. A number of important applications were laid over and the churches which have hoped to secure a little aid to support missionary pastors will be sorely disappointed, while in not a few cases probably there will be the loss of an opportunity which may not come to them again in a long period.

That \$500,000 called for this Jubilee Year is not yet in sight, nor, in this instance, does distance lend enchantment to the view. We honestly think that the Baptists of the land cannot afford not to raise the amount.

The prospects are that we shall have about the same amount of funds designated for Church Edifice purposes that we had last year, viz.: from \$20,000 to \$25,000. We have tried to keep the importance of this work before the people, and are gratified at the evidences of increasing interest in it, though we hoped, and shall not yet abandon the hope, that double this amount might be available.

It will be safe for the Boards of Western Conventions to rely upon nearly the same amounts as last year and to move forward accordingly.

We suggest that as a general thing, but \$250 be asked for from the Gift Fund; and that churches needing more than this amount obtain the rest as a loan from the Loan Fund.

Dr. Swaim, of Pennsylvania, writes: "Several of the pastors in my field have said to me they appreciate our situation, and are 'putting their strength on Home Missions this year.' Hence, not a few of the churches in this district have *doubled* on past contributions, and others have made a very encouraging *advance*. Oh for more of this for the months to come."

When the pastors thus lead off the people are sure to follow. From many quarters we hear of like hearty utterances. Let the good work go on.

"The year of Jubilee has come!" The Calvary Baptist Church, of New York City, has heard of it, and the Home Mission Society has heard from the church which rolled up a contribution, February 19th, to the magnificent amount of nearly *forty-six thousand dollars* for the work of the Society! Wasn't it a grand thing to do? And this was done, too, while the church is engaged in the erection of one of the finest and most expensive houses of worship in the city! *Illustrious example!*

Honor to the liberal souls that thus devise liberal things, and this too without labored solicitation. The beauty of these large gifts is, that they are the spontaneous, unsolicited offerings of hearts that feel that property is a trust to be used for God, and that a great responsibility rests upon its possessors to employ it in His service.

Now, if all along the lines a like spirit shall animate our people, we may yet see that \$500,000 before the close of the year.

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*Now for the final rally for the \$500,000!  
Let those now give who never gave before; and  
those who've given, give a little more!*

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Our work at Helena, Montana, has become so promising under the efficient labors of Rev. J. T. Mason who was sent out as general missionary for the territory, that it seemed perilous for him to leave that field, or intermit his labors there until a house of worship is secured. The people are doing excellently according to their ability. Illinois Baptists are attempting to raise a part of the amount for the first Baptist meeting house in Montana. It will require from four to five thousand dollars to erect a suitable edifice there. A specialty must be made of this. We hope that many will send us offering for the first house in this great territory. Remember it is the capital of the territory.

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"We wish the Board of the Home Mission Society could see the importance of doing more for this field now," are words which met our eyes in some recent newspaper correspondence. They are common words: they come to us in letters from all quarters.

What is our answer? The Board does feel the importance of this, but what can we do toward occupying new fields, if there is no money for such advance work? It is not for

lack of apprehension of the situation, but for lack of money that this is not done. And the lack of money is in consequence of inadequate contributions for this work. The fault therefore is not with the Board which has gone many thousand dollars beyond its receipts in the attempt to seize important points. The fact is that while the demands of the field are double what they were five years ago, the contributions in the majority of Churches have increased but a little and in many cases not at all.

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An excellent pastor in Western New York, who has received a small inheritance from his mother's estate, sacredly sets apart \$500 for a perpetual fund for the erection of church edifices,—the amount to be loaned at a merely nominal rate of interest for about three years; and so continue its service. What a beautiful tribute to his mother's memory! Were even one half of our Baptist pastors and laymen to give in like proportion to their ability we should have a million of dollars for our work.

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What of those professed Christians who amass their wealth by tens and hundreds of thousands yearly, and yet make little or no increase in their contributions to the great interests of Christ's kingdom? Will there not be a sorry reckoning for them?

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A gentleman who had made his usual contributions to Home Missions, recently called at the Rooms and left his check of \$200 for the Jubilee fund, charging us however not to publish his name. If there are others who would like to do a similar thing on the same condition, we will comply, though we like to have men know who the faithful stewards of God are.

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A lady in one of our New York City churches recently obligated herself to give fifty thousand

dollars toward the erection of a new house of worship for the church of which she is a member. That is a noble gift. Now, if some one would give the Home Mission Society fifty thousand dollars, it would secure the erection of at least one hundred and twenty chapels for the houseless churches of the West, into which thousands would be gathered to hear the gospel and to be instructed in the Sunday school. Perhaps even now the Lord is putting it into somebody's heart to do this thing.

Remember that \$1,000 will secure the erection of three chapels worth, ordinarily, in the aggregate, about \$5,000, and accomodating 500 people. Where else can \$1,000 be so well invested?

The news from many of our Missionary churches is very gratifying. The year will doubtless show a much larger number of accessions than last year: while there seems to be a strengthening of our forces all along the line.

An excellent Pastor in Pennsylvania, writes that his church *doubled* their usual contribution for Home Missions this year. He tells how he warmed up to the work in preaching on the subject: "I worked hard on the sermon; I urged the duty of larger offerings, on the ground of patriotism, on the ground of the future of foreign missions, and above all, on the ground of loyalty to Christ. I enjoyed it greatly; my soul caught fire as I traversed the vast field; I saw my boy out in some Western city and I gave my offering to have a Christian Church there before him, and a Christian minister to be there to take him by the hand. Yet to me, I think, the great reason for giving was in the relation of this Home Mission work to the future evangelization of the world."

Notice, our brother "*worked hard on the sermon*"—what many pastors are not accustomed

to do on a Home Mission sermon. But why not work as hard on a Home Mission sermon as on any other? The theme is an inspiring one to any preacher who has an ounce of patriotic Christian blood in his veins.

Our good brother didn't preach an ordinary sermon without an allusion to Home Missions, and at the close say in a sadly solemn way, as if an unpleasant and annoying thing had to be attended to: "The collection for Home Missions will now be taken." We have known a minister, on the day of collection for Home Missions preach about angels, with never a word about the subject of Missions. No wonder the people didn't give largely. When the contribution box was passed they were probably absorbed in humming the lines:—

"I want to be an angel,  
And with the angels stand."

We give a few notes about the endowment of Feedmen schools.

—A lady in Providence, gives \$500 toward the endowment of Benedict Institute.

—Another lady in Rhode Island, has left by her will \$500 in trust to the Home Mission Society for Nashville Institute.

—A gentleman of Providence, gives to the Society \$1,000 in trust for Nashville Institute.

—One man in Massachusetts, offers \$5,000 toward the first \$50,000 for a general Endowment Fund; and \$5,000 for each additional \$50,000 until \$200,000 is secured.

—Another in Connecticut, offers \$2,500 toward the first \$50,000, and the same amount for each additional \$50,000 till \$500,000 is raised.

—One of our hard working teachers whose salary barely supports him proposes to give \$75 for the Endowment Fund.

## Final Official Figures of the Population at the Tenth Census.

The figures for Indian Territory and Alaska are omitted, as their inhabitants are not considered citizens. All Indians not subject to taxation are also omitted. In conformity with the census law.  
The column headed "Colored" comprises only persons of African descent.

States and Territories.	TOTAL POPULATION.		1880.						
	1880.	1870.	Nati. ve.	Foreign.	White.	Colored.	Chinese.	Japanese.	Indians.
The United States.....	60,155,783	38,558,371	43,475,840	6,679,943	43,402,970	6,580,793	105,465	148	66,407
The States.....	49,371,340	38,155,505	42,871,556	6,499,784	42,714,479	6,518,372	93,782	141	44,566
Alabama.....	1,262,505	906,992	1,252,771	9,734	662,185	600,103	4	.....	213
Arkansas.....	802,525	484,471	792,175	10,350	591,531	210,666	133	.....	195
California.....	864,694	560,247	571,820	292,874	767,181	6,018	75,132	86	16,277
Colorado.....	194,327	39,864	154,537	39,790	191,126	2,435	612	.....	154
Connecticut.....	622,700	537,454	492,708	129,992	610,769	11,847	123	6	255
Delaware.....	146,606	125,015	137,140	9,468	120,160	26,442	1	.....	5
Florida.....	269,193	187,748	259,584	9,909	142,605	126,991	18	.....	180
Georgia.....	1,542,180	1,184,109	1,531,616	10,564	816,906	725,133	17	.....	124
Illinois.....	3,077,871	2,539,891	2,494,295	583,576	3,031,151	46,368	209	3	140
Indiana.....	1,978,301	1,680,637	1,834,123	144,178	1,938,798	39,228	29	.....	246
Iowa.....	1,624,615	1,194,020	1,362,965	261,650	1,614,600	9,516	33	.....	466
Kansas.....	996,096	364,399	886,010	110,086	952,155	43,107	19	.....	815
Kentucky.....	1,648,690	1,321,011	1,589,173	69,517	1,377,179	271,451	10	.....	50
Louisiana.....	939,946	726,915	887,800	54,146	454,954	483,655	489	.....	848
Maine.....	648,936	626,915	590,053	58,883	646,852	1,451	8	.....	625
Maryland.....	934,943	780,894	852,137	82,806	724,993	210,230	5	.....	15
Massachusetts.....	1,783,085	1,457,351	1,339,594	443,491	1,763,782	18,697	229	8	369
Michigan.....	1,636,937	1,184,059	1,248,429	388,508	1,614,560	15,100	27	1	7,249
Minnesota.....	780,773	439,706	513,097	267,676	776,884	1,564	24	1	2,300
Mississippi.....	1,131,597	827,922	1,122,388	9,209	479,398	650,291	51	.....	1,857
Missouri.....	2,168,380	1,721,295	1,956,802	211,578	2,022,826	145,350	91	.....	113
Nebraska.....	452,402	122,993	354,988	97,414	449,764	2,385	18	.....	235
Nevada.....	62,266	42,491	36,613	25,653	53,556	488	5,416	3	2,803
New Hampshire.....	346,991	318,300	300,697	46,294	346,229	685	14	.....	63
New Jersey.....	1,131,116	906,096	909,416	221,700	1,092,017	38,853	170	2	74
New York.....	5,082,871	4,382,759	3,871,422	1,211,379	5,016,022	65,104	909	17	819
North Carolina.....	1,399,750	1,071,361	1,396,008	3,742	867,242	531,277	.....	1	1,230
Ohio.....	3,190,022	2,665,760	2,803,119	394,943	3,117,920	79,900	109	3	130
Oregon.....	174,768	97,923	144,265	30,503	163,075	487	9,510	2	1,694
Pennsylvania.....	4,282,891	3,521,951	3,095,062	587,829	4,197,016	85,536	148	8	184
Rhode Island.....	276,531	217,353	202,538	73,993	269,939	6,488	27	.....	77
South Carolina.....	905,577	705,606	987,891	7,686	391,105	604,332	9	.....	131
Tennessee.....	1,542,359	1,258,520	1,525,657	16,702	1,138,831	403,151	25	.....	352
Texas.....	1,591,749	818,579	1,477,133	114,616	1,197,237	393,384	136	.....	992
Vermont.....	332,286	330,551	291,327	40,959	331,218	1,057	.....	.....	11
Virginia.....	1,512,565	1,225,163	1,497,869	14,096	880,858	631,616	6	.....	85
West Virginia.....	618,457	442,014	600,192	18,265	692,537	25,886	5	.....	29
Wisconsin.....	1,315,497	1,054,670	910,072	405,425	1,309,618	2,702	16	.....	3,161
The Territories.....	784,443	402,866	604,284	180,189	688,491	62,421	11,683	7	21,841
Arizona.....	40,440	9,658	24,391	16,049	35,160	155	1,630	2	3,493
Dakota.....	135,177	14,181	83,382	51,795	133,147	401	238	.....	1,391
District of Columbia.....	177,624	131,700	160,502	17,122	118,006	59,696	13	4	5
Idaho.....	32,610	14,999	22,636	9,974	29,013	53	3,379	.....	165
Montana.....	39,169	20,595	27,638	11,521	35,385	346	1,765	.....	1,668
New Mexico.....	119,585	01,874	111,514	8,051	108,721	1,015	57	.....	9,772
Utah.....	143,963	86,786	99,969	43,994	142,423	232	501	.....	807
Washington.....	76,116	23,055	59,313	15,803	67,199	325	3,186	1	4,405
Wyoming.....	20,789	9,118	14,939	5,850	19,437	298	914	.....	140

The census gives 25,518,820 males and 24,636,963 females.

The number of colored persons to 100,000 whites has increased from 14.528 in 1870 to 15.163 in 1880. The centre of population at the first census, 1790, was twenty-three miles east of Baltimore; the movement of this point has been nearly due westward at the rate of from 36 to 81 miles in ten years. Its present position is in Kentucky, eight miles west by south from the heart of Cincinnati, O. The increase of population since 1870 has been 29½ per cent.

## From the Field.

### "Watchman, what of the Night?"

—Rev. G. Gates, General Missionary for Kansas, writes: "Rev. G. W. Ford, of West Kansas City, died suddenly at his post of service, on Sunday, January 8th. He was one of the most able, active, and successful of your missionaries in this State. In a pastorate of fourteen months he had erected an excellent house of worship, greatly enlarged his congregation, organized and put into successful operation needed instrumentalities of usefulness, and won the confidence and esteem of the community in which he lived. He will be sadly missed on the interesting and difficult field where he accomplished so much."

—From the distant North Pacific coast we have from Rev. A. J. Hunsaker, our General Missionary, the following stirring words: "I am truly glad, yes, rejoiced, that you, though at a great distance from us, have so grand views of the field you are so liberally aiding. We on this field think there is not another like it in importance in North America. It is capable of furnishing homes for 25,000,000 people, and is rapidly increasing in population and developing in resources. We have several fields waiting and wanting pastors."

—From Fung Chak, pastor of Chinese Church in Portland, Oregon, we have the following: "We have three candidates baptized during this quarter, two men and one Chinese lady. We take communion in the Chinese Chapel now. There were nearly forty at the communion last Sunday. God and the good Christian people will help us. We shall have a large church in the future." Yes, "*They shall come from the East.*" God hath spoken it.

—A missionary in Washington territory, after speaking of the great need of "a man of God, full of faith" to be stationed at each of ten or twelve "thriving places, having large settlements around them," adds: "The Baptist has the best prospect of any denomination in this vast mission field, if they will only hold it. The few working ministers here are so wide apart they are able to reach the places named, only once in nine or ten months. We need more consolidation and more men, if we are to accomplish any permanent good. May the Lord fill his servants with wisdom and his Holy Spirit to see and feel more and more the value of souls."

—Rev. S. W. Beaven writes from Idaho, of special work in connection with a comfortable church building finished and furnished in Colfax, also of a school building adjoining, warm, well finished and furnished; of a meeting of delegates representing the denomination; of arrangements to secure a pastor for Colfax church, of his own church at Moscow, and of a church at Missouri Flat, which he supplies one Sunday in each month; and adds: "Thus I am trying to spread myself over this field, and to hold what we have gained till some one else will help me. But one chafes much in the harness on this great field, when it is almost more than he can do to hold what has been gained, and he sees on every hand what fields are suffering and what victories might be gained, if we only had more men in this great pioneer country."

—Rev. M. T. Lamb, missionary for Montana, appointed in December, writing from Butte City, in January, says: "I have been here now eighteen days; I find here a city of nearly 8,000, almost the half of of whom have come during the past year, while there is quite certain prospect of a still larger influx during the coming year, from all parts of the country. I naturally said, there ought to be a good many Baptists here. Up to date I have the names of 29, besides six who have united with other churches, some of whom will come with us. For several urgent reasons I have decided to organize and go forward. I have rented a small store room for three months. It must be furnished with seats and stove, and lighted. I have advertised to begin special meetings with indications of good attendance and interest from the start. My conviction is that a steady, persistent effort, continued for two or three months will awaken so much interest and sympathy, that a successful effort can then be made to raise the money needed for a house of worship."

—Rev. W. R. Connelly, General Missionary for Nebraska, writes Jan. 31st, of the Church at Hastings: "They have a good house and can now see through to the end. Dedication services were held last Sunday. Both pastor and church are commanding the respect of the community and also of their would-be destroyers, and even their enemies are compelled to be at peace with them. Verily God is their refuge. I am more and more convinced of the *great* importance of the 'Benevolent Church Edifice Work' in connection with that of the general Home Mission work. It is grand in its conception, its growth, and its results. A houseless family, that is too poor to afford shelter for itself, is indeed in a pitiable condition, but not



more so than the houseless and homeless church in the West. My heart is pained with these *absolute* necessities which we are unable to supply. I beg of you, my brother, that as you urge upon the churches the great importance of sustaining our missionary pastors, you also place before them the equal importance of giving house and shelter to those gathered into the family of Christ. From \$100, to \$500. will do this work. After the initiatory work is done and a nucleus formed, it is of *equal*, if not of *greater* importance that aid should be given to build a house and home, or great waste of expenditure will ensue. May the Lord give you success."

—Rev. J. R. Deckard, writing from Bismark, Dakota Territory, where he reports twenty one members in the Baptist Church, says: "In Bismark we hold services in the City Hall, which is used for many other purposes besides preaching the Gospel. Prayer meetings held at private houses. Our little band faithful and hopeful. In Mandan the Clerk of the Court declared his warm 'regards for the Baptist Missionary,' his 'good wishes for the faithful band of Baptist worshippers,' and invited us to use the Court Room until we could do better. We accepted the offer, and have held three services there. The room will seat about 50 persons, if closely jammed together. We deeply regret that we have no place where we are at liberty to hold a series of meetings. The people need the Gospel. If our dear brethren could be aroused to act promptly, what honor might be brought to our blessed Savior! With what intense interest must he be watching this work! Oh, for the Holy Spirit's reviving power to move our brethren and sisters to fill up his depleted treasury!" Can anything be added to the force of such facts and such appeal?

—Rev. N. P. Jensen, of the Theological Seminary, Morgan Park, Illinois: "The Danish and Norwegian Conference voted at its last gathering to extend to your Society its hearty thanks for your support of our Danish and Norwegian missionaries. It seems to me that the Home Mission Society is among, if not the most important of institutions upon the earth, for it is laying the foundation for the Christianization of the world. So far as my influence goes, it shall have my support."

—As our readers are scanning these notes, will they read the following from our missionary at Sioux Falls, Iowa, Rev. A. V. Bloodgood: "I am hungry to see a Baptist-Meeting house. It is over two years since I have had that pleasure." Ought he not to have this satisfaction on his own field for the better prosecution

of his own work. Read what he writes of the need: "The only place we have now for our meetings and Sunday school is the school-house and that in the afternoon. At present we hold them in private houses in the morning and in the evening. You will see that we are suffering very much for a house of worship. In the Spring we hope to build if the Home Mission Society can aid us to the amount of \$500.

We want to build a house worth \$1500., if possible. We have over \$500. now subscribed toward such a house."

—Rev. A. R. Button writes from Sheffield, Iowa: "We have during this quarter completed and dedicated our new house, 30 x 40. It will be paid for when we receive the \$200. promised by the Home Mission Society. The question at our State Convention was: 'Who borrows money at 10 per cent. to invest for the Lord?' I have the answer. The deacon of our church, rather than have claims against the church unpaid, when due, borrowed money at 20 per cent to pay his subscription.

—The importance of a house of worship for the Scandinavians in Brainard, Minnesota, is urged in the following note from Rev. Joseph Wilkins. He says: "I am told, and I believe the estimate is correct, that the population of Brainard already includes no less than 1,500 Swedes and Norwegians, and the number is constantly increasing. On Sunday afternoons and week day evenings, Mr. Fogelstrom, who has the confidence of his own people, holds services in our church, which is usually well filled. At present there is no Swedish place of worship of any denomination in Brainard, and, should Baptists now occupy the field, I hardly think that the Lutherans would hereafter disturb them. A convenient house might be erected, Mr. Fogelstrom tells me, at a cost of some \$1000. or \$1200., and lots have already been promised for this purpose. I believe that, if the Home Mission Society would empower Mr. F. to raise subscriptions for a Swedish church, \$500. could be raised on the ground."

—Says a missionary in Nebraska: "The great need of our denomination in this State is houses of worship. As an independent people, we should have houses of our own. We should neither borrow nor beg the privilege of a place in which to worship God, if it is in our power to obtain a place of our own, even though it be a small and humble place. We cannot preach the whole truth in a house belonging to others. A church cannot make much progress or have much influence in a community without a house of its own. We must henceforth build our houses

without debt. The principle of borrowing even a small sum at 7 per cent is a bad one for a church. To get in debt even to each other is all wrong."

—Another, acknowledging receipt of \$200, from Home Mission Society, says: "You cannot tell what help in time of need means, unless you have had some such experience as ours has been during the past two years. This enables us to close up all. The people are well pleased with the building."

Another writing from Elkhorn Valley, says: "We very much need church edifices. There is not one completed in the entire valley from Fremont to O'Neil. I hope that we shall be able to build at Burnett during the next two or three months. The Baptists have been without preaching for nearly two years and have become somewhat discouraged, but seem pleased with the prospect of having a missionary on the field again."

—Rev. N. Gregory, D. D. writes to the Secretary, from Tucson, Arizona, Jan. 24th: "We dedicated our house of worship, 'Christ Chapel,' last Sunday, Jan. 22d, and raised \$360., which sum with unpaid subscriptions, if collected, will pay all but the \$200., obtained by mortgage on our home. Mrs. Gregory purchased our chandeliers, costing \$81., on funds expected from Sunday Schools, reported to her as having raised money for our church and sent to you for Tucson. The lamps to be paid for on receipt of said funds. Please say to the donor of the \$500. that there is not a Protestant church bell in Tucson. We have left space for a tower and shall erect one when we can have a bell to put into it."

The lady who gave the \$500. toward the erection of the Chapel, is going to send a bell also. It will be ringing there before long.

Of Atlanta Seminary, President Roberts writes: "We have already enrolled 102, which is 31 above the attendance last year, and we are still expecting more.

With regard to beneficiary aid, we desire to conform strictly to the instructions of your Board on that subject; but you must remember that many of our students are ministerial and only three are under 16 years of age. The result is that very few are aided by their parents or friends. Of the small amount they earn during the Summer vacation, a portion must be expended for their clothing, books and traveling expenses. They arrive here with little means to pay for their tuition and boarding which costs at least \$8 per month. I dislike very much to send away young men thirsting for knowledge, without the means of

paying for it. One who has recently been sent home on that account, has written me a most pitiful letter, begging me to help him. But I was compelled to refuse, because there were still more pressing demands for such assistance as we could give. The Misses Packard and Giles are pushing ahead in their noble Christian work. The quarters they occupy for their school are really a disgrace to the colored people. I wish some of our wealthy Baptist brethren or sisters could see it. They would soon change the aspect of affairs and provide a remedy. We feel more and more the need of the buildings you propose for student's dormitories. It is now quite difficult to obtain accommodations for new comers."

—The interesting fact is mentioned in a late letter from Cumberland, Maryland, that, at the recent organization in Frederick City of a Baptist State Convention, the first colored Baptist ecclesiastical body in that State, every man in its organization had enjoyed the advantages of the Home Mission Society's schools. The writer says: "When we made our statement of the Society's work, and its desire for life members, the brethren exclaimed 'God bless the Society! we will try and become members before next May.' The following resolution was offered, and I was instructed to send a copy to the Home Mission Rooms: 'Whereas the American Baptist Home Mission Society, by its Board at New York, has appointed Rev. W. B. Johnson general missionary for the State, and whereas he is doing a noble work among us in sowing the precious seeds of truth, therefore we do pledge him our united support in his effort to advance the Redeemer's kingdom? It was an intelligent gathering, and as we sat and listened to the carefully prepared and ably delivered sermons, we were almost ready to exclaim aloud, 'What hath God wrought!'"

## WOMEN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, 2101 Michigan Avenue, Chicago; Corresponding Secretary, Mrs. C. Swift, 71 Randolph Street, Chicago; Treasurer, Mrs. R. R. Donnelly, Lakeside Building, Clark and Adams Streets, Chicago.

Training School and Society Headquarters 2338 Michigan Avenue, Chicago. Miss Mary G. Burdette, in charge.

### WHERE ARE THE REAPERS?

The words of the song ring continually in our ears, and the cry goes out from hearts burdened with a real-

ization of the fact, at the same time joyous and sad that

"The fields all are ripening far and wide,  
The world now is waiting the harvest tide."

So far joyous—but oh how sad to be compelled to add:

"The reapers are few, though the work is great,  
And much must be lost should the harvest wait."

It is waiting, waiting and losing. Every day golden grains fall unheeded, and immortal souls pass into eternity unsaved. For how much of this loss, dear Christian 'sister are you responsible? Miss Moore, pleading for Selma with tears and prayers, says:

"There is work enough here within a circuit of twenty-five miles for two good, energetic, go-ahead' Christian Missionaries and four native Bible Women."

Now, sister, who reads this, what can you, what will you do to supply this need. I think I hear you asking, Well, what do you want—money? Yes, for one thing, but something else with it. The "two good, energetic, go-ahead, Christian missionaries." Is one of them in your church? Perhaps you have been looking around for her; maybe you have looked too far. Perhaps the Lord is saying, "Thou art the woman." Doubtless you saw the extract from Miss Brainard's letter in tidings for February, where she says, "I wonder that years ago my prayer had not been, 'If it please the king, send me;' but instead how faithfully I besought the Lord to send anybody but me." Turn your eyes inward and see if you may not be praying in like manner. At any rate help us find these reapers who will go forth and "garner in the sheaves of good from the fields of sin." If our Christian women only could be made to realize something of the condition of multitudes perishing without help in our own land, we are satisfied that they would not delay the aid which it is in their power to give. Miss Moore writes to our Board:

"If you could stand day after day where I stand, and see the whitening harvest and *no reapers*, your hearts would ache as they cannot at your distance from the fields. I know your hearts are in the work, but if you could stand on the field and see things as they are, it would be very different."

Miss Moore has been interested in training for the work some of the young colored women attending the school at Selma; letters from these "Helpers" now lie before us, from which we make a few extracts. Charlotte Thompson says:

"For some time I have felt that the Lord had a work for me to do, and I have been praying that the way might be opened for me to do it. I do believe the dear Lord sent Miss Moore, for she came in a time of great need when I was almost hopeless over the

matter. After talking to me about it, she and Miss Ambrose came to mother's house, and we all four took it to the Lord in prayer. The same week I started with Sister Moore in the mission work. I had tried to do this work the summer before, but did not understand it; but Sister Moore has taught me many things, and I think it delightful."

Ella Jackson writes:

"I am one that Miss Moore has chosen to help her in the work. I believe it is the work that the Lord has chosen me to do. I have long wanted the opportunity that I now have to work for Jesus. I believe the Lord opened the way by sending Sister Moore to teach us. We go to her room three mornings in every week to have a Bible lesson; then we meet at different places every Saturday morning for Bible lessons. There is great need of such workers as Sister Moore among us for the 'Harvest truly is plenteous, but the laborers are few.'"

Charlotte L. Jinkins gives some very interesting incidents in her temperance work and tells us of a Band of Hope, saying:

"Three weeks ago we organized a Band of Hope with thirty members; we have meetings every Sabbath after Sunday school. Sixteen have joined the Band since the organization and all seem to be deeply interested in the meetings."

Miss Jones writing from Columbia, S. C. says:

"There is one feature in our work that is very encouraging to me, and that is the number of young people who have gone from our Industrial schools into Benedict Institute. I expected this to be so in time, and Dr. Goodspeed repeatedly alluded to our work as being a help to the Institute, but I did not expect to see so many go in, in *two years*. I rejoice in this and in the general prosperity of the Institute. There have been six hopeful conversions there within a few days. Mr. Becker seems admirably fitted for the work and is sustained by faithful, efficient teachers whom it is our privilege to meet occasionally."

By way of variety we insert here a pleasant little incident gleaned from a letter written by Mrs. Trade-well of Florida. She writes:

"I organized a Sunday school at H—, last Sunday placing it under the fostering care of a church about four miles from there. You would I suppose, have smiled at my audacity in asking the Rail Road people to stop the train to let me off to organize a Sunday school, but they did and were very kind about it. The train came to a stand right by the side of a pond so that when I got off I had scarcely room to stand while the train passed on. A gentleman put his head out of the window and said, 'I am afraid you have stopped at the wrong place.' 'I'm sure, I don't know,' I replied 'it does look dubious.' 'Where are you going?' was his next query. I told him, and he said reassuringly, 'O, you're all right; go on, and pray for us, sister.' The train went on leaving me standing by the track, with but one house in sight and that at quite a distance in a direction opposite that in which I wished to go; but I soon saw a woman afar off, but coming toward me, and I felt

sure she was coming to meet me. I was not mistaken, and soon we were on the way to the house where I was to spend the night, which proved to be a building just boarded up and the roof shingled. But they gave me a clean bed and plenty to eat, so that I got along very comfortably."

Miss Brainard, of Columbia, S. C., speaks next, and tells us of a precious Sunday, writing thus:

"Yesterday (Sunday) I had the privilege of re-organizing a Sunday School that has been dead for nearly a year. The pastor and people seemed delighted to have us come and help them. Could you have seen that old gray-haired pastor sit in my Bible class, eagerly drinking in every word I said, while his face beamed with delight, you would indeed have felt repaid in a measure for your days and months of weary toil for us. It was a picture I shall never forget. Yesterday I was made superintendent, chorister, treasurer, and teacher, but think the future will present a larger company of officers. There were thirty-one present, and the collection was thirty-six cents. Where, in the North, can we find a school that would the first Sunday bring in a collection averaging more than one cent to each one in attendance?"

Of many more good things in our budget we can give only this choice communication, from Rev. J. Ongman, pastor of the Swedish Baptist Church, in St. Paul, Minnesota. He says:

"There are about 8,000 Scandinavians in St. Paul, and my little church of one hundred members the only Baptist Church among them. My members are mostly new comers, and, strange to say, are generally men. I never knew a church before but that the women were in the majority. We can carry on scarcely any mission or church work that requires a woman. Miss Johnson has come up from Minneapolis once a week to help us. She is a wonderful woman to accomplish as much as she does in her feeble health, and not kill herself. I tell you she is a faithful worker.

"Now, it strikes me that you would do well in every respect to let us have a lady missionary in St. Paul and vicinity, and allow Miss Johnson to give her time entirely to Minneapolis. Dear soul, she would have all she could possibly do there. I have concluded to ask you to send us Miss Ellen Berg (then in the Training School). We need her especially, now that we are in the midst of a revival, to visit the women and girls and get them out to meeting. There is a work to be done that men cannot do.

"I must not forget to tell you that this revival has certainly been brought about through Miss Johnson's labors. She will have many sheaves with her in the day that she shall appear before her Master."

Miss Berg has been sent to St. Paul in answer to this earnest request, and a note just received informs us of her safe arrival and first impressions of the field, and expresses an earnest desire to be made an instrument for the saving of many souls. Let us remember her and all our devoted workers in our prayers, not forgetting to follow up our prayers with such substantial help as shall prove them sincere.

## RECEIPTS FOR DEC., 1881 AND JAN., 1882.

### ILLINOIS, \$225.12.

Chicago, \$57.37; Peoria, \$12.00; Belvidere, \$44.00; Belvidere, South, \$8.00; Bradford Falls, for Training School, \$25.00; Morrison, 4.75; Joliet, \$32.50; Rockford, \$12.75; Waukegan, \$6.35; Litchfield, \$5.00; Gaylorville, \$5.00; Mendota, \$4.35; Utica, \$2.00; Galesburg, \$12.05.

### INDIANA, \$92.15.

Auburn, \$16.20; Indianapolis, for Training School, \$30.00; Mishawaka, \$6.50; Delphi, \$5.00; Pleasant Lake, \$3.70; Pleasant Mills, \$1.25; Linn Grove, \$2.50; La Porte, \$15.00; Eliza-ville, \$10.00; Montpelier, \$2.00.

### IOWA, \$11.65.

Columbus City, \$2.40; Mechanicsville, \$2.50; Cresco, \$6.75.

### COLORADO, \$15.00.

Greeley, \$15.00.

### NEW YORK, \$1182.94.

New York City, \$940.31; New York, Madison Ave, \$28.00; Brooklyn, First Church, \$10.00; Elmira, \$20.00; Brooklyn, \$40.00; Whitehall, \$2.00; Rochester, \$33.63; Saratoga, \$63.00; Newport, \$5.00; Albion, \$35.00; Orleans, \$6.00.

### PENNSYLVANIA, \$292.00.

Philadelphia, \$255.00; Bryn Mawr, \$5.00; Benton, \$10.00; Rockville, \$7.00; Clinton, \$2.00; Reading, \$13.00.

### OHIO, \$105.75.

Cincinnati, for Training School, \$50.00; Perryville, \$11.00; Grandville, \$8.00; Pomeroy, \$4.00; Linderville, \$6.25; Toledo, \$6.00; Buck Run, \$5.00; Lancaster, \$4.50; Huntington, \$9.00; Canton, \$2.00.

### NEW JERSEY, \$120.88.

Bridgeton, \$14.63; Newark, \$59.25; Mount Holly Mission Band, \$30.00; Mount Holly, \$17.00.

### WISCONSIN, \$15.50.

Lodi, \$4.50; La Crosse, \$7.00; Walworth, \$4.00.

### KANSAS, \$11.50.

Newton, \$11.50.

### MINNESOTA, \$2.50.

Monticello, \$2.50.

### NEBRASKA, \$21.00.

Junietta, \$1.00; Central City, \$10.00.

## WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$192.66.

Total, \$2,278.65.

## NEW YORK CITY BRANCH OF THE WOMEN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. D. B. Jutten, 418 W. 19th Street, New York; Vice President, Miss S. A. Coghill, 29 E. 39th Street, New York; Corresponding Secretary, Mrs. C. R. Blackall, 13 E. 77th Street, New York; Recording Secretary, Mrs. C. C. Bishop, 164 W. 58th Street, New York; Treasurer, Mrs. T. H. Maghee, 29 E. 22d Street, New York.

The fourth annual meeting of this Branch Society was held with the Central Baptist Church on 42d Street, on Thursday evening, February 9th., a very

severe storm prevailing. "The audience weighed more than it counted," as one of the speakers aply said The report of the Secretary showed increase of membership, and of interest in the different departments of the Society's work. Receipts for the year reported by the Treasurer \$4,083,41 against \$1,889,84 of last year. Donations of clothing, books, etc., \$694,12. Miss L. M. Tichenor of Chicago, representing the New West Educational Commission, gave a deeply interesting account of a years experience as a teacher in Utah, drawing some lessons from this experience as to the solution of "the Mormon problem," after which the audience listened with evident pleasure to addresses from Rev. E. G. Taylor, D. D. and Rev. H. M. Sanders, each expressing, as might be expected, appreciation of woman, especially of her increasing efforts for the elevation of her own sex. Dr. Morehouse, Secretary of the A. B. H. M. Society, being called upon, added a hearty 'Amen' to what had been said, as his most fitting utterance, considering the lateness of the hour.

If New York and Brooklyn women were easily discouraged, such storms as have prevailed in connection with their missionary meetings during the past year, might dampen their ador ; but the effect seems like water thrown on a flame, spreading it further and increasing its intensity. The word discouragement and all its synonyms have long since been banished from their vocabulary. Hence the success of their efforts and the hopeful outlook for their Christian work.

AN OBSERVER.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

Mrs. A. Pollard, Treasurer. 4 Beacon Street, Boston.

CONTRIBUTIONS FOR JANUARY, 1882.

Mrs. I. H. Loveland, Chatham, Mass.....	\$10 00
Mrs. D. E. J. Durant, Boston, Mass.....	10 00
Miss Emily Peaslee, Whitefield, Me.....	15 00
Mrs. Dea. S. Robinson, Webster, Mass.....	6 00
Wom. Aid Soc. Hubbardston, Vt.....	3 00
Miss Mary Crowell, So. Yarmouth, Mass.....	2 00
Mission Band, West Haven, Mass.....	50 00
Mrs. Francis A. Dunlap, Roxbury, Mass.....	2 00
Mrs. Josiah Corlidge, Watertown, Mass.....	55 00
North Avenue Bap. Ch., Cambridge, Mass.....	4 00
Col. C. H. Barnes and wife, Phila., Pa.....	100 00
Friend, Belmont, Mass.....	1 00
Sunday School, Bap. Ch., Reading.....	25 00
Wom. Home Mis. Soc. Hartford Ct.....	20 00
Friend, Mass.....	150 00
Mrs. R. H. Joy, So. Yarmouth, Mass.....	1 00
Mrs. F. G. Kelly, So. Yarmouth, Mass.....	1 00
Miss J. S. Kelly, So. Yarmouth, Mass.....	50

Earnest Workers, Hudson, Mass.....	12 00
Ladies' Benev. Soc. First Bap. Ch., Lowell, Mass.....	25 00
Young Ladies' Mis. Soc., Fitchburg, Mass.....	32 00
Mrs. Martha Young, Corinne, Me.....	5 00
Miss Julia Adams, Medfield, Mass.....	20 00

Total..... \$549 50

In report of contributions for December, "Mission Band, Hartford, Conn.," should have read, Mission Band of South Baptist Church.

MISSIONARIES APPOINTED IN FEBRUARY.

Missionaries appointed in February. The following new appointments were made:

- Rev. Edwin J. Mays, Fort Coucho and vicinity, Texas.
- Rev. S. M. Russell, Harrison Co., East Texas.
- Rev. J. H. Scates, Pleasant Grove Association, East Texas.
- Rev. C. Y. Snell, Grand Forks, Dakota.

The following re-appointments were made:

- Rev. E. Epstein, Yankton, Dakota.
- Rev. C. Sandquist, Swedes in Big Springs, Dakota.
- Rev. Jno. Engler, Germans in Big Stone City, Dakota.
- Rev. A. L. Lacie, Cherokee Indians, Indian Territory.
- Rev. George Swimmer, Fourteen-Mile Creek, Cherokee Nation, Indian Territory.
- Rev. Daniel McIntosh, Antioch Baptist Church, Tahlequah, Indian Territory.
- Rev. E. Burch, LaVeta and Gardiner, Col.
- Rev. M. H. Murphy, General Missionary to New Mexico.
- Rev. A. M. Allyn, Tower City, Dakota.
- Rev. O. Lindh, First Swede Baptist Church, New York City.
- Rev. James Cooper, District Secretary for Ohio, Indiana and Michigan.

The following were appointed teachers in Freedmen schools:

- Alabama Normal and Theological School, Selma, Ala., Miss Augusta Hammond.
- Natchez Seminary, Natchez, Miss., Rev. L. P. Day.
- Florida Institute, Live Oak, Fla., Miss S. E. Tarbox.

Contributions and Legacies.

FOR JANUARY, 1882.

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

MAINE, \$144 02.

Livermore Falls Church.....	\$15 50
Stetson, Rev. W. E. Noyes.....	50

Beekman, Mrs. E. M. Clark.....	5 00
Bangor Second Church.....	3 13
Sunday school.....	5 00
Auburn, Court St. Church.....	43 36
Biddeford, Adams St. Church.....	33 53
Bangor, Hooper Chase.....	13 00
<b>F. F.</b> First Church.....	25 00

NEW HAMPSHIRE, \$140 00.

Exeter Church.....	75 00
<b>F. F.</b> Amoskeag, Mrs. Betsey Moore.....	10 00
Claremont, B. F. Ilden.....	50 00
Merideth Centre, L. Plummer.....	5 00

VERMONT, \$49 10.

Perkinsville Church.....	16 00
Burlington, French People, per Rev. J. D. Rossier.....	1 25
Sunday School, ".....	2 00
Stamford Church, per V. A. Whitaker, treas.....	5 55
St. Johnsbury Church.....	1 00
Bridport, Sheldon Smith.....	10 00
Bellows Falls Church.....	13 30

MASSACHUSETTS, \$4,638 21.

Boston South Church.....	65 00
Middlefield, A Sister.....	50
Chicopee Central Church.....	8 41
Wakefield, Mrs. B. B. Wiley.....	9 50
Littleton, Abel S. Flagg and wife.....	3 00
Worcester, Pleasant St. Church.....	6 90
Middlefield, A few members, Jubilee Offerings.....	3 25
Manchester Church.....	13 00
Lynn, " W.".....	5 00
Florida Church.....	5 75
Old Cambridge Church.....	526 66
Worcester, Hon. J. H. Walker.....	225 00
Amesbury, Salisbury and Amesbury Church.....	22 00
Mrs. Samuel Collins.....	10 00
Princeton, Asa H. Goddard.....	395 00
Lynn, Lucian J. Fosdick.....	100 00
Worcester, Mrs. T. P. Wheelock.....	15 00
Southwick Church.....	8 00
Springfield, State St. Church.....	272 87
Mass, " B. F. B.".....	25 00
Cheshire Church.....	6 25
Egremont Church.....	8 00
Westfield, A Sister.....	50
Conway Church.....	20 00
Westminster Church.....	15 00
Charlestown First Church.....	30 00
Marblehead, Sarah R. S. Drake.....	15 00
Lawrence Second Church.....	30 00
Lowell First Church.....	50 00
Belmont, Friend.....	1 00
Foxboro Church.....	77 81
Attleboro, Miss H. B. Barrows, Jubilee Offering.....	10 00
New Marlboro Church.....	5 00
Cheshire, Dr. L. J. Cole.....	5 00
LEGACY: Danverse, Annuity of Benj. Porter, per Chas. Davis, trustee.....	40 50
Methuen, Bequest of Sarah K. Gage, per G. W. Gage, ex.....	794 08
Boston, Semi-annual Int. on John Wood Estate, Rev. A. P. Mason, D. D., trus.....	42 77
Gardner, Annuity of Susannah Stone, L. H. Bradford, trus.....	72 00
North Amherst, Beques. of Alvin Barnard, W. L. Robert, ex.....	1,000 00
<b>F. F.</b> Woman's A. B. H. M. Soc'y, \$25 for Kentucky Inst.....	271 66
Boston, Brighton Ave. Church, for Shaw University Plymouth, Rev. H. W. Coffin, for Furnishing Room at Bishop College.....	11 30
Marlboro, Sunday school, for Student at Richmond Institute.....	15 00
Fitchburg, Sunday school, for Students at Leland University.....	12 50
Worcester, Pleasant St. Sunday school, for Richmond Institute.....	25 00
.....	12 50

Worcester, Pleasant St. Sunday school, for Shaw University.....	12 50
Lynn, L. J. Fosdick, for Natchez Seminary.....	30 00
Cambridge, First Church Sunday school, for Benedict Institute.....	50 00
South Framingham, First Church Sunday school, for Wayland Seminary.....	25 00
Reading, Dr. J. H. Hanaford, for Nashville Institute.....	10 00
Southbridge, Robert H. Cole, for Florida Institute.....	50 00
"    "    "    "    Natchez ".....	50 00
"    "    "    "    Leland University.....	50 00
Holliston Church, for New Building Leland University.....	50 00

RHODE ISLAND, \$629 41.

Providence, First Church, Mrs. Cornelia E. Green and Miss Frances M. Green.....	30 00
First Church, Weekly Offering.....	54 41
Union Church.....	310 00
Newport, Central Church, A Friend.....	200 00
"    "    "    "    Sunday school.....	30 00
<b>F. F.</b> Providence, A Lady of Stewart St. Church.....	5 00

CONNECTICUT, \$803 02.

Hartford, First Baptist Sunday school.....	20 00
Asylum Ave. Church.....	77 27
James L. Howard.....	500 00
Packersville Church.....	10 00
Bridgeport, East Washington Ave. Church.....	53 00
New London, First Church, Quarterly Coll.....	87 75
LEGACY: Preston, Bequest of M. T. Richards, D. T. Richards, ex.....	20 00
<b>F. F.</b> New Haven, Ladies Aid Society.....	10 00
Waterbury, Sunday school Missionary Soc'y.....	25 00

NEW YORK, \$2,678 34.

New York, Bogert & Ketchum.....	1 83
Tabernacle Church, in add.....	51 00
Lexington Ave. Church, in part.....	10 00
Mrs. Charles A. Bandouine, for Chinese Mission.....	25 00
Brooklyn, Tabernacle Church.....	65 64
Sandy Hill Sunday school, per Rev. E. R. Sawyer.....	20 00
Rome Church.....	20 09
Rochester, May Gilbert, aged 10.....	2 00
Martin Anderson Gilbert, aged 7.....	1 86
Judson Missionary Soc'y, Theo. Seminary, per J. K. Dixon.....	7 86
First Church, per A. H. Cole.....	80 03
Second ".....	148 14
Frewsburg, Rev. I. Child.....	50
North Granville Church, Mrs. A. Carr.....	5 00
Mannsville Church.....	1 36
Cuba, Cash.....	1 00
Watertown, J. P. Morgan.....	75 00
Wilson, Curtis Pettit.....	53 94
New Rochelle, Salem Church Sunday school.....	7 80
Springfield Centre Sunday school.....	8 00
Brookfield First Church.....	10 00
West Troy Church.....	20 00
South Richland Church.....	4 75
South West Oswego Church.....	9 86
Troy, Fifth St. Church, in part.....	90 82
Half Moon, First Church.....	5 18
Second Church.....	4 00
Clifton Park Church, in part.....	30 00
Saugerties Church.....	5 00
Stony Point Church.....	1 00
Bottskill Church, in add.....	13 50
Mt. Vernon Church.....	130 00
Albion, Rev. Conant A. Sawyer, D. D.....	15 00
Albany, Miss Fanny S. Patten, Jubilee Offering.....	200 00
Syracuse, First Church.....	81 47
Sardinia Church.....	10 00
West China Church.....	3 00
Croton Church, per Rev. D. Silver.....	7 80
Sunday school.....	5 00
A Friend.....	3 00

Norwich, B. Barber.....	2 00
LEGACY - Millerton, Estate of Mrs. Mary A. Bagley, per Geo. W. Bagley.....	10 00
Tarrytown, Bequest of Mrs. Abby C. Barker, Ed- ward B. Cobb, ex.....	1,000 00
F. F. A Pilgrim, 47 50, for Richmond Institute..	100 00
" " Benedict ".....	45 00
Colonization Society for Nashville Institute.....	25 00
Two Friends.....	55 00
New York, Isaac T. Smith, for Nashville Institute...	25 00
Mrs. Charles A. Bandouine.....	25 00
Granville Church, for Live Oak School.....	20 00
Bellseville, F. Williams.....	30 00
Syracuse, Gardner B. Weeks, for Benedict Inst....	50 00

## NEW JERSEY, \$1,182 05.

Flemington, Mr. and Mrs. M. R. Higgins.....	10 00
Wantage, First Church.....	5 30
Westfield Church.....	13 00
Hoboken First Church, Dr. Frank Niehols, treas...	17 07
Newark, South Church.....	62 83
Middletown First Church.....	5 00
Piscataway Church.....	98 24
Stelton Bible School, for Alaska.....	28 00
Union Sunday school.....	7 13
Town Sunday school.....	28 48
Hackensack, Sunday school, for Sunday school in the West.....	50 00
LEGACY: Newark, Bequest Mrs. Mary A. Baldwin, Henry S. Tolen, ex.....	382 00
Bequest, in part, C. E. Cowell, ex.....	475 00

## PENNSYLVANIA, \$2,695 67.

Philadelphia, Tabernacle Church, in part.....	373 00
Gethsemane Church.....	52 26
First West Sunday school.....	50 00
Beth Eden, Mrs. J. V. Ambler, Jubilee Offering.....	30 00
Frankford Church.....	28 10
Fiftieth Church Missionary Soc'y.....	12 50
Great Valley Church.....	12 11
Coatsville Church, bal.....	15 00
Phenixville Sunday school.....	15 00
Brandywine Church, bal.....	8 00
Oil City Church.....	23 23
Edenboro Church.....	3 25
Red Bank Church.....	9 62
Zoar Church.....	14 20
Unity Church.....	7 18
Providence Church.....	6 00
Andendried Welsh Church.....	3 00
Peters Creek Sunday school.....	5 00
Clarksville, J. C. Hawkins, Jubilee Offering.....	20 00
Marionville, Rev. J. Sallada.....	1 00
Altoona Sunday school, for Georgia.....	9 22
Upland, Samuel A. Grozer.....	1,000 00
LEGACY: Pittsburg, Bequest Geo. Porter, per H. K. Porter, ex.....	950 00
F. F. Upland, G. D. B. Pepper, D.D., for Furn- ishing Room Wayland Seminary.....	25 00
Brady's Bend, John P. Wassell.....	23 00

## DISTRICT OF COLUMBIA, \$157 90.

F. F. Washington, Wayland Seminary, Students for Board.....	132 25
" " " " Tuition.....	9 00
" " " " Books.....	16 65

## VIRGINIA, \$30 00.

F. F. Harmony Association, for Furnishing Room Wayland Seminary.....	25 00
Richmond, Ebenezer Church, for New Building Richmond Institute.....	5 00

## WEST VIRGINIA, \$59 33.

Parkersburg Church.....	28 00
Ravenswood Church.....	3 00

Lockhart's Run, Mt. Zion Church, Miss Mollie Price	1 00
Clarksburg, Centre Branch Church.....	2 40
Hepzibah Church, V. R. Green.....	1 00
Willow Island Church.....	4 93
Holbrook Church.....	2 00
Broad Run Church.....	8 50
Freemans Creek Church.....	1 50
Frinks Creek Church.....	2 00
Romines Mills, Hopewell Church.....	1 25
West Milford Church.....	75
Petroleum, Goose Creek Church.....	3 00

## NORTH CAROLINA, \$240 02.

F. F. Raleigh, Shaw University, Students for Board	180 02
" " " " Tuition.....	40 00
" " " " Rent of Rooms...	20 00

## SOUTH CAROLINA, \$560 80.

F. F. Columbia Benedict Inst., Students for Board	247 33
" " " " Tuition.....	118 54
" " " " Rent of Rooms....	64 01
" " " " Sundries.....	81 92
Level Land Church, Union No. 1.....	49 00

## GEORGIA, \$68 25.

F. F. Middle Asso., per Rev. T. C. Boykin, for Atlanta Seminary.....	25 00
Atlanta Seminary Students, for Tuition.....	43 25

## FLORIDA, \$40 25.

F. F. Live Oak, Florida Inst. Students, for Tuition	40 25
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## MISSISSIPPI, \$346 11.

Clinton, Collection by Rev. A. H. Booth.....	8 80
F. F. Natchez Seminary Students, for Board.....	280 21
" " " " Tuition.....	38 50
" " " " Sundries.....	18 60

## TEXAS, \$435 62.

East Texas Convention, per Rev. W. R. Maxwell...	112 60
State Convention, per Rev. O. C. Pope, D.D.....	100 00
F. F. Marshall, Bishop College Students, for Tuition Sunday Friends.....	33 25
Jefferson, Rev. S. A. Hayden, D.D.....	47 50
G. W. Baytie.....	5 00
Jasper, Dennis Reel.....	10 00
Galveston, Rev. I. S. Campbell.....	7 62
Dallas, Three Friends.....	5 00
Sherman, Harmony Church.....	15 00
Walker Station, Bethlehem Church.....	3 15
Houston, Thomas Wells.....	20 00
Antioch Church.....	15 00
" " Sunday school.....	10 00
Live Oak Church.....	18 50
Richmond, Spring Greene Church.....	3 00
Dallas, Prof. S. H. Smothers.....	20 00
" " " " ".....	10 00

## TENNESSEE, \$584 85.

F. F. Nashville, Institute, Students for Board, Tui- tion, &c.....	527 85
Miss E. R. George, for Nashville Institute.....	25 00
Third Church, for Nashville Inst. LEGACY; Nashville, Interest on Legacy of J. P. Rex- ford, for Nashville Institute.....	5 00
	27 00

## KENTUCKY, \$2 00.

Louisville, Prof. C. S. Dinkins.....	2 00
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## MICHIGAN, \$281 68.

Detroit, Eighteenth St. Church.....	11 37
Nora, York Church.....	5 10
Milford Church, bal.....	1 50

Niles Church, in part.....	8 46
Port Huron Church.....	16 25
Ludington Church, per Rev. B. C. Hewitt.....	2 00
<b>F. F.</b> Milford Church.....	1 50
Niles Church.....	50
W. B. H. M. Soc'y, Mrs. W. A. Moore, treas., for Wayland Seminary.....	20 00
W. B. H. M. Soc'y, Mrs. W. A. Moore, treas., for a female pupil in Wayland Seminary.....	15 00
LEGACY: Kalamazoo, Bequest of Mrs. Sarah F. Stamwood, per Rev. H. Stamwood.....	200 00

OHIO, \$1,702 79.

Cincinnati, Ninth St. Church, in part.....	156 00
Cleveland, First Church.....	450 00
Mrs. S. B. Page.....	5 00
Ashland, Mrs. E. I. Thomson.....	1 00
Ada Church.....	3 00
Dayton First Church.....	468 56
Hamilton Church, in part.....	8 63
Sunday school.....	5 00
Kirtland, Mrs. Harriet Martindale.....	200 00
Lima Church.....	17 68
Sunday school.....	3 00
New Richmond Church.....	15 50
Sunday school.....	1 15
North Fairfield Church.....	10 20
Sandusky Ladies' Mission Circle.....	7 20
Cleveland, Mrs. R. E. Rouse, First Church Circle, for Montana.....	25 00
Hudson Mrs. C. M. Bruce, for Montana.....	1 00
Euclid Circle, for Montana.....	50
Richfield Circle, for Montana.....	2 50
Granville, Rev. D. Shepardon.....	50 00
Sunbury Church, per J. V. K. Seeley.....	7 30
Marietta First Church.....	65 07
Sunday school.....	10 00
LEGACY: Cincinnati, Bequest of Wm. Powell, Sen., <b>F. F.</b> Cleveland, Euclid Ave. Church, Bible Class Dayton First Church.....	100 00
Lima Church.....	50 00
	37 25
	2 25

INDIANA, \$104 22.

Fort Wayne Church.....	36 25
Thank Offering.....	6 00
Franklin Church.....	41 72
<b>F. F.</b> Fort Wayne Church.....	10 25
Students Franklin College, for Selma Institute.....	10 00

ILLINOIS, \$204 16.

Belvidere, South Church Sunday school.....	6 93
Berlin, T. G. Mendenhall.....	10 00
Duck Creek Church.....	16 83
Marengo, Rev. J. K. Wheeler.....	10 00
Elias Patrick.....	40 00
Kawkahee Church.....	25 07
Kewanee Church.....	30 00
Saxon, Simon Bennett.....	10 00
Chatsworth Church.....	3 00
Watertown Sunday school.....	1 15
Bloomington Sunday school, Birth Day and Jubilee Offering, J. R. Mason, Supt.....	25 68
<b>F. F.</b> Stillman Valley Sunday school, for Shaw University.....	12 50
Galesburg, J. Purdy and wife, for Shaw University.....	13 00

WISCONSIN, \$7 52.

Bloomington Sunday school.....	50
India Karnool, Rev. F. C. Morgan.....	2 50
Brant, Chester Thompson.....	1 50
West Bend Church, per Rev. W. L. Cook.....	3 02

IOWA, \$234 54.

State Convention, per N. Littler, treas.....	200 00
Denison, Miss Ida Pettis, for Indian Mission.....	50
Cresco Church.....	8 70
Camanche Church, Jubilee Fund, per N. Littler.....	25 34

MINNESOTA, \$100 80.

Duluth, per Rev. C. H. D. Fisher.....	50 00
Waseca Church.....	5 00
Glenwood Church.....	10 00
St. Paul, Swede Church.....	9 40
Alexandria, per Rev. M. Dahlquist.....	2 00
Minneapolis, Norwegians, per Rev. J. Larson.....	3 50
Clear Lake, Swedes, per Rev. K. S. Swedburg.....	3 40
Ortonville Church, per Rev. J. A. H. Johnson.....	2 50
Montevideo Church.....	15 00

MISSOURI, \$5 00.

Springfield, Mrs. St. Leon Loud.....	2 50
Miss C. M. Loud.....	2 50

KANSAS, \$62 53.

Long Branch Church, per Rev. F. D. Hakes.....	2 00
State Convention, per Jason Hidden, treas.....	50 00
Jewell Association, per Rev. W. H. Carmichael.....	10 53

NEBRASKA, \$12 50.

Alma, Mrs. G. W. Dixon.....	4 00
Central City, First Church, per J. J. Keeler.....	8 50

COLORADO, \$60 60.

Colorado Springs Church.....	60 60
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CALIFORNIA, \$27 55.

Santa Barbara Association.....	15 30
Little Flock Church, J. Woods.....	10 00
Santa Barbara Church, per Rev. S. S. Fish.....	2 25

DAKOTA TERRITORY, \$14 75.

Brookings Church.....	14 75
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MONTANA TERRITORY, \$11 50.

<b>F. F.</b> Wickes, Mrs. E. A. Wooster.....	11 50
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INDIAN TERRITORY, \$114 85.

Flint, Rev. L. S. Saunders.....	2 25
Tahlequah, Antioch Church.....	65
Tahlequah Church.....	7 10
Eufaula, Samuel Grayson.....	5 00
Okmulge, Rev. James McHenry.....	50
<b>F. F.</b> Tahlequah Church, Jubilee Offering, for a Building (Indian Mission).....	99 35

NORTH PACIFIC COAST CONVENTION, \$124 25.

Oregon, Portland, per Rev. O. Okerson.....	9 75
Mt. Tabor, " " ".....	6 50
Washington Ter., Skonakawa, per Rev. O. Okerson.....	3 25
" Brush Prairie, " " ".....	1 50
" Stanwood, " " ".....	2 00
" Tacoma, " " ".....	14 00
" Aslada, " " ".....	3 00
" Winlock, per Rev. W. E. N. James.....	1 75
" Carbonado, " " ".....	30
" New Castle, " " ".....	3 85
" Seabeck, " " ".....	4 25
" Centreville, " " ".....	2 50
" G. Washington.....	1 50
" Olympia, R. S. Green.....	50 00
" La Conner, per Rev. W. E. N. James.....	12 50
" Cowperville, " " ".....	2 85
" Oysterville, " " ".....	2 75
" Ilwaca, " " ".....	2 00

WESTERN GERMAN MISSION SOCIETY, \$500 00.

Western German Baptist Mission Soc'y, per J. F. Schaberg, treas.....	500 00
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TOTAL..... \$19,064 19



# THE BAPTIST HOME MISSION MONTHLY.

VOL. 4.

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No. 4.



NATURE'S CASTLES IN THE COLORADO CAÑONS.

## HOME MISSION FIELDS IN THE WEST.

## XIII.—THE INDIAN TERRITORY.

BY L. P. BROCKETT, M. D., BROOKLYN, N. Y.

The *Indian Territory* is a tract or region west of Arkansas about as large as all the New England States, situated between the parallels of 33 deg., 35 min. and 37 sec. north latitude and between the meridians of 94 deg., 20 min. and 103 sec. west longitude from Greenwich. Its area according to the census of 1880 is 64,690 square miles or 41,401,600 acres. It is bounded on the north by Kansas and Colorado, on the east by Missouri and Arkansas, on the south by Texas and west by Texas and New Mexico. The surface of the Territory like that of Kansas, at the north of it, has a general declination toward the east. In the southwest the Wichita mountains attain to a moderate elevation, and in the east the Ozark and Washita Hills extend into the Territory from Arkansas; beyond these the country spreads out into rolling prairie lands rising gradually to the west, and in the north there are table lands rising from 3,500 to 4,500 feet above the sea. The Territory is well watered, having the Red River for its southern boundary into which pour a score or more of streams, large and small, from the north; and the Arkansas from Kansas and Colorado, with its three large tributaries, the Canadian River, North Fork of Canadian and Red Fork of Arkansas River, and nearly a hundred smaller affluents draining the whole Territory. The Red River is navigable along the whole southern border, and the Arkansas as far as Fort Gibson. The latter is a large and deep stream in the Territory, but its falls prevent navigation. About one-thirteenth of the surface is covered with forest trees.

The soil south of the Canadian River is

generally fertile and the valleys of the Wichita range are rich with good timber, water and grass. The northwest has rocky lands some of them good for grazing, while others are sterile and covered with a saline or alkaline deposit. The east and northeast is hilly and better adapted to grazing and fruit culture than the growing of grain—but the wheat lands of the southern portion are fully equal to those of Kansas.

The climate is generally mild and healthy though rather dry in the northwest. In the southwest there are large marshy tracts where intermittent and remittent fevers prevail. The annual rain-fall ranges from 52 inches in the southeast to 35 inches in the central portion and less than 20 inches in the northwest. There were in this Territory in 1880, 76,000 Indians of 44 tribes and sub-tribes. Of these 63,000 have adopted citizens' dress, most of them have some education, and are engaged in farming or other pursuits of a similar character with those of the white people of the neighboring States. They are not, with some few exceptions, Pagan Indians. Many of them are not professedly Christians, but the same can be said of their white neighbors in the adjacent States.

Besides these Indians there are in the Territory about 8,000 colored people, negroes, mulattoes, mestizoes and quadroons, and at this time from 10,000 to 12,000 whites. There are also a considerable but undefined number of persons of mixed race,—call them *half-breeds*.

Who are these Indians, to whom this country belongs? From whence do they come? Why are they here, and what is their history? These are important questions and deserve more full and detailed answers than our space permits. The narrative of facts, which would be required for a reply to some of them would bring a blush of shame to the

cheeks of every honest and upright American citizen.

They are, as we have said, of many different tribes. There are about 36 distinct tribes, some of them represented by several families or sub-tribes. Among these the foremost in numbers and influence, and those who have been longest residents of the Territory, are the five principal tribes, the Cherokees, Choctaws, Creeks, Chickasaws and Seminoles. The first four have been in the Territory for nearly fifty years; the Seminoles, not more than forty years. The others are fragments of tribes mostly from the valleys of the Mississippi and Missouri rivers, who have been

sent here at different times and for different causes. Their lands have been ceded to the Government by treaty, and new lands have been allotted to them here; or they have risen in insurrection against the Government, and being defeated and deprived of their lands elsewhere are sent here; or the new settlers in

some part of the Great West have looked with greedy eyes upon their reservations and have used every device of greed and fraud and strife and hate to drive them from their lands, and have at last succeeded.

Thus we find here mere fractions of once powerful tribes, ranging in numbers from 25

to 100 and in few cases from 400 to 2,000, each on their separate reservation. There are Modocs from the Lava beds of California and Oregon, Nez Percés from Northern Idaho, Arapahoes and Cheyennes from Dakota and Nebraska, Poncas from Nebraska, Sacs and Foxes from Iowa, Missouri and Dakota, Apaches and Comanches from New Mexico,



VILLAGE OF "BLANKET" INDIANS.

Arizona and Texas, Osages and Kaws from Arkansas, Pottawatomies, Kickapoos and Ottawas from Kansas, and Quapaws, Shawnees and Pawnees from Wisconsin, Michigan and Minnesota. Some of these are partially civilized and have abandoned Paganism. Others are "Blanket" Indians and cling to

their old superstitious rites. Human nature is much the same in an Indian as in a white man, and where the Indian has been driven to this Territory by real or supposed fraud, violence, and greed, he will be very likely to cherish hostility and a revengeful spirit toward his persecutors.

The history of the five principal nations or tribes is a long and sad one. They have now become attached to the Territory, and after fifty years of residence and toil there it is probably more like a home to them than any other portion of the United States; but their removal from the rich and fertile lands of Northern Georgia, Alabama and Mississippi and from the green savannahs of Florida, was at the time as great an outrage as a powerful nation could commit on a weaker one, to whom it occupied the sacred relation of guardian.

After the Revolutionary War, the tribes east of the Mississippi, who had been the original proprietors of the country, holding it, at least, by right of conquest, became a disturbing element to the onward progress of the young and aggressive nation which had just achieved its independence. They had been pushed back, step by step, sometimes by virtue of treaties and payments in money or goods, but oftener without either, till they had retreated to the foothills and valleys of the Appalachian Range. Here it was thought that they would be safe from further invasion. While many of the tribes had become extinct or had consolidated with the larger tribes, there were four powerful tribes who occupied the fertile lands and the pleasant valleys of the southern terminations of the Appalachian mountains in Northern Georgia, Alabama and Mississippi, while another tribe, almost as large as the others, had taken possession of the rich savannahs of Central Florida. These tribes were the Cherokees in Georgia, the Choctaws

and Chickasaws in Alabama, the Creeks in Mississippi and the Seminoles in Florida. For about fifty years these tribes had been making steady progress toward civilization. They had large and well cultivated farms, fine orchards of fruit, their houses, school houses and churches were plain but substantially built and comfortable. One of the nations (the Cherokee) had invented and adopted a written language which indicated a high degree of philological ability. A very considerable portion of these Indians were members of Christian Churches and were exemplary in their lives and conduct. They were much better fitted to exercise the duties of American citizenship than the rough and greedy demagogues who sought to dispossess them.

Our own denomination had been eminently successful in bringing these people to Christ. Among the Cherokees, the venerable Evan Jones and some of his associates preached for fifty years, and God blessed their labors. Not only were many Indians truly converted, but a considerable number were educated and trained for the ministry, and from their dusky lips went forth the invitations to their brethren to become the followers of Christ.

But the white settlers began to look with greedy eyes on these fair farms and orchards which the sons of the forest had so carefully cultivated; and though there were millions of acres of lands which would prove equally fertile under good cultivation, yet it was easier for them to seize upon farms already laid out, farmed and put under the plough, on farm houses and barns all built to their hands, than to exert themselves to provide by honest labor for their wants. The clamor grew for the expulsion of these quiet and peaceful people; the State Governments of Georgia, Alabama and Mississippi took it up and began to threaten the General Government with rebellion and civil war unless the Indians were



removed at once from their territory; while demagogues, "lewd fellows of the baser sort," were haranguing the whites of that region, stirring them up to drive the Indians away, telling them that they were only "Injuns" any how, and of no account to anybody. The National Government made a feeble resistance, tried to defend the rights of the Indians, and to secure for them justice and fair treatment, but the demagogues and State authorities bullied and blustered, and the Government weakly surrendered. The removal of these tribes, then numbering nearly



INDIAN MOTHER AND CHILD.

60,000 souls, was ordered, the Government offering them more extensive lands west of Arkansas belonging to no State or Territory, and a moderate annuity with the solemn assurance of the President that the *United States would forever secure and guarantee to them and their heirs and successors the region to which they thus conveyed them.* Fifty years have passed; the tide of emigration has moved

forward to, around and beyond this Territory, and now, demagogues are arguing in the halls of Congress, that the Government should again forswear its solemn promises, that these people are only Indians any how and that "the only good Indians are dead ones."

To this people, thus scattered and peeled, the Home Mission Society desires to send its missionaries; they are our brethren; many of them Baptist members, some of them Baptist ministers; and they are in distress. They are threatened with another eviction; but if these, their earthly tabernacles are to be destroyed, is it not important that we should show them that they have a more enduring home, a building of God—eternal in the heavens, which no earthly power can take from them?

#### OUR WORK AMONG THE INDIANS.

FROM AN ADDRESS BY REV. A. S. GILBERT, OF HINESBURGH, VT., BEFORE THE MISSIONARY CONVENTION, OF THE LAMOILLE ASSOCIATION, FAIRFAX, VT., JANUARY, 1882.

Just when missionary work among the Indians was first begun I am not able to state. Doubtless from the earliest coming of the whites there were faithful disciples who tried to bring them under the influence of the gospel. We are told that the French and Spanish, in connection with their colonies, had missions among the Iroquois, Chippewas, Creeks and other tribes. In Florida, Texas, New Mexico and California they had prosperous missions.

Banished from Massachusetts in 1635, for denying among other things the right to take the Indians' land without purchase, Roger Williams began to preach the pure gospel on the shores of Narragansett Bay. In 1643 Thomas Mayhew labored with success at Martha's Vineyard, Mass. In 1646 the

Legislature of Massachusetts passed an act for the propagation of the gospel among the Indians. The Brainards labored with success in New Jersey and Pennsylvania. The Moravians and Friends have long been active in instructing the Indian.

What we, as a denomination, did before 1817 I am unable to say. From that time the Baptist General Convention and the Missionary Union carried forward mission work among this persecuted people until 1865, when it was turned over to the Home Mission Society. During this period of 48 years the Union labored among 16 tribes and employed over 60 missionaries. About 2,000 converts were baptized, of whom about three-quarters were in the Cherokee Nation. In 1835 either the whole or portions of the New Testament were printed in seven Indian dialects; and hymns were printed in six. In 1828 seven young men were studying in the Hamilton Literary and Theological Institute, N. Y. Two others were studying medicine in Virginia. In 1830 a Cherokee was licensed to preach and in 1833 ordained. In 1841 five were added; in 1844, one; in 1850, two; in 1852, one more, and thus the work moved slowly forward.

From 1830 to 1860 there were baptized in the Cherokee Nation 1,327 believers. Among the Choctaws, in 1828, 26 were baptized and in 1841, 57 more. Of the Delawares, in 1852, 10 were baptized, and in 1856, 10 more. Capt. Blackfeather, a war chief among the Shawanoe tribe, was baptized in 1840, and the next year 27 more of his tribe. A Tuscarora chief was baptized and ordained pastor among his own people in 1838. Of other tribes it might be said, the chief was first led to Christ, and through his efforts many of his people.

In 1865 the Indian missions were turned over to the Home Mission Society, and yet

for nine years there is little more in the annual reports than bare statistics.

In the Indian Territory our work is now very satisfactory. In 1871 we had 8 missionaries, 50 baptisms, and 452 scholars in Sabbath schools, under the care of our missionaries. In 1876 we had 11 missionaries, 3 new churches organized, and 51 baptisms. In 1878, 12 missionaries, two new churches organized, and 177 baptisms. In 1879, 11 missionaries, 6 new churches organized, 147 baptisms, 1,205 persons in Sabbath schools, and \$107.85 for benevolent contributions. In 1881, 14 missionaries, 2 new churches organized, 94 baptisms, 2,076 persons in Sabbath schools. We have in all 97 churches and nearly 6,000 members.

Among the five civilized Nations, viz: Cherokees, Choctaw, Creek, Chickasaw, and Seminole, there are in round numbers 60,000 persons, about 30,000 of whom can read. About one tenth of the entire population are members of Baptist Churches, a ratio much above the average of the States of the Union. A missionary in the Choctaw Nation writes: "I organized a church with 7 members, now it has 115; we commenced worship under a forest oak, now we have a house for worship which we built ourselves, all in less than two years. And this is only one of many illustrations showing how ready God is to bless our efforts to win the Indian to Christ.

The Indian University at Tahlequah opened one year ago with 57 students, 5 having the ministry in view. Education is mostly confined to the five above named Nations. Their schools are conducted on the school system of the States; English being taught exclusively. The Sabbath is well respected and observed.

The old theory that the Indian could not be civilized is exploded. There is a thirst for knowledge and truth as soon as they are led to see its benefit. The feeling that the Indian

was beyond hope of help has arisen largely from the method of dealing with him. Until recently this Nation has not dealt with the Indian as a Christian people should. There has been a failure to imitate the Christians' great Exemplar in "seeking to save the lost." It is stated that this Government has expended eight hundred millions in fighting the Indian, and from all sources less than four millions to Christianize; or two hundred times as much to harden in sin, to heathenize, as to enlighten and save.

Our Government has made nearly 900 treaties with the Indians, but how few has it kept. Bishop Whipple says: "I have asked scores of brave officers who have grown gray in the service, if they knew of a single instance where Indians have been the first to break the treaty, and they have always answered 'No.'" It is stated that this Government owes the Indian more than thirteen millions. Is it not time to pay this debt? Who can say that the Indian has not a claim upon this Nation second to none; yes, upon every Christian to put forth a vigorous effort for his evangelization.

#### WESTERN TEXAS.

BY REV. O. C. POPE, D. D., SUPERINTENDENT OF MISSIONS, HOUSTON, TEXAS.

As Superintendent of Missions under the co-operative plan between the American Baptist Home Mission Society and the Texas Baptist State Convention, I have visited the majority of the frontier towns in Texas, and we have now seven missionaries at work. A few days ago, I left Houston, the railroad centre of the State, with free transportation over the Houston and Texas Central and the Texas Pacific railroads for El Paso, a distance of about 1,000 miles. And here let me say that the railroads of Texas have shown great liberality to me as Superintendent of Missions. As a

rule they have given me free passes and have shown a willingness to assist in building up churches along their lines. Their kindness has already saved several hundred dollars to the work.

On reaching El Paso, I find a thriving young city just on the line of Texas, New Mexico, and Old Mexico, with five grand trunk lines of railway. The Southern Pacific connects the place with California, the Texas Pacific, with St. Louis, the A. T. & S. F., with Kansas City, the G. H. & S. A. with New Orleans, and the Mexican Central is fast penetrating Mexico, leading by Chihuahua to the City of Mexico. It will be seen that this will become a great distributing point and consequently a city of importance. It is only a few months since the first railroad reached here and the place already claims 2,500 inhabitants, with large accessions every week.

About six months ago, Rev. Richard Walsh commenced labor at this place and the town of Ysleta, under appointment of the Home Mission Board and has struggled manfully to build up the Baptist cause. He has labored under the difficulty of having no house of worship, and the little handful of Baptists were not able to build one. The Methodists with the money furnished by their Board have just completed a four thousand dollar house and the Episcopalians will have their house done in a week. The Presbyterians are sustaining a man here at a good salary and will soon begin to build. What shall the Baptists do?

On last Sunday night, the Methodist minister kindly tendered me the use of his house for worship and I preached the second sermon delivered in the house. There are about five Baptists now here and they offer to furnish a lot and raise \$500 for a house. If we had enough to build a neat house, I believe that in twelve months we would have a self-sustaining church here. I hear of several Baptists who

will move here before long. But few people move to a new place with much surplus capital, and it is next to impossible to raise money in a new town in sufficient amounts to build a respectable house, and without such a house we are placed at a great disadvantage. We may sustain missionaries, but they can accomplish comparatively little, without a house of worship. Brethren who can spare a little money cannot invest it better than by turning it over to the Church Edifice Fund of the Home Mission Society.

We have secured a lot at Ysleta, and, with the help that the Board can give, Brother Walsh will have a house there ready for worship in three or four weeks.

Brother Wright, our missionary at Laredo, is going ahead, erecting a church, which will be the first Baptist House of worship on the banks of the Rio Grande. Our Texas Baptists are contributing to help him, but in this new country it is about all the people can do in the older towns to sustain their own churches. I have found them wherever I have been, in hearty sympathy with the plan of co-operation, and willing to do what they can to help the work on. The outlook in the State is most hopeful, but the need of more money for building churches is pressing. Let this, the Jubilee year of the Society, be crowned with munificent donations.

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### RINGING WORDS FROM THE NORTH-WEST.

BY REV. G. W. HUNTLEY, GENERAL MISSIONARY FOR  
NORTHERN DAKOTA, ETC.

After thirteen years of personal experience in the West in Home Mission work, I am satisfied that North Dakota is the most important field for missionary operations that now presents its necessities to and calls for aid from our Board. Thousands upon thousands

are coming here this Spring. These wonderful wheat lands have attracted the attention of the civilized world. The railroad companies are putting on extra trains to bring the crowding masses here. The land offices are crowded from morning till night with multitudes seeking homes in this famous country.

Towns are springing up faster than we can supply them. There are flourishing towns here now that had no existence nine months ago, when I came to this territory. I preached twice last Sunday in a town of 700 people where six months ago there was only a wide open prairie. I write of Grafton the county seat of the newly organized county of Walsh, 120 miles North of Fargo, down the Red River Valley. Buildings have been erected to the number of about 150 during the Winter—there has been no weather during the Winter severe enough to stop work out of doors. Here we have one bank, four hotels, (all crowded) three lumber yards, two hardware stores, two drug stores, one newspaper, four grocery stores, four dry goods stores, six saloons with other places and branches of business in proportion. This town in an agricultural country has grown up as suddenly as some of our mining towns in the South part of this territory.

There are more Baptists in Grafton than any other denomination; there are a great many scattered through the country, on claims. I have secured lots for a meeting house. We must organize here. We want a man for Walsh County with his home at Grafton. What a promising field for a good thorough missionary!

Grafton is a sample of a score of towns in Northern Dakota; and as many more will be laid out and rise into large proportions this Spring. We have Baptists everywhere. I can constitute churches, but we must have pastors to supply them. If I could be sure of



a man for a whole county we could begin to supply the demand for preachers.

I could preach twice as many sermons as reported, had we places to preach in. We go into a new town, find a few Baptists, gather them in to an organization, secure a missionary pastor. A little school house is the only available place in which to hold meetings. This we have to share with two and often three other denominations. The same village school house is used for school, town-hall, literary society, travelling shows, etc., etc.

It is seldom in this new country that our brethren have dwellings at all suitable for holding meetings in. When we do have our "turn" in the house, every meeting is considered a "union" meeting, and, through courtesy, all denominational views are expected to be kept in the back ground. There is but one Baptist meeting house on my whole field (North Dakota), and that is not finished.

At several places we had indications of revivals and the salvation of souls, but we had no places to hold meetings. We must push all our work now along the North Pacific Railroad and in the Red River Valley—but to do so must have more men. Shall we have the money and shall we have the men for this great field?

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### HELP FOR UTAH.

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BY REV. DWIGHT SPENCER.

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The territory of Utah is almost as large as the four Middle States, and contains more than one hundred and fifty thousand souls. Its mountains are richly stored with the precious metals, and its valleys are among the richest portions of our country. With these attractions, and with the tide immigration now flowing into the territory, the next ten years will doubtless see half a million within its borders. Hitherto this fair portion of our country has

been controlled by the Mormon Church, and missionary work has been prosecuted under great difficulties. The Mormon leaders by persecution, by threats, and by misrepresentations, have been able to keep their ignorant and deluded followers from the teaching and influence of Christian missionaries. But great changes are to be witnessed within the next five years. The Government has issued its edict and Mormonism must go. Leading Mormons have publicly proclaimed that polygamy was the corner stone of their system, and now that the Government is about to take away the foundation, we may expect to see the whole structure fall. This is the church's opportunity. God is calling upon us to make a grand forward movement and completely occupy the Territory. At present we have only a single missionary there. We ought to have fifty. There are as many places with more than a thousand inhabitants. Salt Lake City has twenty-one thousand, Ogden, seven thousand, Provo three thousand, and only one missionary for all! Shall it remain so? Every settlement and mining camp, every railroad station, ought to have a missionary to preach to these deluded people the truth as it is in Jesus. We shall be guilty before God if we do not do it. To destroy their faith in Mormonism, and give them nothing to take its place will be worse than folly.

And the demand upon Baptists is peculiarly pressing. Mormons have been taught that their church is modelled exactly after that founded by the Apostles. They insist upon repentance, faith, and baptism as earnestly as we. Hence, Pedo-Baptists will always find it difficult to make converts among them. When once they give up the disgusting part of their system, they will naturally turn to the church that observes the ordinances as they were originally instituted, instead of one in which these ordinances are perverted. Mr. Moody

at the close of his meeting in Salt Lake City, said to a friend; "The Baptists are the only people that can do anything with the Mormons." Brethren what say you? Shall we go up and take the land? WE ARE ABLE. It will be a brief struggle, followed by a glorious victory. The church that has been organized in Ogden is having a constant revival. The brother who has temporarily taken my place writes me in almost every letter of some new cases of inquiry and conversion. Then there are twenty Baptists in Salt Lake City, and when I preached there last summer, they gathered around me, and with tear moistened eyes inquired; "Have our brethren in the East forgotten us?" A prominent business man there said to me; "I have lived here ten years, and never has there been such an opening for Baptists." Then at Corrinne, Kelton and Terrace, and at many other points are good openings. A sister writes from Terrace; "I have lived here seven years and have only heard five sermons in that time. I hope that God will show the friends in the East that they ought to help us."

Now brethren let us respond to these appeals. They are the voice of God calling us to arise and reap the ripening fields. Who will be first to make an offering?

### MISSIONARY REMINISCENCES.

BY REV. THOMAS POWELL.

#### XIII.

At the time I commenced my labors in Illinois, there existed a sad division of interest and feeling between the Baptist brethren in Northern and Southern parts of the State. The active and leading men in the South part of the State labored to accommodate themselves to the existing impressions and prejudices of the brethren in Egypt (as it was denominated). It was done to remove their scruples and to generate confidence and a spirit of co-operation in their hearts. But this was distasteful to a large part of the brethren in the Northern division of the State. They re-

garded the Southern brethren as being too slow and jealous and contracted in their notions. They considered the population of Northern Illinois, Northern Indiana and the contiguous section of Wisconsin, emigrants principally from Pennsylvania, New York, and New England, as homogeneous and capable of uniting in concerted action; but that as the other end of the State was largely composed of settlers from Kentucky and Tennessee, such concurrent action could not be secured with them. Under these circumstances, the former State Convention was abandoned, and a Convention called the Northwestern was organized. It was regarded by the writer as unwise to leave a number of excellent men in the South portion of the State unsustained, and as exceedingly desirable to unify the work of the State and bring into concert all the brethren located in it—banishing all geographical and sectional prejudices. This object was labored for and accomplished in the formation of the present General Association of Illinois, in 1845. For the first two years it was presided over by the writer; and has since continued with encouraging progress to promote the general interests of our denomination in every part of the State. There were excellent men of Northern and Eastern origin located in the Southern part of the State, such as the professors in Shurtleff College, and the pastors of some of the more able churches. It was only by unifying the work of the State that they could enjoy that countenance and Association with others, which their location imperatively demanded. The institutions of learning and their interests in Chicago, Alton, Greenville, Ewing and Mount Carroll, and other places, could only be properly recognized and promoted by this consolidation into one State organization. The destitute fields demanding missionary supervision and labor in the Association, in Egypt and elsewhere, called also for the paternal care of the Home Mission Society, and under the recommendations of the Board of the General Association, much wisdom and zeal was displayed in carrying forward the work. It is very gratifying to perceive the progress which our State has made by this consolidation of its interests, and by as close an alliance with the Home Mission Board as the circumstances admit.

## American Baptist

### HOME MISSION ROOMS,

ASTOR HOUSE OFFICES, NEW YORK.

☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*

☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

☞ *The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

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### ANNOUNCEMENT.

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THE BAPTIST ANNIVERSARIES will be held in the First Baptist Church, corner of 39th Street and Park Avenue, New York, commencing on Wednesday, May 24, and closing on Wednesday, May 31, 1882.

While desiring to make the most liberal provision for delegates and guests, it is deemed impossible to provide free entertainment for ALL of the large number that will undoubtedly be in attendance, but the Committee on Hospitality will do their utmost in that direction, giving preference to those who come from the greatest distance.

Reduced rates will be secured at Hotels for those who prefer to pay, and other measures will be adopted for lessening the expenses of delegates while in attendance upon the meetings.

Those who desire to avail themselves of the arrangements proposed, whether for reduced rates at Hotels or otherwise, should send name and Post-office address to the Chairman of the Hospitality Committee, C. R. Blackall, No.

25 Great Jones Street, New York, BEFORE MAY 1. The Committee cannot undertake to make any provision for those who do not make application before the above date.

Timely notice will be given of any special rates that may be secured on Railways and Steamers.

At the earliest practicable date, after receiving applications, full information will be forwarded by the Committee.

In behalf of the General Committee of Arrangements,

D. B. JUTTEN, *Chairman.*

HALSEY MOORE, *Secy.*

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On the 20th of February the Treasurer's statement showed that over \$69,000 are needed before April 15th in order to close the year without debt. Last year there were some large legacies that came into the Treasury in March and April; this year the expectations from this source are small, hence, unless contributions are much larger than last year, we shall have a debt of \$25,000 to \$30,000 at the close of the fiscal year. To avoid this we appeal to every pastor whose church has not made a contribution for Home Missions this year, to secure one before our books close. We appeal to every one whom God has prospered to make a special offering at once. Do not wait. Send on the contributions whether a dollar, ten dollars, a hundred dollars, or a thousand dollars. "It is accepted according to that a man hath." Do, and defer not!

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What of the five hundred thousand dollars for the Jubilee year? It looks now as though the receipts will fall short of this amount about two hundred thousand dollars. We know not, however, how many hearts, in answer to prayer, the Lord may open to do liberal things before the annual statement is

made up. We shall hope for better things than this. Let all do their best this Jubilee year; for, the greater the lack, the greater the need of enlarged offerings. Remember that the Treasurer's books for this fiscal year close on the 15th of this month.

Since the publication of our last number of the MONTHLY, the Corresponding Secretary of the Society, has been permitted to address very large and deeply interested meetings on our Home Mission work, at Cleveland, O., Chicago, Ill., Providence, R. I., and Worcester, Mass. Genuine enthusiasm was manifested in the work of the Society. At Cleveland, Hon. J. M. Hoyt presided; at Chicago, Pres. G. W. Northup; at Providence, Pres. E. G. Robinson; at Worcester, Rev. Dr. Marshall, the esteemed pastor of the church which Rev. Dr. Going, the founder and first Corresponding Secretary of the Society, once served. Addresses of great power were also given by other brethren at these meetings. The interest is rising continually. For this we thank God and take courage to go on to the occupancy of new fields.

The baptisms reported by our missionaries during the last quarter are 424. The largest numbers reported are by Rev. Mr. Archer of Chariton, Iowa, who has baptized 57; and by Rev. Mr. Mulford of Wheeling, W. Va., who has baptized 31. A healthy revival interest prevails in most of the churches.

"We had in our Sunday school last year a new departure. We each made a birthday offering of as many cents as the number of years we had lived, and, as a result, the 121 of our members that had birthdays after the inauguration of the plan, contributed \$25.87. It was unanimously voted to send it to our Home Mission Society as a birthday and jubi-

lee offering. \* \* \* \* \* Oh, that the pierced hands of Jesus may be held up before the people of our own land until the Sabbath shall be kept holy and His name be revered and loved by all!"

The foregoing extract from a letter from Mr. J. R. Mason, Superintendent of Baptist Sunday school in Bloomington, Ill., contains a hint that other Sunday schools may act upon. Let the children have a part in our great Home Mission work, which includes the children as well as the older people of our mission fields.

Well done and beautifully done! Read the following communication which is a gem in its way. May it suggest to other churches that have been generously aided in years past how to unite in a thank offering to the Home Mission Society. The Norwalk church was aided in the support of a missionary pastor in 1841-2-3.

FROM THE MISSION BAND OF THE BAPTIST CHURCH,  
NORWALK, O.

*To the American Baptist Home Mission Society:*

DEAR BRETHREN:—The girls of the Baptist Church, Norwalk, O., great grandchildren of those whom the Society helped in their early struggles for church existence, send twenty-five dollars \$(25.00) toward the Jubilee offering. Their prayers go with the gift that God may help the Society to win North America for Christ.

MRS. F. CLATWORTHY.

Norwalk, Jan. 31, 1882.

And here is another gift from the children. A good brother in Hartford, Conn., in sending ten dollars for the meeting house in Ogden, Utah, enclosed five dollars for each of his sons, stating that it was a Christmas gift from an aged relative and that they had kept it intending to do good with it. God give us more boys of the same sort. Train the children to give, and when they are older and come into possession of property they will honor God with their substance.

After this it is proper to hear about the little church in Ogden, Utah, with seventeen resident members, which has sent on as its first offering to the Home Mission Society, sixty-six dollars and twenty-five cents. There are many churches with ten times the number of members and twenty times their wealth that give less. That young church is also being trained up in the way it should go. Planted in the heart of that vast and benighted field they see the need of consecrated means for the establishment of the truth in that region. If all our churches could actually look upon the scene in that West, there would be no lack of means for our work.

A note from Mrs. Adams of Cleveland, says: "You will be agreeably surprised when you find that our contribution for the Helena house of worship has reached the sum of \$500. Mrs. Rebecca Rouse has the credit of originating this cheerful Jubilee offering from our Society. She is eighty-two years old and confined to her room by the infirmities of age. She came to Cleveland from Boston, forty-nine years ago; she and her husband having aided in the formation of the First Baptist Church of Cleveland. It was her great desire—finally accomplished—that the women of the First Baptist Church should send greeting to the First Baptist Church in Montana with \$400."

It is a great pleasure to record such deeds of Christian devotion. Are there not many churches that can make a like special effort to provide a shelter for some of the many shelterless churches of the West?

One lady has placed in our treasury during the last year nearly sufficient to secure the erection of ten chapels, and now she gives her pledge for \$1,000 more; also money for two bells to ring out the invitation to come to the

house of God. She is one of the Lord's cheerful givers, whose face is radiant with satisfaction at the good she is thus doing. There is room for others to do likewise.

There is a great movement throughout the mission churches of the West to secure houses of worship this year. But unless our Church Edifice Fund receives large additions, many of these churches that must have help to a small amount will be doomed to disappointment. Oh, for fifty persons who will give \$300 each for the erection of a chapel in the West whither people are flocking as never before.

From Nashville Institute, mainly from the teachers, comes a contribution of \$420 toward the Endowment Fund of that Institution. These offerings, as we know, represent sacrifices on the part of the givers. Their example should provoke many to good work.

Was not this a wise and proper thing to do? An aged brother in one of the Western States had made provision in his will to leave the Home Mission Society \$2,000. On reflection, he decided, as he did not need this amount for his own support, to be his own executor, and accordingly paid the amount into our treasury. It goes to work at once, part for the Freedmen and part for general missionary purposes. There can never be any contest over that will, so far as respects this amount. Perhaps there are others who could do likewise. It is the sure method of having the Lord's portion of one's property reach the desired destination.

The memorial of the Home Mission Society to Congress, on the suppression of Mormonism was presented at an opportune moment.

The Speaker of the House on Saturday, Feb. 18, announced the receipt by telegraph of memorial resolutions of the Legislative Assembly of Utah, asking for a commission to visit Utah and to report the result of their investigations before the House should take action on the bill. The resolutions, there being no objection, were ordered read. The Mormon candidate for the seat in the House looked down from the gallery with eager and delighted interest.

At the conclusion of the reading, Hon. Mr. Shallenberger, of Pennsylvania, who had been requested to present the memorial of the Society to the House, immediately arose and announced that he also had a memorial from the American Baptist Home Mission Society, representing a Church membership of over one million, asking for the suppression of polygamy. It was received, read and ordered printed in the *Congressional Record*. The Mormon candidate retired from the scene at once. Everybody seemed to feel that the sentiment of a million Baptists was of more consequence than the partisan plea of Mormon office holders. "It was, after all," as a representative of a leading paper said, "a cold day for Mormonism."

The great blow at polygamy has been struck at last. Congress has passed the bill disfranchising polygamists and in other ways curtailing their power. The moral and religious sentiment of the land has made itself felt in the halls of legislation. Let us hope that the political backbone of the system is broken. But let not the agitation rest until the system as a whole shall succumb to the better influences of the gospel which is mighty through God to the pulling down of the strongholds of Satan.

And now, why should not the action of Congress be followed up by the passage of some

stringent law prohibiting Mormon immigration? We have called attention to this before. The difficulty of course in passing a law to meet this case, is, that most of the Mormons do not become polygamists until after their arrival in Utah, where the "sealing" business is done. But the mere fact that they come to strengthen a system, whose corner stone is polygamy and which is antagonistic to the cardinal principles of our civilization, should be *prima facie* evidence of their unfitness for a home anywhere in America. It would be a far more creditable thing for Congress to restrict or shut out Mormon proselytes from the old World than to restrict Chinese immigration after the manner proposed by some of the pending bills. Cut off the supplies by immigration and Mormonism in the land would soon become powerless.

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"PARKER HALL," the new wing of Wayland Seminary, Washington, D. C., was formally dedicated, on Washington's birthday, February 22d. The new hall which has been erected for the accommodation of female students, is a four-story building with rooms for about fifty, in addition to recitation and other rooms.

The name given it is in memory of Mrs. Parker of Vermont, the mother of Rev. J. W. Parker, D.D., of Washington. Years ago she contributed a large sum for the erection of this building. The deep interest which Dr. Parker has ever taken in this work links him likewise in name, as in fact, to the Institution. Many others have contributed to the success of the enterprise. One thousand dollars were given by Hon. Robert O. Fuller of Boston, and one thousand by Dr. and Mrs. Trevor of Philadelphia. The entire cost of the building was about \$14,000.

The two recitation rooms were furnished by

Rev. Dr. H. L. Wayland and his relatives, in memory of his late consort Mrs. Elizabeth A. Wayland. Some of the rooms bear the names of other friends, and some the names of colored churches which contributed \$30 dollars or more for furnishing the rooms. The new wing adds greatly to the accommodations and the conveniences of the Institution.

At the dedication a large and select number of friends were present. Rev. Dr. J. F. Elder, of the Board of the Home Mission Society, delivered the principal address. Other addresses were delivered by Representative Dunnell of Minnesota, and by Dr. J. M. Gregory of Illinois. The dedicatory prayer was offered by Rev. Dr. Parker. Among those present were ex-Senator Bruce, Gen. Eaton, Superintendent of Education for the District of Columbia, Representative Shallenberger of Pennsylvania, Rev. Harvey Johnson and Gen. Burney. The occasion was one of great interest to all.

Gen. Eaton affirms that Wayland Seminary is one of the best schools of its kind in the South, and this on account of the President's adaptation to his position. Let all friends of the Society, who go to Washington, visit it, especially on Wednesdays, when public exercises are held in the Chapel. And let it not be forgotten, that with this enlargement, larger sums will be needed for the salaries of instructors and for the partial support of the many poor but bright young women who are eager to avail themselves of the advantages here offered. If we can educate the young women we not only raise up suitable companions for the educated ministers who go forth from these institutions, we also meet the great want of intelligent Christian teachers for the Sunday schools of the colored churches. There is a great field here for the women of our churches throughout the land.

Our Methodist brethren of the Freedmen's Aid Society, are lengthening their cords. They have just purchased five and a-half acres at Austin, Texas, for the site of a Seminary there; also steps were taken to purchase a site for a Seminary at Houston, Texas.

The hymn-writers of the Baptist brotherhood are beginning to be heard from. This is what we wanted. "Let music swell the breeze!" By April 15th, the hymns should all be sent in—then the Committee will begin the work. The Committee and the writers will be unknown to each other by name until the selections are made. An absolutely impartial decision will be given.

Those who may know, or are in danger of forgetting, what our Society has done in the past, should read what a Christian layman writes to the Secretary from Wayne Co., S. E. Missouri: "This whole country, by the preaching of Missionaries, in 1837 on till 1840, with the aid you gave them and the self-sacrificing efforts of ministers, was moulded into Baptist sentiments, which still prevail. Nine-tenths of the professing Christians of this county are Baptists." He says that from a Church established in Greenville in that county in 1837 by two of our Missionaries, Rev. W. Macom and Rev. H. McElmarry, and removed two miles out of that town in 1840, several Churches were organized, until it spread over nearly half the county. Another Church was organized in Greenville in 1876, whose membership is one-fifth of the population of the place.

Of Madison, the next county on the north, he writes: "Some Churches, established in that county about the same time, stand to this day as firm as rock. No one can tell of the vast influence these old Churches have wielded.

They are to-day a noble monument to the Christian people who contributed and sent

money to aid them so long ago. Bright gems in the Saviour's crown!"

Doubtless there are those now laboring and giving for the work of our Society who will read in its centennial year, 1932, similar words as to the results of their efforts and contributions.

The *Methodist Mission Quarterly*, for February, shows that during the year 1881 the Methodist Church Extension Board was instrumental in the erection of 410 church edifices. Receipts for this object were \$154,160 13, to which should be added \$38,000 loans repaid.

—Lincoln University, in Pennsylvania, the school supported by our Presbyterian brethren, has an Endowment Fund of \$150,000; about \$74,000 of which was received last year. The result is that they can hold out first class inducements to the brightest minds of the colored people, and so are educating many whom we ought to have in our schools.

—The American Missionary Association recently received \$10,000 toward the \$500,000 they ask for to endow their Freedmen schools.

#### RESOLUTIONS CONCERNING REV. S. S. CUTTING, D. D.

PRESENTED BY SPECIAL COMMITTEE, BROTHERS E. LATHROP, W. H. JAMESON AND W. H. PARMLY, AND ADOPTED BY THE BOARD MARCH 13TH, 1882.

The Board of the American Baptist Home Mission Society, desire to record, in some fitting way, their deep sense of the excellence of character, the ability, and the efficient services of Rev. S. S. Cutting, D. D., late Secretary of this Society.

Dr. Cutting, with many acknowledged qualifications for the work, entered upon the duties

of the secretarial office in September 1876, and declined a re-election in May 1879. He died in Brooklyn, N. Y., February 7, 1882, in the 70th year of his age. With a mind thoroughly disciplined and informed, with a nature eminently social, and with a heart ever responsive to the plea of those in whose behalf his services were rendered, our lamented friend was enabled to accomplish, during his brief official career, an amount of work which was highly creditable to his industry, and which will cause his name to be held in grateful remembrance by the churches and other institutions fostered by the Home Mission Society.

In his intercourse with the Board, Dr. Cutting was, in the highest sense, a man of genial spirit and tender sympathies; and, on all occasions, a Christian gentleman whose kindly words and manner, will be long remembered and affectionately cherished by those who were officially associated with him. But, while thus expressing their estimate of the ability and worth of their departed brother in his official relation to themselves, the Board are profoundly conscious of the more painful bereavement and the irreparable loss of those who, by this death, have been deprived of the watchful counsel and love of a devoted husband and father; and they would respectfully tender to the family of their late associate the assurance of their sincere, heartfelt sympathy.

*Resolved*, That this minute be placed on the records of the Board, and that a copy of the same be transmitted to the family of Dr. Cutting.

#### Indian Affairs.

The Commissioner of Indian Affairs, Honorable H. Price, in his last Report, urges with great earnestness and force, the necessity for thorough and radical change in certain features of our Indian policy.

The great object of the government is to civilize the Indians and render them such assistance in kind and degree as will make them self-supporting; but these



results can never be reached by a system which relieves the Indians from the necessity of labor. "Labor is an essential element in producing civilization. If white men were treated as we treat the Indians the result would certainly be a race of worthless vagabonds. The greatest kindness the government can bestow upon the Indian is to teach him to labor for his own support, thus developing his true manhood, and, as a consequence, making him self-relying and self-supporting."

After referring to various instances of neglect or refusal on the part of the government to fulfil its treaty stipulations with the Indians, the Commissioner thus refers to what is the most conspicuous if not the most important question in our Indian policy to-day—the allotment of lands in severalty.

"But I am very decidedly of opinion that ultimate and final success never can be reached without adding to all other means and appliances, the location of each family, or adult Indian who has no family, on a certain number of acres of land which they may call their own and hold by a title as good and strong as a United States patent can make it. Let it be inalienable for, say, twenty years; give the Indian teams, implements, and tools amply sufficient for farming purposes; give him seed, food and clothes for at least one year; in short give him every facility for a comfortable living, and then *compel* him to depend on his own exertions for a livelihood. Let the laws that govern a white man govern the Indian. The Indian must be made to understand that if he expects to live and prosper in this country he must learn the English language, and learn to *work*. The language will enable him to transact his business understandingly with his white neighbors, and his labor will enable him to provide the necessaries and comforts of life for himself and his family. The policy thus indicated will in a few years rid the government of this vexed 'Indian question,' making the Indian a blessing instead of a curse to himself and country, which, judging the future by past, will never be done by the present policy."

The Commissioner forcibly urges a more liberal appropriation for education.

"It becomes more evident with each year that the obstacle to the education of the Indian children of this generation lies not in their inability to be taught, nor in the indifference or hostility of the parents to education, but in meagre appropriation. For the education of its 49,000 children of school age, in day and evening schools alone, the State of Rhode Island expends annually \$600,000. For the education of the same number of Indians (which is about the number to be provided for exclusive of the five civilized tribes in the Indian Territory) the United States Government last year appropriated, in fulfillment of specific treaty stipulations, \$64,000, and 'for schools not otherwise provided for,' \$75,000, making a total of \$139,000 with which to maintain day schools, furnish books to all pupils, erect and

furnish school buildings, and support boarding schools!"

—The recently adopted plan of conducting Government boarding schools in civilized communities remote from Indian reservations, is continued with encouraging results at Carlisle, Pa., Hampton, Va., and Forest Grove, Oregon. The Commissioner appears to regard this class of schools as a necessity because, "the American people now demand that Indians shall become white men within one generation"! At Carlisle 295 pupils have been in attendance; at Hampton 81; at Forest Grove 76.

The advantages of this class of schools as compared with those conducted in the Indian country must be determined largely from observation of the students who return from them to their tribal homes. In this connection the following is worthy of careful consideration. "The agency boarding school is the object lesson for the reservation. The new methods of thought and life there exemplified, while being wrought into the pupils, are watched by those outside. The parents visit the school and the pupils take back into their homes new habits and ideas gained in the school rooms, sewing room, kitchen and farm."

—Some changes have been made in the location of Indian tribes during the year. The Utes peacefully surrendered 12,000,000 acres of land to the hardy pioneers of Colorado. A part were removed to the Uintah reservation and vicinity in Utah, and a part located in Southern Colorado where lands will be allotted them in severalty. The Commissioners say "it was painfully evident that it was a fearful struggle for them to give up their country, where from infancy they and their fathers before them had roamed at will over the mountains and through the valleys of Western Colorado;" but, as Chief Sapanavari with sad countenance and voice said, when he touched the pen, "it was the best they could do."

Little chief and his band of Northern Cheyennes numbering about 230, have been made happy by permission to return from the Indian Territory to Dakota. The Ottoes, too closely pressed by civilization in Nebraska have been given a new reservation in the Indian Territory adjoining the Poncas. About one hundred of the Eastern Cherokees living in North Carolina have removed on invitation of the Cherokee nation to the Indian Territory, and others are ready to follow if transportation can be furnished. It would be a good thing if all the Eastern Cherokees would join their brethren in the West.

—More stringent laws are required for the suppression of the whiskey traffic. It is safe to say that ten-

fold more men and dollars are engaged in carrying whiskey than the Gospel, to the Indians. From the Navajo Agency, New Mexico, the agent writes: "The evil that has the most damaging effect upon the people is whiskey. There are traders at many points where whiskey of the vilest description is dealt out to these people in open defiance of law, being an incentive to crime and greatly impoverishing many of them. At several councils, the sensible Chiefs and headmen universally deprecated this liquor traffic, and said, 'We have no rivers, streams or lakes of whiskey; why does not the Great Father at Washington, who can do anything he pleases, put a stop to this trade and keep white men from bringing or selling whiskey to us?'"

Agent Dyer says: "A quart of whiskey will do more to demoralize Indians than a month of patient labor will accomplish to civilize them; hence enforce the law."

Agent Shorb reports: "It was the cause of more difficulty and more crime than all other causes combined, and was carried on by whites and half-breeds almost exclusively."

Another agent says: "It is the root and cause of nine-tenths of all crimes committed."

—Negotiations have been perfected for carrying railroads through reservations in Dakota, Montana, Utah, and Idaho; and the Choctaws have granted a right of way to a second railroad through the Indian Territory. The gratifying remark is made, "that the Indians have offered no opposition to the passage of railroads over their reservations; on the contrary, they hail their construction with every evidence of satisfaction."

—The great drouth of last summer "left its withering track at all the agencies in this (Indian) Territory, and so thorough has been its work of devastation, that at most of the agencies an almost total failure of crops is reported. The loss to a white farmer of his crops for one year is keenly felt, but the loss of a crop to an untutored Indian is a great calamity; and especially is it disheartening when it is remembered that this is the third successive year that, from the same cause, the crops there have been either a partial or general failure."

—Of the five civilized tribes comprised in the Union agency, agent Tufts writes:

"It is impossible to give the extent of progress made by the Indians of this agency, as it would be to state the progress made by portions of some of the States, that are really behind these people in all that goes to make civilization. That these people are on the up grade is evident from the fact that they are now interested in educational matters, sending more

children to the States to be educated, than ever before. The number of newspapers taken by Indians is constantly increasing, and the man who does not favor education and progress stands little chance for election to any important office."

—The following statistics will give some idea of the extent of Indian progress and civilization:

Number of Indians in the United States, exclusive of those in Alaska	261,851
Number of houses occupied by Indians	29,143
Number of children of school age	48,238
Number of schools, boarding 79; day 314	393
Number of children attending school, one month or more, during the year	14,292
Number who can read	44,478
Number of church buildings	297
Number of missionaries, not including teachers	184
Number of acres under cultivation in 1881	553,367
Bushels of grain raised	1,402,465
Bushels of vegetables raised	793,792
Tons of hay cut	138,263
Horses owned	253,002
Cattle owned	450,684

\*An under estimate, many tribes not being reported.

## From the Field.

"Watchman, what of the Night?"

### Missions.

#### The New Northwest.

Extract from a letter of Rev. J. D. Pierce, Walla Walla, Washington Ter.:

I have travelled in my work the past year 4360 miles, preached 214 sermons in 24 places.

This whole field has awakened to new light the past year through the efforts of your missionaries.

Bro. Shearer, at Boise City, is building on the foundations laid, and I hear has baptised a goodly number. Boise City will be a great center within a year through the influence of the Oregon Short Line.

We should commence mission work at once in Wood River, as the railroad is fast approaching.

Rev. Waltz, of Baker City, has thrown away his carpenter tools and gone fishing for men. Had baptised 20 some time since. As the intended terminus of the Oregon Short Line and of the Oregon Navigation Co., Baker will double in two years and must have a house now.

Rev. Huff, at Pendleton, never fails to carry a revival spirit with him. Our meeting at Pendleton was

enthusiastic, growing out of the release from debt by your liberal offer. Several converts were received and others are soon to follow. Brother H. has since held a meeting at an out-station, and is now at another out-post preaching every night. His congregations have doubled, and his church are the leading society in town.

Rev. Beaven, of Moscow, is, perhaps, in some respects, the ablest worker on the field. His indomitable energy and perseverance carry all before him. His labor lifted Colfax Academy to permanence, the first High School of any kind among 20,000 people, and the people of Colfax will stand by the enterprise auspiciously begun. His Moscow church is thriving, though his absence at Colfax retarded his work.

Rev. D. W. C. Britt, our boy preacher at Spokane and Cheney, has distanced our fondest hopes in his labors, having organized at both these places and holds large congregations with the respect of all.

Walla Walla church is slowly gaining, though the Baptists in other churches do not return. Among the hopeful signs are a steadily growing Sunday school, averaging 40 for the year, and now enrolling 70 with an average of 53; ten young men in Bible class; several young ladies considering the church covenant; a Literary Society meeting at my house every Monday, attendance, 25; a piece of valuable property costing \$1,900, now worth \$2,200, with \$900 paid; a feeling that Baptists have come to stay this time.

In 1874 the entire country from Boise to Spokane was included in one Association containing eleven churches and 246 members. The same region now contains four associations, 28 churches and over 600 members.

Railroads are approaching in all directions. The Oregon Short Line will make Idaho a very desirable and thriving Territory. The Oregon Navigation Co. spent in the year 1881, within 250 miles of Walla Walla, the vast amount of \$5,766,000 for construction alone. This line promises to connect Colfax with Moscow, Umatilla with Pendleton, and build one hundred miles toward Baker City, besides a connection from Walla Walla to the Baker City road, the present year. Growth will be correspondingly rapid.

—"I am happy to say that our work never seemed more hopeful. There has never been so deep and genuine missionary enthusiasm among our churches and ministers since I have known the State. God is marvelously blessing our work with the outpouring of his Spirit at several of our stations. Several of our missionary churches are becoming self sustaining, while other doors are opening to us in great num-

bers." Thus writes Rev. J. Sunderland, our General Missionary for Iowa, who is compelled, we regret to say, to tender his resignation, owing to failure of health.

—Rev. W. Scott writes, from Reno, Nevada, of holding a meeting of three weeks during which "about thirty were converted or quickened, and as a result fifteen were received for baptism and more will come." He adds: "I thought best to organize a church in the neighborhood and I preach there every other Sunday." They have a Sunday school with thirty children and are doing efficient work.

—The following recital of a year's labor in New York City by our Swede brother, Rev. O. Lindh, will move many hearts to prayer and thanksgiving: "I began my work with much fear because I was a stranger in the city and to the people among whom I was to labor. I cannot tell you my feeling during the first week, when my work on my knees in prayer for help and blessing was more than anywhere else. When I considered the situation in which I was placed, it looked to me as dark as a grave. At that time there were 66 members in the church, but to find more than 30 was almost impossible. I went out early in the morning and came home very late. Some days I could find no one. Thanks be to God, the darkness has passed! It has grown clearer and clearer until it seems a cloudless day, full of hope. I have, during the past year, received 38 members by baptism, 15 by experience and 69 by letter. Total membership at present 168, and several candidates waiting for baptism. When I look back on the present year I feel as David did when God spoke to him concerning his future: 'Who am I, O, Lord God, and what is mine house, that Thou hast brought me hitherto?'" Brother Lindh's church now numbers 180, and as a majority live in Brooklyn he decided to commence a service for his people in that city on Lord's day, March 19. A rich blessing will surely follow his prayer of faith and labor of love.

—Rev. C. Silene, General Missionary to Scandinavians in the Northwest, writes of many conversions, of constantly increasing openings for laborers, and of the steady progress of Baptist principles. He speaks of these missionaries as "earnest, faithful, self sacrificing men," and says: "The money received from our noble Home Mission Society is doing more good than can be estimated on this side of eternity." He speaks of a church building being erected by his people at Topeka, Kan., and at New Bedford, Ill., of steps taken towards building at Burlington, Iowa, and

the great need of both house and pastor at Rockford, Ill., where are 6,000 Swedes and more expected. Churches organized during the quarter at Joliet, Ill., and Des Moines, Iowa.

—Rev. G. W. Huntley writes of a missionary, whose field will extend along the Northern Pacific Railroad fifty miles and include seven towns, and says: "Instead of the three men we have in Northern Dakota we now need ten more." He mentions Sanborn as an important town, where building has been going on all through the Winter, and where fifty more buildings will be put up in the Spring, and adds: "It is important for us to occupy such a town, but if we wait as we have been doing, others get ahead of us; then it takes twice the time, twice the work and more than twice the expense to build up a congregation and erect a house. I shall canvass other towns as fast as possible, but unless we can have more men we cannot hold the places. North Dakota is as large as all New England, and three men cannot occupy and hold so much territory."

—Rev. J. R. Deckard, one of our missionaries in Dakota Territory, sending to the Rooms \$7.50 from the Mandan Church of twelve members, and \$8.11 from the Bismark Church of ten members, both churches recently organized, says: "If our Baptist brethren in the United States will contribute accordingly to the A. B. H. M. Society, instead of going up to the Jubilee 'with heavy hearts,' the Society will have reason to rejoice and be glad. It can be done and ought to be done."

—Rev. B. S. McLafferty, at Eugene City, Oregon, reports fifteen baptisms, chiefly students, his two sons among them, and other candidates.

—"I really believe I shall be able to reach a great many Mexicans in this vicinity within a year or so," writes Rev. Richard Walsh from El Paso, Texas. "It is difficult to break down superstition rooted for centuries in total darkness. At present this is a more favorable field than any I know of. The Mexicans are beginning to see many things from an American standpoint. \* \* \* What with Paso del Norte, 6,000, El Paso, 500, Ysleta, 1,500, Socorro, 500, San Elizario, 1,200,—all within a distance of 21 miles, it is a grand opening for work. When the railroad reaches Chihuahua, then we can make a grand advance." Through the liberality of a lady, whose name we would like to give, \$500 has been appropriated for a church edifice at Ysleta and Bro. Walsh is rejoicing in the nearly completed house—the first Protestant house in the place.

—Rev. J. MacArthur, whose field is in the "Burnt District" of Michigan, writes of much pastoral work, notwithstanding the wretched condition of the roads, of candidates for baptism and of two Sunday schools started. He speaks of the desolation of all that district, "ashy ruins or charred log huts or rough board shanties" in place of the comfortable homes and good farm buildings destroyed by the fire. He adds: "the country itself has become one wide common, the fences all swept away for miles and miles. It is to be hoped that God in his infinite grace and goodness may build up the waste places and cause this desert to bud and blossom as the rose." If this work is done it must be through large-hearted liberality employing human agency. "How can they hear without a preacher? How can they preach except they be sent?"

—The little Baptist Church at the Sac and Fox Agency, Indian Territory, is greatly encouraged. Rev. Wm. Hurr, an educated native missionary of superior intelligence, has consented to remain another year. Chief Moses Keokuk writes us: "The former agent was secretly opposed to missionary efforts at this agency, and by his influence prevented many people from interesting themselves in the work, also kept Indians who have influence in the tribe from attending the preaching of the Word. A change has taken place, and the way is opened for a better state of things. Some who have strayed are coming back, and much interest is manifested in our meetings."

Brother Hurr has had charge of this mission during the past year. Seven have been added to the membership, making a total of twenty-one. Eight of these are absent—some of them in Iowa. The missionary writes that he is greatly encouraged. "All seem anxious to have me remain, and I feel that it would not be right for me to leave. The present agent desires to see our work go on, and assures me that he will do everything he can to aid me. Already a great change for the better has been brought about."

The following from E. B. Fenn, M. D., agency physician, is especially gratifying: "Your missionary at this place, Rev. Wm. Hurr, has labored with us for one year, and by unanimous vote of all parties, at a recent meeting, was asked to continue his labors for another year. He has at last consented to stay with us. As an earnest of the desire of these people to have him remain here, the employees, business men, Special Agent E. B. Townsend, and the Indians connected with the church have clubbed together to build for him a house, or parsonage. The walls are already

up, and the building, when completed, will be worth at least \$150." Of Chief Keokuk, he says: "He is an earnest native preacher, and lives up to his profession of Christianity." \* \* \* "We earnestly pray that the home missionary spirit may be revived, to the end that superstition be wiped out and the benighted Indian be brought to the light. When this is accomplished, and not till then, will the Indian question be fully solved."

—Rev. Mr. Williams, who commenced Baptist mission work fifteen years ago among the French in Stryker, Ohio, has recently visited his old field, and is deeply impressed with the importance of the work in that locality and other Western States. He held a series of meetings in Stryker, had large congregations and there were some hopeful conversions. He says: "The Baptists really now have the field, and the man in whom they could be united would do a grand work there." He spent ten days in Malone, N. Y., "where the Spirit of God was strikingly manifest in our French meetings," as he states. Twenty-eight Canadians have been brought to Christ during the year through the labors of a missionary, and the pastors of the place feel deeply the responsibility upon them in reference to this work.

—Rev. Theo. Klinker, our missionary among the Germans of Mitchell and Lincoln Counties, Kansas, writes of the poverty of his people, owing to the crops being cut off by the drought and chinch-bugs. "The wealthy people are all gone," he says, "but other poor are coming instead of them." Writing of the waning influence of the priest, he says: "These people know too much now to be brought under the yoke of the priest." Referring to various obstacles, he says: "It is trying to work in such a state of things, and requires all patience and courage to abide in hope of the sure victory of the gospel." He gives a brighter picture in the following: "At my church in Bethany, Lincoln County, the Lord gave a great blessing. Holding revival meetings the first two weeks of the year, the Holy Spirit blessed the preached word by a mighty awakening of young and old, especially of the youth of our Sunday school."

—Rev. A. B. Fryrear, in a late letter from Arlington, Kansas, speaks of a twelve days' meeting, held at Sun City, during which 18 members were received; of another series of meetings which he conducted at Lake City, six miles below, and receiving five more members to the Sun City Church. He plans to visit the stock ranches in the vicinity and hold religious services. He speaks of the importance of having Medicine Lodge occupied by the Baptists another year as it is building up so rapidly, and says that he finds many Baptists so far from places of worship that it is impossible to draw them into churches. He adds: "May we have the prayers and sympathies of the good brethren at the East who know little of the hardships of missionary life in the West."

## Church Edifices.

—Rev. Dr. Crane, President of Baylor University, Texas, thus writes of the very great importance of good church buildings for the success of the Baptist cause in Texas: "In building our houses let us put our money, where strict economy must be studied, in respectable-looking, plain houses, of large seating capacity, convenience, comfort and strict conformity to acoustic requirements. Indeed, I think that if we had always pursued this policy, and should continue it, we should soon dominate the religious opinion of this age." He refers also to the large number of Germans gathering in that county, and to the importance of giving them "careful attention."

—Rev. A. D. Abrams, at Whiting, Kansas, refers to meetings held in Kennekuk during December and January; to additions to the church by letter, experience and baptism; to the organization, growth and success of the first Baptist Sunday school in that place, and the establishment of the first Baptist prayer meeting, out of which sprang a great revival, and says: "All because of that *new meeting house*, which, through the Home Mission Society's aid, we were enabled to dedicate free of debt November 20th. At Whiting meetings were held in January and February with cheering results; and he says: We must have a meeting house. Want of one keeps our cause in the background. With a good house this church will take the front rank. We now worship in a dirty hall. We need a \$1,500 house. By hard lifting and great sacrifice we can raise \$1,000. Can we have the aid?"

—Rev. C. H. Holden writes from Tekamah, Nebraska: "Have dedicated our new house free of debt this year on my field; another is building, and will be finished about the close of next year. Our little band of only *thirteen* in Logan Valley church, where we dedicated our new house January 22d, made a thank-offering contribution for the 'Jubilee Fund' on the day of dedication of *eighty dollars*. We believe God is at work with us."

—A Missionary writing from Southern Kansas, referring to an important town in his vicinity, says: "Baptists had so far neglected this town that now one-quarter as much will be needed to obtain a good site as would build a chapel." What an illustration of the importance of Baptist preoccupation!

In another outstation, a famous health resort, it is already difficult to secure eligible lots for church building.

—Rev. A. S. Orcutt, our missionary at Watertown, Dakota Territory, writing February 6th, after referring to the good condition of his church, its steady growth, its harmony and spiritual tone, mentions the following facts, showing the urgent need of a house of worship as a means of doing more work at far greater advantage: "In the early part of winter we were informed that we could not hold the hall in which we were then having services. There seemed to be no other feasible way, but to hold services in one of the churches in the afternoon of the Lord's day. With the unanimous voice of all, we did this, and it serves the church better than any other arrangement we could make. Our congregations are better, and the general interest more wholesome than in a *dancing hall*! At one of my outstations the school house had no stove in it; so, when the weather grew cold, we were compelled to abandon it. We went to a private house for a few Sundays, but, for various causes, were obliged to discontinue our meetings there. Another outstation is 15 miles away, and it is at the risk of a man's life to ride horseback across these prairies so far, after dark. When the moon shines and it is not too cold this can be done with safety. I have a new appointment for next Sunday evening at a school house 7 or 8 miles east. The railroad is going on in early Spring, the bridge is already built across the Sioux River, so that there will be one or two stations west of this place in the early Summer. Watertown is destined to be a large place. The Baptists now have a good footing, and will, if prospered, be self-supporting in a few years." How great the need here of help to church building.

—One of our missionaries, writing from Minnesota, says: "While gathering the material, and organizing our little church, a saloon costing some \$4,000 was erected and furnished in elegant style. The proprietor boasts of receiving \$800 in one week. Think a moment, \$300 more in one week for dealing out liquid fire than your missionary receives in a whole year for dispensing the bread of life! The frequenters of this saloon are the husbands and fathers of families that attend our church service. Our congregations are larger than we expected. Our Bible School is increasing in numbers and interest. The church and prayer meetings are well attended. Now, what we *must* have to insure success, is a church home. Several conversions the past month, and our future is full of hope."

—"Since the early part of January we have met for worship in different private houses," writes Rev. W. A. Smith, of Salisbury, Md., last month, "yet

our prospects seem brightening. The sight of our house of worship going up has *wonderfully* encouraged our people to active church work; and the young people, whom we consider the hope of the church, flock to our services."

—One of our Missionaries, writing from an important place in Colorado, entreating help to build a church, says: "By hard work I have held my very large congregations in a miserable hall, and last Sunday night I felt compelled to apologize to them for inviting them to such a place. I scrub it and clean it, but it is an Odd Fellows' hall, and occupied every night in the week. I cannot keep this thing going much longer unless I have a church." He says: "We have a corner lot, 100 x 40, costing \$550, all paid for." For many reasons he urges the importance of *immediate* aid in building, and adds: "In ten years this will be a large town, and the Baptists will lead, if we start now."

### Schools.

—We learn of the baptism of several students of Wayland Seminary at the beginning of February, and the death of one of their number before the close of the month—"a man of exemplary character, and beloved by all who knew him."

—A note from Shaw University, Raleigh, N. C., mentions four conversions among the students.

—Rev. C. E. Becker, Benedict Institute, Columbia, S. C., says: "All our unconverted men and women who are boarders, except three, claim to have found Christ. Seven of this number were baptized in our pool at the back of the mansion. Others of the day scholars are inquiring, and two of the three remaining boarders have asked for prayers. We have had no noise, and nothing but the most quiet and deep work in the hearts of those who profess to love Christ. Every man and woman here is at his or her books. The increase of piety for the past months has been marked by nothing more emphatically than the increase of conscientious application to study. The value of the students' recitations is, in a marked degree, increased and increasing. Nothing tests these men like steady study." Are not the same remarks true of white students in Northern institutions? "We have a company to be proud of as students and to rejoice in as Christians.

A note received from Pres. B., in March, speaks of the steady increase of religious interest, of many inquirers and several baptisms among the students, and

of the interest excited in the colored churches of the city by the preaching of the students in their pulpits, bringing the revival spirit, resulting in conversions and baptisms.

—Rev. J. E. Jones writes from Richmond Institute of the hopeful conversion of thirteen students, of the baptism of seven and their Christian activity, and adds: "My experience in this educational work among the freedmen leads me to the conclusion that the American Baptist Home Mission Society has never done a more effective mission work than it is now doing in the South. This can be seen in our midst at present. The seven men just baptized have commenced to work in the line of missions. Hence the stream flowing from the Society gradually gains volume and power as it moves on." He speaks of the rapid progress of the students, of the thoroughness of their work and determination to succeed. He refers to what is being done for Northern institutions, and hopes that those for the freedmen, so much needing help, may not be forgotten.

Another writes that four have been converted, and many are asking prayers, at one of the churches where a student is pastor. He says: "My people have found out that they are ignorant, and seem to be eager for knowledge. Our churches are asking for trained men as ministers. There is a revolution in Virginia, and I am sure that the leaders are the loyal men who have gone out from Richmond Institute." Such facts need no comment. They are, indeed, "more eloquent than words."

#### Work of the Methodists for the Freedmen.

The following summary, from the *Western Christian Advocate* of Feb. 8th, 1882, gives some idea of what our zealous Methodist brethren are doing among the colored people. Baptists must bestir themselves if they would do their share in this great work.

The Fourteenth Annual Report of the Freedmen's Aid Society of the Methodist Episcopal Church covers the work of that society during the year 1881. As many of our readers probably will not see this report, we call their attention to the following statistics. These statistics show at a glance the vast work already accomplished in the effort to provide educational institutions for the colored population of the South. The society has aided in establishing and supporting six chartered collegiate institutions, namely: Central Tennessee College, Nashville, Tenn.; Clark University, Atlanta, Ga.; New Orleans University; Shaw University, Holly Springs, Miss.; Claflin University,

Orangeburg, S. C.; Wiley University, Marshall, Texas. Three theological schools, namely: Centenary, at Baltimore; Baker at Orangeburg, S. C.; Thompson at New Orleans. One medical college, namely, the Meharry, at Nashville: and twelve schools not incorporated, located as follows; Three in Georgia, one in Alabama, two in Tennessee, one in Arkansas, one in Louisiana, one in Florida, one in Mississippi, one in North Carolina, one in Texas. The total number of teachers employed in these twenty institutions was 91, and the total number of pupils in attendance was 3,212. The total number of pupils taught in the society's schools during the past fourteen years was about 66,000. The number of pupils taught by persons who have received instruction in these schools is estimated at more than half a million. Fully \$300,000 have been invested in permanent real estate—lands and buildings; and this has been done where, and as, it was absolutely necessary for the work in hand. The result is that the society has now in different parts of the South several first-class buildings—well-built, durable, convenient, and attractive.

The financial statement for the year ending July 1, 1881, makes a remarkable showing. The total receipts were \$93,376.52. Of this sum \$44,258.63 were received from conference collections, and \$49,117.89 were raised outside of those collections. The total disbursements were \$95,788.27. The total amount collected and disbursed during the fourteen years was \$987,294.98. That the society is receiving something back from its beneficiaries is seen in that item of the report of the auditing committee (A. Shinkle and John J. Hight) which states that \$8,000 were received from students during the past financial year.

#### WOMENS' BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, 2101 Michigan Avenue, Chicago; Corresponding Secretary, Mrs. C. Swift, 71 Randolph Street, Chicago; Treasurer, Mrs. R. R. Donnelly, Lakeside Building, Clark and Adams Streets, Chicago.

Training School and Society Headquarters 2,338 Michigan avenue, Chicago. Miss Mary G. Burdette, in charge.

#### SELMA AGAIN.

A letter just received from Miss Peck informs us of the illness of Miss J. P. Moore, our pioneer missionary. Miss Moore has been intensely interested in Selma, and went thither in December with Miss Ambrose in-

tending after a few weeks to leave this young sister in charge of the mission at Selma, while she proceeded to Marshall, Texas, to prepare that field for the coming of other missionaries when they should be ready to enter it. But we are again taught that God's ways are not our ways; and scarcely had Miss Ambrose, full of hope and giving promise of doing excellent service, entered upon her labors when her strength began to give way, and finally became so exhausted that her return North became a necessity. Miss Moore sought out from among the young colored women several in whom she saw adaptability to the work, and began a course of systematic training, and now these "Native Helpers" seem likely to be left to "hold the fort" in Selma; that is, to take care of the important work already organized in that city. You will have noticed from time to time Miss Moore's importunate cries for help; for *strong, energetic, consecrated* Christian women, and yet up to this time no one has presented herself who seems fitted for that field.

Christian sisters, read this carefully; then read it over prayerfully. Has not God in his church in America *two* women whom he has blessed with strong bodies, good minds and fervent spirits who will go to Selma, and help the people who are waiting there for such help as only efficient Christian women can give? Miss Moore's illness, so far as we can learn, is the result of over-exertion, and more especially a continual anxiety and overstrain of the nervous system. Can it be that any one who reads this is in any way responsible for this result? Have you heard her earnest appeals? Have you done anything to send her the help for which she has called? Are you ready to do anything now?

Pray that the Lord may raise up this sick one; pray, too, that he will send laborers to Selma. Pray that you may, if it be His will, be ready to go yourself; but if this is not practicable, pray that he may direct some one else and make you willing to do your part toward sending this one as your representative to a needy people. Do something for Jesus in Selma.

#### GLEANINGS FROM CORRESPONDENCE.

MISS MOORE preaches us one of her characteristic sermons in the following extract from a letter hailing from Selma:

"To-day I went through the rain to a sewing school. The members of the church had consented that I should have a meeting in the church, but *no sewing*. At first they opposed even the meeting, but I attended one of their services and explained what I

wanted to teach the children. They assented to all but the sewing, which they insisted would be a desecration. So to-day I took the children into the home of a sister who lived near the church. The room was small, some of the children sat on the bed, others on boxes, steps, and even the floor, while some who could find no place to sit, stood. There were thirty-seven present. A deacon and some other members came to the door and watched me through the whole meeting. At the close I detained the girls over twelve years of age for a little meeting by themselves. After all was over the deacon and trustees told me I could have the church next time. In this work we need five P's: *Practice, Preach, Praise, Push, Pull*. First, Practice, be what you say you are, through and through. Then Preach, with a sound practice behind your preaching to back it up. Next Praise; do not go about grumbling and finding fault.

' Give to me the happy mind,  
That will ever seek, and ever find,  
Something good and something kind,  
All this wide world over.'

Then you must *push* some and *pull* others to keep things moving. Well, I have preached myself and you a little bit of a sermon; perhaps on the principle of the boy that whistled to keep his courage up. Do send another good missionary here as soon as possible."

Oh, that we had just the missionary needed for Selma! *Where is she?*

MISS WILSON, of Richmond, in a recent letter tells us of a "glorious meeting" in which the colored sisters consummated the organization of a Womens' Missionary Society; she says:

"Could the dear women of our Board have looked upon that grand audience of women, their hearts would have been gladdened. Truly this is a work over which angels rejoice. Since I commenced writing, a girl, who has been in two of my schools ever since I came to Richmond, came to me with a heart burdened because of sin; we read the Bible together, I pressing its truths upon her and urging her to accept Jesus as her Saviour and guide; we then knelt in prayer from which she arose a happy, trusting soul." Miss Wilson adds: "Seven of my Sunday school class are now anxious; we cannot stop to rejoice over the saved; the harvest is waiting and with glad and hopeful hearts we would gather in the precious sheaves.

Last Thursday, as I was passing along the streets, a woman, whose house I was in the habit of visiting last year, hastened to meet me. She said that her husband had been very anxious to see me that he might tell me the good news of his reformation. He is a member of one of the churches and in other respects is an upright man, but had always been accustomed to the free use of liquors and saw no harm in it. From time to time I read God's word with him and we prayed that he might be made "free indeed." To-day he rejoices in that freedom. In several houses where I left family pledges I find that many names have been added. Thus quietly but surely the work goes on.



In one of my Sabbath schools I have a class of twelve girls, bright, interesting, well disposed, and apparently much interested in the study of the lesson. In another school I teach a primary class, numbering thirty little ones. My Industrial school, at Ebenezer Church, now numbers over one hundred pupils, and is well supplied with teachers. Each teacher acts as Director and Solicitor for her own class, and the prospects for success in this school are very hopeful.

We (Misses Wilson and Johnson) have now ten Industrial schools, and meet about six hundred children each week."

This suggests to us the thought that Richmond would be a good place to send basted work. Just think of supplying six hundred pairs of childrens' hands with sewing week by week! Yes; but think of the glorious opportunity thus afforded to intelligent Christian ladies to enforce moral precepts, inculcate religious truth and train children for heaven. How many of you have a hand in this work?

Miss WAUGH tells us of a trip into the country:

"I left New Berne taking a colored sister with me. We had sent word ahead that we were coming, and when we reached the point where we were to leave the train we found a conveyance in waiting for us, not an omnibus, but an ox and cart with a chair in the cart for me to sit in. After stowing away our satchels and a small box of eatables, we clambered into the vehicle and jogged away through winding roads into the piney woods. I had never visited this place before, but at the meetings on Saturday and Sunday was pleased and surprised to find a number of my former pupils who had heard that I was to be there and had come several miles to see me. A colored man owned the plantation, and all the arrangements were more comfortable than is usual in the country. The people seemed greatly pleased to have us with them and expressed the wish that we might come every month. On Sabbath we were carried out to another church. How glad and eager the people seemed to hear the word of God, and how my heart pities them, so shut off from instruction. They said they scarcely heard a sermon once a month and had neither day nor Sunday schools for the children. Poor things! nothing for them but toil and trouble; nothing that makes childhood bright and happy as with us. How I wish I could gather these poor country children and give them a few years schooling and happiness. I did my best to give them a Sunday school, and told them that I would come back in a month or two and bring them some books and papers, Bibles and Testaments."

We hope the friends will help Miss Waugh redeem this promise by furnishing her with these supplies. In another part of the letter she writes:

"I went to see one of my old blind women. 'Hallelujah!' she shouted, 'Ise so glad youse come back again. Honey, child, you been gone so long I thought the blessed Master had said to ye, done enough, come up higher; but he knew poor Ann had no one to read to her, so he sent ye back.' The old woman's clothing consisted of a man's ragged

coat and a thin cotton petticoat. How I did wish I could get her some comfortable clothing, but nothing of the kind has been sent me this year."

Does that last sentence carry reproof to any one who reads it? Are you sorry you have sent nothing? Well, remember,

Repentance is to hate  
The sins we loved before,  
And show that we sincerely grieve  
By doing so no more.

Who'll be the first to send a box or barrel to New Berne?

#### BROOKLYN, N. Y., BRANCH OF THE WOMEN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. Wm. R. Taylor, 197 McDonough street; Vice President, Mrs. A. Quereau, 11 S. Portland avenue; Treasurer, Mrs. H. A. Hager, 170 Macomb street; Secretary, Miss C. E. Butler, 51 Park Place.

The fourth annual meeting of this Branch Society, held at Central Baptist Church, Bridge street, on Wednesday afternoon, March 22d, was of great interest and encouragement. After the opening exercises and reports from churches represented in the Board, the Secretary presented her report, in which she referred, in connection with other topics, to the increased number of circles, four having been added during the year, making fifteen; also to the great importance of intrusting a larger number of the young girls in our churches in the work for their own sex in their own land.

The Treasurer reported the cash receipts \$1,285.16 an increase of \$517.04 from last year. Value of barrels and boxes of clothing, bedding, etc., prepared and forwarded \$1,111.30, total, \$2,396.46. Interesting papers on "Alaska as a Mission Field," on "Our Country," and an original poem by Mrs. S. L. Braman, were listened to with fixed attention, and evidently made a deep impression. Mr. and Mrs. Stebbins added greatly to the interest of the occasion by their soul stirring songs.

#### The Signs of the Times.

BY MISS JOSEPHINE TYLER.

*Read at a public meeting of the W. B. H. M. Society, at Hanson Place Church, Brooklyn, N. Y., Nov. 17, 1881.*

Come, let us climb the Prophet's Mount, already noon  
is high,  
'Tis time to view the harvest fields, and search the  
harvest sky;

Lean well upon our Shepherd's staff, ascend the  
watchman's tower,  
Look forth, and let us read the signs of this portentous  
hour.

The land is very good and fair; but, toward the south  
and west,  
There lie a thousand fertile plains that are not yet  
possessed.

We hear the victor's triumph shout o'er many a fort-  
ress gained,

We see the lifted banner wave o'er many a height at-  
tained.

On western meads the roses bloom, and lilies in the  
south

Are breathing fragrance where, so late, was wilder-  
ness and drouth.

The warlike natives of our clime, press with forgiving  
hearts,

To grasp the offered branch of peace, and learn our  
Christian arts.

The visions of their camps dissolve, dim burn their  
council fires,

And home, and school, and farm appear around their  
chapel spires.

And when the van of progress moves, I see brave  
women trim

Truth's torches by the cotton field and bayou's reedy  
brim.

But, oh, the pathless wastes that lie far toward the  
setting sun,

The sultry vales and frosty slopes that never yet were  
won!

How gloomy are the tribes that range the broad Alas-  
kan coast,

Where traders weave destruction sure beneath the  
flag we boast!

There woman toils, a bartered slave, there captive  
childhood's wail

Is blending with the heathen's chant upon the sweep-  
ing gale.

The idols are upon us now, e'en in our State of gold.  
The Buddhist rite, the graven god, the Joss-shrine we  
behold.

And who are those whose temple rounds beside our  
inland sea,

Who prophesy in Jesus' name, and claim his saints to  
be?

Like ancient Dan, they dwell apart, and fear no  
earthly sway,

Yet frame corruption by a law, beneath the light of  
day.

'Tis less to see the heathen hordes, like old Philistines,  
bring

False offerings in our promised land, they knew not  
Israel's King.

But these beside the inland sea, assume true Israel's  
name,

And fill their censers with strange fire, and lure to  
feast of shame

Far Europe's peasant sons, who fain some peaceful  
fate would find.

A horrid thing is in the land; consider, look! patriots,  
are ye blind?

Still, leaning o'er the battlements that crown the  
Prophet's Height,

We view the waves, God's measured waves, in all  
their glittering might;

They beat His moments by their tides, along whose  
ebb and flow,

By isles that wait His purposes, swift vessels come  
and go.

They go to bear our bravest men, our treasures and  
our lore,

Our good, our ill, our help, our harm, to each expect-  
ant shore;

They come to bring our tribute back, the reaping that  
we plant

With every error, creed or boon the nations have to  
grant.

Where Castle Garden fronts the bay, from storm-worn  
decks there spring

Strong pilgrims from the older world, from realms of  
queen and king;

The stranger's tear is on their cheek, yet is their cour-  
age high

To win the guerdons of the free, and old restraint  
defy.

In eager, motley crowds they come, of every speech  
and race,

To hold our country's heritage in honor or disgrace.  
The nations press upon our shore, decision's day is  
near,

The godless with the godly meet, the bold with those  
who fear.

Alas! 'tis not in human brain these thronging souls  
to teach,

What ruler's hand can guide those ranks of every  
thought and speech!

Fair churches! in the New World set, commissioned  
from above

To speak in every creature's ear our risen Savior's  
love,

Hear what the Spirit saith to you; for not alone of  
old

He witnessed to those Asian lights, seven candlesticks  
of gold:

"I know your works, your love, your faith; hold fast  
your burden well;

Yet suffer not the things I hate; endure not Jezebel."

So have we scanned the waiting fields, and read the  
open signs,

So from our pleasant borders looked along the out-  
ward lines;

Now, for the sake of little ones, who helpless wail and  
stray,

For women, ignorant and wrecked, far from the bet-  
ter way,—

To build home's sacred altar-fires, and train, as woman  
can,

The tendrils of our country's growth, then give it o'er  
to man

For bolder culture—this pure work on us the Master  
lays;

And while His stronger messengers shall march in  
prouder ways,  
While "sons of thunder" shall arouse the deserts by  
His Word,  
We'll carry to His lowly ones the message of our  
Lord.  
We haste to leave the Prophet's Mount—but who is  
this we meet,  
With eye of Seer and lips of flame, and beauteous  
sandaled feet?  
He bids the forest trees rejoice, heavens and the moun-  
tains sing,  
Proclaims the seven-fold beaming day, the coming  
righteous king;  
Yet in a pause of lofty song, His warning cleaves the  
air:  
"Rise up, ye women, still at ease! Ye careless ones  
beware!"

Hail, Prophet of the flaming tongue! Isaiah, of  
trumpet voice!  
We see the morn by Thee foretold, and seeing, we  
rejoice.  
We'll strike the timbrel and the harp, and forth with  
singing go,  
The flocks to feed, and cast the seed where'er the  
waters flow.

#### RECEIPTS FOR FEBRUARY, 1882.

##### ILLINOIS, \$285.48.

Chicago, \$211.83; Lena, \$2.00; Joliet Mission Band, \$10.05;  
St. Augustine, \$3.00; Champaign, \$37.60; Amboy, \$4.00;  
Roseville, \$7.00; Alton, \$10.00

##### INDIANA, \$26.63.

Franklin, \$6.33; Columbia City, \$1.75; La Fayette, \$7.68;  
Adamsboro, \$5.87; Indianapolis, \$5.00.

##### IOWA, \$15.55.

Davenport, \$10.00; Anamosa, \$3.55; St Ansgar, \$1.00;  
Keosauqua, \$1.00.

##### NEW YORK, \$1193.40.

Buffalo, \$15.50; New York Church of the Epiphany, \$37.50;  
New York City Branch, \$1,000.40; Waverly "Happy Helpers,"  
\$10.00; Penn Yan, Young Ladies' and Juvenile Miss. Band,  
\$10.00; Jasper, \$10.00; Cascade, \$10.00; Yonkers, \$100.00;

##### NEW JERSEY, \$126.00.

Elizabeth, \$40.00; Stetton Judson Mission Band, \$33.00;  
"Cheerful Workers," \$53.00.

##### OHIO, \$63.81.

Canton, \$5.00; Lebanon, \$8.81; Cincinnati, \$10.00; Lin-  
wood Children's Society, \$25.00; Duncan's Falls, \$5.00;  
Ayersville, \$5.00; West Barre Church, \$5.00.

##### PENNSYLVANIA, \$397.19.

Mansfield, \$6.00; Sharpsburg, \$2.00; Danville, \$30.00;  
Philadelphia, \$334.61; Titusville, \$24.88.

##### MINNESOTA, \$55.00.

St. Paul, \$25; Minneapolis, \$30.00.

##### KANSAS, N. TOPEKA, \$10.00.

Wisconsin, \$6.00; Milwaukee, \$1.00; Racine, \$5.00;

WOMAN'S AM. BAPTIST H. M. SOCIETY, \$83.34.  
Total, \$2,262.40.

#### WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

President—Mrs. Thomas Nickerson, Newton Cen-  
ter.

Treasurer—Mrs. A. Pollard, 4 Beacon Street, Bos-  
ton.

We bring a good report from the field this month. All the first part of the year the seed was being sown patiently and faithfully by our teachers and mission-aries, and now results are making glad their hearts and ours. Mrs. Pauline Dinkins, of Louisville, Ky., writes: "I am more and more interested in my work in this school, because of the intense interest manifested by the scholars to learn. I wish the friends at the North who are aiding us could visit the school and also our prayer meetings. We feel that the young men and girls are growing spiritually as well as intellectually."

Misses S. B. Packard and Hattie Giles, who have in one year built up a flourishing girls' school in Atlanta, Ga., write: "We have a great many girls from fifteen to twenty-three years of age, bright, good scholars, but not Christians. We have felt special interest in the spiritual welfare of these girls. Yesterday we closed our school week as usual with a prayer meeting, and such a meeting we have seldom attended. Many arose and plead for prayers; others stood with tears rolling down their cheeks, unable to utter a word. We attempted closing the meeting two or three times, but it was prolonged an hour beyond its usual time. Some girls have found Christ, and we feel sure many more will be brought in. Nothing but Divine grace and the Holy Spirit can ever bring and keep them in virtue's path. Their natural inclinations and surroundings are adverse to this. It is one of the most important features of our work to so teach them, that they may grow up into strong, pure womanhood. Nothing else has given us such anxious thoughts or more frequently driven us to the Saviour's feet."

"Two weeks ago Sunday we inaugurated a Bible-class, to meet in our basement at 1:45 o'clock, P. M., for those who could not go in the morning. Between seventy and eighty were present, male and female, some who were never in Sunday school before. Yesterday over two hundred were present. This makes Sunday a busy day, as we have two other sessions. Over two hundred at our teachers' meeting last Friday night. The barrels of clothing have been helpful in various ways. Ministers who needed these very

garments, and yet had no means of procuring them, have been supplied. Poor boys who have come to the Seminary with scarcely clothes to be comfortable, have been made happy and encouraged to go on. Many, very many of our own scholars have been so aided as to be able to prosecute their studies without a break. God will certainly reward richly those who are helping these poor people. One orphan said: 'Poor me has had a hard time in this world; never could go to school much, 'cause I've had to stop and hire out to earn my clothes.' She was a very wicked girl when she came to us, but God has changed her heart.

"One of the oldest of our number said they laughed at her when she began coming to school, telling her that she was too old to have to learn her letters. But she persevered, and can now read her Bible. She says: 'I sometimes gets up in the night and lights my lamp to read, so afraid I will forget.' It is wonderful to see on the part of women such a desire to learn. Servant girls, who cannot come during school hours, are begging us to take them at night. But our strength will not allow us to open a night school. Our hearts and hands are full. Pray for us that we may have strength to carry on this work for Christ."

#### CONTRIBUTIONS FOR FEBRUARY, 1882.

Home Mission Society, East Stoughton, Mass.....	\$10 00
Miss Olive Whitmarsh, South Abington, Mass.....	25 00
Mrs. George Bosworth, Newton Center, Mass.....	5 00
Mrs. D. E. J. Durant, Boston, Mass.....	10 00
Wom. Union Home Miss. Soc'y, Hartford, Conn.....	15 00
"Cheerful Givers," 2d Bap. Ch., Holyoke, Mass.....	60 00
Ladies' Home Miss. Soc'y, South Framingham, Mass.....	2 00
Judson Missionary Soc'y, Charlestown, Mass.....	25 00
Wom. Home Mission Soc'y, Newton Center, Mass.....	22 00
Ladies of 1st Bap. Ch., Springfield, Mass.....	11 00
Girls' Foreign and Home Miss. Band, Thomaston, Me.....	10 00
Mrs. Hartshorn's Bible Class, Providence, R. I.....	30 00
Mrs. Alice Nichols, Providence, R. I.....	5 00
(Both gifts through "Rhode Island Branch.")	
Mrs. L. F. Creesy, Brookline, Mass.....	10 00
Mrs. Jacob Edwards, Brookline, Mass.....	2 00
Mr. Waldo, Brookline, Mass.....	1 00
A Friend, Belmont, Mass.....	1 00
Mrs. H. L. W., Boston, Mass.....	5 00
Mrs. Bradbury, from estate of Daniel Merrill, Amesbury, Mass.....	50 00
Wom. Home Miss. Soc., State St. Bap. Ch., Springfield, Mass.....	42 00
A Friend, Boston, Mass.....	0 50
North Hanover Mission Band, Mass.....	5 00
Miss Isabel Comins, Barre, Mass.....	5 00
Ladies of 1st Bap. Ch., Somerville.....	20 00
Miss Flora C. Smith, Gloucester, Conn.....	1 00
Wom. Home Miss. Soc'y, Woodville, Mass.....	8 00
Wom. Home Miss. Soc'y, Ludlow, Vt.....	40 00
Miss Louise J. Hanchett, W. Suffield, Conn.....	5 00
Mrs. N. M. Taylor, Boston, Mass.....	20 00
Mrs. Mary L. Bevan, Clark's Green, Penn.....	1 00
Miss Mary F. Bevan, Clark's Green, Penn.....	1 00
Mrs. Jones Godfrey, Easton, Mass.....	0 50
Baptist Sunday School, Newton, Mass.....	50 00
Wom. Mission Circle, Southbridge, Mass.....	13 00
Ladies of Baptist Ch., Watertown.....	26 00
Total.....	\$537 00

#### MISSIONARIES APPOINTED IN MARCH.

The following new appointments were made:

- Rev. Geo. W. Lincoln, Orfordville and Newark, Wis.
  - Rev. Geo. D. Stevens, Cassville, Wis.
  - Rev. L. Kundsén, Scandinavians in Neemah, Wis.
  - Rev. Charles Wassel, Swedes in Sister Bay, Wis.
  - Rev. Eph'm Hapgood, David City and vicinity, Wis.
  - Rev. O. A. Buzzell, Minden, Neb.
  - Rev. H. Freitag, Germans in Plattsville and Fremont, Neb.
  - Rev. H. Story, Big Stone City, Milbank and Ortonville, Dakota Territory.
  - Rev. J. N. Burroughs, Chico Butte, Cal.
  - Rev. M. D. Gage, Modesto, Stanislaus Co., Cal.
  - Rev. Quirino Montes, New Leon, Mexico.
  - Rev. W. G. Miller, Lookinglass and vicinity, Oregon.
  - Rev. W. E. McCutcheon, Carlton and vicinity, Oregon.
  - Rev. John Jaeger, Germans in Albany, N. Y.
  - Rev. Henry Gubelmann, Germans in Jersey City Heights, N. J.
  - Rev. Charles Chavez, French in St. Anne, Ill.
  - Rev. Charles Ohlgart, Germans in Pekin, Ill.
  - Rev. Franz Friedrich, Germans, North Side Mission, Chicago, Ill.
  - Rev. Valkenaar, Germans in Newton, Mich.
  - Rev. E. M. Heyburn, Sibley, Iowa.
  - Rev. C. F. Tucker, Clarinda, Iowa.
  - Rev. B. H. Brasted, Lake City, Rockwell City and Lohrville, Iowa.
  - Rev. J. F. Childs, Grand Junction and Nevada, Iowa.
  - Rev. R. H. Shaftoe, Marengo and Norway, Iowa.
  - Rev. W. H. Dorward, Mapleton, Iowa.
  - Rev. J. B. Edmondson, Parkersburg, Iowa.
  - Rev. J. Kissell, Columbus City and Louisa Centre, Iowa.
  - Rev. J. L. Coppoc, Van Horne, Iowa.
  - Rev. A. Person, Scandinavians in Swea, Iowa.
  - Rev. P. Andrews, Mt. Ayr, Iowa.
  - Rev. L. L. Cloyd, Nashville, Tenn.
  - Rev. G. D. Downey, Yellowstone Valley, Montana.
  - Rev. M. H. Jones, Abilene and vicinity, Texas.
  - Rev. J. R. Miller, San Saba, Texas.
  - Rev. O. D. Taylor, The Dalles, Oregon.
  - Rev. A. M. Russell, Ashland, Oregon.
- The following re-appointments were made:
- Rev. W. B. Johnson, Colored People in Md.
  - Rev. Jno. N. Stokes, Colored People in Fla.
  - Rev. A. H. Booth, Colored People in Miss.
  - Rev. U-yu-sa-da, Long Prairie Church, Cherokee Nation, Indian Territory.
  - Rev. Wm. Hurr, Sac and Fox Agency, Indian Territory.
  - Rev. U. Gregory, D.D., Tucson, Arizona.
  - Rev. Thomas Westrup, Monterey and vicinity, Mexico.
  - Rev. O. Okerson, Scandinavians on North Pacific Coast.

# Contributions and Legacies.

FOR FEBRUARY, 1882.

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

## MAINE, \$63 00.

Portland First Church.....	\$15 00
Searsmont, Mrs. T. B. Robinson.....	10 00
Saco Church.....	22 00
West Waterville, Rev. F. D. Blake.....	1 50
Livermore Falls Church.....	14 50

## NEW HAMPSHIRE, \$94 12.

Nashua First Church.....	38 65
Littleton, Mrs. C. P. Chickering.....	20 00
Hampton Falls Church.....	3 00
Danbury Church.....	4 00
<b>F. F.</b> Nashua First Church.....	21 47
<b>C. E. F.</b> Antrim, Mrs. C. T. Cheamore.....	5 00
Lyme Centre, Rev. E. P. Merrifield.....	2 00

## VERMONT, \$154 86.

Hinesburg Church.....	10 00
East Bethel Church.....	2 11
Charlotte Church.....	17 00
Fairfax, Mrs. David Rowley.....	1 00
West Rupert Church.....	7 18
West Wardsborough Church.....	11 12
Wallingford Church, for Utah Mission.....	21 00
<b>F. F.</b> St. Johnsbury Church, for Richmond Institute.....	9 00
East Bethel Church.....	2 10
<b>C. E. F.</b> West Brattleboro, for Ogdén, Utah.....	18 35
Rutland Church.....	50 00
Ludlow, A. T. Sherman.....	5 00
Mrs. A. J. Dennett.....	1 00

## MASSACHUSETTS, \$1,989 02.

Boston, Clarendon St. Church.....	282 03
"    Friend.....	6 50
Billerica, Geo. W. Wilson, Jubilee Offering.....	6 00
North Chelmsford, Mrs. Mary Hollis.....	100 00
N. B. Edwards.....	10 00
S. R. Edwards.....	10 00
Southbridge Central Church.....	60 00
Webster, Solomon Robinson.....	100 00
Wellsley, Miss Carrie W. Coats.....	1 50
Amherst, C. B. Biglow.....	5 00
Westfield, Miss A. Day, Jubilee Offering.....	30 00
Lynn First Church.....	90 14
Belmont, "Friend".....	1 00
Newton Centre Church.....	97 83
Malden First Church.....	29 09
Somerset Church.....	20 00
Sunday school.....	5 00
Methuen Church.....	28 00
Pittsfield Church.....	100 00
Clinton, A Lady for Bibles for Georgia.....	1 00
Hancock Church Account, Lyman Eldridge Fund.....	5 25
LEGACY: Northbridge, Bequest Mrs. Celia Hanks, Designated per Mrs. Mary A. Fisher.....	85 50
<b>F. F.</b> Boston, W. B. H. M. Soc'y, per Mrs. A. Pollard, Treas.....	75 00
W. B. H. M. Soc'y, per Mrs. A. Pollard, Designated.....	107 00
W. B. H. M. Soc'y, per Mrs. A. Pollard, for Florida Institute.....	60 00
W. B. H. M. Soc'y, per Mrs. A. Pollard, for Richmond Institute.....	25 00
So. Abington Church and Sunday school, for Richmond Institute.....	60 00
Middleboro Sunday school, for Nashville Institute.....	50 00

Lowell, Mrs. O. E. Mallory, for Benedict Institute..	8 00
Fairhaven, Miss Emeline F. Sherman, Bible Class, for Benedict Institute.....	5 00
Shelburn Falls, Howard M. Jones, for Benedict Institute.....	13 00
Hudson Sunday school, for Florida Institute.....	38 53
Wales, Elijah Shaw, for Shaw University.....	25 00
Roxsbury, Joseph Shedd, ".....	25 00
Marlboro Sunday school, for Richmond Institute....	12 50
Beverly, Dr. J. H. Hanaford, for Nashville Institute.	18 00
So. Gardner, Woman's Missionary Soc'y, Mrs. M. E. Ashley, Treas.....	9 60
LEGACY: Amesbury, Estate of Daniel Merrill.....	50 00
<b>C. E. F.</b> Boston, Friend.....	5 00
Lynn, L. J. Fosdick.....	100 00
Amherst, C. B. Biglow.....	5 00
Fall River, A Sister.....	5 00
Raynham Sunday school.....	10 00
North Leominster, Friend.....	5 00
Winthrop Church.....	32 55
Southbridge Church.....	25 00
"    R. N. Cole.....	50 00
Holyoke First Church, for Winfield, Kan.....	10 00
"    "    Ogden, Utah.....	10 00
Pittsfield, A Friend.....	25 00
Cambridgeport, Friend, for Helena, Mont.....	2 00
North Chelmsford, Miss Mary Hollis, for Helena, Mont.....	5 00
N. B. Edward, for Helena, Mont.....	5 00
Southbridge, Arthur E. Crouch, for Helena, Mont..	1 00
Worcester, Mrs. Ethan Allen.....	10 00
South Framingham, Friend.....	25 00

## RHODE ISLAND, \$1,593 64.

Providence, Central Church, Weekly Offering.....	215 33
Friendship St. Church.....	55 33
Fourth Church.....	54 43
First Church, Joanna Bates.....	10 00
Hope Valley, Second Hopkinton Church.....	85 55
LEGACY: Providence, Estate of Geo. F. Gladding, per Rev. S. L. Caldwell, D.D., Treas.....	48 00
Bequest of Phebe Whipple, per William A. Griswold, Ex.....	1,000 00
<b>F. F.</b> Providence, Prof. B. F. Clark's Bible Class, for Nashville Institute.....	50 00
R. I. Branch, W. A. B. H. M. Soc'y, per Mrs. J. C. Hartshorne, for Nashville Institute.	30 00
Per Mrs. Alice Nichols, for Nashville Institute.....	5 00
First Church Sunday school, for Nashville Institute.....	50 00
Mrs. Gleason's Sunday school Class, for Natchez Seminary..	15 00
Friendship St. Sunday school, for Benedict Institute.....	25 00

## CONNECTICUT, \$5,272 50.

Contributors.....	1,030 00
Suffield Second Church.....	25 00
Danielsonville, Mrs. H. N. Clemons.....	3 00
Clinton, Mrs. A. H. Farnham.....	5 00
Greenville Church.....	13 00
Long Hill, Effie Seeley.....	1 00
Easton, Mrs. Margaret G. Benedict.....	5 00
Noank Church.....	25 00
Rickville, Friends, per Mrs. W. Butler.....	8 50
Stamford, Joseph B. Hoyt.....	4,000 00
West Suffield, "Friend".....	70 00
LEGACY: Uncasville, Annuity of Polly Browning, per George D. Jerome, Trustee.....	6 00
<b>C. E. F.</b> Hartford South Church, for Ogdén, Utah.	83 00

## NEW YORK, \$9,126 64.

New York, Sixteenth Church.....	150 00
Lexington Avenue Church.....	37 37
Central Church.....	61 25

J. Pyles.....	100 00
Colgate Mission, Sunday school.....	100 00
Fifth Avenue Church.....	1,385 84
Cash.....	90
Gloversville Church.....	115 00
Colton Church.....	10 00
Meredith Church.....	11 75
South Glens Falls Church.....	1 10
Wellsburg Church.....	15 25
Troy, Rev. C. P. Sheldon, D.D.....	20 00
South Ballston, E. D. Garnsey and wife.....	25 00
Mahopac Falls Church.....	12 50
Owego Sunday school.....	15 44
Five Mile Church.....	6 88
Troy Fifth St. Church.....	126 00
Norwich First Church Sunday school.....	25 00
Utica, Mrs. Russell Wheeler.....	25 00
Black River Association.....	2 00
Albion, Mrs. E. F. Sawyer.....	11 00
Hyde Park, S. N. Jones.....	75
Shelby Church.....	14 70
Albany, Emmanuel Church.....	100 00
Calvary Church.....	70 00
Sunday school.....	30 00
Potsdam Church, in add.....	6 55
Childrens Band.....	6 50
Auburn, Second Church, Mrs. E. Smith.....	25 00
Savona Church.....	4 00
Ticonderoga Church.....	1 79
Jay, Missionary Soc'y, Mrs. Mary Buel, Treas.....	5 00
Portage Church.....	11 00
Hoosick, Miss S. M. Rogers.....	25 00
Deposit, Rev. J. L. Smith.....	2 50
LEGACY: Macedon, Bequest Valentine Perry, in part, per M. H. Biggs.....	3 75
<b>F. F.</b> Geneseo Church, for Bishops College.....	375 00
Troy Fifth St. Church, Pastor, Bible Class, Designated.....	25 00
Mrs. Samuel Sheppard, for Shaw University.....	25 00
Potsdam Sunday school.....	12 50
Belville Womens M. Soc'y, for Benedict Institute.....	11 07
Sunday school " " " ".....	20 00
Cohoes Sunday school " " " ".....	12 00
Class No. 19, John A. Nuthall, Teacher.....	50 00
State Colonization Soc'y, for Atlanta Seminary.....	25 00
Butternut Sunday school, for Natchez Seminary.....	19 00
<b>C. E. F.</b> New York, Mrs. C. C. Bishop.....	5,000 00
Smith Sheldon.....	50 00
Lexington Ave. Church, for Ogden, Utah.....	6 25
Tabernacle Church Sunday school, for Ogden, Utah.....	50 00
Brooklyn, Washington Ave. Sunday school, for Ogden, Utah.....	100 00
Warwick, Calvary Church.....	34 00
Mumford, Rev. A. L. Freeman.....	500 00
Yates, Mr. H. W. Barney.....	4 50
Auburn Second Church, Mrs. E. Smith.....	10 00
Schuylerville, Almira E. Rogers.....	10 00
Hoosick, Miss S. M. Rogers.....	25 00
Mt. Vernon Church, for Ogden, Utah.....	3 00
Morrisania, James Church.....	5 00
Medina, Mrs. S. A. Sumner.....	100 00
Holly Church, for Vermillion, Dak.....	24 25

## NEW JERSEY, \$432 29

New Brunswick, First Church.....	185 65
Ringoes Church.....	10 00
Millville Church.....	3 00
Friendship Sunday school, Piscataway Church.....	38 15
Paterson First Church, Missionary Soc'y (designated).....	25 00
John W. Tenbrook.....	20 00
Jersey City First Church.....	46 09
Sunday school.....	15 00
Middletown Church.....	15 00
Bridgeton First Church Sunday school.....	18 40
Rahway Irving St. Church, for W. H. M. Soc'y.....	1 00
<b>F. F.</b> Paterson First Church Missionary Soc'y.....	25 00
Jersey City First Church Sunday school, for Bishop College.....	30 00

## PENNSYLVANIA, \$2,653 67

Philadelphia, Olivet Church.....	37 09
Spruce St. Church, in part.....	23 73
Spring Garden Sunday school.....	25 00
Frankford Sunday school.....	10 00
Angora Church.....	25 00
Rev. T. A. Gill, U. S. N.....	5 00
Upland, Mrs. John P. Crozer.....	1,000 00
Glem Run Church.....	18 00
Lawrenceville Sunday school.....	5 00
Great Bethel Church.....	16 50
Sugar Grove Church.....	3 50
Rochester Church.....	25 00
Greenville Church.....	10 00
Sharon Church, balance.....	16 32
West Salem Church.....	10 66
Muddy Creek Church.....	6 60
Rev. S. Furman and wife.....	9 00
Warsaw Church.....	10 00
New Bethlehem Church.....	6 00
Zion Church, in part.....	4 32
Montgomeryville Church.....	1 43
West Liberty Sunday school class of little girls.....	5 00
Marrionville, Rev. John Sallada.....	2 00
LEGACY: Honesdale, Estate of A. Mc. Mullen.....	68 52
<b>F. F.</b> Upland, J. Lewis Crozer, for Atlanta Seminary.....	60 00
George K. Crozer, for Atlanta Seminary.....	60 00
R. H. Crozer, for Atlanta Seminary.....	60 00
J. William Lewis, for Atlanta Seminary.....	30 00
Westchester, Joseph E. Jones, for Wayland Seminary.....	100 00
<b>C. E. F.</b> Philadelphia, A Lady.....	1,000 00

## MARYLAND, \$165 19.

Baltimore, Perkins Square Church.....	2 15
Cumberland, Ebenezer Church.....	15 50
Frederick First Church.....	3 34
Westminster, Memorial Church.....	2 20
<b>F. F.</b> Baltimore, C. West, for Wayland Seminary.....	50 00
Union Church.....	66 00
Rev. A. Brown, " " " ".....	25 00
Cumberland Ebenezer Church.....	2 00

## DISTRICT OF COLUMBIA, \$338 81.

Washington, C. S. Mixer.....	100 00
Virginia Ave. Church.....	2 73
Georgetown First Church.....	2 50
<b>F. F.</b> Washington, Wayland Seminary Students, for Board.....	193 83
Wayland Seminary Students, for Tuitions.....	9 75
Rev. W. B. Johnson, for furnishing room, Wayland Seminary.....	30 00

## VIRGINIA, \$353 19.

Warrenton First Church.....	6 50
Sunday school.....	1 00
Alexandria Little Zion Church.....	3 15
Culpepper, C. H. Antioch Church.....	4 22
Bulltown First Church.....	40
Round Hill, Zion Church.....	2 30
Niabsco First Church.....	5 00
Goochlan, C. H., Ada S. Wright.....	4 15
<b>F. F.</b> Richmond, A Friend, for Richmond Institute.....	1 22
Institute Students, for Board.....	193 25
" " " Tuition.....	118 00
" " " Rent of Rooms.....	14 00

## WEST VIRGINIA, \$29 70.

Sistersville Church.....	14 00
Alderson, Greenbrier Church.....	5 50

St. Clair, Redemption Church.....	5 15
Easton, Pleasant Hill Church.....	3 50
Mrs. Margaret Coffman.....	80
Parkersburg, Mrs. Snow.....	50
Volcano, Mrs. Boohard.....	25

NORTH CAROLINA, \$153 56.

<b>F. F.</b> Raleigh, Shaw University Students, for Board.....	103 56
Shaw University Students, for Tuition.....	25 00
Rent of Rooms.....	25 00

SOUTH CAROLINA, \$80r 89.

<b>F. F.</b> Columbia, Benedict Institute Students, for Board.....	361 83
Benedict Institute Students, for Tuition.....	174 75
Benedict Institute Students, for Rent of Rooms.....	126 83
Sundries.....	138 48

GEORGIA, \$53 90.

<b>F. F.</b> Atlanta Seminary Students, for Tuition.....	53 90
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FLORIDA, \$150 64.

<b>F. F.</b> Madison, Damascus Church, for Florida Institute.....	3 20
Tallahassee, Rev. J. N. Stokes, for Florida Institute.....	1 00
Ocala, Mt. Moriah Church, for Florida Institute.....	7 00
Sunday school, for Florida Institute.....	1 25
Jacksonville, Bethel Church, for Florida Institute.....	5 04
Houston, Rev. Wm. Mills, for Florida Institute.....	21 00
Live Oak Church.....	21 00
Florida Institute Students, for Tuition.....	111 15

MISSISSIPPI, \$387 66.

Clinton, per Rev. A. H. Booth.....	5 88
<b>F. F.</b> Natchez Seminary Students, for Board.....	320 28
" " " Tuition.....	46 50
" " " Books.....	15 00

LOUISIANA, \$59 55.

<b>F. F.</b> Shreveport, Rev. H. C. Dickerson, for Bishop College.....	20 00
Union Mission Church, for Bishop College.....	10 00
Antioch Church.....	14 55
Fillmore, Mt. Zion Church.....	5 00
Rocky Mt. Church.....	5 00
Minden, St. Mark Church.....	5 00

TEXAS, \$414 65.

State Convention, per Rev. O. C. Pope, D.D.....	108 00
Tryon Association, per Rev. D. W. Jackson.....	50 00
Temple Church.....	5 00
Turtle Bayou " " ".....	10 00
Sallie Harord " " ".....	50
<b>F. F.</b> A Friend, for Bishop College.....	100 00
Marshall, City Treasurer " " ".....	30 00
Cash " " ".....	3 45
Bishop College Students, for Tuition.....	44 70
" " " Board.....	68 00
" " " Rent of Rooms.....	3 00

TENNESSEE, \$1,116 05.

<b>F. F.</b> The State, for five Normal Scholarship, Nashville Institute.....	250 00
Nashville, Prof. L. C. Hoppel, for Nashville Institute.....	25 00
Institute Students, for Board, Tuition, etc.....	690 05
" " " Sundries " ".....	151 00

MICHIGAN, \$165 47.

Ann Arbor, Mrs. S. Haskell.....	25 00
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Union City, Mrs. W. Van Fleet.....	3 00
Belleville Church.....	1 75
Detroit Twelfth St. Church.....	16 03
First Church Sunday school.....	25 00
Dexter Church.....	14 20
Middleville Church.....	11 00
Mt. Morris Church.....	11 24
Sunday school.....	1 76
Novi Church.....	5 24
St. Louis Church.....	14 00
Tuscola Church.....	5 00
<b>F. F.</b> W. A. B. H. M. Soc'y, for Wayland Seminary.....	30 00
<b>C. E. F.</b> Jackson Church.....	2 25

OHIO, \$468 47.

Cincinnati First Church Sunday school.....	5 00
Columbia Church, in part.....	9 85
Avona Church, Jubilee Offering.....	12 00
Clermontville, Prof. J. K. Parker.....	30 00
Dayton First Church, in add.....	10 00
Delaware First Church.....	52 65
Lima Church, in add.....	10 50
Middletown Church, in part.....	32 80
Madisonville Church, ".....	30 00
Utica, Owl Creek Church.....	10 50
Mansfield, Market St. Church.....	25 00
Cleveland, Wilson Ave. Church.....	16 00
Euclid Church.....	12 00
<b>F. F.</b> Columbia Church.....	3 50
Dayton First Church.....	1 00
Middletown First Church.....	7 18
Cleveland, Judson Missionary Soc'y, for Wayland Seminary.....	50 00
<b>C. E. F.</b> Cincinnati First Church.....	7 00
Cleveland First Church, for Ogden, Utah.....	50 00
Union Thanksgiving Service.....	33 07
Miss L. A. Beaman, for Ogden, Utah.....	5 00
Dayton First Church.....	34 25
Lima First Church.....	3 50
Columbia Church.....	3 35
Middletown First Church.....	4 60
Norwalk, Rev. G. E. Leonard.....	1 00
Rosedale, Horace Sanford.....	10 00

INDIANA, \$156 60.

Aurora First Church.....	45 60
Lawrenceburg, A Friend.....	1 50
Manchester, Mrs. S. P. Allen.....	1 00
Waynesburg Church.....	5 00
<b>F. F.</b> Indianapolis First Church.....	50 00
<b>C. E. F.</b> Indianapolis First Church, for Huron, Dak.....	50 08
Fort Wayne Church.....	4 50

ILLINOIS, \$614 72.

Chicago, Miss A. Laycock.....	5 00
Cash.....	10 00
Kaneville Church.....	20 35
Mt. Carroll Church.....	24 18
Sunday school.....	4 40
Belvidere First Church.....	47 60
South Church.....	38 50
Upper Alton Church.....	13 92
Rantoul, " Friends ".....	5 00
Marengo Sunday school, for the N. W.....	22 50
Springfield, J. Francis.....	10 00
Saxon Church.....	20 70
Lamoille Church.....	15 55
Mrs. Eliza Porter.....	25 00
Old Ripley, Rev. Peter Long.....	1 00
LEGACY: Brimfield, Bequest of Mrs. Jane Huey Bruce, Wm. G. Huey, Ex.....	88 50
<b>F. F.</b> Marengo Sunday school, for Atlanta Seminary.....	29 50
Lamoille, Mrs. Eliza Porter.....	25 00
LEGACY: Brimfield, Bequest Mrs. Jane Huey Bruce, Wm. G. Huey, Ex.....	110 60
<b>C. E. F.</b> Baptist General Association.....	65 00
Stirling, D. C. Jenne, for Helena, Mont.....	20 00
Lodi, A. Hungerford.....	1 00

Kankakee Church.....	2 00
Mrs. Dea. Johnson, for Helena, Mont....	4 00
Chicago, Mrs. C. K. Colver.....	2 00
Springfield, Dea. J. Francis, for Helena, Mont....	10 00
Wilton Centre, W. M. Wright.....	1 00

WISCONSIN, \$521 38.

State Convention, E. J. Lindsey, Treas.....	443 38
Prescott, T. J. Atwater.....	5 00
F. F. Milwaukee, Dr. Milo P. Jewett, for Atlanta Seminary.....	65 00
Racine Church, Infant Class.....	8 00

IOWA, \$74 56.

Fairview Church.....	30 00
Clarinda Church, Jubilee Offering.....	5 00
West Union Church, ".....	2 14
Cambria Church.....	11 00
Rossville Church, Jubilee Offering.....	5 00
Rev. J. M. Wedgwood, Jubilee Offering... ..	5 00
Des Moines Church, Jubilee Offering.....	25 00
Grand Junction Church, Jubilee Offering.....	16 52
Nevada Church, Jubilee Offering.....	12 15
Amos Church, Jubilee Offering.....	3 97
Maquokita Church, Jubilee Offering.....	10 00
Danville Church, per Rev. J. Sunderland, Jubilee Offering.....	14 06
Chariton Church, Jubilee Offering.....	9 15
Spring Creek, Rev. G. T. Colvin, Jubilee Offering..	1 00
J. Hillway, Jubilee Offering.....	2 00
New London, P. Frank and family, Jubilee Offering.	3 00
South English Church, Jubilee Offering.....	3 60
Logan Church, Jubilee Offering.....	9 00
Waukon Church, Jubilee Offering.....	4 52
Atlantic Church, Jubilee Offering.....	3 50
Vinton Church, Jubilee Offering.....	10 00
Webster City Church, Jubilee Offering.....	5 60
Prescott Church, Jubilee Offering.....	3 65
Iowa Falls Church, Jubilee Offering.....	8 00
Grinnell Church, Jubilee Offering.....	28 61
Allerton Church.....	18 10
Leon Church.....	2 00
Pattersonville Church.....	2 50
Rutland Church.....	5 00
Marble Rock Church.....	1 00
Fairfield Church.....	4 50
Stratford, Scandinavian, per Rev. C. A. Sandvall....	10 00

MINNESOTA, \$155 99.

Brainard Church.....	6 25
Mankato Church.....	13 00
Moorehead Church.....	1 95
Lake Amelia Church.....	12 70
Glenwood Church.....	12 60
Herman, Mrs. M. A. Green.....	1 00
Parker's Prairie Church.....	15 90
Stillwater Church.....	2 25
Bird Island Church.....	6 05
Montevideo Church.....	19 89
St. Charles Church.....	20 50
Byron Church.....	33 00
Mt. Carmel Church.....	5 00
Austin Church, for Jubilee Offering.....	5 00

MISSOURI, \$10 00.

Fredericktown Church.....	10 00
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NEBRASKA, \$86 33.

Bethel Church.....	3 00
Burnett Church, per Rev. N. A. Sackett.....	3 00
North Antelope Church.....	3 00
Neligh Church.....	3 00
Rev. N. A. Sackett.....	3 00
Cedar Rapids Church.....	3 25
Albion Church.....	4 25
Palentine Valley Church.....	1 10
Gibbon Church.....	12 20
Wymore Church.....	5 00
Blue Valley Church.....	2 50

Logans Valley Church, Jubilee Offering.....	21 50
Columbus, per Rev. F. Pierce.....	2 50
Industry Church, per Rev. J. D. Stapp.....	17 00
F. F. Gibbon Church.....	2 03

CALIFORNIA, \$51 20.

General Baptist Convention, B. C. Wright, Treas....	51 20
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DAKOTA TERRITORY, \$52 05.

Vermillion First Church.....	25 50
Big Springs, Swedish Baptist Church, designated....	23 55
Elk Point, Rev. Geo. W. Freeman.....	1 00
Canton, E. S. Ingalls.....	1 00
A. S. Hutson.....	1 00

MONTANA TERRITORY, \$10 00.

F. F. Wickes, Mrs. E. A. Wooster, for Benedict Institute.....	10 00
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NORTH PACIFIC COAST CONVENTION, \$849 55

B. M. Soc'y of North Pacific Coast, Mrs. A. W. Kirney, Treas.....	800 00
Washington Ter., Walla Walla Church.....	30 00
Idaho Ter., Nez Perces, per Rev. S. E. Stearns.....	6 25
Oregon, Pendleton, per Rev. J. T. Huff.....	12 30
Pilot Rock Church.....	1 00

EASTERN GERMAN CONFERENCE, \$10 00.

New York First German Church.....	10 00
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WESTERN GERMAN MISSION SOCIETY, \$2 50.

Kansas, Ellsworth German Church.....	2 25
Sunday school.....	25

Total..... 28,833 35

CORRECTION.—The credit in the Feb. number to Wakefield Church (\$17 10) should have been to the Wickford Church, R. I.

DONATIONS OF CLOTHING, ETC.

New Haven, Ct., Ladies' Benevo. Soc. of Calvary Church, bbl. and freight, \$61; Yatesville, Ct., G. I. Mix & Co., hardware, \$28.31; Lyme Centre Church, N. H., two bbls; Young Ladies' Mission Band, Throopsville, N. Y., bbl. \$90; Maine, N. Y. Bap. Church, box; Webster, N. Y. Bap. Church, two bbls; Sherburne, N. Y. Bap. Church, bbl.; Morris, N. Y. Bap. Church, box; Brooklyn, N. Y. Ladies' First Bap. Church, bbl.; New York City, Dorcas Society Church of Epiphany, two bbls.; Penfield, N. J. Ladies' Society, box and freight, \$40.50; Dayton, O. Social Circle First Church, box, \$40. Mrs. Julia S. Barney, carpet, \$20; U. S. A., Major H. M. Robert, books, \$81.

The following have been sent by the Women's American Baptist Home Mission Society.

Beverly Farms, Mass., to Miss Champney, \$30; Salem Branch, Mass., to Selma, Ala., \$30; Salem Branch, Mass., to Miss Adams, \$50; Hyannis, Mass., to Benedict Ins., \$25; Judson Missionary Soc., Charlestown, Mass., to Mrs. Pauline Dinkins, Louisville, Ky., \$33; Still River, Mass., to Miss Champney, \$10; "Shawmut Branch," Boston, to Miss Giles, \$52.60; East Stoughton, Mass., to Miss Champney, \$16.50; Hartford, Conn., to Emporia, Kansas, \$50; "Rhode Island Branch," to Mrs. Martha, Beaufort, S. C., \$15; First Church, Somerville, Mass., to Rev. C. Ayer, Natchez, \$20; Hudson Centre, N. H., to Mrs. P. Dinkins, \$5; State St. Church, Springfield, Mass., to Shaw Univ., \$39; State St. Church, Springfield, Mass., Miss Packard, \$33; Corinna, Me., to Mrs. Dinkins, Louisville, \$15.35; South Framingham, Mass., to Kansas, \$50; North Hanover Bap. Church, to Shaw Univ., \$20; First Church Springfield, Mass., to Miss'y, Kansas City, Mo., \$130; Judson Miss'y Soc., Charlestown, Mass., to Rev. Whitelaw, Spirit Lake, Iowa, \$112; Amesbury, to Miss Packard, \$25; Amesbury, to Miss Adams, \$20; Lime Centre N. H., to Live Oak, Florida, \$50; Total, \$831.45.

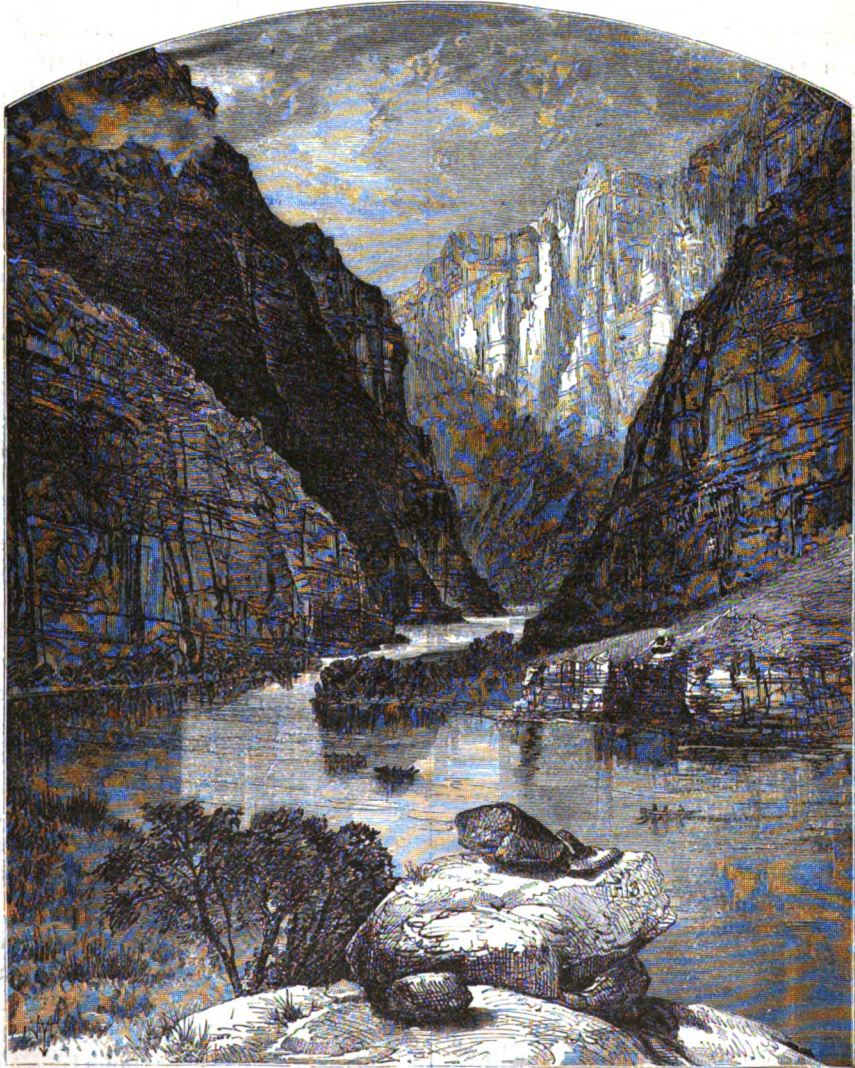


# THE BAPTIST HOME MISSION MONTHLY.

VOL. 4.

MAY, 1882.

No. 5.



GATE OF LODORE, COLORADO RIVER.

## HOME MISSION FIELDS IN THE WEST.

BY L. P. BROCKETT, M. D., BROOKLYN, N. Y.

## XIV.—NEVADA.

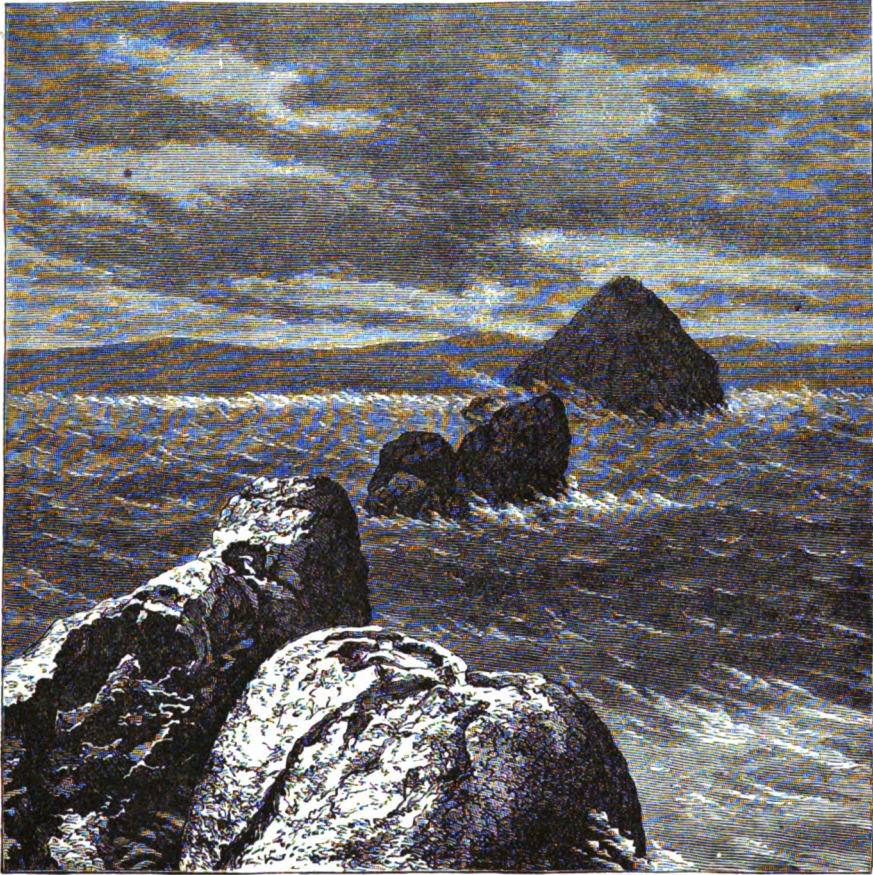
The "Silver State," as it has been called for a few years past (though now Colorado is pressing its claims as first in the list of silver-producing States), is a State large in territory, but not in population. It lies between the parallels of 35 deg. and 42 deg. North lat., and between meridians of 114 deg. and 120 deg. West lon. From lake Tahoe, in lat. 39 deg., the Southwest boundary between it and California is a line running due Southeast, to the Colorado River at Iron Monument opposite Fort Mohave. Its area is 110,700 square miles, or 70,848,000 acres. Its greatest length is about 490 miles, its greatest breadth about 330 miles.

If there is such a tract as "The Great American Desert," a point about which geographers are now contending with some vehemence, that portion of the Utah Basin lying West of the Great Salt Lake can claim a stronger title to it than any other part of our territory, and much of Nevada lies within that part of the Basin. Southern and Southwestern Nevada, as well as California East of the Sierra Nevada range is also for the most part a desert, a land of lava beds, dry lakes, sulphurous and volcanic soil, of alkaline sands, and intense heat and dryness. Mineral springs of all degrees of nauseating waters, salt and alkaline lakes, and mud lakes abound. Occasionally there are oases of more fertile soil, and springs of pure water; more rarely the hills and mountains are covered with forest trees. Yet all over this desert region there are small settlements. These have had their origin from two causes: first, dreary and desolate as the region is, it is rich in mineral wealth; silver, and more rarely,

gold, quicksilver, antimony, copper, lead, iron, borax, salt, alum, magnesia, sulphur and soda as well as other metals and minerals are found everywhere, and wherever there is tolerably pure water, and timber enough to justify an attempt at mining, the attempt is made, and a small mining town is started. In the second place, the Mormons, in accordance with their established policy, and with a view of attaining political as well as spiritual control over Nevada and Arizona, have sent out their bishops and emigrants, to plant towns at every point at all eligible, in this region. They have made friends with the Indians, and in the conflict, which they regard as inevitable, between themselves and the United States government—they rely upon their Indian allies, and the inaccessibility of their strongholds to ordinary troops, as important elements of strength.

Northern and Western Nevada, which contains the principal mines and the larger part of the population, contains some arable land, but no one of the counties of Nevada, large as some of them are, can properly be called an agricultural county. The Surveyor General of the State, in 1879, estimated the approximate area of agricultural or arable lands at 1,067,653 acres; of grazing lands, 9,708,060 acres; of timbered lands 1,901,410 acres; and of mineral lands, 1,261,600 acres; in the whole 13,938,723 acres, or less than one-fifth of the State. We think this will prove an under estimate, especially of the arable and grazing lands. The Great Basin is traversed by ranges of mountains generally running from North to South, with occasional spurs crossing from one to the other with precipitous walls, and generally reaching a pretty uniform height of about 9,000 feet. The valleys between, when not occupied by salt, alkaline, fresh water, or mud lakes, are fertile, and when irrigated, yield bountifully.





PYRAMID LAKE, NEVADA.

They are generally from 4,000 to 5,000 feet above the sea. With the exception of the Owyhee, and one or two other small affluents of the Snake or Lewis Fork of the Columbia River, in the extreme Northeast, the Colorado and the Virgin River, its tributary in the Southeast, all the rivers of Nevada fall into lakes within the Great Basin, or are lost in the sands. The Truckee, Walker, Carson, Humboldt, and Amargosa, as well as many smaller streams flowing from the Eastern slope of the Sierra Nevada, and from the various Mountain Chains in the State, are all thus swallowed

up in the Great Basin. Of the lakes, Lake Tahoe is one of the most beautiful in the world. It is 6,000 feet above the sea, in the Sierra Nevada, on the boundary line between California and Nevada. It is 1,500 feet deep and its waters are very pure and sweet and of the lightest specific gravity of any known body of water. Pyramid lake, with a pyramidal rock in its centre, rising 600 feet above the water, and so regular in its structure as to give the appearance of being artificial, is another of the large and deep lakes, 3,600 feet deep and surrounded by mountains, 3,000 feet high. It

has no outlet, but its waters are sweet. It is 4,000 feet above the sea. Walker Lake about the same altitude, but much shallower, is the only other fresh water lake in the State. The others are impregnated with salt and soda, and some of them with borax, and a number are vast areas of deep and sulphurous mud. None have any outlet, and the rivers which feed them are often alkaline or sulphurous. The fresh water lakes, and the rivers, abound in fish of very fine quality, mostly lake salmon, silver and brook trout of great size and excellent flavor. None of the rivers except the Colorado are navigable, but most of them furnish abundant water for irrigation, and for milling and mining purposes. The game animals include most of those belonging to the Pacific Slope. The mountain sheep and antelope, and the Rocky Mountain goat-antelope, some deer, and a few elk, constitute the principal large game, while the smaller rodents, etc., are abundant. The beasts of prey, though comprising almost every genus and species found either in California, Utah, or Colorado, are less numerous than in either.

The climate of Nevada varies greatly in different parts of the State, though in all it is very dry, and the air generally very pure. The nights are almost always cool, in Summer, all over the State. In the desert sections, the temperature in the day time, in Summer, is intensely hot, and the cold, in Winter, severe. At Winnemucca, in Humboldt Co., the heat rises to 105 in Summer, and falls below zero in Winter. At Pioche, in Lincoln Co., in the East, the range is not so great, amounting to no more than 90 deg. in all. In Carson City, at an elevation of 4,630 feet (somewhat less than Pioche), but exposed to the winds from the Sierra, the temperature is more equable than elsewhere in the State, the range being only 34 deg., from 68 deg. to 34 deg., and with 17.73 inches rainfall. The rainfall for the

State does not average more than 12 inches, and, taking the years together, may not quite reach that. While there will be, when the agriculture of the State is better organized, a sufficiency of cereals, vegetables, and fruits to supply the demands of the State, and sheep and cattle enough for home consumption, it is not at all probable that Nevada will ever attain a high rank as an agricultural or pastoral State; nor perhaps as a manufacturing commonwealth, though its abundant waterfalls, and its other facilities in certain directions, might make manufacturing profitable. Its present position is that of a mining State, with fewer other interests than any other State or Territory in the Union.

Its production of mineral wealth, within the past twelve years, has been enormous, in proportion to its population. The mines of a single county (Storey) have yielded more silver than all the rest of the country since its discovery—more than \$340,000,000. The total yield of gold and silver of the State exceeds \$451,000,000 to the close of 1881. Most of this was silver. The great Comstock Lode, in Storey Co., was first discovered as a silver producing district in 1859, but its enormous capacity for production was not fully realized till 1871, and from that time to 1878, when its production began to decrease its yield was from 30 to 51 millions of dollars a year. Some of the mines are now about 3,300 feet in depth—over three-fifths of a mile—and the immense quantities of water which have to be pumped up from so great a depth, and the intense heat of these lower levels ranging from 156 deg. to 165 deg. F., exhausts the miners so that they cannot work more than from twenty minutes to half an hour at a time, without taking a considerable interval for rest. The silver is there, undoubtedly, but the cost of mining it, in these deepest mines may exceed the value of the ore produced. In other districts of the State, there

are silver mines, and a few gold mines which are worked with profit. Nevada also produces more lead than any other State, indeed, more than all the other States combined, and her production of quicksilver, copper, antimony, salt, sulphur and borax, is only limited by the difficulty of obtaining sufficient miners and smelters for the preparation of these minerals for the market.

The State is well supplied with railroads for a State so new and with so moderate a population. The Central Pacific passes through it from Northeast to Southwest. The Carson and Colorado, the Eureka and Palisade, and the Austin Branch of the Central, are each from 100 to 150 miles in length, and traverse Washoe, Ramsay, Lyon, Esmeralda Lander, and Eureka Counties. There are also some shorter narrow gauge railroads.

Nevada has not grown rapidly in population. In 1860, it had but 6,857 inhabitants, and was then a part of California. In 1861, the silver and gold discoveries were deemed sufficient to require its organization as a separate Territory, and in 1864, it was admitted as a State, although, aside from the tribal Indians, it had not 30,000 inhabitants. In 1870, its population had increased to 42,491, of whom a considerable number were Chinese. In 1880, the whole population was 62,266, of whom 42,019 were males, 20,247 females, 36,613 of native, and 25,653 of foreign birth; 53,556 whites, 488 colored, 5,419 Chinese and Japanese, 2,803 Indians, not in tribes. Of the foreign population, besides the Chinese, 10,008 were from England, Scotland and Ireland, 2,959 were from Canada, 2,213 from the German Empire, and 1,560 from Italy. Many of the mines are owned in whole or in part in Europe, and considerable numbers of English, Irish, Scotch, Germans and Italians, have been imported to work them; but many others, especially from Great Britain, are Mor-

mon converts, who have been led hither from Utah, by Mormon Bishops to establish Mormonism in this State. Some of the miners are also Mormons. The Mormons claim that they have voting members enough to control the State, and it is possible that their claim is well founded, for they have exerted themselves to the utmost, to establish their power there. The Roman Catholics are next in numbers and wealth. The Methodists, Episcopalians, Presbyterians, Baptists and Congregationalists follow, in the order in which they are named. There was a time, when the Baptists might have been the leading denomination in the State; everything was ready to their hands, but they failed to see and improve their great opportunity, and now Mormons and Romanists are usurping the heritage, which should at least, have been held by Evangelical Protestant Churches, and it will require very hard fighting to regain what was so easily and carelessly lost. The Baptist Churches there, are moderately prosperous, but they lack aggressiveness, and an aggressive Christianity is what is needed in Nevada.

#### WHERE TO INVEST.

FROM A SERMON BY REV. GEO. T. DOWLING,  
CLEVELAND, O.

Now there are two important questions which every man ought to ask when he is about to make a deposit. The first is as to his security: "Is the bank a good one?" And the next is as to his dividends: "What interest will this money draw?" Here, for example, is this bank of Christ, the Home Mission Society; can it be trusted to take good care of my Lord's pound? I have just such a proportion of my income to use for him; will I be investing wisely for my Master by depositing here? Well, let us see: It is a question which every one of us has a right to

ask. Look first at its history. If a bank has stood for half a century it has great reason to command our confidence, for "there's nothing succeeds like success." On the 27th day of next April this Society will have reached its fiftieth anniversary. When we assemble at our National Baptist Anniversaries in New York, next May, we expect to celebrate its jubilee year.

During its earlier history its chief field of operations was in this very State of Ohio, then a frontier State. At that time Cleveland was scarcely a village, and Chicago was a swamp. I think it is safe to say that nine-tenths of the strength which we, as a denomination, have in the West, we can trace directly or indirectly to the efforts of the Home Mission Society. Twenty-two States and Territories have been blessed by gospel preaching through the missionaries it has sent out. And to-day, while we are waking or sleeping, men are going all through that section of our land, gathering here and there the nucleus of a church, and preaching to it wherever they can find a barn, or a log-cabin, or an uncovered mountain top on which to stand.

Now study its assets. It has built, or helped to build, mainly within the last twelve years, 420 Baptist Churches. Never is a dollar given until the resident members have done their utmost to help themselves. Never more than \$500 is given to one church, and seldom that. And this is granted only when it will finish and seat the house free of debt. Just as soon as possible these churches are taught not only to be self-supporting, but in their turn also to become missionary centres, furnishing money and men for regions that lie beyond. \* \* \* \* \*

But now another question arises. Is it true that the greater part of the funds passing through this Society are paid out in the salaries of its officers? If that is so, with such a bank

we want to have nothing to do; for let it be understood, we are not giving our money simply that we may purchase freedom from the importunity of agents; we are giving because we love the Lord who saved us from our sin, and we want to make a wise investment for Him.

Brethren, the sneers which we so often hear concerning the penny for missions and the dollar to get it to its destination, is the merest drivel. The expenses for running this bank—the Home Mission Society—amount to only five per cent. of its income. Thus the man who gives a hundred dollars may be assured that ninety-five dollars will go exclusively to the work; five dollars will go to those men who are giving their whole life to the oversight and organization of that work. For my part I do not see how it can be done any cheaper, unless we can prevail on the Secretaries to live on heavenly food before they reach heaven, and to dress as they did in the Garden of Eden. When we examine into the security of our bank, then we find it has an unimpeachable record of fifty years; its assets are distributed all through the West and are constantly growing in value, and its running expenses are only five per cent. of its whole receipts.

Years ago there was a barefooted boy who joined one of these pioneer Sabbath schools, established by one of the missionaries of this Home Mission Society. Had it not been for this Society, in all human probability no school would have been established in that locality. Through the teachings there received this boy became a Christian lad. Years passed by and he entered the ministry. The call was heard from foreign lands: "Come over into Macedonia and help us." He enlisted in that work, and to-day our Bro. Clough is the very head and front of that wonderful awakening which is being carried on among the Telugus.

This is only one instance where this bank is paying us in the development of men. What would any of the denominations do if it were not for the men who have come forth from these country churches—churches which would never have had an existence had it not been for the aid of just such a Society as this? When will we cease to love the memory of James A. Garfield? But where was the turning point, in his life? It was at a series of meetings in this very county, held in just such a feeble country church of a sister denomination, where the young boy, then in the formative period of his life, was awakened to realize what it meant to be responsible to God.

\* \* \* \* \*

Such are some of the results which come from an investment in a bank like this. Not yellow gold, perhaps, which shall turn to dust, or be bequeathed at death, too often an apple of discord to those who are left behind, but men who shall bless the world "when our poor lisping, stammering tongues lie silent in the grave." Who can tell how many such there are running to-day, barefooted about those Western cabin floors—no church, no preacher, no Sunday, no Christ.

You remember how Michael Angelo halted, while passing along the street, over a block of rough marble? And when his comrades asked him why he stopped he answered, "I see an angel in this stone." And all through these Western woods and prairies there are those blocks of marble, and every one contains an angel, and this Home Mission Society have it, as their work, to get that angel out. Will you help them? There, in those sod-covered dug-outs, and in the pioneer farm-houses, are to be found the men of thirty years hence. Now they are children, gathered into our Sunday schools. In this, the formative period, not only of their lives but of our

whole Western country, they will acquire broad, genuine, Christian, Garfield-like manhood. Could any result be grander? Is there anything this world wants more?

"The world wants men—large hearted, manly men ;  
Men who shall join its chorus, and prolong  
The psalm of labor and the psalm of love.

"The age wants heroes—heroes who shall dare  
To struggle in the solid ranks of truth ;  
To clutch the monster error by the throat,  
To bear opinion to a loftier seat ;  
To blot the era of oppression out,  
And lead a universal freedom in."

"And heaven wants souls—fresh and capacious souls.  
To taste its raptures and expand like flowers,  
Beneath the glory of its central sun."

And he who, in the name of Jesus Christ, pays or prays toward such an end, is but rolling onward the angels' anthem over Bethlehem: "Glory to God in the highest, and on earth peace, good will toward men."

#### EARLY HOME MISSIONARY LABORS.

One of the first Missionaries of the American Baptist Home Mission Society, organized 1832, was William Sedwick who labored in Ohio. In one of his earliest reports he writes :

"At Senecaville, Guernsey Co., preached to a large congregation. At this place has been the most powerful revival I ever witnessed. Preached at Salem, after which six or eight persons related their religious experience and were received for baptism. Preached at night in three different places in the neighborhood ; meetings all well attended though dark, rainy, and deep mud ; many walked miles with lighted faggots. Lord's day, Elder Brown baptized seven persons in Leatherwood Creek. The morning was cold and a few inches of snow had fallen but their hearts were warm. Your Society is doing and will

do great good. Let ministers but feel themselves sustained and they will throw themselves into the work ; God will own their service and bless their benefactors for their labor and love. From this extract from my journal you will see that I am not idle. In fact there is scarcely a day that I am not on my horse's back. I have a large helpless family, my wife sickly, for weeks together under the doctor's hands ; no dependence but from my own exertions. I realize from the two churches about \$150, a year ; so, my dear brother, I say to you that a little more would not hurt me ; I will only labor the more. But I am thankful for what I get. If we cannot live we will be thankful for *breathing*. If any ask how I was supported before I got a commission from your Society, I would say that I taught school till I got a little ahead, and then preached until it was gone, and then went into school again. So I did until I got a commission from the Massachusetts Missionary Society. Since then I have given myself wholly to the work and have baptized nearly one hundred persons. I have proved the truth of the passage, 'If any man serve me, him will my father honor.'

This report written fifty years ago, would with very little change answer as the report of many a home missionary of to-day laboring hundreds of miles West of Ohio.

Among the first missionaries of the American Baptist Home Mission Society, (organized in 1832,) was Rev. E. Loomis, formerly in the employ of the New York Baptist State Convention, as an exploring agent in Michigan Territory.

In making his report April 16, 1834, he says : "Since I left my former location in New York I have travelled about two thousand miles. My journeys have been performed almost entirely on foot. I have not ridden fifty

miles except in crossing the lake from Huron Co., Ohio, to Detroit." His journals were full of interest.

In 1837 the American Baptist Home Mission received an appeal from Texas, then an independent republic. Among other things it says : "We are from various parts of your happy land. We look to you as our mother country and present our complaints to you. There is but one organized Baptist Church in our country and that consisting of only nine members. Perhaps one half of our fellow citizens do not hear preaching once in six months and many of them have never heard a gospel sermon since they have been in Texas. There are one thousand souls entering our country every month as emigrants. Dear brethren we ask you to 'come over into Macedonia and help us.'"

Rev. Benjamin Holden, while laboring as a Missionary of the American Baptist Home Mission Society in West Virginia, in 1840-1-2, travelled over large portions of Harrison and Lewis Counties and into what is now Gilmore County. During this time Brother Holden preached at Leading Creek, and organized a church, known as Leading Creek Church. After closing his work at this place, Rev. John Woofter a young man, whom Brother Holden had encouraged much to enter the ministry, became the pastor of this church, which was planted in an unimproved part of the country but destined to be a rich farming district. Brother Woofter has preached constantly for this church, nearly 39 years. During this time the church has grown to a strong body, while seven other churches have already been organized from it and there are good prospects for another one soon, which will make nine in all. Of course Baptist sentiments as well as Baptist Churches are found all through that part of the State.



**American Baptist**  
**HOME MISSION ROOMS,**  
TEMPLE COURT, NEW YORK.

☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, Temple Court, New York City.*

☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

☞ *The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

PRAISE GOD FROM WHOM ALL BLESSINGS FLOW,  
PRAISE HIM ALL CREATURES HERE BELOW,  
PRAISE HIM ABOVE YE HEAVENLY HOST,  
PRAISE FATHER, SON AND HOLY GHOST.

With profound gratitude to God do we announce that we close the year without a dollar of indebtedness. This means a great deal, when we remember that we began the year with a debt of \$30,000 and that the magnitude of the Society's operations during the year has been unparalleled in its history.

Our total receipts for the year are \$359,306.-38; as follows: for General purposes, \$272,-837.63; for the Church Edifice Benevolent Fund, \$38,121.90; for the Church Edifice Loan Fund, \$16,805.41; Trust Funds, 31,541.44. The books show a balance of \$7,512.70 in the Treasury, with which to commence the next year's work.

Look at the ten closely printed pages (12 feet) of receipts for March and the first part of April, if

you seek an explanation of the delay in issuing this number of the MONTHLY. To get all these properly on our books and prepare them for the printer, and correct the proof, was not an ordinary task. Yet, for the same cause we would willingly be delayed again!

We have rejoiced in the large gifts of those whom God has greatly prospered, for it is not a very common thing even for wealthy Christians to give in proportion to their ability, and when they do make sacrifices in giving, it is cause for rejoicing, as it shows that God's grace in the soul is stronger than the love of gold.

We have also rejoiced and been deeply touched by the spirit of consecration on the part of many in humble circumstances. Take for instance this case:

"Enclosed find \$1 for Church Edifice Fund. I have just earned it by taking in sewing. The good Lord can make it \$100. This is what very many women could easily do if they loved the cause as I do."

She hath done what she could.

The District Secretaries of the Society have been abundant in labors during the year. Not a little of the success that has been achieved is due to them. Many pastors have also thrown themselves with all their souls into the work of presenting Home Missions in the true light to their congregations. From many quarters come remarks like this: "We never listened to such a grand sermon on Home Missions as our pastor gave us last Sunday." Thanks to all pastors who have thus co-operated with us in awakening American Christians to their great duty. Keep it up brethren. The subject is not exhausted. There are greater things yet to be done. Give thanks for the past; press onward to our goal, "North America for Christ."

In the previous number of the MONTHLY we omitted to mention the fact that the Board has entered into co-operation with the Arkansas Convention, on the same general plan as that adopted with Texas and other States. Letters from Arkansas brethren express their joy for this timely aid, when many portions of the State are suffering so severely from the inundation of the turbulent Mississippi River.

Since our call for hymns to be sung at the Jubilee meeting of the Home Mission Society, seventy-nine hymns have been sent in and are now in the hands of the Committee to decide which three shall have preference. Have compassion on the Committee. They are likely to incur somebody's displeasure, for it is pretty certain that seventy-six of these hymns will be weighed in the poetic balance and found wanting in some respect. Still, there may be several, so nearly equal in point of merit that beside the three, three others may be deemed worthy of "honorable mention" and recommended for publication in the MONTHLY, if not for use at the anniversaries.

The Committee of selection is composed of three talented brethren none of whom are members of the Board of the Society. The author's names are unknown to the Committee, so that a truly impartial decision may be expected. It may be added that the hymns have come from twenty-one States and countries, one from Canada, one from New Brunswick and two from England; several from the Southern States.

The old issues which separated good brethren of the North and the South in 1846, being dead and buried, is there now any sufficient reason for separateness in Home Mission work

which has so many points in common in many sections of the land?

We are not often required to ask the indulgence of our readers for typographical errors in the MONTHLY; and we take consolation in the reflection that our April number which was conspicuously faulty in this particular, was also exceptional. Owing to special pressure of work at the Rooms and a desire to get the MONTHLY to press on time, its proof did not receive that careful revision which we aim to give it. One or two errors seem to call for special notice. Our esteemed and always exact contributor, Dr. Brockett, in his article on the Indian Territory, correctly stated its Western boundary as 103 degrees West longitude—not 103 *minutes*. And further, he did not make the apparently partisan fling at the people of mixed race inhabiting the Territory, but simply stated that they were "called *there* half-breeds." The neglect to strike out an alternative reading in Miss Tyler's admirable poem, threw one of its lines into a wretchedly halting measure. The faulty line should read:

A horrid thing is in the land; consider, speak your mind.

We give also the following preferred reading for the last stanza.

Hail! Prophet of the flaming tongue—Hail! trumpet-voiced Isaiah,

We later born have seen the morn thy glowing words declare.

We'll take the trumpet and the harp, and forth with singing go,

The flocks to feed, and cast the seed where'er the waters flow.

The steady increase in the list of subscribers to the MONTHLY is very gratifying. For months each number has contained thirty-two pages instead of twenty-four, as promised. We give no chromos; we do give a good magazine, our readers being judges.

## GENERAL PROGRAMME OF THE FIFTIETH ANNIVERSARY OF THE AMERICAN BAPTIST HOME MISSION SOCIETY.

WEDNESDAY FORENOON, MAY 24TH.

Address of Welcome.

Address by the President of the Society.

Reports of the Board and the Treasurer.

*Discussion.*—General review of the Society's work the past year.

Report of Committee on Obituaries.

Report of Committee on Indian Missions.

*Discussion.*—Shall a Christian school for the education of preachers and teachers be sustained in the Indian Territory. A mission to the Indians of Alaska.

WEDNESDAY AFTERNOON.

Devoted to Woman's work in Home Missions and to meetings of Committees.

WEDNESDAY EVENING.

Report of Committee on work among the colored people.

*Discussion.*—1. Eighteen years of the Society's work among the colored people; some of the results.

2. What the colored people are doing for themselves; what they are unable to do.

3. What remains to be done, or the ideal of our work.

4. The claims of this work on all the Baptists of America.

THURSDAY FORENOON.

Report of Committee on Chinese Missions.

Report of Committee on Missions among foreign populations.

*Discussion.*—1. The Christian view of the Chinese question.

2. The condition of our missionary enterprises among non-English speaking peoples from Europe.

3. Unification of this work; the relations of the Society and of State Conventions to it and to each other in the prosecution of it.

4. The problem before American Christians; its solution.

Election of officers.

THURSDAY AFTERNOON.

Report of Committee on Mexican Missions.

*Discussion.*—The duty of American Baptists to Mexico and the Society's work therein.

Report of Committee on Western Missions.

*Discussion.*—1. The present growth and the demands of this mission field.

2. Shall the Society buttress its mission work in Utah, and in the Southwest, as well as in Mexico, by Christian schools?

THURSDAY EVENING.

Report of Committee on Church Edifice Work.

*Discussion.*—1. The breadth and the methods of the Society's Church Edifice Work; the only Society of Baptists for this purpose.

2. The facts about destitution of Church Edifices, and the relative claim of this work on American Baptists, to-day.

3. How shall the necessary means be secured for this purpose?

4. The Home Mission Society's work as a field for Christian investment of money. The call for consecration of means to Home Missions.

## JUBILEE EXERCISES.

FRIDAY FORENOON.

THE RETROSPECT—THE PAST FIFTY YEARS.

1. The work and the workers of the past. Reminiscences.

2. Results of Home Mission work for fifty years.

3. Addresses by representatives of nine nationalities and peoples among whom the Society has wrought.

4. Addresses by a representative: 1. of the North Atlantic States; 2. of the Southern States; 3. of the Western States; 4. of Canada; 5. of the Pacific Slope.

Jubilee Hymn.

FRIDAY AFTERNOON.

THE PROSPECT—THE NEXT FIFTY YEARS.

1. The work before us.

2. Our forces and resources for the work. Addresses by representatives of State Conventions.

3. Our possibilities and duty.

Jubilee Hymn.

## FRIDAY EVENING.

Address by M. B. Anderson, LL. D., President of the University of Rochester.

Poem by Sidney Dyer, Ph. D., of Philadelphia.

Jubilee Hymn.

## SUNDAY MORNING.

Sermon by H. G. Weston, D. D., President of Crozer Theological Seminary.

The foregoing programme, adopted by the Board, is subject to modifications as the Society may decide. The design is to give the largest possible opportunity for a general expression of opinion on the important topics presented for discussion.

On many of these matters, many will wish to be heard, and have a right to be heard. Hence it is decided to dispense with all long addresses, which occupy the time so that only the appointed speakers are heard. Generally, but half an hour will be given to the consideration of each topic. The first speaker, selected to open the discussion, will be limited to twelve minutes, and those who follow, to five minutes each. Thus from fifteen to twenty-five persons can participate in the exercises at each session.

Now let every one who believes in this democratic and deliberative arrangement, and who is full of ideas on any of these topics, apply to his speech the most powerful condenser possible, and thus contribute to the success of the plan. Be it known, however, that the President's mallet will come down with promptness and decision when a speaker's time has expired.

Bishop College, Marshall, Texas.

BY PRESIDENT S. W. CULVER.

Dedication services were held in the chapel of the new college building on the evening of March 24th. The chapel was well filled with citizens of Marshall, both white and colored, and a number of the most prominent ladies of the city graced the occasion with

their presence. The principal address was given by Rev. S. W. Marston, D. D., and was mainly a history of the inception and progress of the enterprise to the present time. It was listened to with the deepest interest, and was followed by congratulatory and commendatory speeches from various educators and prominent citizens of Marshall. Among them we mention Captain Hudgins, Agt. of the Texas and Pacific Railroad, Prof. Hogg, a popular educator of 30 years experience, Rev. Dr. Stuart, Principal of the Masonic Institute for Young Ladies, Rev. A. E. Clemmons, Pastor of the white Baptist Church, and Dr. McGill, Superintendent of Public Schools. These men and others gave us their hearty endorsement, and bade us God speed. How much this is worth to us it will be difficult, perhaps, for Northern people to understand. For such evidences of good will we thank God and take courage.

The singing on the occasion was by the students, under the conduct of Prof. Shaver, and many flattering things were said of it; Dr. Stuart remarked that it was the best music he had heard since he had been in Texas.

The evening passed off delightfully, and a most favorable impression was made. The College is doing, and is destined to do, a noble Christian work, and is, even at this early day, beginning to be appreciated by the Southern people.

In the course of his address, Dr. Marston stated that, "the cost of the college property, so far as represented by the money that has already been expended upon it, is as follows:

Paid for College grounds, 10 acres, and Mansion, \$2,500 00; paid for repairs on Mansion, \$974 87; paid for Primary building, \$339 97; paid for Dining Hall, \$1,077 79; paid for Fencing, Gates, etc., \$274 48; paid for New Building, \$11,385 35; paid for Furniture, \$1,499 55; Total \$15,552 01.

The closing words of Dr. Marston's address were as follows:

"Another building, costing not less than \$10,000, for the young women, should be erected at an early day, and then buildings for the Medical and Law Departments, and then an endowment fund of not less than \$100,000.

"These are not visionary estimates; they express the actual necessities of the College, and present indications, if we read them correctly, point with unmistakable certainty to their realization at no distant day.

"Upon this educational institution should therefore be bestowed the best thought, and the largest possible

benefactions of the colored Baptists of the Southwest. Let this be done, and in God's own time this institution will assume the proportions of a well-endowed University, and take its place among the best-equipped and most useful colleges of our land. Only let the Baptists of Texas, Arkansas, and Western Louisiana, with consecrated hearts and united persevering energy rally around Bishop Baptist College; let them stand up in the dignity of their Christian manhood, and do their whole duty; and they will secure a present blessing upon themselves, and the children of coming generations will rise up and call them blessed."

#### A Million for Freedmen.

The hearts of all who are working and giving for the Christian education and uplifting of the Freedmen, will rejoice in the magnificent gift of \$1,000,000 for this object, just made by Mr. John F. Slater, of Norwich, Conn. Our readers will be glad to find in the MONTHLY his letter setting forth the purposes of this noble charity. It will be observed that Mr. Slater does not propose to inaugurate any new educational enterprise with this fund, but aims to provide for a wise distribution of the income among institutions already established. It is in the nature of a general endowment for Freedmen schools, especially of such as are most efficient in the training of teachers. We trust that our own schools will be found worthy to share in this great benefaction. It should give us inspiration and zeal to make them thoroughly so. The call upon us for energy and wisdom and larger liberality in carrying forward this work, is only the more pressing. Even if the whole income of this fund, magnificent as it is, were ours, it would not suffice to carry forward our educational work among the Freedmen upon our present scale of expenditure—much less upon the scale which that work most pressingly demands.

The following is the letter.

*To Messrs. Rutherford B. Hayes, of Ohio; Morrison R. Waite, of the District of Columbia; William E. Dodge, of New York; Phillips Brooks, of Massachusetts; Daniel C. Gilman, of Maryland; John A. Stewart, of New York; Alfred H. Colquitt, of Georgia; Morris K. Jessup, of New York; James P. Boyce, of Kentucky, and William A. Slater, of Connecticut.*

GENTLEMEN: Whereas it has pleased God to grant me prosperity in my business and to put it into my power to apply to charitable uses a sum of money so considerable as to require the counsel of wise men for the administration of it, it is my desire at this time to appropriate to such uses the sum of \$1,000,000. and

I hereby invite you to procure a charter of incorporation under which a charitable fund may be forever held exempt from taxation, and under which you shall organize; and I intend that the corporation, as soon as formed, shall receive this sum in trust, to apply the income of it according to the instructions contained in this letter.

The general object which I desire to have exclusively pursued is the uplifting of the lately emancipated populations of the Southern States and their posterity by conferring on them the blessings of Christian education. The disabilities formerly suffered by these people and their singular patience and fidelity in the great crisis of the nation establish a just claim on the sympathy and good will of humane and patriotic men. I cannot but feel the compassion that is due in view of their prevailing ignorance, which exists by no fault of their own. But it is not only for their own sake, but also for the safety of our common country, in which they have been invested with equal political rights, that I am desirous to aid in providing them with the means of such education as shall tend to make them good men and good citizens—education in which the instruction of the mind in the common branches of the secular learning shall be associated with training in just notions of duty toward God and man in the light of the Holy Scriptures. The means to be used in the prosecution of the general object above described I leave to the discretion of the corporation, only indicating, as lines of operation adapted to the present condition of things, the training of teachers from among the people requiring to be taught, if, in the opinion of the corporation, by such limited selection the purposes of the trust can be best accomplished, and the encouragement of such institutions as are most effectually useful in promoting this training of teachers. I am well aware that the work herein proposed is nothing new or untried. And it is no small part of my satisfaction in taking this share in it that I hereby associate myself with some of the noblest enterprises of charity and humanity, and may hope to encourage the prayers and toils of faithful men and women who have labored and are still laboring in this cause.

I wish the corporation which you are invited to constitute to consist at no time of more than twelve members nor of less than nine members for a longer time than may be required for the convenient filling of vacancies, which I desire to be filled by the corporation, and, when found practicable, at its next meeting after the vacancy may occur. I designate as the first President of the corporation the Hon. Rutherford B. Hayes, of Ohio. I desire that it may have power to provide from the income of the fund, among other things, for expenses incurred by members in the fulfillment of this trust, and for the expenses of such officers and agents as it may appoint, and generally to do all such acts as may be necessary for carrying out the purposes of this trust. I desire, if it may be, that the corporation may have full liberty to invest its funds according to its own best discretion, without reference to or restriction by any laws or rules, legal or equitable, of any nature, regulating the mode of investment of trust funds, only I wish that neither principal nor income be expended in

land or buildings for any other purpose than that of safe and profitable investment for income, and I hereby discharge the corporation and its individual members, so far as it is in my power so to do, of all responsibility, except for the faithful administration of this trust, according to their own honest understanding and best judgment. In particular, also, I wish to relieve them of any pretended claim on the part of any person, party, sect, institution or locality to benefactions from this fund that may be put forward on any ground whatever, as I wish every expenditure to be determined solely by the convictions of the corporation itself as to the most useful disposition of its gifts. I desire that the doings of the corporation each year be printed and sent to each of the State libraries in the United States and to the library of Congress. In case the capital of the fund should become impaired, I desire that a part of the income, not greater than one-half, be invested from year to year until the capital be restored to its original amount. I purposely leave to the corporation the largest liberty of making changes in the methods of applying the income of the fund as shall seem from time to time best adapted to accomplish the general object herein defined. But, being warned by the history of such endowments that they sometimes tend to discourage rather than promote effort and self-reliance on the part of the beneficiaries, or to insure to the advancement of learning instead of the dissemination of it, or to become a convenience to the rich instead of a help to those who need help, I solemnly charge my Trustees to use their best wisdom in preventing any such defeat of the spirit of this trust, so that my gift may continue to future generations to be a blessing to the poor. If at any time after the lapse of 33 years from the date of this foundation it shall appear to the judgment of three-fourths of the members of this corporation that, by reason of a change in social conditions, or by reason of adequate and equitable public provision for education, or by any other sufficient reason, there is no further serious need of this fund in the form in which it is at first instituted, I authorize the corporation to apply the capital of the fund to the establishment of foundations subsidiary to then already existing institutions of higher education in such wise as to make the educational advantages of such institutions more freely accessible to poor students of the colored race. It is my wish that this trust be administered in no partisan, sectional, or sectarian spirit, but in the interest of a generous patriotism and an enlightened Christian faith, and that the corporation about to be formed may continue to be constituted of men distinguished either by honorable success in business or by services to literature, education, religion, or the State.

I am encouraged to the execution in this charitable foundation of a long cherished purpose by the eminent wisdom and success that has marked the conduct of the Peabody educational fund in a field of operation not remote from that contemplated by this trust. I shall commit it to your hands, deeply conscious how insufficient is our best forecast to provide for the future that is known only to God, but humbly hoping that the administration of it may be so guided

by Divine wisdom as to be in its turn an encouragement to philanthropic enterprise on the part of others and an enduring means of good to our beloved country and to our fellowmen.

I have the honor to be, gentlemen, your friend and fellow citizen.

JOHN F. SLATER.

NORWICH, Conn., March 2, 1882.

#### "Why they Come."

The *North American Review*, for April, has a very interesting and instructive article with the above title, by Mr. Edward Self, which presents the condition of the working classes in the several European States and explains the motives of their enormous emigration to our shores at the present time.

The scripture quotation which the writer uses as a head note, if not the immediate cause of exile, may fittingly express the exalted hope of many of those who are quitting forever their native land.

"When ye go, ye shall come unto a people secure, and to a large land; for God hath given into your hands a place where there is no want of anything that is in the earth."—Judges XVIII., 10.

"The year 1881, has witnessed the largest emigration to the United States ever known. The number of emigrants was in the fiscal years ending :

June 30th, 1879.....	177,826.
“ “ 1880.....	457,257.
“ “ 1881.....	669,354.

"It is evident that this influx of the laboring element must strengthen the industrial interests of this country, and that the money brought into the United States by immigrants must be, in the aggregate, a very large sum.

"In 1880 (calendar year), the emigration from the great divisions of the earth was as follows :

Europe.....	442,097.
Asia.....	7,098.
Africa, Pacific Islands, etc. ....	2,283.
America.....	142,225.
	593,703.

Naturally the periods of special business prosperity in this country have been the period's of largest immigration. The severe financial reverses of 1873, which were felt all over the world, checked the great influx which had for some time averaged 400,000, annually, and the immigration gradually diminished until 1877, in which year it was only 130,503.

The number of immigrants in 1880, exceeded one per cent. of the entire population.

The number of immigrants arrived in 1881, is stated on the authority of Mr. Nimmo, chief of the bureau of statistics, as 720,045.

The following statement of conditions affecting the working classes in Germany will apply to many other European countries, and helps to explain why they come.

"It seems to be admitted by competent observers in Germany, that the agriculturist is now taxed from ten to twelve per cent of his income. The burden of military duty, failures of crops, general depression of trade, and 'ecclesiastical strifes,' together with a desire to live where labor is well paid, proved sufficient to send to the United States 84,638 Germans in the year ending June 30, 1880, and 210,485 in the year ending June 30, 1881. The emigrants in 1881 were declared to be, 'without exception, of the best agricultural and industrial classes, taking money with them.' On one day early in the year, three steamers sailed from Bremen for the United States carrying four thousand and six of these willing exiles. Imagine the state of things in that city,—which for forty years has been second only to Liverpool as a port of departure for emigrants,—described by the American Consul in April, 1881: 'The streets are crowded with these people to such an extent that they cannot find lodgings at night; that the police authorities have frequently to care for them, not because they have not money, but that all the lodging houses are full; they cannot afford to wait here, and they crowd into the Lloyds Company's offices and kneel before and kiss the hands of the managers, praying with streaming eyes to be taken on board.'

"Again we are told that Germany 'feels that what was last year a lively emigration will be this year an irresistible exodus.' German newspapers say that the empire has never before lost such numbers of worthy and industrious people as are (1881) emigrating to the United States, and the loss can scarcely be over estimated."

Now the poor find it cheaper to eat bread made of American flour than their own rye bread. Up to 1879 wheat was twenty five per cent. dearer than rye. "By this new competition, German food-producers are kept down to barely living prices; indeed the peasant owning a farm of less than twenty-eight acres must have other resources in order to exist; hence factory employment is the main support of the peasant farmer. But at what wages! In the corset manufactories, women and children work ten hours per day for six dollars and fifty cents per month, and expert weavers

working eleven and twelve hours, are paid seventeen or eighteen dollars per month." No wonder the Chamber of Commerce at Minden make bold to ask the question: "Has the German Empire been founded for the purpose of driving its citizens into exile?"

The article closes with these suggestive reflections:

"The conditions and motives which impelled the great influx of 1881 are as powerful now as they were twelve or twenty months ago; indeed the coming influx may be greater, for popular movements grow by accretion and are not quickly restrained by reasoning. This movement has been caused by deficient crops, old uneconomical methods, grinding poverty, over taxation, military burdens, and social discontent; while, through all and over all, there rises that dreaded shade, American competition; no longer a shade, but a tangible power, young, vigorous, growing. Has this new factor in the perplexities of Europe been offset by any advantageous changes? Has the price of labor advanced? Have taxes been reduced? Have new markets been opened to European producers, or have they adopted better methods? Have the events of the last few years really established a reign of 'peace with honor'?

"On the contrary, armies are being strengthened, fortifications improved, navies made more formidable. Von Moltke's famous remark, 'Germany for the next fifty years must make constant exertions to consolidate her power and maintain her recent acquisitions,' stands a warning to European governments and people alike.

"We infer, then, that the burden of taxation cannot be greatly lessened; that wages cannot be much increased; that the social and political condition of the lower classes, with some few exceptions, cannot be considerably improved; and, therefore, that they will seek abroad what they cannot get at home.

"As to the effect upon immigration of the present confusion in Ireland, we have as yet nothing decisive.

"The immigration from Great Britain and British America will probably continue to increase.

"If none of the Government restrictions already threatened upon the Continent are imposed, or should they fail of effect, larger numbers may be expected from Germany, Austria, Hungary, Poland, Italy, Switzerland, Holland, Sweden, Norway, and Denmark.

"In ninety years, a feeble people of 3,900,000, occupying the country adjacent to the sea, has been transformed into one of the greatest nations of the world, having a population of 50,000,000, spanning a contin-

ent, possessing untold wealth and boundless resources.

"While its cosmopolitan character in the future is assured, the peaceful blending of many nationalities has resulted in the 'survival of the fittest.' As the English displaced the Indians and absorbed the Hollanders and Swedes in colonial days, so their descendants, throughout these broad domains, receive and amalgamate all peoples, languages and tongues. All who settle here become Americanized; no other result is possible henceforth; they become part of the most numerous English-speaking nation on the earth.

"While we receive such material benefits from immigration, we should consider how we may prevent or overcome what is evil; for the evil is incidental rather than inherent. Whether we like or dislike its tendencies, we must admit that the national importance of immigration has been and is so great that it 'can scarcely be over-estimated.'"

#### Book Notices.

**SINNER AND SAINT.** A story of the women's crusade. A novel. By Alphonso A. Hopkins, author of "John Bremm," etc. Boston: D. Lathrop & Co.

The warp and woof of this story were incidents connected with the famous temperance crusade of the women of Ohio. The author has shown his familiarity with the many phases of the liquor question in its relation to the individual, the home, the church, society, and specially to politics. Running through the whole story is an earnest purpose, and back of the hand that wields the pen, the reader feels the throbbings of a sympathetic heart. The story itself is very interesting, and the book will be read with profit by those who are engaged in the suppression of this gigantic evil of intemperance, whose ravages are on every side.

**STORY OF THE GOSPEL.** Illustrated. By Charles Foster, author of "The Story of the Bible." Philadelphia.

This small volume is a narrative, following closely the language of the Scriptures, of our Saviour's life on earth, "told in words easy to read and understand." It is profusely illustrated, mainly with imaginative scenes. While many of the illustrations in which our Saviour is depicted, are not to our taste, yet they doubtless serve a purpose to many for whom the book is intended. The matter of the work is excellent, and calculated especially to interest the young; and even many of older years among the colored people of the South, would derive much profit from its perusal. Explanations of Christ's sayings and doings are inter-

woven with the narrative, in a natural and effective manner.

**THE TEMPLE REBUILT.** A Poem. By Frederick R. Abbe. Boston: D. Lathrop & Co. 1882.

This poem, in blank verse, is an ambitious attempt to depict the ruin of the Soul, "the Temple," its new foundation and restoration through Christ. There are a few fine passages, and some that will bear quotation as striking statements of religious truth.

**SPIRITUAL SONGS FOR SOCIAL WORSHIP.** By Rev. Chas. S. Robinson, D.D., and Rev. Robert S. Mac Arthur, D.D. The Century Co., New York. Price, fifty cents.

This abridged edition contains 553 hymns with 330 tunes, attractively printed and bound, and taken altogether, is the best thing of the kind we know of for the many smaller churches that want an excellent yet inexpensive hymn-book for public worship.

## From the Field.

"Watchman, what of the Night?"

—Rev. D. J. Pierce says of the "Extreme Northwest:"

"Co-operation is the talisman that is rousing the Baptists of this coast to new vigor and unexpected success. Forty-four churches last year aided our Convention, out of seventy-five. This year eighty-six out of ninety-nine report collections; the amount is increased by \$865 in one year, and the picket line pushed eastward to Boise City, northward to Spokane, and southward to Ashland, Oregon. A new Association in the extreme Northeast, where five years ago there was no Christian church, raised \$400 for Home Missions, and has now raised, on its own field, \$1,150 for an Academy. The last one hundred dollars necessary for the completion of this building is now raised. Railroads are opening new fields every month, and a steady increase of population is swelling our opportunities. Portland, Oregon, a few years ago a mission station, now has a church of 300 members, and is contributing a thousand of dollars annually for gospel work on other fields."

—The following cheering words come from Rev. S. E. Stearns, Nez Perces Co., Idaho Territory: "Our field of labor is enlarging on every hand. If it had not been for the bounty of our noble Society we should hardly have had a name, where now on this new field



I think I am safe in saying we stand second to none in point of influence."

—Of his work in Boise City, Idaho, during the last quarter, Rev. L. L. Shearer writes: "During a series of meetings upward of forty professed saving faith. Several have united with us, while many went to other churches. This church has been very much revived and encouraged. The membership has been more than doubled in the last nine months. We are attempting to make very much needed repairs on our house of worship. It was from the unsuitable condition of the room that we were compelled to close our meetings. But we trust impressions were made which will be good seed yielding an abundant harvest by and by."

—Rev. J. T. Huff writes from Pendleton, Oregon, of increasing congregations and Sunday school, of well attended prayer meetings, and of the dedication of their new church edifice on the second Lord's day in January. He says: "Rev. W. H. Pruett, had organized the church, had been chosen its first pastor, had been with the brethren through all their struggles in building the house, and had endured many privations and hardships that it might be completed. He was expected to preach the dedication sermon, but, as he could not be with us, on account of sickness in his family, Rev. D. J. Pierce of Walla Walla, W. T., consented to take his place. Many brethren came in from the surrounding country to rejoice with us. The house was filled with interested listeners. In the evening brother Pierce preached a sermon on the subject of missions, at the close of which a collection was taken, amounting to \$12.30, which we send to the Home Mission Society as our offering to the Jubilee Fund. Brother P. remained with us twenty days, preaching each evening with much power. Persons came to hear him who had not for years been inside of a church. God blessed the meetings to the reviving and strengthening of the church and the conversion of souls. The last evening that brother P. was with us, four came forward for prayers and five united with the church, three as candidates for baptism and two by experience, four of these being heads of families."

### Church Edifices.

—Rev. N. A. Sackett, reporting from his large field in Nebraska, where three missionaries are needed and would find enough to do, says: "At every point

we need church buildings, but where the money is to come from the Lord only knows. Yet I am looking hopefully to the time, near at hand, when the earnest prayers of Christians will be answered and buildings will be erected at all these points." Who will hasten the time?

—Rev. W. J. Kermott, in charge of North Baptist Mission, Milwaukee, Wis., says in his late report: "Before another quarter I expect we shall be in our new house of worship, and if the appropriation of \$400 asked from the Church Edifice Fund, is granted, we shall be free from debt. Within less than one year God has accomplished great things through the united agency of the Baptist Home Mission Society and State Convention." He gives some very interesting facts showing the change wrought and progress made during the year of his labor in that field.

—Rev. J. P. Coffman writes from Parker, Dakota: "We suffer for want of a house of worship. Until this is secured nothing can be done in Sunday school work from a denominational standpoint. Our church is poor. But success in these fields means a house of worship. And often the house of worship means success. I have lately had an opportunity to take a flying trip along the line of the railroad to the Missouri River, 68 miles west of Mitchell. Not a Baptist minister west of M. Other denominations, are occupying the ground. Yet there are Baptists in every town."

—Rev. W. H. Hendrix writes from Texas: "Hundreds in my field have lived to manhood without ever having heard the Gospel, and we are in the main without suitable houses of worship."

—Rev. W. F. Stahl, our missionary to Germans in Illinois, writes from Sandwich: "The church here has let the contract for a new meeting-house, to be finished by the first of June next. Our people have done all in their power and our friends in the town and vicinity have nobly helped us."

—Rev. Wm. Kroesch, writing from Wausau, Wis., of varied labors during the quarter, in preaching, extra meetings, and the distribution of books and tracts, both in the German and English languages, says: "The great trouble is to find a place for our Sunday school. We have till now held it in private houses."

—Rev. J. C. Schmidt, reporting from his field among the Germans in Philadelphia, after referring to the great disadvantages under which he holds his meetings in a room adjoining a hall where another congregation meets at the same time, and to God's blessing on the word preached, adds: "We have already negotiated for the purchase of a suitable lot

for a house or chapel. About \$800 have been subscribed by our own people. We have the prospect of receiving aid from our American brethren in this city. May God speed this so urgent, yet arduous undertaking, and grant us a house in which we may worship free from all disturbance and molestation. We have a fine Sunday school. The children are often the means of bringing their parents to church and ultimately to Christ."

—The following from Rev. N. F. Norlin, our missionary to the Swedes in Ogena, Wis., will interest contributors to the Church Edifice Fund. "I must, in behalf of the Baptist Church of Ogena, tender the Society our sincere and heartfelt thanks for the \$200 that we have received as a gift from the Church Edifice Fund. This will cover all our indebtedness, and enable us soon to use our house of worship. Those churches that have never experienced what poverty is, and what it is to be without a house for the worship of God, do not understand the joy that fills the hearts of a little struggling band, when they first enter their little church."

—Rev. P. W. Fuller writes from Glenwood, Minn.: "You cannot realize how little we shall be able to accomplish in this place without a church home. I am not sure that our Methodist brother was not right, when he reported to his Conference that it was no use to begin in Glenwood without a meeting house. And so it happens, that without a class, without prayer meetings, without organization of any kind, the preacher is building a meeting-house. We have secured the deed of church lot, 130 x 132, in a most desirable locality, and I have some \$500 towards the erection of a suitable house of worship, pledged to be paid this year. We are made to feel it a duty to sacrifice far beyond our means to secure this result. I doubt if one of the subscribers can tell where the money is to come from, but each is trusting the Lord to provide some way to raise it. It may have to be paid largely in labor, but I fully believe the Lord will come to our help in some way we know not. It would be folly for us to attempt to go on with this work without asking aid from your Society."

—Rev. W. R. Connelly writes of the dedication of a new church at Bancroft, Neb. "free from debt except the \$300 expected from the Church Edifice Fund, the small balance being assumed by the members." He adds: "I suggested a thank offering for State and Home Missions, and took, in cash and subscriptions, an even \$80, as a Jubilee offering—\$20 cash, and \$60 in pledges, payable within six months, all good.

How is that for a little church of thirteen members? They will also pay their State apportionment besides. This benevolent Church Edifice Fund is just the thing; encouraging the churches to greater effort to avoid indebtedness, and to build for the present a house that will accommodate present congregations. If our churches East understood the great and pressing needs of the West, they would contribute largely to this fund. No church can succeed without a house."

—Rev. A. M. Allyn, writing from his field, Town City, Dakota Territory, of the very great importance to the Baptists of the immediate building of a house of worship, says: "Our school house has become a very untidy and uncomfortable place for services, to which the people are tired and sick of going. Just as soon as a meeting-house is completed, everybody will go to it and be content. Whoever tries to build a second one very soon, will have a very small following."

—Oh, how they thank you for the \$300 promised, writes Rev. F. A. Bostwick, referring to the church at Grand Falls, Minn., and adds: "It has not only saved the church building, but it has saved the cause here also."

—"The child at Oregon City sendeth the parent greeting, and a thank offering of \$55 25, on her fiftieth anniversary. At last we have learned to stand and run alone, but I am sure we shall not soon forget the kind motherly hand that sustained and steadied us in our infancy. The brethren here have a thoughtful and tender interest in the Home Mission Society, and deem it a pleasure to contribute their mite towards the \$500,000 Jubilee Offering." This from Rev. J. H. Teale, pastor of Baptist Church, Oregon City.

## WOMENS' BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, 2101 Michigan Avenue, Chicago; Corresponding Secretary, Mrs. C. Swift, 71 Randolph Street, Chicago; Treasurer, Mrs. R. R. Donnelley, 141 Monroe Street, Chicago.

Training School and Society Headquarters 2,338 Michigan avenue, Chicago. Miss Mary G. Burdette, in charge.

### FROM THE SOUTH.

The many friends who are anxiously waiting to hear from *Miss Moore*, will be glad to learn that the latest word from New Orleans reports her slightly better. In our great desire for her recovery, our hearts

grow hopeful at this indication that it may please the Lord to restore her to health and her work. For herself, she is resting sweetly in God's love, content to receive whatever he chooses to send, assured that "He doeth all things well." She says, she has derived much comfort from reading Philippians I; 12-14, believing that, as Paul's bonds, so her sickness may be for the furtherance of the gospel, and that if she fails, ten stronger and better able than she would come forward to carry forward the work. God grant that whether she shall return to her labor, or go home to her rest and reward, the ten strong Christian women may come forward. Already we think we see the beginning of the answer to her prayer in several applications that have recently been laid before our Board. We expect to welcome one of the workers from Philadelphia very soon, and trust that others will follow.

*Miss Peck* writes from New Orleans in terms of warm commendation of the work of our Bible women (colored), and asks to be allowed to try two other young colored women long enough to test their adaptability to the work; adding, "*I am surprised at the way God is giving me 'Helpers,' and at the way my girls are improving.*"

A card from *Miss Williams*, of the New Berne (N. C.) Mission, informs us of the death of a dear aunt, to whose bedside she was summoned some weeks since. We sorrow with our sister, yet not as those who have no hope, and trust that God will give her joy for mourning.

#### THE INDIANS.

*Miss Elder* sends us a pleasant letter from Sa-sak-wa, in which she speaks of a Sunday school service which she conducted in the English language, and which many, especially among the young, could understand quite well. She says, "Some men listened looking in at the windows, and others lingered about the doors." She is boarding at the Mission school for girls, and says that some of these girls improve very rapidly; even the little ones learn to speak English nicely, they are required to report those (in the school) who speak in the Indian tongue, and so careful was one little girl that she reported her father.

*Miss Elder* farther writes: "The public schools are being abolished among the Indians in this nation, and the Mission schools are filling up and enlarging. There is a new Baptist school at Wetumka, in the Creek nation, accommodating 100 boys and girls. This is established by the Southern Baptists. I wish we could have one in this (the Seminole) Nation.

#### THE SCANDINAVIANS.

*Miss Nilsson* writes cheerfully of her work among her people in Rockford, but regrets that the church has no pastor, "for," as she expresses it, "there is much people in this city that need to turn to God." She tells us of a young girl who has recently been converted, and who desires to unite with the little Baptist Church. Her parents (*Lutherans*), who live in Minnesota, are greatly troubled because of her conversion to the Baptist faith, and her grandfather is so grieved that he cannot sleep, but spends much of the night weeping and praying for this misguided girl. The uncle and aunt, with whom she has lived since she was a little child (she is now nineteen years old), tell her that she can never enter their house again after she is baptized. *Miss Nilsson*, who herself came out of the Lutheran Church after many struggles, asks, "Is it not hard when your own people make so much fuss? and they are all alike." Such is the spirit of Lutheranism. Let us encourage and help those who strive to enter into life from this "body of death."

Going into one house, *Miss Nilsson* found a woman who joyfully recognized her. "Don't you remember, five years ago," she said, "in the yellow house down by the creek, you visited a poor family who had come from Minnesota? They were sick, and had nothing to eat. You did help them; brought them food, and bedding and clothes to wear; when the doctor came you interpreted." Her words brought back the circumstances. "They are still poor and sickly," writes *Miss N.*, "I think she is a Christian, but she clings to the Lutheran Church, and grieves because I left it to join the Baptists, saying that I was too good to be led astray. I read and prayed with her, and she asked me to call again."

#### IN THE WEST.

We have just received two letters from *Terrace, Utah*, one from Mrs. McPherson, a lady residing in that town, expressing her joy in the coming of *Miss Denman*, and the other from *Miss Denman* herself, telling us of a pleasant journey, safe arrival, warm welcome, and the beginning of her work. There are already twenty-three boys and girls in her school; she had conducted one session of a Sunday school, arranged for a permanent organization, held her first Teacher's meeting, appointed a Children's meeting, a Women's meeting, and done some visiting. Space will not permit us to give extracts from these letters, but we ask the prayers of Christians for this, our sister, the only religious teacher in a town 124 miles from

a Baptist Church. We do not know that there is another Baptist in Terrace, but there are a few warm-hearted Christians belonging to other denominations, who welcome her with joy. It may be well to add that this is a field which Rev. Dwight Spencer has been very much interested in seeing occupied.

*Mrs. Mitchell* is under appointment to go to Butte City, Montana, where Rev. M. T. Lamb is beginning his labors as a missionary of the American Baptist Home Mission Society. Mrs. Mitchell has been in the Training School for several months, and is a lady of mature years and large experience in Christian work. She goes to a hard field, and very far from the scenes amid which she has spent her life, taking with her a daughter about 14 years of age. Remember this mother and daughter when you go to the good Father to asks for blessings upon those who go forth to sew the good seed of the kingdom.

#### THE TRAINING SCHOOL.

We think the easiest and most satisfactory answers to many questions asked about the Training School can be given in the following programme:

*Monday.* Breakfast and prayers over, the students put their rooms in order and go out for a half hour's exercise in the open air. This every day. They then have two hours to study, and write up their journals for Saturday and Sunday, and an hour and a half for the reading of these journals and criticism and discussion. After dinner, lectures on Bible and Baptist History by Dr. Lawrence, and in the evening Sunday school Teachers' meeting.

*Tuesday.* Lecture on Christian Doctrine by Dr. Lorimer, an exercise in singing, and lecture in cooking. The afternoon is devoted to visiting in the districts assigned to the members of the class respectively.

*Wednesday.* Lesson for Women's meeting, singing (usually exercise songs for children), and reading of journals in the morning. In the afternoon, Chautauqua Normal Lesson.

*Thursday.* Lecture on Church government and Discipline, Rev. C. Perren; Sunday school teaching, Miss Lucy J. Rider. Womens' meetings are held in their respective Districts by the students during the afternoon, and a medical lecture is arranged for the evening.

*Friday.* Bible readings and miscellaneous lectures. At present, Rev. E. O. Taylor is giving an instructive course of lectures on "The Church organized for Work." This lecture is followed by the reading of journals, and a "Lesson for Children's Meetings." In the afternoon two hours are given to Kinder Garten Culture, and in the evening the class attends the Church prayer meeting.

*Saturday.* The class attend Industrial School for the purpose of observing methods, and act as supply teachers. In the afternoon they attend Industrial Schools in their districts, where they put in practice their own

knowledge and plans. Saturday evening one member of the class teaches the Sunday school lesson, the others assuming the role of children. After thirty minutes given for the teaching, the effort is subjected to a friendly but candid criticism.

*Sunday.* In the morning the students attend a Normal Class, and in the afternoon visit Sunday schools for the purpose of observing methods of management and teaching. They are required to attend one preaching service.

Such, in brief, is an outline of the work at present attempted in the school. There is no fee for tuition, and the expense for board and washing is \$5 00 per week. Some are deterred from entering the class because of inability to incur the expense. Who of our good sisters, to whom the Lord has given money, will volunteer to support one student in the school for six, eight, or ten months? We doubt if the money could be better employed. Only this evening, we called upon a young sister longing to give herself to this work, but deterred by poverty. Who is ready to help?

#### OUR MISSIONARIES AND FIELDS IN THE WEST.

Miss Rhoda A. Denman, Terrace, Utah.  
Mrs. Rebecca Mitchell, Butte City, Montana.

#### FREED PEOPLE.

Miss J. P. Moore, Selma, Alabama.  
Miss Jennie L. Peck, Miss Hannah J. Steadman, Miss Kittie Sherwood, 171 Antoine street, New Orleans, La.  
Miss R. A. Wilson and Miss Lillie Johnson, 608 East Leigh street, Richmond, Va.  
Miss Carrie Waugh, Miss Amelia Williams, Newberne, N. C.  
Miss Helen Jackson, Miss Emma C. Griswold, Raleigh, N. C.  
Miss Maria Jones, Miss Ella Brainard, Columbia, S. C.  
Mrs. H. F. Tradewell, Mrs. M. L. Grover, Jacksonville, Fla.

**BIBLE WOMEN.**—Mrs. Elizabeth Bowser and Cornelia Lewis, New Orleans, La.; Mrs. H. Duggins, Newberne, N. C.

#### INDIANS.

Miss Laura A. Elder, Sa-sak-wa, Seminole Nation, Ind. Ter.

#### SCANDINAVIANS.

Miss Elizabeth Johnson, 409 South 6th street, Minneapolis, Minn.  
Miss Annie Nilsson (at present), Rockford, Ill.  
Miss Ellen Berg, St. Paul, Minn.

#### GERMANS.

Mrs. A. Johanning, 1309 Biddle street, St. Louis, Mo.

Miss Ambrose has been compelled to leave the field on account of failing health.

Besides these are several native Helpers not yet hearing the commission of the Society.

## RECEIPTS FOR MARCH, 1882.

## ILLINOIS, \$383.83.

Lena, \$20.00; Chicago, \$201.06; Kewanee, \$11.25; Pana, \$6.95; Tampico, \$6.64; Antioch, \$2; Mendota, \$7.16; Ottawa, \$7.50; Woodland, \$1.00; Sterling, \$12.00; Rockford 1st Church, \$6.50; Rockford State St. Church, \$2.25; Rockford, \$5.00; Peoria, \$13.00; Greenville, \$7.00; Hudson, \$12.25; Hinckley, \$1.69; Plano, \$9.75; Alton, \$9.00; Monmouth, \$15.58; Jerseyville, \$3.75; Belvidere Young People's Band, \$22.00; Morrison, \$2.50.

## IOWA, \$29.50.

Vincennes, \$15.00; Danville, \$6.00; Council Bluffs, \$5.50; Denison, \$3.00.

## INDIANA, \$95.99.

Auburn, \$15.50; La Fayette, Miss. Band, \$1.00; Orland, \$6.17; Peru, \$8.80; La Fayette, \$14.40; Aurora, \$6.00; Madison, \$18.65; Delphi, \$6.00; Attica, \$2.05; Eel River, \$5.00; Flat Rock, \$4.50; South Whitley, \$6.85.

## KANSAS, \$15.35.

White Rock, \$8.45; El Dorado, \$5.15; El Dorado Busy Bees, \$1.75.

## MAINE, \$10.

Portland, Free St. Church for Training School, \$10.00.

## NEW YORK, \$800.79.

Buffalo, \$112.63; Elmira Young Ladies, \$8.50; Waterford, \$5.00; New York Church of the Epiphany, \$40.50; N. Y. City Branch, \$143.50; Albany, \$16.24; Wellsville, \$8.00; Port Richmond, \$25.00; Yonkers, \$100.00; Webster, \$50.00; Saratoga, \$25.00; Johnstown, \$7.00; Pittsford, \$8.00; Rochester, \$216.42; Lockport, \$25.00.

## NEW JERSEY, \$284.00.

Trenton, \$20.00; Newark, \$129.00; Plainfield, \$73.25; Bridgeton, \$9.50; Mt. Holly, \$20.25; Haddonfield, \$32.00.

## MISSOURI, \$71.75.

St. Louis 2d Church, \$66.75; Garrison Ave, \$5.00.

## MINNESOTA, \$6.00.

Fair Haven, \$6.00.

## OHIO, \$203.48.

Marieta Young Ladies Band, \$2.00; "Messenger Band," \$2.00; Branch, \$1.00; Dayton, \$10.00; North Fairfield, \$1.75; Clermontville, \$10.00; Toledo 1st Church, \$41.00; Young Ladies, \$12.50; Cincinnati German Church, \$6.00; Cincinnati 3d Church, \$16.50; 1st Church, \$30.00; Columbia Church, \$16.00; Chester, \$6.25; Columbus, 50 cts.; Stryker, \$2.83; Lancaster Mission Band, \$4.30; Defiance, \$3.00; Cambridge Mission Band, \$12.00; Toledo 3d Church, \$4.00; Olivet, \$3.00; Spencer, \$3.50; Bowling Green, \$4.00; Ironton, \$6.35; Hamilton, \$5.00.

## PENNSYLVANIA, \$15.09.

Lewisburg, \$9.88; Dimock, \$4.21; Etna, \$1.00.

## WISCONSIN, \$51.55.

South Milwaukee Church, \$13.00; Jefferson Miss. Band \$1.50; Sparta, \$9.65; Melrose, \$2.50; Tomah, 40 cts.; Ripon, \$2.00; Waukisha, \$13.25; Marshall, \$2.00; Delavan, \$7.25.

WOMAN'S AM. BAPTIST H. M. SOCIETY, \$83.34.

Training School, \$53.57.

Special Donations to Missionaries, \$125.08.

Total, \$2,229.32.

## WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

President, Mrs. L. B. Austin, 755 Woodward Ave., Detroit; Corresponding Secretary, Mrs. S. Prentiss,

40 Canfield Ave., Detroit; Treasurer, Mrs. Wm. A. Moore, 1015 Woodward Ave., Detroit.

Though no report from this Society has been given during the winter, we have not been idle. The increased interest in different parts of our work has been very gratifying. In Home missions it has been greatly promoted by a series of meetings held in connection with those of the State Board, coöperating with the District Secretary, Rev. James Cooper, D.D.

These meetings were conducted by the president, Mrs. L. B. Austin, whose words have been very helpful and effective in enlisting the attention of the sisters in this most important department of mission work.

Cheering messages have been received from our teachers in Nashville Institute and Wayland Seminary, telling of "showers of blessings full and free" to all who would accept them. From Nashville, "thirty-four of our students have found Jesus precious, and the older christians have been drawn nearer to him than ever before." From Wayland, "God has heard our prayers, and we have seen His power in our midst. Fourteen have already found Christ and still the work goes on. In our family of students, only one remains without hope. Think of the joy we feel."

Rev. P. Jentoft, our missionary among the Scandinavians in Manistee Co., at the earnest request of the church in Racine, Wis., visited them recently, spending eleven days there. The Holy Spirit was with the people; many found peace in Jesus, and many more were greatly troubled on account of sin. Fifteen have been baptized, and others are waiting."

A very interesting letter has just been received from Rev. Edward Ellis, of Dakota, concerning his work there. He writes:

"Since my last communication to you, four churches have been organized. Three new meeting-houses have been dedicated, and another in Brookings is nearly ready for use. The more I know of this great mission field the more fully I am persuaded that there is nowhere a region where prompt and faithful christian effort will tell more profoundly upon the future history of the race than on these broad north-western prairies. Here the teeming millions are gathering from almost every country and nation under the sun. They are coming to stay, and out of this heterogeneous material, society in all its forms must be constructed.

"The new settler, weaned from his old associates, and possibly for the first time, freed from the trammels of *churchism* and *priestly rule*, stands ready to learn from all his neighbors. They will gather without distinction of race or religion, in the new schoolhouse, to see and hear whatever may chance to come along. Many of these people hear the gospel for the first time on the frontier. Great advancement has been

made in our work during the past winter. Special meetings have been held at almost every mission station. The pastors have labored with zeal and power. The churches have been quickened and many sinners converted. Baptisms have been frequent, and still the good work goes on. A marked work of grace has also been experienced among the Scandinavians in the Sioux Valley.

"I have just returned from a tour in the upper James River Valley. What I predicted last fall of this valley is more than realized. Every train on both railroads comes crowded with actual settlers. Homes are springing up like magic on every side, and the people that come to this beautiful valley are mostly English speaking people. I expect to organize four churches there next week; in Redfield, Aberdeen, Ordway, and Columbia. Pray for me, that as I go up and down these great valleys, my going and coming may be in the fullness of the blessing of the gospel of Christ."

Our opportunities to aid in this great work of evangelizing the people of our country, are too precious to be slighted. May this "fullness of blessing" be given to all who are proclaiming salvation through Christ our Lord.

#### RECEIPTS FOR MARCH, 1882:

Three Oaks, \$4 37; Adrian, \$5 00; Hickory Corners, \$3 00; Tekonsha, \$5 00; Owasso, \$8 00; Bloomingdale, \$5 50; Woodland, \$2 25; River Junction, \$2 12; Centerville, \$5 00; Detroit, Lafayette Ave., \$28 27; South Saginaw, \$3 00; Ann Arbor, \$10 00; Tuscola, \$3 00; Eaton Rapids, \$2 12; Alpine & Walker, \$3 06; Vernon, \$3 45; Tecumseh, \$8 90; Flint, "Pearl Gatherers," \$3 30; Rives, \$1 13; Cedar Springs, \$3 00; Eaton Rapids Bands, \$1 12; Young People's Society of Grand Rapids, \$6 31; Mrs. Mary Gibson, Kalamazoo, \$10 00; A Friend, \$50 00; Total, \$176 90.

#### MISSIONARIES APPOINTED IN APRIL.

The following new appointments were made:

Rev. O. C. Jensen, First Norwegian Church, Chicago, Ill.  
 Rev. D. D. Proper, General Missionary to Iowa.  
 Rev. E. H. Hurlbutt, Portlandville, Iowa.  
 Rev. A. E. Lewis, Toronto, Kansas.  
 Rev. J. C. Coulter, Colony, Kansas.  
 Rev. M. Howard, Camden and White City, Kansas.  
 Rev. N. L. Rigby, Silver Lake and Rossville, Kansas.  
 Rev. A. G. Swain, Prairie City, Kansas.  
 Rev. I. N. Kidd, Ellenwood, Kansas.  
 Rev. Francis Rice, Augusta, Kansas.  
 Rev. D. H. Cottrell, Seneca, Kansas.  
 Rev. Levi Morse, Carbondale, Kansas.  
 Rev. J. C. Burkholder, Vermillion and vicinity, Dakota.  
 Rev. F. H. Newton, Eagan, Dakota.  
 Rev. John Walkingstick, Antioch Church, Pea Vine, Cherokee Nation, Indian Territory.  
 Rev. A. T. Ford, Kimble County and vicinity, Texas.  
 Rev. H. M. Lowry, Colorado Springs, Colorado.  
 Rev. Q. T. Simpson, Idaho Springs, Colorado.  
 Rev. S. L. Holman, Pueblo, Colorado.

Rev. Dwight Spencer, General Missionary for Rocky Mountain District.

Rev. Richard Hartly, Ogden, Utah,  
 Rev. J. M. Helsley, Fort Wadsworth and Indians of Nevada Agency, Nevada.

The following re-appointments were made:

Rev. F. S. Ashmore, Montevideo, Minn.  
 Rev. Geo. Brown, Blue Rapids, Kansas.  
 Rev. Geo. W. Brown, Junction City and Emporia, Kansas.  
 Rev. T. H. Judson, Montrose and vicinity, Dakota.  
 Rev. J. Wichser, White River and Puyallup, Washington Territory.

## Contributions and Legacies.

FOR MARCH, 1882.

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

#### MAINE, \$279 00.

Corinna, Mrs. Martha Young.....	7 00
Rev. David Stewart.....	5 00
Wayne Church.....	50
Parkman, Mrs. E. M. Clark.....	5 00
South St. George Church.....	3 61
Martinsville, Rev. C. C. Tilley and wife.....	6 39
Buckfield Village Church.....	8 50
North Berwick ".....	25 00
Friendship, Rev. G. S. Smith.....	2 00
North Livermore Church.....	12 00
Mt. Vernon ".....	10 00
Skowhegan ".....	26 30
Brunswick, C. M. Herring.....	2 00
Livermore Falls Church.....	15 00
Waldoborough ".....	12 70
Eastport ".....	5 00
Fort Fairfield, J. F. Hopkinson.....	5 00
Bangor, Second Church.....	5 00
Jefferson, First " Rev. W. Tilley.....	5 00
Damariscotta ".....	35 00
Rev. M. J. Kelly.....	25 00
<b>F. F.</b> Paris Church.....	48 00
<b>C. E. F.</b> East Corinth, Ladies Mission Circle....	10 00

#### NEW HAMPSHIRE, \$721 35.

Dover, Franklin St. Church.....	60 00
Hopkinton Church.....	12 00
Hinsdale ".....	4 00
Great Falls ".....	130 00
Wilton, Mrs. Uzziel Sheldon.....	5 00
Hamilton, Miss Sarah Farrar, Jubilee Offering.....	1 00
Newport Church.....	12 00
Concord, A. J. Prescott, Jubilee Offering.....	30 00
Keene Church.....	20 00
Pittsfield ".....	18 10
Hampton Falls, Joseph Moulton, Jubilee Offering...	87 50
North Sutton, Rev. Wm. Libby and wife, Jubilee Offering.....	3 00
Rumney, Bakers Run Church.....	2 50
Goffstown, Centre ".....	2 25
Nashua, Miss Grace Hopkins.....	28 00
Mrs. E. M. Sladet, Jubilee Offering.....	38 40
Greenville Church.....	5 91
Manchester, Merrimack St. Church.....	10 00
Antrim Church, Jubilee Offering.....	80 00
Claremont ".....	82 29
Amherst, Geo. H. Shaw.....	10 00
Lyme, Centre Church, in add.....	5 40

<b>F. F.</b> Great Falls, Sunday school, for Richmond Institute.....	50 00
Amherst, Sunday school Missionary helpers, for Nashville Institute.....	7 00
Rumney, Rev. J. D. Tilton.....	10 00
Lyme, Centre Church.....	2 00
<b>C. E. F.</b> Newton Junction Church.....	5 00

## VERMONT, \$1,452 44.

Chelsea, Mrs. R. L. Douglass.....	5 00
Brattleboro, First Church.....	175 00
Hinesburgh ".....	16 00
Felchville, Rev. A. Heald.....	5 00
Vergennes Church, Rev. David F. Estes.....	8 00
Ladies' Miss. Soc'y.....	5 00
Burlington, French, per Rev. J. D. Rossier.....	7 00
First Church, per E. A. Fuller.....	120 00
Whiting, Friends, per Mrs. R. S. Smith.....	5 00
Rev. Lyman Smith.....	5 00
Windsor Church.....	3 27
North Bennington Church.....	19 35
Bakersfield, Mrs. J. K. Maynard.....	3 00
Fairfax Church.....	30 00
Georgia Plain Church.....	11 00
Georgia, Mrs. E. P. Jones.....	3 00
Bennington, First Church.....	22 33
Ludlow Church.....	44 76
A. F. Sherman and wife, Jubilee Offering..	50 00
Townshend Church.....	46 50
Plainfield, Mrs. E. Taft, a dying gift of her husband.	10 00
Brandon Church.....	31 67
Middlebury Church.....	10 00
St. Albans ".....	33 83
Factory Point, Rev. A. J. Swart.....	2 00
Essex, First Church.....	22 59
Cavendish ".....	3 00
Hon. Ryland Fletcher.....	10 00
Jericho Church.....	5 00
Mechanicsville Church.....	20 00
Newport, Rev. Geo. B. Wheeler.....	10 00
<b>F. F.</b> Woodstock, Minora C. Joy, for Florida Institute.....	51
Bristol Church, for Wayland Building.....	30 00
Essex ".....	1 00
<b>LEGACY:</b> Montpelier, Bequest of Elijah P. Towner, per S. S. Towner, Exr.....	500 00
<b>O. E. F.</b> Brattleboro, M. Van Doorn, for Ogden... Essex Centre Church, for Ogden.....	2 00
Fairfax ".....	40 00
Georgia Plain ".....	5 00
Hinesburgh ".....	5 00
Johnson ".....	10 00
Woman's Circle ".....	5 00
Jericho ".....	10 00
St. Albans Church ".....	40 23
G. C. Noble ".....	5 00
West Bolton, Mrs. Lucinda Bixby, for Ogden.....	5 00
Friends, for Ogden.....	9 40
Hinesburgh Church.....	5 00
Johnson ".....	4 00
Wallingford " for Ogden.....	21 00

## MASSACHUSETTS, \$8,224 94.

Boston, Friend.....	5 00
Fourth St. Church.....	10 00
Clarendon St. ".....	219 58
Miss Emily Peaslee.....	63 00
Harvard St. Church, in add.....	4 11
Union Temple ".....	315 31
First Church.....	576 75
Ruggles St. Church.....	300 00
Taunton, Winthrop St. ".....	158 40
S. G. Godfrey.....	25 00
Belmont, a Friend.....	2 00
Fall River, First Church.....	236 86
Mrs. Senegue, per Rev. J. N. Williams.....	1 00
Cash, ".....	75
Collections, ".....	3 25
West Medfield, A. Morin, ".....	1 00
Lowell, J. Becetto, ".....	1 00

West Springfield, Mrs. Desoe, per Rev. J. N. Williams.....	1 00
Mr. Allen, ".....	50
Holyoke, Mrs. O. E. Merrick, ".....	3 00
Chicopee Falls, First Church, in part, ".....	5 00
Rev. Mr. Farnham, ".....	18 00
Haverhill, Collection, ".....	2 32
Mrs. Whitaker, ".....	1 00
Littleton Church.....	18 60
Plymouth ".....	5 00
Ayer, Mrs. L. S. Chick.....	2 50
Plymouth, Mrs. Lewis Holmes.....	5 00
Marblehead, Mrs. Nancy Girdler.....	1 00
Shelburne Falls Church.....	9 00
Norwood Church.....	19 08
West Sutton, First Church.....	6 00
Westboro Church.....	73 16
Salem, Central Church.....	35 76
First " in add.....	100 10
Calvary ".....	24 50
Clinton, First ".....	54 51
Arlington, J. C. Hobbs.....	50 00
Weston Church.....	11 57
East Brookfield Church.....	2 00
Amherst Church.....	11 25
Sunday school.....	5 89
Waltham Church.....	32 00
Cohasset, Mary E. Lewis.....	3 00
Billerica, First Church.....	9 98
Greenville ".....	12 31
Worcester, Collection at Jubilee Meeting.....	48 00
Chas. A. Goddard.....	10 00
Hon. Isaac Davis, dividend on W. and N. R. bonds.....	121 50
Winchendon Church.....	10 00
North Oxford ".....	17 57
Barnardston, Rev. W. A. Worthington.....	2 00
Sheldonville, Rev. B. P. Bryom.....	2 00
Lynn, East Church.....	14 00
A Member.....	2 00
Orange Church.....	10 25
Rehoboth ".....	12 00
Marshfield, Rev. O. L. Leonard.....	5 00
Watertown Church.....	92 25
South Lancaster Church, Mrs. Geo. K. Tuttle.....	3 00
West Acton Church.....	25 91
Newton Church.....	160 31
Second Church.....	25 00
Needham Church.....	10 00
Revere, a Friend.....	3 00
Taunton, Woman's Home Mission Soc'y, per Miss Emily Perrin.....	33 50
Framingham, First Church.....	61 02
Reading, Dr. J. H. Hanaford.....	3 00
A Friend, Jubilee Offering.....	1 50
Middlefield, Mrs. Lucy S. Newton.....	2 00
Mrs. Laura Root.....	1 00
Laura M. Root.....	5 00
Raynham Church.....	10 00
West Acton " in add.....	5 00
Lawrence, First Church.....	50 00
Woburn Church.....	35 00
Southbridge, Central Church, Jubilee Offering.....	50 00
Athol Church.....	7 23
Hanover, First Church.....	35 00
Chelsea, Cary Ave. Church.....	117 10
Hon. F. C. Fitz.....	250 00
Northampton Church.....	26 50
Sunday school.....	9 16
West Boyston Church.....	16 00
Andover Church.....	25 00
Winchester ".....	10 20
South Chelmsford Church.....	25 00
Somerset, J. M. Leonard.....	100 00
Webster Church, in add.....	25 00
Westminster Church.....	8 00
Millbury Church.....	20 00
Franklin ".....	25 00
Springfield, First Church, in add.....	12 00
Amesbury, Salisbury and Amesbury Church.....	45 00
Medfield Church.....	26 57
Chelmsford, Central Church.....	10 00
"Cheerful Workers".....	6 00

Stoneham Church	14 00
West Medway	10 33
Gloucester, First Church	53 32
Beverly, E. P. Sargent, Jubilee Offering	50 00
Mrs. E. P. Sargent	25 00
Natick Church	53 33
West Newton, Miss Lucy Wheelock	10 00
Newton Centre Church	85 00
South Abington	36 63
Weston Church	10 00
New Bedford, North Church	17 00
Everett Church	16 71
Gardner, First Church	59 00
Quincy	13 00
South Framingham Church	30 50
Cambridgeport, First Cambridge Church	75 92
Sunday school	60 10
Broadway Church	68 89
Middleboro Central Church	66 00
Royalston, J. W. Pierce	25 00
Chicopee Falls Church	124 75
Arlington Church	100 21
A Friend	5 00
LEGACY: Beverly, Bequest of Samuel Chase, John B. Hill, Admr.	909 52
<b>F. F.</b> Boston, Ladies of Tremont Temple	30 00
Woman's American B. H. M. Society, Mrs. A. Pollard, Treasurer	310 84
Clarendon St. Sunday school, for Selma School	50 00
Ladies, for Selma School	45 00
C. S. Kendall, for Nashville Institute. First Church Sunday school, for Indian school	50 00
First Church Sunday school, for Atlanta Seminary	25 00
Roxbury, Dudley St. Sunday school, for Shaw University	32 00
Brookline, Sunday school, for Library, Richmond Institute	63 00
Rev. John B. Bracket, D.D., for Benedict Institute	25 00
Salisbury and Amesbury Sunday school, for Richmond Institute	50 00
North Adams, Sunday school, for Natchez Seminary	35 00
Plymouth, Home Mission Band, for a pupil in Bishop College	20 00
Lowell, Worthen St. Church, for Atlanta Seminary	1 65
North Tewksbury, Mrs. C. R. Pride, for Benedict Institute	16 50
Methuen, Woman's Miss. Soc'y, for Benedict Institute	12 00
Chelmsford, Mrs. G. B. Spalding and friends, for Benedict Institute	5 00
New Bedford, Sunday school, Shaw University	18 75
Haverhill, First Church, for Nashville Institute	40 00
Lynn, Mrs. C. J. Pickford, " "	50 00
Royalston, J. W. Pierce	25 00
Lawrence, First Church	10 00
Worcester, Pleasant St. Sunday school, for Richmond Institute	12 50
Pleasant St. Sunday school, for Shaw University	12 50
Union Temple Church	4 00
Salem, Calvary Church	50 00
Gardner, First	11 00
Waltham, a Sister	1 00
<b>C. E. F.</b> Boston, G. H. Quincy, for Helena	25 00
Waltham, Miss M. A. Kendall, " "	1 00
Taunton Church, Ways and Means Soc'y, for Helena S. D. Godfrey, for Helena	25 00
Winthrop St. Church, a Member	5 00
Holyoke, Second Church, for Helena	52 88
" " Oden	200 00
" " Ladies, for Helena	62 00
Miss Anna Merrick, for Oden	1 00
Watertown Church	25 00
Miss Ann J. Coolege, for Helena	25 00
Haverhill, Miss Caroline Duncan	5 00
Ayer, Miss L. S. Chick	2 50
Salem, Calvary Church	50 00
Pittsfield, John H. Smith, for Oden	50 00

## RHODE ISLAND, \$2,097 95.

Providence, Cash, per Rev. J. N. Williams	2 90
First Church, a Friend	50 00
Weekly Offering, per W. D. Nisbet	67 18
Cranston St. Church	84 40
Broadway " "	17 50
Fourth " "	130 63
Friendship St. Church	60 00
Stewart St. Sunday school	39 23
Friends, per Dr. Bixby	50 00
South Providence Church	4 74
East Providence, E. J. Luther, of which \$15 for Jubilee Offering	25 00
Westerly Church	12 90
Narragansett Pier, Mrs. John K. Brown	2 00
Newport, First Church	103 30
A Member of First Church	10 00
Second Church, Mrs. Albert A. Wilbur	5 00
North Kingston, First Church	18 10
Narragansett Church	5 21
Pawtucket First " "	210 30
Hope Valley, Hopkinton Second Church	16 75
Warwick Church	12 64
Dr. Smith, Jubilee Offering	25 00
Natick Church	17 00
Lonsdale	20 00
Wickford, First Church	13 56
Pawtuxet, Albert A. Arnold	10 00
Centreville, Compton Church	2 80
Bristol First Church	12 47
Sunday school	3 53
Oak Lawn Church	6 00
<b>F. F.</b> Providence, W. A. B. H. M. S., per Mrs. J. C. Hartshorne, for Nashville Ins. Miss Sarah C. Durfee, for Nashville Institute	50 00
Hope Valley, Hopkinton Second Church, Young Ladies Mission Soc., for Natchez Seminary	50 00
LEGACY: Providence, Bequest of Mrs. Phebe Whipple, per Wm. A. Griswold, Exr., for Nashville Institute	500 00
<b>C. E. F.</b> Providence, Elizabeth B. Welch	200 00
Ada E. Mason	5 00
J. C. Hartshorne, for Oden	100 00
Miss Abby G. Beckwith, for Oden	100 00
Steph. Gano Mason, for Oden	00
A. F. Willard, for Oden	1 00
Anna Stoddard, " "	5 00
James Boyd, " "	2 00
Rev. A. F. Willard, " "	1 00
Newport, Second Church	34 31
Mite Society, for Oden	5 00
Westerly First Church	1 00
Quonochontaug Church	5 00
Cash	50

## CONNECTICUT, \$3,151 42.

Danbury, G. M. Hoyt	250 00
Putnam, Collections per Rev. J. N. Williams	2 00
Danielsonville Collections	2 80
Hartford, First Church	383 00
Stamford Church	558 27
Woman's Missionary Soc.	35 50
J. B. Hoyt	102 50
New Canaan, Rev. E. M. Oden and wife	5 00
Colchester Church	5 00
Voluntown Church	20 07
Wethersfield Church	7 50
A friend	50 00
Rockville, Arnold Corey	2 00
Mrs. Emery	1 00
Wm. Butler and wife	150 00
Cromwell Church	11 50
Suffield, First Church	42 00
Rev. F. T. Latham	50
Second Church	149 70



North Stonington, Third Church, Rev. J. E. Jones..	20 00
East Cornwall Church.....	5 87
Bantam Falls.....	2 91
Cornwall Hollow Church.....	2 22
Stepney.....	13 40
Woodstock Valley, Eastford Church.....	8 00
North Lyme Church.....	12 00
Mystic River, Union Church.....	100 00
Plainville Church.....	6 00
Stonington.....	75 00
Northford, Mrs. H. Linsley.....	2 00
Thompson, Mrs. Maria L. Kendall.....	30 00
New Haven, Calvary Church.....	250 00
First.....	150 00
Danbury, a Brother.....	10 00
Andover Church.....	16 00
Waterbury.....	74 00
Meriden, Main St. Church, in add.....	10 75
Stafford Church.....	11 00
Bristol.....	60 00
Putnam, Rev. O. W. Gates.....	2 00
Waterford, First Church.....	15 00
Packersville..... in add.....	7 00
Friends, per Dr. Murdock.....	120 00
F. F. Stamford, J. B. Hoyt, for Shaw University..	50 00
New Haven, Ladies' Aid Socy, for Benedict Insti- tute.....	15 00
Friends, per Dr. Murdock.....	50 00
G. E. F. Jewitt City Church, for Ogden.....	40 25
Norwich Central Church.....	50 00
L. W. Carroll, for Ogden..	10 00
Desa. Cranston.....	2 00
Hartford, First Church, for Ogden.....	8 00
J. G. Batterson, for Ogden..	5 00
Stamford Church, for Ogden.....	108 00
Sunday school, for Ogden.....	16 28
Willimantic, J. A. Conant.....	5 00
Vernon, Edward Haskell, for Helena.....	11 00

NEW YORK, \$73,956 92.

New York, Calvary Church, H. W. Grimwood,	
Treas.....	701 03
Mrs. Caroline C. Bishop.....	20,000 00
John H. Deane.....	15,000 00
Wm. A. Cauldwell.....	1,000 00
S. S. Constant.....	1,500 00
First Church.....	750 00
Church of the Epiphany.....	1,090 00
Madison Ave. Church.....	1,191 12
Stanton St. Church.....	157 59
Berean Church.....	106 63
Tabernacle Church, in add.....	7 00
East Church.....	10 00
South Church.....	36 00
First Swede Church.....	25 00
Cash designated.....	100 00
Trinity Church.....	33 96
Mt. Morris Church.....	44 68
Central Park Church.....	41 00
McDougal St. Church.....	24 00
Sixteenth Church Sunday school.....	50 00
Mrs. Mary E. Church.....	5 00
Brooklyn, Central Church (Bridge St.), Monthly Contribution.....	13 43
Greenwood Church.....	97 26
Herkimer St. Church.....	166 42
Washington Ave. Church.....	1,330 76
Marcy Ave. Church.....	505 00
Strong Place Church.....	740 51
Bedford Ave. Church, G. P. Crane, Tr.....	119 00
Willoughby Ave. Church.....	75 00
Emmanuel Church.....	150 00
First Church in Pierrepont St.....	400 00
Centennial Church, desig.....	50 00
Brooklyn, E. D., Central Church.....	485 44
Sunday school.....	25 00
Union Ave. Church.....	26 84
Flatbush Church.....	7 00
Albion, Mrs. Elizabeth Sawyer, Jubilee Offering.....	10 00
Sarah E. Bacon, Jubilee Offering.....	5 00

Russell Church.....	8 54
Westfield First Church.....	5 00
Lakeville Church, per Rev. S. M. Wheeler.....	8 00
Fort Edward Village Church.....	35 00
Fort Ann Village Church.....	10 36
Oneida Church.....	38 33
Fort Covington Church.....	10 00
Rockwood, Rev. S. P. Way.....	9 50
Oswego, West Church.....	44 27
First Church.....	9 10
South Dover Church.....	10 00
Thomas Wheeler.....	10 00
Sandy Hill Church.....	54 00
Pavilion Church.....	100 00
Waterford Church, Jubilee Offering.....	21 00
Woman's Miss. Society.....	20 00
Utica, Tabernacle Church.....	93 75
Whitesboro Church.....	21 68
Medina Church.....	57 09
Waverly Church.....	29 05
South Ballston, E. D. Garnsey.....	5 00
Port Jervis Sunday school, per C. G. Lockwood.....	3 00
Sterling Church.....	4 00
Auburn First Church Sunday school.....	60 65
Napanock Church.....	5 50
Wolcott Church.....	4 50
Forestville Church.....	8 00
Marion Church.....	62 75
Waterloo, Rev. E. Packwood and wife.....	10 00
Binghamton First Church.....	150 62
Saratoga Springs Second Church.....	25 00
Wilson Church.....	17 06
Fulton Church.....	12 00
Sunday school.....	8 00
Randolph, Rev. W. C. Willoughby and wife.....	5 00
Red House Indian Church.....	8 00
Frewsburg Sunday school.....	6 00
Amsterdam First Church.....	40 60
Buffalo, E. L. Hedstrom.....	200 00
Perry, Leicester St. Church.....	10 32
Second Church in add.....	5 50
Croton Falls Church.....	25 50
Cazenovia Church.....	40 00
Ballston Spa, Church.....	27 80
Sunday school.....	10 00
Kingston First Church.....	30 00
Painted Post Church.....	15 00
Galway Church.....	20 00
East Galway Church.....	3 00
Bath, Wm. S. Burns.....	25 00
Homer Church.....	40 00
Glens Falls Church.....	60 00
Schenectady, Mrs. E. L. Seaman.....	5 00
New Rochelle, Salem Church.....	14 05
Sunday school.....	8 45
Malone First Church.....	64 78
Port Richmond, Park Church, per Rev. J. J. Muir..	35 60
Lyons Church.....	24 00
Ogdensburg Church.....	9 27
Bethany, A. J. Rumsey.....	8 00
La Grange Church, per W. T. Potter.....	22 00
Syracuse Central Church, per G. B. Weeks.....	67 80
Clyde Church, per W. H. Latourette.....	4 03
Mrs. W. H. Latourette.....	2 00
French Creek, Samuel Fisher.....	100 00
Cuba Church.....	50 00
Oneonta First Church.....	14 17
Hoosick First Church.....	17 00
Erieville Church.....	4 00
Camillus Church.....	40 00
Geneseo Church, Mrs. Robinson, Jubilee Offering ..	10 00
Frewsburg, Rev. I. Childs.....	50 00
Campbell and Irwin Church.....	18 00
Greenport Church.....	46 00
Jamestown Church, per Rev. Ransom Harvey.....	30 00
Mr. and Mrs. Von Gaasbeck.....	95 00
Saratoga Springs First Church, per G. M. Crippen.....	85 00
Sunday school.....	40 00
H. M. Circle,.....	75 00
North Granville Church.....	11 64
Southport Church, per Rev. D. R. Ford.....	15 00
North Hebron Church, L. R. Temple.....	33 40
South New Berlin Church.....	17 20

Butternuts Church.....	11 50	New York City, Calv. Ch., Cash, for Winfield, Kan.	1 00
Palmyra.....	50 00	Joseph Brokaw.....	250 00
Olean Church.....	50 00	S. A. Sawyer, for Ogden.....	100 00
Poughkeepsie First Church.....	58 25	den.....	5 00
Mt. Pleasant Church.....	1 44	Brooklyn, Strong Place, Wm Paine, for Ogden.....	5 00
Elmira First Church.....	131 00	W. Everett, ".....	5 00
Troy, 5th St. Church.....	76 00	Tabernacle Church, W. D. Hoag, for Ogden.....	10 00
First Church.....	75 49	den.....	10 00
Mrs. A. J. Armstrong.....	25 00	Harriet R. Harriott, for Ogden.....	20 00
John H. Northup.....	2 00	Marcy Ave. Church.....	11 89
Perry First Church.....	71 65	Little Falls Church, in part, for Ogden.....	100 00
Busti Church.....	16 25	Troy, W. & L. E. Gurley.....	65
Cooperstown First Church.....	17 00	Oswego First Church.....	113 50
Stillwater First Church.....	10 40	West Oswego Church.....	100 00
Newark Church.....	44 25	Buffalo, W. D. Hedstrom, for Ogden.....	2 00
Cohoes First Church.....	20 00	Unionville, Mrs. A. Dunn, ".....	25 00
Italy Hollow Church.....	12 00	Syracuse Central Church.....	5 50
Hannibal.....	5 70	Massena Church.....	50 00
Italy Hill.....	3 00	Pike Church, for Sioux Falls, Dak.....	15 25
Port Jervis.....	7 22	North Granville Church, for Helena, Mont.....	20 70
Mexico Church.....	9 00	Morrisville Church, for Goodwin, Dak.....	500 00
Preston Hollow Church.....	5 40	Manchester, Daniel Arnold.....	110 00
Phelps Village.....	7 00	Cohoes First Church.....	8 00
Gouverneur Church.....	65 00	Sardinia, Rev. E. Burroughs.....	
Bottskill Church in add.....	11 25		
East Aurora Church.....	8 00		
Wellsville Church, per A. Coit.....	44 00		
Broadalbin Church.....	20 00		
Hancock Church.....	6 00		
Geneva Church.....	92 50		
Rochester Second Church.....	27 00		
Judson Miss. Soc. of Theol. Seminary.....	15 00		
Chili Church.....	7 00		
West Henrietta Church, desig.....	20 13		
Belleville, M. B. Comfort.....	10 00		
Albany, Emmanuel Church.....	150 00		
Geo. A. Wolverton.....	100 00		
Lockport Church.....	28 07		
Oxford Church.....	14 50		
Sunday school.....	10 00		
Ithica First Church.....	33 29		
Petersburg Church.....	2 00		
Scipio, a Friend.....	3 50		
Mumford, Rev. A. L. Freeman.....	40 00		
E. E. Harmon.....	200 00		
Massena Church.....	19 50		
Philadelphia Church.....	5 84		
Onondaga Church.....	5 00		
<b>F. F.</b> New York, Mrs. Caroline C. Bishop.....	5,000 00		
Sixteenth Church, for Benedict Institute.....	50 00		
Sixteenth Church Sunday school, for Students in Benedict Inst.....	50 00		
State Colonization Soc., I. T. Smith, Treas., for Richmond Institute.....	75 00		
For Benedict Inst.....	75 00		
Isaac T. Smith, for Nashville Institute.....	50 00		
J. W. James, for Nashville Inst.....	25 00		
Brooklyn, Carroll Park Sunday school, for Student in Indian University.....	20 00		
Fredonia, Mrs. E. W. Lewis, for Furnishing Room, Bishop College.....	30 00		
Buffalo Young People's Soc., for Benedict Institute.....	10 00		
Georgetown Church, for Natchez Seminary.....	1 60		
Norwich, a Thank Offering for Answer to Prayer.....	50 00		
Maine, Miss De Land, for Natchez Seminary.....	2 00		
Corning, A. J. Slocum, ".....	2 00		
Sherman, Rev. O. N. Fletcher, for Natchez Seminary.....	3 00		
Cohoes, Sunday school, for Benedict Institute.....	19 00		
Malone First Church Sunday school.....	25 00		
La Grange Church, per W. T. Potter.....	5 00		
<b>C. E. F.</b> New York City, Calvary Church, for Winfield, Kan.....	200 00		
John H. Deane.....	15,000 00		
W. A. Cauldwell.....	1,500 00		
Madison Ave. Church.....	25 00		
Riverside Church.....	37 27		
Trinity Church.....	3 00		
W. B. Winterton, for Winfield, Kan.....	5 00		
		New York City, Calv. Ch., Cash, for Winfield, Kan.	1 00
		Joseph Brokaw.....	250 00
		S. A. Sawyer, for Ogden.....	100 00
		den.....	5 00
		Brooklyn, Strong Place, Wm Paine, for Ogden.....	5 00
		W. Everett, ".....	5 00
		Tabernacle Church, W. D. Hoag, for Ogden.....	10 00
		den.....	10 00
		Harriet R. Harriott, for Ogden.....	20 00
		Marcy Ave. Church.....	11 89
		Little Falls Church, in part, for Ogden.....	100 00
		Troy, W. & L. E. Gurley.....	65
		Oswego First Church.....	113 50
		West Oswego Church.....	100 00
		Buffalo, W. D. Hedstrom, for Ogden.....	2 00
		Unionville, Mrs. A. Dunn, ".....	25 00
		Syracuse Central Church.....	5 50
		Massena Church.....	50 00
		Pike Church, for Sioux Falls, Dak.....	15 25
		North Granville Church, for Helena, Mont.....	20 70
		Morrisville Church, for Goodwin, Dak.....	500 00
		Manchester, Daniel Arnold.....	110 00
		Cohoes First Church.....	8 00
		Sardinia, Rev. E. Burroughs.....	
		<b>NEW JERSEY, \$5,219 17.</b>	
		Newark, Sherman Ave. Church.....	67 60
		North Church.....	147 00
		South Church.....	3 00
		Roseville Church, per R. C. Cooley.....	5 00
		Keyport Church.....	103 48
		Sampston Church.....	50 00
		Camden, Fourth St. Church.....	55 00
		Trinity Church.....	33 70
		Third Church.....	15 00
		North Church.....	120 00
		Woman Society.....	14 00
		Pemberton Church.....	30 00
		Vineland, Rev. P. R. and Mrs. Russell.....	30 00
		A Friend.....	10 00
		Plainfield, First Church.....	639 59
		Park Ave. Church.....	80 00
		Middletown, Rev. E. J. Foote, gift for a deceased daughter.....	5 00
		Passaic Church.....	120 00
		Middletown Church.....	26 90
		Scotch Plains Church, for Michigan.....	27 00
		Elizabeth First Church, per E. C. Jewett, Treas.....	50 00
		Central Church.....	34 48
		Bridgeton, Mrs. Hannah Mulford.....	100 00
		Haddenfield Church.....	41 00
		Florence Church.....	17 50
		Salem First Church.....	100 00
		Manahawkin Church.....	24 00
		West Creek Church.....	22 50
		South Vineland Church.....	7 50
		Holmdel Church.....	100 00
		Princeton Church.....	5 00
		Hamilton Square Church.....	10 61
		Bethlehem Church.....	60 00
		Morristown Church.....	35 45
		Croton, Rev. G. F. Love.....	5 00
		Womens' Home Mission Society.....	5 00
		Hackensack First Church.....	33 06
		Blacks Mills, Mrs. C. H. Snyder.....	25 00
		North Orange Church.....	1,715 00
		Piscataway Church, in add.....	30 00
		Hoboken First Church.....	15 00
		Patterson First Church.....	128 00
		New Market Church.....	24 00
		Flemington Church.....	200 00
		New Brunswick, Remsen Ave. Church.....	128 91
		Cherryville Church.....	36 00
		Frenchtown Church.....	20 00
		George's Road Church.....	9 00
		Mt. Holly Church.....	62 00
		Moorestown Church.....	60 00
		Vincentown Church.....	17 50
		Sunday school.....	1 50
		Pittsgrove Church.....	20 00

Blackwood Church.....	5 68
Bridgton First Church.....	71 46
Cohansey Church.....	29 75
Greenwich Church.....	31 06
LEGACY: Newark, Bequest of John Dowley, B. M. Corner, Exr.....	67 50
<b>C. E. F.</b> New Brunswick First Church.....	58 50
Elizabeth First Church.....	50 00
No. Orange Church, for Elizabethport Church.....	190 00

## PENNSYLVANIA. \$9,827 47.

Philadelphia First Church.....	673 56
South Broad St. Church.....	46 29
First West Philadelphia Church.....	166 00
Memorial Church, Dr. M. R. and Mrs. Trevor.....	400 00
Berean Church.....	58 75
Sunday school.....	50 00
North Church, Womens' Union Society Olive " balance.....	8 30
Second Germantown Church.....	1 00
Lower Dublin Church, balance.....	79 58
Haverford Ave. Church.....	47 10
Fifth Church.....	15 00
Sunday school.....	285 00
Tabernacle Church, in add.....	25 00
Roxboro Sunday school.....	45 00
Frankford, Young Mens' Miss. Asso. in add.....	15 50
Mariners Church.....	10 02
Second Church.....	3 30
Sunday school.....	50 00
Falls of Schuylkill Church.....	193 33
Calvary Church.....	57 94
Angora, Robt. Callaghan.....	30 00
Nicotown Church.....	100 00
Sunday school.....	53 00
Mission Society.....	10 04
Byberry Church.....	10 00
White Hall Church.....	1 00
Passyunk Church.....	9 03
Beth Eden, Miss Anable.....	18 94
Messiah Church Sunday school.....	5 00
Milestown Church.....	10 00
Rev. T. A. Gill, U. S. N. Jubilee Offering.....	50 00
Upland, R. H. Crozer.....	10 00
J. Lewis Crozer.....	1,000 00
Mrs. G. W. Knowles.....	500 00
Mrs. J. M. Pendleton, Jubilee Offering.....	500 00
Willistown Church.....	100 00
Vincent Church.....	28 71
Lewisburgh Church, Mrs. Tucker.....	26 70
Dr. Spratt.....	35 00
Easton, Mrs. S. A. Doolittle.....	3 00
Pittsburgh, South Side Union Church.....	5 00
John Owens.....	13 93
Penn Ave. Church.....	50 00
Fourth Ave. Sunday school.....	16 00
Transfer Church, balance.....	46 71
Franklin Union Church.....	5 00
Clarion Church.....	2 26
East Brady Home Mission Circle.....	5 16
Ambrose Church.....	3 55
New Washington, Rev. S. Miles.....	3 06
Unity Church.....	4 80
A Friend to Home Missions.....	10 50
Westchester First Church.....	50 00
Young Mens' Christian Asso.....	36 18
North Chester Church.....	10 00
Sunday school.....	16 74
Ladies' Miss. Soc'y.....	11 00
Norristown Church.....	8 00
Sunday school.....	33 10
Bridgport Church.....	25 00
East Nantmeal Church.....	10 00
Hilltown Church.....	10 00
Scranton, Penn Ave. Church.....	4 25
Thomas Moore, Jubilee Offering.....	30 00
H lidaysburg Church.....	50 00
	20 75

Meadville Church.....	26 57
Sunbury Church.....	7 15
Clinton Church.....	17 15
Aldenville Church.....	6 00
Damascus First Church.....	7 15
Eaton Church.....	7 08
Alba Church.....	4 30
Mt. Pleasant Church.....	23 35
Sharpburg Church.....	13 14
Peter's Creek Church.....	11 00
Monongehala City Church.....	30 00
" " for Michigan.....	15 82
Philipsburg Church.....	2 50
Three Springs Church.....	14 84
S. McVity, Jubilee Offering.....	10 00
Pigeon Creek Church.....	8 50
Corsica Church.....	4 05
Strattonville Church.....	5 00
Union ".....	2 60
Cambridgeboro ".....	10 12
Carmel ".....	7 35
Middletown ".....	4 84
Clifford ".....	2 00
Sharon, Welsh ".....	4 85
Wiconisco, Welsh Church.....	5 00
Mckean, Womens' Miss. Soc'y.....	6 00
Anonymous.....	1 00
A Friend.....	1 00
Miss Nancy Perry, Jubilee Offering.....	5 00
Titusville Church, per Rev. F. H. Rowell.....	100 00
Lower Mirion Church.....	81 87
Sunday school, for Indian Missions.....	40 00
Mission Sunday school.....	20 00
Ridley Park Church.....	22 03
Balligomigo ".....	30 00
Chester ".....	25 38
Sunday school.....	10 00
B. Gartside.....	50 00
Davisville Church.....	25 92
Hepzibah.....	6 50
Alleghany City, Sandusky St. Church Nixon St.....	26 41
Elizabeth, S. Roberts.....	5 00
Freeport Church.....	8 00
Brookville Ladies' Soc'y.....	50 00
Logans Valley Church, balance.....	10 00
Ladies.....	25 50
Tipton Church Sunday school.....	5 00
Greenville Church, Ladies.....	5 50
Jackson Station Church.....	13 00
Sunday school.....	10 00
Tunkhannock Church.....	11 00
Wilkes Barre.....	23 15
Ogdensburg, Rev. I. B. Reynolds.....	5 00
Ward Church.....	1 00
Richmond Church F. C. Asso.....	3 00
Indian Asso.....	2 00
East Smithfield Church.....	24 50
West Springfield ".....	9 75
Warren Church.....	12 75
East Mahoning Church.....	7 00
Pine Flat Church.....	5 00
Great Bend Church.....	6 00
Forest Lake ".....	5 00
Curwinsville ".....	4 00
Clearfield ".....	2 00
New Milford ".....	1 50
Rev. Thomas Van Scoyoc.....	5 00
Wayland Church.....	3 80
A Friend.....	10 00
Mrs. S.....	5 00
Altoona Sunday school, for Miss. in Ga.....	13 80
Montgomery Church.....	20 00
LEGACY: Butler Co., Bequest of Joseph J. Pizor, in part.....	1,465 08
<b>F. F.</b> Philadelphia, Dr. M. R. and Mrs. Trevor, for Wayland Institute.....	100 00
C. H. Banes, for Shaw University.....	50 00
Tabernacle Sunday school, for Furnishing Room in Wayland Seminary.....	25 00

Titusville, Sunday school class, per Miss Jennie Shearer.....	8 00
<b>C. E. F.</b> , Philadelphia, a Lady.....	1,500 00
Montrose Church, for Ogden.....	10 02
Montgomery, Mrs. Higgins.....	15 00
Mrs. Jenkins.....	10 00
<b>DELAWARE, \$20 00.</b>	
Wilmington, Bethany Sunday school.....	10 00
Milford, Ladies' Society.....	5 00
Newcastle, Rev. M. Heath.....	5 00
<b>MARYLAND, \$2 00.</b>	
Howson, Mrs. T. J. Hunter.....	2 00
<b>DISTRICT OF COLUMBIA, \$921 50.</b>	
Washington, Calvary Church, J. H. Olcott, Tr. ....	161 00
Second Church.....	30 00
<b>F. F.</b> , Washington, Wayland Seminary Students, for Board, &c.....	100 50
<b>VIRGINIA, \$525 01.</b>	
Collections, per Rev. Ellis Watts.....	36 24
Concord Association, per Rev. D. F. Leach.....	12 50
<b>F. F.</b> , Richmond Institute Students, for Board.....	306 25
Tuition.....	115 00
Second Church (Colored), for New Building Richmond Institute...	37 02
W. L. Johnson, for New Building	10 00
W. Winston, for "	2 00
J. Williams, for "	1 00
W. Jefferson, for "	1 00
J. Dabney, for "	2 00
Mrs. Jane Lee, for "	2 00
<b>WEST VIRGINIA, \$210 23.</b>	
Mt. Clare, Mrs. E. Knight.....	1 00
Ravenswood Church, in part.....	8 00
Morganville, E. G. Taylor and wife.....	5 00
Toll Gate Church.....	5 50
Cherry Camp, Enon Church.....	2 57
New Salem, J. M. Jeffers.....	1 00
Ripley Church.....	3 85
Lubeck, Bethel Church, in part.....	9 75
Wheeling Church, Jubilee Offering.....	30 00
Grafton Church, ".....	7 51
Sunday school, ".....	7 97
Ladies Mission Circle, Jubilee Offering.....	5 48
Bridgeport, Mr. and Mrs. J. O. Stout, Jubilee Offering.....	1 00
Williamstown Church, Jubilee Offering.....	3 00
Mr. Richter, Jubilee Offering.....	1 00
Mannington, Union Valley Church, Jubilee Offering	3 09
Milton Church Jubilee Offering.....	1 40
Laurel Point, Jarret Lynch, Jubilee Offering.....	15 00
Parkersburg, Bethel Church, Jubilee Offering.....	13 25
Clarksburg Church, Jubilee Offering.....	17 09
Sunday school, Jubilee Offering.....	5 00
Morgantown Church, Jubilee Offering.....	23 83
Ladies Mission Circle, Jubilee Offering	9 87
Sunday school, Jubilee Offering.....	3 00
Sistersville Sunday school, ".....	6 00
Parkersburg Church.....	15 87
Sunday school.....	1 25
Hinton Church.....	3 00
Charleston, Rev. W. L. Burdett.....	1 00
<b>NORTH CAROLINA, \$427 04.</b>	
Raleigh, Rev. H. M. Tupper, Jubilee Offering.....	10 00
<b>F. F.</b> , Raleigh, Shaw University Students, for Board.....	274 04
Shaw University Students, for Tuition.....	70 00
Shaw University Students, for Rent of Room.....	70 00

Wilmington, A. M. Conway, Furnishing Room in Bishop College.....	3 00
<b>SOUTH CAROLINA, \$1,131 75.</b>	
Columbia, Benedict Institute Teachers and Students, Jubilee Offering.....	32 60
<b>F. F.</b> , Colored State Convention, for Benedict Institute.....	89 24
Columbia, Benedict Institute Students, for Board.....	490 67
Tuition.....	200 46
Rent of Rooms.....	159 93
Sale of Books.....	93 85
Charleston, Rev. J. Legare, Furnishing Room in Bishop College.....	5 00
<b>GEORGIA, \$200 75.</b>	
Marietta, A. Friend.....	2 00
<b>F. F.</b> , Missionary Baptist Convention, per W. J. White, Treas., for Atlanta Seminary.....	100 00
Atlanta Seminary Students, for Tuition.....	98 75
<b>FLORIDA, \$83 05.</b>	
<b>F. F.</b> , Live Oak, Florida Institute Students, for Tuition.....	83 05
<b>MISSISSIPPI, \$600 55.</b>	
Clinton, per Rev. A. H. Booth.....	6 47
<b>F. F.</b> , Natchez Seminary Students, for Board.....	487 38
" " Tuition.....	74 50
" " Books.....	27 80
Hickory, Rev. Peter Fulsom, Furnishing Room in Bishop College.....	1 00
Vicksburg, Rev. Alfred Hatch, Furnishing Room in Bishop College.....	2 10
Terry, Rev. Aaron Reed, Furnishing Room in Bishop College.....	1 30
<b>LOUISIANA, \$1,044 00.</b>	
New Orleans, Leland University Sunday school....	8 00
Rev. S. J. Axtell.....	5 00
<b>F. F.</b> , New Orleans, S. Straight, for Leland Building.....	1,000 00
Shreveport Antioch Church, for Bishop College.....	15 50
Sunday school " ".....	5 00
Isaac Yaliver " ".....	5 00
Galilee Church " ".....	5 50
<b>TEXAS, \$1,247 13.</b>	
State Convention.....	400 00
East Texas Convention.....	112 50
Pleasant Grove Association, per Rev. J. H. Scates..	90 00
Wills Point Church.....	18 00
<b>F. F.</b> , Marshall, Cash for Bishop College.....	2 73
City Treasurer for Pupils in Bishop College	26 00
Bishop College Students, for Board.....	212 00
Tuition.....	173 25
Rent of Rooms.....	173 00
Stationery.....	3 20
M. Lathrop, for Bishop College.....	5 00
J. Wiseman & Co. " ".....	5 00
Kelly & Cook " ".....	5 00
Bethesda Church, Furnishing Room in Bishop College.....	29 00
Prof. F. C. Long, Furnishing Room in Bishop College.....	5 00
Rev. Geo. Parson, Furnishing Room in Bishop College.....	60
" Luke Allen, Furnishing Room in Bishop College.....	6 10
Independence, Mrs. Fanny B. Davis, for Bishop College.....	5 00
Austin, Rev. Andrew Herbert, for Bishop College..	5 00
" " Furnishing Room in Bishop College.....	95

Scottville, Benjamin Williams, for Bishop College....	5 00
Overton, Rev. C. Butler, for Bishop College.....	14 85
Mingo Kennedy " " .....	5 00
Neal Hamilton " " .....	5 00
Kilgare, Prince Brown " " .....	5 00
Tyler, Rev. Reddin Andrew " " .....	5 00
Longview, Rev. J. H. Baptist, Furnishing Room in Bishop College.....	7 90
Kiomatia, Rev. Elisha Barnes, for Bishop College...	85
Houston, W. Wells, for Bishop College.....	5 00
Sherman, Rev. J. C. Carpenter, D.D., for Bishop College.....	5 50
Galveston, Rev. I. S. Campbell, for Bishop College..	5 00
Clarksville, Hardy Darnell " " .....	5 00
Andrew Sands " " .....	5 00
Rev. T. J. Clement " " .....	2 30
Waskom, St. John Baptist Church " " .....	5 00
Sandy Isaacs, for " " .....	5 05
Bird Butler, for " " .....	1 00
Nelson Richardson, for " " .....	5 00
San Antonio, Deacon S. C. Everett " " .....	5 00
Jefferson, Rev. S. A. Hayden, D.D. " " .....	5 00
Frank Johnson, for " " .....	5 00
Texarkana, Berry Fort, for " " .....	5 00
Tunis, Rev. E. G. Nicholson, for " " .....	12 00
Dallas, " A. R. Griggs, for " " .....	5 35

TENNESSEE, \$980 75.

F. F. Nashville Institute Students, for Board, Tu- tion, &c.....	809 10
Sundries.....	171 65

KENTUCKY, \$5 00.

Louisville, Rev. W. J. Simmons, Jubilee Offering...	5 00
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OHIO, \$3,036 19.

Cincinnati, 9th Street Church, in add.....	10 00
Mt. Auburn, J. B. Trevor.....	25 00
Cleveland, First Church, bal.....	63 27
Woman's Miss. Soc., Mrs. E. Scofield, Tr., for Ari- zona.....	75 00
Sunday school, Jubilee Of- fering.....	60 00
Young People's Society.....	15 00
Euclid Ave. Church.....	387 50
Wilson Ave. Church, Ladies' Society.....	7 00
Trinity Church.....	9 00
Sunday school.....	2 00
Rev. P. S. Moxom.....	25 00
Frank Rockefeller.....	25 00
Alfred Eyears.....	25 00
R. & G. B. Christian.....	25 00
J. H. Mansfield.....	25 00
C. A. Davidson.....	25 00
H. A. Sherwin.....	25 00
Geo. H. Chandler.....	20 00
Dayton, Linden Ave. Church.....	205 66
Central Mission.....	32 30
First Church Sunday school, for Indians.....	50 00
Maggie Cox.....	5 00
Torch Church.....	19 10
Athens, Miss Sarah Cole.....	1 00
Akron, H. G. Fuller.....	40 00
Bucyrus, Mrs. A. M. Leonard.....	50 50
Elyria First Church.....	31 00
Granville First Church.....	157 21
Norwalk Church.....	41 38
Ladies' Mission Band, Thanks Offering.....	25 00
Portsmouth First Church, in part.....	5 00
Windham, Bessie Graves.....	15 00
New Dover, M. S.....	5 00
Clementville, Mrs. S. B. P. Parker.....	30 00
Chester Cross Roads Church.....	5 50
Duncans Falls Church.....	13 85
Sunday school.....	1 25
Delaware Church, bal.....	5 00
Sunday school.....	5 00
Hamilton Church, bal.....	7 00
Lisbon " Sinking Creek Mission.....	53 06

Lower Newport Church.....	22 00
Loudonville Church.....	36 50
Marietta " bal.....	2 00
Monroeville " .....	5 00
Newtown " .....	8 00
Olena " .....	5 00
Oberlin " .....	27 27
Peru, G. W. Atherton.....	10 00
J. Kingsbury.....	5 00
East Townsend, E. C. Riggs.....	5 00
Troy First Church.....	3 85
Sunday school.....	7 50
Ladies' Miss. Soc.....	1 50

Warren Church.....	44 07
Canton " in add.....	5 00
Bedford " in part.....	7 31
Perry, E. B. Haskell, Jubilee Offering.....	10 00
Painesville, D. H. Gray, desig.....	10 00
Tiffin Church, per I. A. Frost, Jubilee Offering.....	5 00
Urbana Church.....	32 50
Attica.....	9 00
Columbia Station, Columbia Church.....	9 50
Greenville Church.....	5 00
Kirkland, Mrs. Harriet Martindale.....	20 00
Lindale Church.....	4 00
Madisonville Church, bal.....	20 45
Prospect Church.....	24 73
Richfield Centre Church.....	10 00
Sandusky, Wayne St. Church.....	7 40
East Toledo Church.....	10 00
Toledo First Church, Thank Offering.....	200 00
Newport Church.....	15 24
LEGACY: Granville, bequest Rev. Ezra Going, in add. per F. O. Marsh, Exr.....	50 00

F. F. Cleveland, First Church, W. H. M. Soc., Mrs. E. Scofield, Treas.....	25 00
Euclid Ave. Church, Miss. Band, Bertha Cook, Treas.....	25 00
Judson Mission Society, for Nash- ville Institute.....	25 00
Shiloh Church.....	2 00
Mrs. J. D. Rockefeller.....	50 00
Mrs. Henry Chisholm.....	50 00
Miss Catharine Chisholm.....	50 00
Gallipolis, Colored Church.....	35

C. E. F. Cleveland, Ladies of First Church, for Helena.....	500 00
Defiance, Mrs. Thomas' S. S. Class.....	2 50
East Townsend, E. C. Riggs.....	5 00
Twinsburg, Miss M. A. Williams.....	1 00
Madisonville, Rev. G. W. Lasher, D.D.....	10 00
W. B. Dinkleman.....	5 00

INDIANA, \$47 38.

Mishawaka Church.....	8 65
Sumption Prairie Church.....	3 55
Pleasant Valley Church.....	1 70
Bango Church.....	1 45
Seymour, First Church.....	4 10
Indianapolis, First Church.....	30 00
Garden City Church.....	12 06
North Church.....	50 00
Sunday school.....	25 00
Wolcott, E. A. Dibell.....	5 00
South Bend, Peter Stosker.....	10 00
Auburn, a Friend.....	22 00
Bloomington, First Church.....	20 00
Crawfordsville, First ".....	14 75
Fairland, ".....	5 50
Kokomo, Rev. N. Carr.....	1 00
New Philadelphia Church.....	3 00
New Providence ".....	3 00
Mill Creek ".....	1 50
Rensselaer ".....	6 00
Winchester, M. G. Wilmore.....	5 00
Covington Church.....	1 00
Fort Wayne, Mrs. W. Carter.....	1 00
Lafayette, Chauncy Church.....	5 87
Terre Haute, First ".....	30 00
Elkhart Church.....	5 75

<b>F. F.</b> Indianapolis, First Church.....	35 00
<b>C. E. F.</b> Indianapolis ".....	35 00
Flat Rock Church.....	70 50

ILLINOIS, \$4,491 16.

Chicago, No. Ashland Church.....	6 00
Memorial Church, Mrs. E. B. Swift.....	5 00
First Danish Church.....	40 27
First Swede Church.....	68 70
Sunday school.....	4 00
Second Swede Church.....	8 30
W. Jackson.....	1 00
First Church.....	292 96
Second Church.....	196 96
Fourth Church.....	213 97
Sunday School, Infant Class.....	6 50
Evangel Church.....	6 00
C. G. Bergstedt.....	1 00
Immanuel Church.....	232 19
Norwegian Church.....	5 58
General Association to Dec. 1.....	53 51
Lamoille Church, in add.....	1 00
Batavia, A. Benson.....	10 00
Upper Alton Sunday school.....	2 66
Plymouth, Mrs. S. H. Allen.....	10 00
Winchester Church, per Rev. N. T. Lamb.....	16 50
Crystal Lake Church.....	3 00
Sunday school.....	50
Rev. L. Raymond.....	5 00
Moline Swede Church.....	10 00
Kankakee, per Rev. N. Brink.....	3 05
Highland Park Church.....	3 50
Barrington Church.....	11 80
Minonk Church.....	17 90
Rock Island, Swede Church.....	18 32
Woman's Circle.....	31 68
Saxon Church, Dea. Simon Bennett.....	1,000 00
Paw Paw Church.....	21 00
Streator Church.....	9 20
Sunday school.....	1 00
Bloomington Church, in part.....	45 00
Newark, Seth C. Sluzer.....	35 00
Prairie Centre, Mrs. Noble Bostwick.....	10 00
for Bibles.....	5 00
Frederick Chapin.....	1 00
Mrs. C. C. Putney.....	1 00
Girard Church, Jubilee Offering.....	21 00
Woman's Circle.....	8 50
Marengo, Friend of Home Missions.....	5 20
Clayton Church, Jubilee Offering.....	27 00
Amboy Church, Mrs. J. H. Fisher.....	12 50
Oak Park, Carlos Ward.....	1 00
Mrs. Cummings.....	1 50
Brimfield, Gilbert Hathaway.....	5 00
Cordova Church.....	9 23
Rev. E. N. Elton.....	10 77
Shabbona Church, Jubilee Offering.....	5 00
Pekin Church.....	9 43
Delavan Church.....	9 50
Annawan Church.....	7 00
Rock Island Church.....	33 50
New Bedford Scandinavian Church.....	10 00
Peoria First Church, in part.....	30 00
Morrison Church.....	10 00
Stillman Valley, Mrs. Savage.....	10 00
Galesberg Church.....	61 00
Dixon Church, in part.....	12 00
St. Charles Church.....	20 82
Geneseo Church.....	14 42
Morgan Park, Pattison Missionary Soc'y, Theo. Seminary.....	84 15
Toulon Church.....	22 00
Decatur Church.....	12 25
Jacksonville First Sunday school, Jubilee Offering.....	30 00
Sunday school.....	3 75
<b>F. F.</b> Chicago W. B. H. M. Soc'y, per Mrs. R. R. Donnelly Treas., for Richmond Institute.....	50 00
" Indian University.....	115 00
" Furnishing Room in Bishop College.....	30 00
" Student in Leland University.....	20 00

Chicago, First Church.....	7 00
Rev. A. Briggs.....	50 00
Immanuel Church.....	7 50
Second Church.....	3 00
W. W. Waite.....	25 00
Galesburg, John Purdy and wife, for Shaw University.....	13 00
Rosemond, Mrs. E. C. Green, for Natchez Seminary.....	5 00
Saxon Church, Dea. Simon Bennett.....	1,000 00
<b>C. E. F.</b> Chicago First Church, for Sioux Falls, Dakota.....	26 90
Chicago First Church, for Helena, Montana.....	31 00
Rev. A. Briggs, Helena, Montana.....	10 00
Immanuel Church.....	15 00
Second Church.....	1 00
Fourth Church, for Christiansburg, W. Va.....	50 00
Marengo, Charles Patrick, for Mandan, Dakota.....	50 00
" " Miles City, Montana.....	50 00
York Church, for Helena.....	10 25
Sterling, D. C., Jeune, for Helena.....	30 00

MICHIGAN, \$1,333 59.

Detroit, W. B. H. M. Soc'y, Mrs. Wm. A. Moore, Treas.....	100 00
Clinton Avenue Church.....	16 00
First Church.....	131 92
Union City, Mrs. Van Vleet.....	2 00
Lansing First Church.....	30 00
Niles First Church, balance.....	2 31
Novi Church, Thank Offering.....	6 77
Rollin Church.....	5 00
Sturgis Church.....	9 32
South Haven Church.....	12 31
White Pigeon Church, in part.....	1 40
Ann Arbor First Church, in part.....	42 50
A Friend of Missions.....	50 00
L. M. C.....	5 00
Adrian First Church.....	53 04
Sunday school.....	10 00
Eaton Rapids Church.....	82 31
Ishpenning Church.....	3 45
Kalkaska ".....	5 00
Midland ".....	6 08
Paw Paw ".....	5 00
St. Louis " bal.....	8 00
St. Clair ".....	11 00
Saginaw City Church.....	15 38
Salem ".....	15 86
Sunday school.....	5 00
Tekonsha Church.....	9 25
Girard Church.....	1 31
Walled Lake Church.....	7 00
Weston, Fairfield Church.....	20 08
Charlotte First Church.....	15 20
Emerson ".....	5 00
Holly ".....	12 46
Lawton, Thos. Barker.....	5 00
Atlas Church, Rev. M. Smith.....	17 00
Albion Church.....	20 75
Ceresco " Jubilee Offering.....	20 00
Highland, J. C. Moore.....	100 00
Howell Church.....	17 73
Imlay ".....	8 00
Parma ".....	9 00
Pontiac, Mrs. Betsey Davis, Jubilee Offering.....	10 00
Romeo Church.....	18 35
Rives Junction, Rives Church.....	5 00
Grand Rapids.....	161 67
T. M. Edwards.....	2 00
<b>F. F.</b> Detroit, Woman's B. H. M. Society.....	55 00
For Wayland Seminary.....	12 00
For Miss Olive Conklin.....	30 00
First Church.....	6 00
Sunday school for Shaw Univ.....	20 00
Flint First Church Sunday school, for Nashville Institute.....	31 20
Adrian, Mrs. Clarissa Smith, for Nashville Institute.....	50 00
Charlevoix Church, M. F. Norton.....	1 50

<b>C. E. F.</b> Detroit First Church.....	13 00
Coldwater, Mrs. A. J. Starr.....	1 50
Charlotte First Church.....	20 00

WISCONSIN, \$329 15.

Whitewater, Mrs. E. A. Comstock.....	1 00
Bloomer, J. P. Macauley.....	15 00
Warren Church.....	9 65
New Richmond Church.....	10 75
River Falls.....	17 10
Grantsburgh, per Rev. N. J. Nylander.....	4 50
Colby Church.....	1 25
Ogena.....	5 00
Boscobel.....	10 00
Lacrosse, Scandinavian.....	6 00
Verona Church.....	8 50
Ontario.....	25 00
Marshall.....	6 10
Tomah, J. Taylor.....	5 00
Arkansas, T. A. Dunbar.....	5 00
<b>F. F.</b> Milwaukee, Grand Ave. Church Sunday school, for Atlanta Seminary.....	65 00
<b>C. E. F.</b> Middleton Church.....	9 30
Milwaukee, E. Butterfield, for Eagan, Dak.....	100 00
" Madison, Dak.....	25 00

MINNESOTA, \$1,208 43.

State Convention, D. D. Merrill, Treas.....	677 49
Worthington, Sewing Society.....	5 00
Preston, Harriet M. Arnold.....	1 00
Albert Lea Church, of which \$2 00 Jubilee Offering.....	24 82
Brainard Church.....	25 00
Swede Church, per Rev. J. Fogelstrom....	4 16
Long Prairie Church.....	10 00
Sauk Centre.....	6 50
Farm Hill.....	5 00
Detroit.....	12 00
Clayton.....	40 50
Walnut Lake " of which \$8 06 Jubilee Offering.....	24 41
Mankato.....	10 00
Moorhead.....	2 00
Alexandria.....	5 36
Herman.....	11 00
Lake City " Jubilee Offering.....	5 35
Forest City.....	4 50
J. S. Gibson, M. D.....	5 00
Ortonville, per J. A. H. Johnson.....	3 00
St. Charles Church.....	5 00
New Uhlm, Swedes, Rev. K. S. Swedburg.....	2 50
Duluth Collection, by Rev. C. H. D. Fisher.....	150 00
Otisco, Friends, per Rev. H. S. Davis.....	1 60
Morristown Church, " ".....	3 00
Meriden.....	2 00
Wasca, a Friend.....	1 00
<b>C. E. F.</b> Mt. Carmel Church.....	4 40
Sauk Centre Church.....	5 36
Minneapolis, Swede Church.....	9 00
Wasioga Church.....	5 61
Winnabago City Church.....	6 05
Vernon Centre.....	7 35
Garden City.....	5 00
Owatonna.....	16 50
Vasa.....	3 90
Willmar.....	4 25
Oscar Lake.....	3 40
Grove City.....	2 54
Clear Lake.....	3 10
Scandia.....	5 00
St. Paul, First Lake City, Swede Church.....	30 05
Worthington.....	1 50
Rochester First Church.....	1 80
Spring Valley.....	35 43
Minneapolis First Church, Woman's H. M. Band...	5 00
Heron Lake Church, Mrs. Morrill.....	5 00

IOWA, 1,305 68.

State Convention.....	751 55
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Iowa City Church.....	27 57
St. Ansgar, Amelia A. Wedgewood.....	1 00
Frederica Church.....	2 00
Wenterset Church, Jubilee Offering.....	4 72
Spring Hill Church, ".....	1 00
Mt. Pleasant Church.....	25 00
Waverly Church.....	13 56
Denison Church.....	20 46
Ashawa, Samuel Brainard, Jubilee Offering.....	10 00
Washington, Pella Church, ".....	13 50
Marion Church, ".....	8 50
Conway Church.....	7 50
Dubuque " Jubilee Offering.....	30 00
Blairstown " per N. Littler, Jubilee Offering.....	3 00
Storm Lake Church.....	10 00
Franklin " Jubilee Offering.....	6 00
Eldora " Rev. E. B. Barker, Jubilee Offering.....	5 00
Cedar Falls Church, Jubilee Offering.....	11 25
Stuart Church.....	8 00
New Haven Church, Jubilee Offering.....	3 00
Sunday School, Jubilee Offering.....	1 20
Mechanicsville Church.....	3 00
John H. Burleigh, ".....	50 00
Washington, per N. Littler, ".....	5 00
Rev. Gilman Parker, ".....	1 00
Brighton Church, ".....	4 50
Sunday School, ".....	52
Clear Lake Church, bal.....	1 00
Village Creek, Carl and Wilhelmina Ericson.....	7 35
Muscatine Church.....	51 65
Keokuk " Jubilee Offering, in part.....	12 25
Cedar Rapids, First Church.....	16 17
Carlisle Church.....	30 00
Indianola Church.....	10 00
Marcus, Rev. A. Cleghorn.....	10 00
Sioux City Church.....	79 46
West Union Church.....	2 12
Mason Church.....	31 00
<b>F. F.</b> Iowa City, Prof. A. M. Currier, for Benedict Institute.....	25 00
<b>C. E. F.</b> Ida Grove Church.....	1 85

MISSOURI, \$1,086 20.

St. Louis, Second Church.....	736 88
Sunday school.....	233 12
Park Avenue Church.....	11 25
Garrison Avenue Church.....	5 00
Fourth Church.....	30 00
G. A. Rubleman.....	5 80
Cash.....	2 00
Black Oak, Rev. John Hanquist.....	3 75
Ironton Church, per Rev. Geo. Boulsher.....	4 65
Maryville Church.....	20 00
LeGrange Church.....	10 00
St. Joseph, First Church.....	5 08
Nevada, First Church.....	2 00
<b>F. F.</b> St. Louis Second Church, for Furnishing Room in Bishop College.....	15 00
Rev. W. J. Brown, for Bishop College.....	1 55
Kansas City, R. J. Hans, for Bishop College.....	1 00

KANSAS, \$667 62.

Fort Scott Church.....	33 50
Wellington First Church.....	23 15
Lawrence Church, Jubilee Offering.....	75 00
Clay Centre Church, " ".....	10 00
Olathe Church, " ".....	6 00
North Topeka Church.....	4 25
Kansas City Swedes.....	1 72
Junction City, per Rev. G. W. Brown.....	5 00
Rev. Aug. Johnson.....	1 50
Lawrence, Scandinavian, per Rev. J. Pettersen.....	6 00
State Convention, per Rev. G. Gates.....	143 96
Blue Rapids, Rev. George Brown.....	5 00
El Dorado Church.....	13 00
Russell Church.....	2 22
Beloit Church.....	6 82
Swede Centre Church.....	5 00

Little Flock Church.....	4 90
Kansas City, Swedes.....	10 00
Wichita Church.....	10 00
Concordia Church.....	4 08
Sunday school.....	1 50
Rev. J. P. Dalquist.....	6 00
Cedar Vale, Rev. Stephen Holroyd.....	30 00
Mr. Lowe.....	50
Grenola, Rev. F. L. Walker, Jubilee Offering.....	2 00
Mrs. M. G. Walker, ".....	2 00
L. A. Walker, ".....	50
Delia R. Walker, ".....	50
Whiting Church.....	2 75
McPherson Church, Rev. W. D. Shields.....	10 00
Stockton, Rev. J. S. McComb.....	2 00
Pawnee Rock Church.....	6 05
Raymond Church.....	1 43
Parkersville, Swedes Church.....	2 00
Republic City Church.....	8 50
Minneapolis Church and Sunday school.....	6 26
State Convention, Jason Hidden, Treas.....	123 65
Lawrence, John W. Hendry.....	2 50
El Dorado Church, Jubilee Offering.....	7 18
Burlingame Church, ".....	4 85
Rev. Levi Morse.....	1 00
Wathena Church.....	6 00
Valley Falls Church.....	6 50
Highland, Rev. G. Gates.....	5 00
Newton Church.....	1 00
C. E. F. Burlingame, Rev. Levi Morse.....	8 05
Topeka, A. Prescott.....	50 00

## NEBRASKA, \$438 70.

Ord Church, per Rev. Amos Weaver.....	5 00
South Central Association, per Rev. W. H. Wilson.....	6 20
State Convention, per S. S. Chase, Treas.....	355 97
Geneva Church.....	5 00
Oakland, Swede Church.....	3 50
Gibbon Church.....	41 43
Oak Spring Church, Jubilee Offering.....	5 00
Peru Church, ".....	10 60
Highland Church, ".....	6 00

## COLORADO, \$90 36.

Greeley Church, per Rev. J. B. Cooke.....	\$75 36
Boulder Church.....	15 00

## DAKOTA TERRITORY, \$60 22.

Mitchell Church.....	7 75
Fargo, G. A. Ibberson.....	1 00
Tower City, per Rev. G. W. Huntley.....	3 37
Grand Forks, ".....	2 29
Hamilton, Fuller Church, per Rev. G. W. Huntley.....	13 00
Danville, Dane Church.....	7 70
Mandan Church.....	7 50
Bismark Church.....	8 11
Big Springs, Swedes Collection.....	3 50
C. E. F. Hamilton, Fuller Church.....	6 00

## INDIAN TERRITORY, \$177 30.

F. F. Trustees of Stonewall school, per Rev. J. R. Banks.....	10 00
Red Rock school.....	35 05
Cherokee Town school.....	32 95
Free Hope school.....	30 85
Shonettown school.....	25 00
Red Oak school.....	31 00
Ft. Coffee school.....	12 45

## MONTANA TERRITORY, \$62 25.

Miles City, per Rev. G. W. Huntley.....	6 04
Glendive, ".....	12 21
F. F. Wickes, Mrs. E. A. Wooster, for Benedict Institute.....	44 00

## UTAH TERRITORY, \$66 25.

Ogden First Baptist Church.....	66 25
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## ARIZONA TERRITORY, \$10 00.

Tucson Church.....	7 50
Sunday school.....	2 50

## NEVADA, \$15 00.

Reno Church.....	15 00
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## CALIFORNIA, \$276 42.

General Baptist Convention.....	196 92
Santa Anna Church.....	4 00
Vallejo Church, per Rev. E. H. Gray.....	20 00
Santa Cruz Church, Jubilee Offering.....	5 00
Wheatland, per Rev. J. A. Jesse.....	10 50
C. E. F. San Francisco, J. G. Levensaler.....	40 00

## NORTHERN PACIFIC COAST CONVENTION, \$272 85

Washington Territory, Spokane Falls, First Church, M. E. Traver, per D. W. C. Britt.....	7 00
Spangle Church.....	10 00
Cheney Church.....	4 00
Centreville Church, Jubilee Offering.....	2 50
Walla Walla Church.....	2 30
Walla Walla Church, a Thank Offering.....	5 00
Oregon, Oregon City Church, a Thank Offering.....	55 25
McMinnville, Yamhill Church, Jubilee Offering.....	8 00
McMinnville Church, Jubilee Offering.....	41 50
Laurel, Mt. Olive Church, ".....	3 00
Damascus Church, ".....	2 00
Spanishville Hollow, Friendship Church, Jubilee Offering.....	2 50
Carlton Church, Jubilee Offering.....	10 00
Dallas Church, ".....	2 50
Ashland Church, ".....	13 00
Centreville, Rev. W. E. M. James, Jubilee Offering.....	5 00
The Dalles, Mary W. Coe, Jubilee Offering.....	5 00
Forest Grove, per Rev. A. J. Hunsaker, Jubilee Offering.....	15 00
Amity, per Rev. A. J. Hunsaker, Jubilee Offering.....	17 50
Highland Church, Jubilee Offering.....	2 00
Albany, Oak Creek Church, Jubilee Offering.....	6 80
Collection, per Rev. O. Okerson.....	53 00

## WESTERN GERMAN MISSION SOCIETY, \$1,000.00.

Western German Baptist Mission Soc'y, per J. F. Schaberg, Treas.....	1,000.00
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## U. S. GOVERNMENT, \$861 12.

For Freedmen schools in Indian Territory.....	861 12
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## MANITOBA, CANADA, \$5.

Emerson, J. W. Whitman.....	5 00
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## FRANCE, \$50.

Miss H. M. Griggs, for Richmond Institute.....	50 00
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Total.....\$128,960.29

CORRECTION.—In the April number of the MONTHLY the credit of \$3.75, legacy of Valentine Perry, Macedon, N. Y., should have been \$375.00; and the credit of \$375.00, from the Genesee Church, for Bishop College, should have been \$30.00.

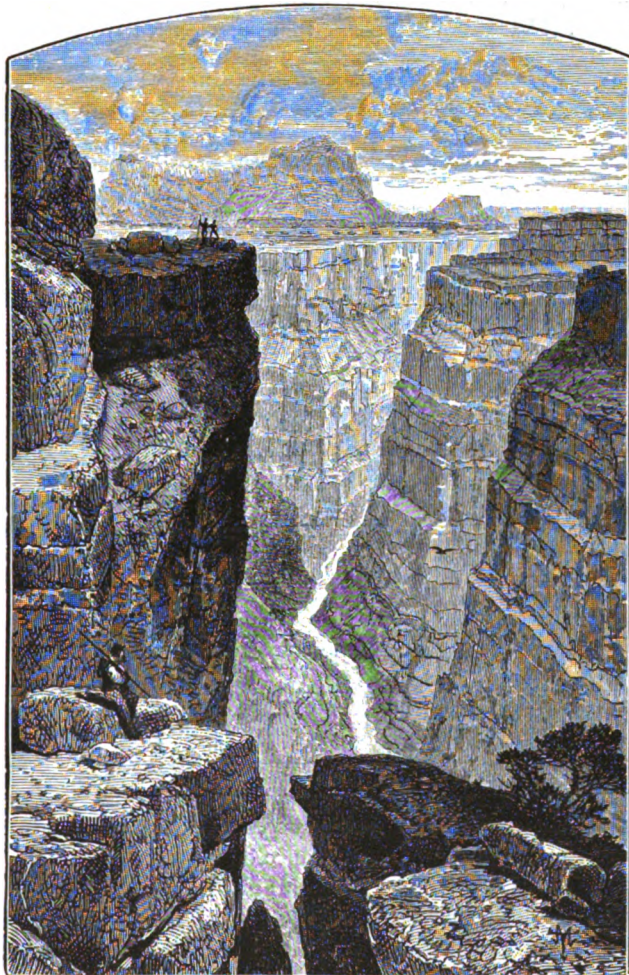


# THE BAPTIST HOME MISSION MONTHLY.

VOL. 4.

JUNE, 1882.

No. 6.



GRAND CAÑON OF THE COLORADO.

EXTRACTS FROM FIFTIETH ANNUAL  
REPORT OF THE EXECUTIVE BOARD.

Presented at New York, May 24, 1882.

FINANCIAL RESULTS.

The financial results of the year are as follows: total receipts \$359,306.38. This is \$124,273.94 more than the receipts of last year, which were the largest, to that date, in the history of the Society. The following tables

work \$54,927.31 have been received; \$34,825.31 from contributions, \$10,000.00 from legacies, \$10,102.00 from interest on loans to churches and invested funds. Funds specially designated for Freedmen work amount to \$46,927.81.

The debt of \$29,955.36 with which we began the year—the larger proportion of it a heritage of years standing—has been fully paid; the work of the Society on a scale far beyond anything previously done has been carried forward

1. TABLE OF RECEIPTS.\*—Classified to show from what sources derived.

	Churches, Sunday schools and Individuals.	Legacies.	Real Estate and Invest- ments.	Students in Schools.	Miscellan- ous.	Interest from Church Edifice Loans.	Church Edifice Loans Repaid.	Total.
1881.	\$108,949 49	\$34,537 03	\$7,452 85	\$21,276 33	\$7,118 71	\$10,112 70	\$31,200 73	\$220,647 81
1882.	226,055 51	50,160 31	16,168 86	22,331 51	7,048 34	6,000 41	56,312 81	384,077 51

2. TABLE OF RECEIPTS.\*—Classified to show for what objects to be used.

	General Purposes.	Freedmen Work and Schools.	Board and Tuition in Schools.	Sundry Designated Objects.	Church Edifice Loan Fund.	Church Edifice Benevolent Fund.	Total.
1881.	\$110,242 30	\$35,974 06	\$21,276 33	\$1,820 08	\$43,799 87	\$7,535 20	\$220,647 84
1882.	202,797 46	46,927 81	22,331 51	780 85	73,118 22	38,121 90	384,077 75

3. TABLE OF TRUST FUNDS.—Classified to show for what purposes held.

	General Purposes.	Freedmen Work and Schools.	Special En- dowments.	Payment of Annuities.	Received Dur- ing the Year.	Church Edifice Loan Fund.	Church Edifice Benevolent Fund.
1881.	\$50,343 93	\$28,069 64	\$18,832 75	\$82,755 92	\$45,585 33	\$238,985 75	\$6,773 90
1882.	52,343 93	30,798 63	18,295 20	106,780 92	31,541 44	135,599 49	127,184 47

\*Exclusive of Trust Funds, as shown in Fifth Column of Third Table.

will show that the contributions from churches, Sunday schools and individuals—that is, from living donors—are \$226,055.51, or \$117,106.02 over last year; while the legacies are \$50,160.31, or \$15,623.28 more than last year. The conditional and permanent trust funds received are \$31,541.44 being less than last year, \$14,043.89. For Church Edifice

successfully, and the Treasurer reports a balance on hand for the general missionary work of the Society for the coming year's operations of \$7,512.70. This is great reason for profound thanksgiving to God who has so gloriously prospered the Society's work and given it so strong a place in the confidence and the sympathies of His people.

The balance in the Treasury is merely what should be found every year in order to avoid the necessity of borrowing largely during the Summer, when contributions reach the lowest point. Ordinarily, from \$25,000 to \$40,000 have to be borrowed between the first of June and the first of December. It is believed that the Society never began a year with so favorable a financial outlook. Contributors may now feel that their gifts do not go to pay off old debts, but to carry forward the work in hand and to do new work which must be taken up.

The actual receipts into the Society's Treasury do not fairly show all that has been contributed for Home Missions. In addition to the \$359,306.38 the following items properly belong in the Summary: A deed of property worth \$25,000 made by Dea. H. Chamberlain to the Trustees of Leland University for the endowment of that Institution; also about \$5,000 from himself and others toward the erection of a new building there; also \$4,811.18 which has not come on to the Treasurer's books for the new building at Wayland Seminary; also, in like manner, about \$6,800 for a new medical building at Shaw University; also conditional pledges and subscriptions of \$30,000 toward the endowment of these Institutions, and other pledges amounting to about \$10,000; making a total of money actually paid for the work directly conducted by the Society, of \$400,000; and a total paid and pledged of \$440,000.

EXTENT OF THE SOCIETY'S WORK.

The Society's work is continental, extending into 46 States and Territories, including British Columbia and Mexico. From 48 States and Territories, also from France, have contributions been received. The number of missionaries and teachers is 513, or 121 more than last year.

The laborers have been distributed as fol-

lows: In the Eastern States, 12; in the Middle States, 18; in the Southern States, 120; in the Western States, including the Pacific Coast, 369. Representatives of four distinct races are to be found among these missionaries; and they have preached the Gospel in nine different languages.

CLASSIFIED TABLE OF MISSIONARIES, ETC., OF THE AMERICAN BAPTIST HOME MISSION SOCIETY.

FROM 1870 TO 1882.

YEAR.	Total No. of Teachers.	Missionaries among Americans.	Missionaries among Germans.	Missionaries among French.	Missionaries among English.	Missionaries among Mexicans.	Missionaries among Indians.	Missionaries among Freedmen.	Missionaries among Chinese.	Schools.	Teachers in Schools.	Scholars in Schools.
1871	352	199	25	15	4	3	10	73	3	7	20	—
1872	424	265	29	14	7	4	7	75	4	7	19	831
1873	435	289	29	6	6	3	7	68	2	7	25	695
1874	330	230	38	9	8	3	8	13	2	7	21	670
1875	324	219	40	12	6	1	6	20	4	7	26	795
*1876	260	128	54	10	6	1	17	2	7	31	31	848
1877	230	109	37	10	4	1	13	15	—	7	41	871
1878	215	100	32	11	4	—	12	19	1	8	36	1,056
1879	226	108	32	15	4	—	10	21	2	8	44	1,041
1880	281	158	36	18	—	—	9	15	2	8	38	1,191
1881	392	209	40	30	3	—	11	21	3	11	57	1,649
1882	513	292	46	41	9	2	12	21	1	13	89	2,151

\* The plan of co-operation in the States of New York, Michigan and Illinois, terminated in 1875, and 73 missionaries in these States were transferred to the care of their respective State Conventions.

† Not including Secretaries and Agents.

‡ The decrease of missionaries among the Freedmen after 1873 is largely accounted for by the fact that Students were no longer commissioned as teachers and missionaries during their Summer vacations.

§ Including ten teachers of Government day schools for Freedmen in Indian Territory.

|| Not reported.

RESULTS OF THE YEAR'S WORK.

Weeks of labor.....	16,523
Churches and out-stations supplied.....	1,460
Sermons preached.....	36,440
Prayer-meetings held.....	20,183
Religious visits made.....	81,862
Received by baptism.....	1,675
Received by letter and experience.....	2,387
Total church membership.....	21,131
Churches organized.....	75
Sunday schools under care of missionaries.....	819
Attendance at Sunday schools.....	38,575
Benevolent contributions reported.....	\$14,272.01

RESULTS OF THE FIFTY YEARS'S WORK.

Number of Commissions to Missionaries and Teachers.....	9,102
Weeks of service reporeed.....	304,015

*Sermons preached.....	781,876
*Prayer-meetings attended.....	419,911
*Religious visits to families or individuals..	1,817,412
Persons baptized.....	87,056
Churches organized.....	2,838
*Average annual number of children in Sunday schools.....	14,072

\*During last 42 years.

#### RELATIVE CLAIMS OF FIELDS.

The relative claims of the various interests receiving the Society's attention have been carefully weighed in the work of the year. These vary with circumstances. No rigid rule can be adopted for every year. Area, of course, does not determine the matter. Nor yet do numbers determine it. The conditions and tendencies of the people have to be considered as chief factors in the case.

By some it is thought that too little attention is given to the West, by others too little to the colored people of the South, by others too little to the foreign populations, by others too little to the Indians, by others too little to Mexico, etc., etc.

The population of the missionary fields beyond the Mississippi is about 8,000,000; the colored population of the country is to-day about 7,000,000; the foreign populations are nearly 7,000,000; while Mexico has about 10,000,000. In point of numbers there is no great disparity here.

The expenditures for Western Mission, exclusive of Church Edifice work and funds designated, have been \$74,493.06; for regular educational and missionary work in the South, exclusive of school buildings, and payments made by students for board, room-rent, etc., and designated funds, \$42,435.93; or, including such funds designated to particular schools, \$56,478.83.

If to the amount expended in the West be added \$15,055.87, gifts for church edifices, and to the amount expended in the South

\$28,062.16 for school buildings, we have a total expenditure in the West of \$89,099.76, and in the South of \$84,540.99. Of the outstanding Church Edifice loans, \$90,646.20 are in the West, and \$10,237.38 among the colored churches in the South.

The expenditures for work among foreign populations are \$16,401.79; for work among the Indians, \$3,663.58; for Mexican missions, \$450.

#### WESTERN MISSIONS.

Never before have the Society's operations in the West been conducted on so extensive a scale as the past year. The whole number of missionaries who have been in the service of the Society in Western fields in 355—or 76 more than last year. The amount expended for the support of these missionaries on the field, is \$74,493.06, being \$31,905.48 more than last year. The *increase* for '1881-2 is almost as much as the whole sum expended by the Society for support of missionaries in 1878-9. The statistical tables show how these laborers have been distributed throughout the States and Territories.

Of the number thus employed in the West, 13 are general missionaries, whose field is a State or Territory or a district, and whose duties are to do pioneer work, organize churches, gather Sunday schools, secure lots and aid in the erection of church edifices, assist in the settlement of pastors in missionary fields, organize the benevolent work of their district, consider applications for missionary and church edifice aid, and to keep the Board advised of matters of interest and importance relating to the work. Much of the success that has attended the year's work in the West, much of the new spirit of enterprise which characterizes the work, is due to the wisdom and zeal of the men who have held these positions. In addition to these, 38 missionaries have been engaged in pioneer work, preaching

part of the time to a church that may have been organized on their field, but going into the regions beyond, into villages, into neighborhoods destitute of Gospel privileges, visiting families, preaching in private houses, in school houses, wherever an open door is found. The privations, the self-denials, the cheerful endurance of hardships by many of these "good soldiers" along the outposts, furnish abundant proof that the true missionary spirit is not extinct in the Christian Church.

Many of the missionaries on the Western field supply two or more churches, and most of them have from one to five out-stations where they hold religious services.

The number gathered into these Western missionary churches is reported at 3,552—by baptism, 1,264; by letter, 2,288. In many new fields where no house of worship is yet erected, meetings have been interrupted, and consecutive services during the week have been impracticable. Missionaries have frequently written of hopeful indications, lamenting that they had no suitable place for special services.

#### SOME ASPECTS OF OUR WORK AMONG FOREIGNERS.

The last census shows that in this land there are 6,679,943 foreign born. Add to this number the first generation born here, virtually foreigners, and we have really a foreign population of about ten millions. Of these about 5,000,000 are Germans, 2,500,000 Irish, 1,500,000 Scandinavians, and 1,000,000 French and other nationalities. The Irish, as a mass, being bigoted adherents of Catholicism, have been let alone. The Germans, about one-third of whom are Lutheran, one-third Catholic and one-third infidel, have offered a more hopeful field for Christian effort. The Scandinavians, conspicuous for candor and simplicity of character, as a class have been yet more accessible. The French, from

Europe, generally of infidel sentiments, constitute a more difficult field of labor than the Canadian French, who are mainly Catholics. The economics of Missions must take account of these facts, for the wise and successful prosecution of the work.

To neglect the duty of sending missionaries to those who will not come into our churches, is to leave them in their darkness, is to leave them with their children to become an unevangelical or positively ungodly element among us. It is very well to say that they can understand our language sufficiently to do business, and therefore they can understand the truth as we preach it, sufficient for their salvation. But the cases are not parallel. Necessity compels them to acquire the language of business life. They feel no such necessity to acquire a knowledge of the truth as it is in Christ. The truth must be taken to them, pressed on their attention by those who speak their own tongue, and who themselves, having been emancipated from error, can influence them as others cannot.

In doing this there need be no apprehensions that separate foreign speaking churches will be perpetuated. While the floods pour in upon us these churches are needed. For the first generation of their children they are indispensable. But the Americanizing tendency in all these churches is very marked. These churches are continually the feeders of our American Churches, as the members acquire our language, adopt our customs and become members of American society. As an instance of this it may be stated that two men most highly esteemed, men of wealth and liberality, members of Baptist Churches near New York, were converted in a German Baptist Church in their youth. Their value in personal influence, in their gifts to our work, is beyond price. Within proper limits this Americanizing tendency is to be encouraged, yet not to such an

extent as to deplete and cripple these churches. Let the tendency go on *in* the churches rather than *from* the churches.

#### THE FREEDMEN.

The Society's educational work among the colored people of the Southern States has attained much greater proportions than ever before. Twelve institutions are receiving assistance from our treasury. This is two more than last year and four more than two years ago. The new institutions are "Bishop Baptist College" at Marshall, Texas, and the "Louisville Literary and Theological Institute" at Louisville, Ky. In these schools 79 teachers have been employed—16 more than last year. The whole number of pupils enrolled has been 2,151, or 502 more than last year. Of these about two-thirds are males, and one-third females. School reports show about 400 preparing to preach the Gospel. The amount paid for teachers salaries is \$39,964.82, being \$7,550.63 more than last year. Students have paid for tuition, board and room rent, \$22,331.51. This is an increase of \$1,055.18 over last year, notwithstanding the impoverished condition of many in consequence of loss of crops by wide-spread and severe drouth last season. Care has been taken to dispense beneficiary aid only to worthy and promising students who evince a disposition to do their utmost to help themselves. Several friends of the colored race and of the evangelization of Africa have given funds for the education of young men who intend to engage in missionary work in Africa. This is a timely thing to do in view of the great open field on that Continent.

Teachers have faithfully labored not only to instruct their pupils in the prescribed courses of study, but to build up true Christian characters and to bring the unconverted to Christ. They have written with rejoicing of the deep, quiet, earnest, intelligent religious spirit that,

like a vital atmosphere, has pervaded the institutions.

Nearly 200 conversions are reported for the year. Thus *in* these schools as well as *through* them a great missionary work is being done.

The amount passing through our treasury and expended for new buildings, improvements, etc., in addition to teachers' salaries, has been \$28,062.16. This is \$5,486.28 more than last year. Other amounts have gone through other channels, making the total outlay for the year, in this direction, about \$44,673.34. The chief items of expense are as follows: For the brick addition for girls at Wayland Seminary, including furnishing, \$12,541.38; for the Medical Laboratory building of brick at Shaw University, \$8,000; for the frame dormitory at Live Oak, Florida, \$900; for girls' building at Leland University, \$6,000; and for the buildings and property at Marshall, Texas, \$13,824.60. Nearly this whole amount was given specifically for these purposes, so that the draft upon the general receipts of the Society has been comparatively light.

These schools, twelve in number, have property of all kinds, valued at \$400,000. About \$50,000 annually is required for the maintenance of instruction therein—not more than is required for two well equipped colleges in the North.

It is gratifying to note the disposition on the part of some who have at heart the good of the race, to provide for the partial endowment of these Institutions. This measure which has received the repeated endorsement of the Society is all the more important in view of the fact that others by establishing professorships and scholarships in Institutions under their control are enticing from our schools the brightest minds which we cannot afford to lose. It is narrow and short-sighted policy, which the Baptist denomination has suffered

from in the past sufficiently to make us wiser in the future, to have bare and beggarly Institutions depending on the fluctuating and uncertain contributions of the hour, instead of Institutions with such permanent funds that broad and generous plans may be made for instruction therein. To save a dollar and lose a man who may control the thought and action of thousands, is unpardonable short-sightedness. The plain, unvarnished, though unwelcome truth needs to be stated, that one Pede-Baptist school for the colored people has twice the endowment that we have for all our Institutions. And that denomination has not ten thousand communicants among the colored people. The result is that wherever the graduates of that school go as preachers they gather the most intelligent and influential of the colored people into their congregations. Young men of Baptist sentiments going to that Institution often emerge Pede-Baptists. Another denomination with even less following in the South is building up a large endowment for professorships and scholarships with like results. God has crowned the efforts of Baptists among the colored people of the South, and now the voice of his providence is saying: "Hold that fast which thou hast, that no man take thy crown!"

For the endowment of these schools, as stated elsewhere, one man has given \$25,000. Two others have made pledges conditioned on the raising of a certain sum—the one \$20,000, the other \$10,000. Other contributors, including teachers in our Institutions, who esteemed it a privilege to make sacrifices for this purpose, have added to these permanent funds. The total amount of endowment for educational purposes now held by the Society and by Boards of Trustees of schools receiving support from the Society is about \$61,000.

#### WHAT OF THE NEXT FIFTY YEARS?

After the organization of the Society in

1832 this statement was made: "We have entered on a campaign which will continue for a century." The first half century has passed. That another half century of service is before the Society there can be no doubt. A few veterans who began the campaign, having fought a good fight, linger to cheer onward the militant host to greater victories.

Fifty years ago our forces and resources were comparatively few. Baptists then numbered 316,659 as against 2,300,000 now. In the first year of the Society's history \$6,586 were raised for Home Missions; now the receipts are nearly \$360,000. Then, some friends of foreign missions looked with a little jealousy upon the new movement whose claims, it was feared, would lessen the contributions of the churches for the foreign work. Now, even the missionaries in heathen lands send their offerings for this home work which they regard as the hope of the world; while on the other hand the mission churches of the Society send their rivulets of offerings to the foreign work. Then, anti-mission obstructionists abounded. Now, they are looked upon as fossils of a by-gone age. Then, a vast amount of inertia had to be overcome. Now, there is a movement in favor of Home Missions amounting to positive enthusiasm.

How changed the conditions as we step forth to the second half century of the hundred year's campaign!

And now from the past, over whose closed record we give God thanks, we turn our faces to the future, asking what of the next fifty years?

In the Western mission fields of to-day where eight millions of people dwell, there will be from twenty to twenty-five millions in A. D. 1900, and fifty years hence a population equal to that of the whole country to-day.

To assist in planting there religious institutions whose sanctifying influences shall shape

the character of these millions, for time and for eternity, is our high and holy calling. To win men from the worship of mammon whose mastery of multitudes is complete, to the worship and service of Christ; to pre-occupy the land before infidelity and error become entrenched therein: to overthrow Mormonism so that not a vestige of the foul system shall remain; to civilize and Christianize the Indian that he may become invested with the rights and duties of other men—these are some of the things yet before the Society.

Mexico, where barriers are breaking down, will demand attention for a half century. On the foundations now laid, the structure of a better civilization, a purer Christianity, rising slowly, will require our attention and care. Among those ten millions of Mexicans a hundred missionaries should be sent soon, and more as the work grows and population increases.

The colored people, eighteen years ago numbering four millions, now nearly seven millions, eighteen years hence increased to twelve millions, and about half the present population of the country, fifty years hence, will need the aid of their more favored brethren, far onward into the fifty years to come. Eighteen years ago, among them were about 400,000 Baptist Christians, now they report 800,000; at the same ratio of increase eighteen years hence they will be a host of a million and a half, and long before the next half century closes more than the entire Baptist strength of the Continent to-day.

To all these things add the mighty stream of immigration, whose turbid religious currents mingle with our own, either to pollute them or to be purified by the alchemy of divine truth, and the task before us becomes herculean. But, "with God all things are possible."

And lastly, to help secure substantial and

suitable houses of worship for the more than 2,000 houseless churches of the land now, and as many more in the next thirty years, this also in itself is a great work, which, though mentioned last, is by no means least in importance.

Taking courage from the past, consecrating anew our forces and resources to this service, trusting God for the future, we move onward in the lines of our operations, summoning and welcoming with us all who with us believe that what should be done we must attempt to do.

Life Directors and Members Deceased.  
1861-62.

LIFE DIRECTORS.

Balen, Peter, Plainfield, N. J.  
Brantly, Rev. W. T., D.D., Baltimore, Md.  
Cheshire, Rev. John E., Albany, N. Y.  
Chisholm, Henry, Cleveland, Ohio.  
Clarke, Rev. Miner G., Sandwich, Ill.  
Cutting, Rev. Sewall S., D.D., Brooklyn, N. Y.  
Davis, George F., Cincinnati, Ohio.  
Earle, Rev. Alfred, Philadelphia, Pa.  
Hotchkiss, Rev. V. R., D.D., Buffalo, N. Y.  
Leachman, Rev. J. L., Bridgeport, W. Va.  
Mason, Rev. J. O., Greenwich, N. Y.  
Perkins, Rev. Aaron, D.D., Red Bank, N. J.  
Stickney, Wm., Washington, D. C.

LIFE MEMBERS.

Adams, Rev. John Quincy, New York.  
Anderson, Peter, Brooklyn, N. Y.  
Avery, Rev. E. J., Hightstown, N. J.  
Baker, John R., Brooklyn, N. Y.  
Bell, Mrs. Rebecca, Tarrytown, N. Y.  
Bishop, Jesse, Cleveland, Ohio.  
Cairns, David, Bloomfield, N. J.  
Cauldwell, Mrs. Susan W., New York.  
Chisholm, Mrs. William, Cleveland, Ohio.  
Cummings, George, Medfield, Mass.  
Elliott, L. A., Wollaston Heights, Mass.  
Ewart, Thomas W., Marietta, Ohio.  
Fillmore, Mrs. Millard, Buffalo, N. Y.  
Ford, Rev. G. W., Kansas City, Kansas.  
Goodspeed, Rev. E. J., D.D., Columbia, S. C.  
Hoard, Samuel, Chicago, Ill.  
Johnston, James, Newark, N. J.  
Luther, Mrs. Mary, East Providence, R. I.  
Melleney, Rev. Charles P., Newark, N. J.  
Peck, George B., Providence, R. I.  
Phipps, Gardner, Cincinnati, Ohio.  
Pond, William, Stamford, Ct.  
Pratt, Paul, Albion, N. Y.  
Roberts, Elbridge G., Red Bank, N. J.  
Sawyer, Rev. Wm., Cambria, N. Y.  
Spaulding, Rev. Silas, Oneida, N. Y.  
Wright, Rev. David, Essex, Ct.



## NEW ENGLAND.

REV. A. P. MASON, D.D., DISTRICT SECRETARY.

The following is a brief report of the New England District for 1881-82.

The year has been one of hard work and encouraging results.

According to the latest published statistics, there are in New England 926 Baptist Churches, with 119,561 members. The whole amount contributed to the Society from these States for the year 1881-82, including \$38,304.88 from legacies, is \$84,806.73, which is within a fraction of 71 cents per member. But of the 926 churches, there are at least 450 that are small in numbers and pecuniarily weak. Not a few of them have no stated preaching, on account of their inability to support a pastor, and some scarcely maintain an existence.

But I must say of some of the smaller and poorer contributing churches, their liberality exceeds that of many of the larger and more wealthy churches.

There has been a growing interest in Home Missions in at least a part of the New England States, as is seen in the increase of contributing churches and the increase of contributions. Last year, i. e., for the year 1880-81, there were 375 contributing churches. This year, 1881-82, 423. The following table indicates the amounts received from each State for the past two fiscal years:—

	1880-81.	1881-82.
Maine.....	\$2,325 91	\$1,272 21
New Hampshire.....	1,068 21	1,988 08
Vermont.....	1,462 08	2,312 31
Massachusetts.....	40,475 95	60,827 93
Rhode Island.....	3,846 03	7,078 71
Connecticut.....	6,215 08	11,327 49
	<u>\$55,393 26</u>	<u>\$84,806 73</u>

This shows a gain for the Jubilee Year of \$29,413.47, in view of which let all the people thank God, and *go forward!*

The demand for Home Mission intelligence has greatly increased, and as this is supplied, as a rule, contributions have increased. The HOME MISSION MONTHLY is doing great good, is highly prized, and its subscription list constantly increasing.

## NEW YORK AND NORTHERN NEW JERSEY.

REV. C. P. SHELDON, D.D., DISTRICT SECRETARY.

There are in this district 946 churches—874 in New York and 72 in Northern New Jersey—with a total membership of 127,759. Of these churches, 523 number less than 100 members each, and 264 number less than 50 members each. The number of contributing churches last year was 473—440 in New York and 33 in New Jersey—and the total amount of contributions was \$114,118.33, of which \$4,619.72 was in legacies. New York contributed \$107,570.94, and New Jersey \$6,547.39. The increase of contributions over the previous year was \$80,505.74. The average contribution per member was, in New York, 93-2-10 cents, and in New Jersey, 32 8-10 cents. Leaving out the large and special contributions of two persons, the average per member in New York was 63 3-10 cents.

There is in this district a growing interest in the work of the Home Mission Society. Pastors are more ready to have its claims presented to their churches, or to present them themselves; the people are inquiring for facts and information in regard to the work of the Society; the missionary concert is increasingly observed, and Home Missions have their place in them; Home Mission literature is being more widely circulated; and a larger number of churches are contributing regularly and systematically to aid the Society in its work. The churches are coming to realize that there is no

more important work on their hands than the evangelization of our own great country—they are beginning to comprehend what "NORTH AMERICA FOR CHRIST" means and involves. The women are also increasing their organizations and contributions for Home Missions.

One of the greatest obstacles to systematic contributions by the churches for this work is the frequent change of pastors. Such change in a church usually results in the loss of one contribution, and generally lessens the amount where contributions are given. There are still some churches who do not contribute at all for this work, and a large number who do not do it regularly. Very much depends upon the attitude and action of pastors in regard to it. Still there is progress "all along the line." There is room for it, and need of it. Much more could and should be done.

In the prosecution of my work as District Secretary the past year, I have delivered 74 sermons and addresses; attended 12 associations, and 156 other meetings; written 540 letters; circulated several thousand circulars and Home Mission documents, and traveled about 12,000 miles.

PENNSYLVANIA, SOUTHERN NEW  
JERSEY, DELAWARE, DISTRICT  
COLUMBIA AND MARYLAND.

REV. THOS. SWAIM, D.D., DISTRICT SECRETARY.

The contributions from this district for the year ending March 31st, 1882, are: from

Pennsylvania.....	\$20,695.46
Southern New Jersey.	2,942.02
District Columbia....	2,629.66
Maryland.....	248.08
Delaware.....	168.74
	<hr/> \$26,683.96

There is great cause for encouragement in the progress made in the 14 years work of the present District Secretary. *Then*, churches re-

porting Home Mission collections were less than 100. *Now* the number reporting collections over 400. The churches not reporting are mostly small and weak. *Then*, but few churches had any times or plans for collection. In many, just before the meeting of their association a basket collection was taken, and divided among different societies, making each portion small. *Now*, generally there is a stated time in every church or association and generally a system of personal subscriptions. *Then*, little was said on missions at the associations, unless the Secretary was present. *Now*, in nearly all the associations, committees are appointed by the body to report on the different objects, at the next annual session. *Then*, not so much was published, and but little read on the work; *now*, the National Baptist has regular articles, other papers some, and the HOME MISSION MONTHLY, is increasing in circulation. *Then*, there were no *missionary concerts*. *Now*, some churches have them, and the latest form of this, by Pastor Walker, of Philadelphia, giving the week night prayer meeting, just preceding a collection, entirely to that object, is being adopted by others. (There is much room for growth yet in this.) *Now*, also the *pastors* sympathize and help more generally than *then*.

Recapitulation for Pennsylvania (which is a fair example of other parts of the district); total number of churches in the State, exclusive of those connected with New York associations, 530. Number of churches contributing to Home Missions now 403, with a membership of 56,712, making the *rate* of contribution by contributing churches 36 6-10 cents per member. This growth has been slow and regular, and represents hard and persistent work. And there is generally a hearty welcome to the representative of the Society, on the part of churches and pastors.

## THE LAKE DISTRICT.

REV. JAMES COOPER, D.D., DISTRICT SECRETARY.

This district comprises the States of Ohio, Indiana and Michigan.

The amount of contributions received during the year is \$14,481.52. This amount is less than was anticipated from a portion of territory upon which the Society had expended so much in former years. The response from churches which had been under its fostering care was in no degree what had been reasonably expected.

The labor expended, through the year, in presenting to the churches the nature and scope of the Society's work has borne fruit. Decided gain has been made in the number of contributing churches. The impulse given to the benevolence of the churches in the direction of Home Missions will not die away. There are some facts, however, which, if borne in mind, will account for the gradual advance in respect both to the number of contributing churches and the amount of their offerings for home evangelization.

The number of weak churches is very large. Of these, there are more than 200 colored churches with a membership exceeding 13,000. But, deducting these churches, one-fourth or more of the white churches are without pastors. It is a time-honored custom, in portions of my district, for the same pastor to serve several churches, visiting these churches once in two, three or four weeks. Of 498 churches in the State of Indiana there are 190 churches under the care of 75 pastors. Many of these live at a distance from their churches. They are strong men and able ministers of the New Testament. They have welcomed me and aided in my work. But the infrequency of public worship stands in the way of access to their people and of the public presentation of Home Missions.

I have noted within the year a deepening interest in the Society's work and an increase of sympathy with and prayer for its managers and secretary. Pastors have expressed themselves in very strong terms in regard to the importance of pre-occupying the fields of the West and of an advanced movement of the Society. I could fill pages, from the hundreds of letters received, with their earnest words—"God bless your work, and may every Baptist give and pray for the noble work of Home Missions;" "May the Home Mission Society be first on the field;" "God's blessing on the Society and those who have charge of its affairs;" "Hope you are coming out with balanced books. With such a history to read, we, the Baptists of the present, ought to make additions which will not cause our posterity to blush." "I feel anxious for this year to be a decided success for the Home Mission cause." "I hope the year will not close without generous contributions from the churches that will justify the Society in larger outlays for the year to come." "I hope we shall have a joyful jubilee." Alike from young and veteran pastors flow these expressions. One of the former class writes, "My aim, though just beginning my life work, shall be to *hold up* the Home Mission work." But these pastors have not been content with words. They have also given, some of them with painful and tear-compelling self-denial.

Officers of the churches, in sending the contributions, send words of cheer—"The grand work of Home Missions—our prayers go with our contributions." "Our people never made a contribution more cheerfully." "This is contributed with a sincere desire that it may be blessed by the God of missions to the furtherance of our glorious work." "This is the largest contribution we have ever made to Home Missions." "This is the *first* collection given to Home Missions. May it

be a beginning of many." Cheering words have come from the wives of pastors and from aged women.

Several hundred copies of the Annual Report and of the HOME MISSION MONTHLY have been supplied to pastors and brethren. In addition to these, 5,500 "jubilee pamphlets," "facts for American Baptists" and "what the Society has done for the West," and many leaflets, have been distributed. The subscription list of the MONTHLY has been increased. Strong approval of the MONTHLY has been expressed. The accomplished wife of one of our pastors writes: "It is by far the best publication I ever saw for the money—indeed, I think it the best missionary MONTHLY I see, and we have four or five." This lady subscribes for several copies to be sent where they will do good. Good results follow from its circulation. An earnest brother writes: "I am more and more a friend and advocate of mission work as I know more and more about it." The Magazine is not only highly prized by its subscribers, but several hundred dollars have come into the treasury which may be traced to the reading of it.

A few churches, only, observe the Concert of Prayer for missions. But missionary meetings, held quarterly, in which Home Missions receive consideration, are multiplying.

I have been indebted especially to the Michigan Woman's Baptist Home Mission Society, to the Woman's Missionary Society of Cleveland Association, and to earnest Christian women in each of the States of my district, for what they have done in behalf of our Society. I heartily acknowledge the invaluable assistance in the promotion of the Society's work which has been rendered by the *Journal and Messenger*, *Michigan Christian Herald* and the *Indiana Baptist*. A large space in their columns has been given to the presentation of Home Missions.

In concluding this report it only remains for me to record the names of Thos. W. Ewart, LL.D., Henry Chisholm, Gardner Phipps, and George F. Davis, who have died within the year. They were the constant friends and supporters of our Society. Their places who will fill?

### THE WESTERN DISTRICT.

REV. WM. M. HAIGH, D.D., DISTRICT SECRETARY.

This district comprising Illinois, Iowa, Wisconsin, Minnesota, Nebraska, Kansas, and Dakota is so entirely unlike those East of Illinois that it cannot be measured by the same standard, nor can its statistics be understood except as this difference is taken into account. In fact the secretaryship here has been a superintendency of missions rather than a collecting agency. When 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. After a few months the necessity for closer relations between the Society and these organizations became apparent and Minnesota led the way into co-operation. She was followed by Iowa, Kansas, Nebraska and Wisconsin, and in a modified way by Illinois. So far as the Missionary States are concerned the change has been fully justified. Improvement began in each case at once, and has continued steadily; those who have used the plan the longest having found the greatest benefit. The past year has been the most markedly successful of all; the advance being seen not only in the tone and courage of the people, but in the number of missionaries employed, and the amounts contributed to the treasury.

In Minnesota the year has been one of marked growth. A revival spirit has been manifest in the gatherings, several prominent but hitherto neglected points have been occu-

ried, 27 missionaries have been employed and for the first time in several years the Convention closed its accounts out of debt. The receipts were over \$4,000, contributed from 117 out of 149 churches, with a membership of 6,710, making 60 cents per member for Home Missions.

Iowa was next to adopt co-operation and has found increased encouragement every year. The last was best of all; 51 missionaries were employed and the receipts were \$4,970.99, an increase of \$1,541.86 over the year before. This, with 24,264 members, will make 20½ cents per member. There has been an increase of the number of contributing churches, 271 out of 411 churches having contributed this year against 226 last year, a gain of 45. This increase for several years has been steady, viz.: 150, 156, 196, 226, 271. A larger number than ever also have raised the amount apportioned to them, and twenty-five have largely exceeded it. Best of all, many precious revivals have been enjoyed by our missionary churches. It ought to be added that in her growing prosperity she remembered the regions beyond, and many of her churches are making a special contribution to the Jubilee Fund. We had already received, at the close of the fiscal year \$400.14 for this fund.

In Kansas co-operation encountered special difficulties, but the past two years have witnessed great improvement, seen both in the larger number of missionaries employed and in the amount and promptitude of the contributions. At the last Convention \$2,203.20 were reported from 12,799 members in 334 churches, averaging 17½ cents per member. Since then the improvement has continued. The detailed statement of the State Secretary furnishes additional facts which make a strong ground of appeal to Kansas Baptists, and also exhibit clearly the nature of the work the Society is doing in these States and the encouragement it affords.

Nebraska Convention is the youngest in this group and was the last to employ under co-operation a general missionary, so that she has not yet attained as complete organization for financial work as the older ones. She found it difficult to meet her proportion of missionary support last year. But though the only one thus lacking she is not content to remain so long, but in the later months she is broadening her plans and will before long be abreast of her work. In the meantime she is fully equal to the rest in earnest labor performed on the field, and she is cheered by the erection of a number of church edifices which by our help are free from debt.

Wisconsin came into co-operation in 1880 and exhibited at once the strengthening power of the union by trebling the number of its missionaries and increasing its contributions. \$3,889.69 were contributed for Home and State Missions by 101 out of 146 churches being at the rate of 46 cents per member. A more vigorous policy is being adopted, which already yields encouragement—specially in the founding of the Fifth Church in Milwaukee—which in one year, through the liberality of the Hon. Chas. L. Colby and the fostering care of both Boards, has just dedicated a beautiful and commodious mission chapel, and occupied it with an organized force and a prosperous Sabbath school. Contributions and the number of contributing churches are increasing, and an air of hopefulness is beginning to pervade the State. Special attention is being given to the work among foreign nationalities.

In Dakota our work has been much enlarged. An additional general missionary for the North has been vigorously at work; important points have been occupied and new churches organized. Several houses of worship have been built and others are in course of erection, and we need only more men and money to take this great region.

The modified plan of co-operation in Illinois was not found satisfactory. It was terminated by mutual agreement, December, 1881, the Society undertaking the care of the foreign population. The change has contributed to increase the interest in our work, while that in the State work is not lessened. Our receipts from Illinois last year from all sources were \$1,696.05. From April 1 to December, \$1,390.47, of which \$813.16 were received as 20 per cent. of the State receipts. Since December 1st our receipts for the northern half of the State (the southern half being attached to another District) have been to April 1, \$4,779.70. Or if we deduct from these amounts, the legacies and a special donation in lieu of a legacy \$2,449.12, we have still remaining as contributions \$3,721.05, or more than twice the amount reported last year from the whole State.

The tide of Home Mission interest is manifestly rising on every hand. This is due in this district to several causes. The migration from the older to the newer States carrying with it the hearts and sympathies of those who are left behind; the circulation of the HOME MISSION MONTHLY and other documents and the *Standard*, whose help has been hearty and constant; the quickened interest of pastors shown in preaching Home Mission sermons and introducing Home Mission intelligence into the monthly concert; the extensive use of missionary meetings in several of the States, and the spirit of enquiry which has been fostered by the occurrence of the Jubilee of the Society, have all contributed to rouse an interest in this most important Christian work. It would be difficult to overrate the influence of our Jubilee meetings in Chicago, not only on the churches of the city but of the whole Northwest, and it is to be hoped that the day is not distant when the region, which is itself the child of Home

Missions, shall be strong to carry the same blessings to the regions beyond.

There is no one thing that has helped increase the interest, especially in the missionary States, so much as the distribution of the Benevolent Church Edifice Fund during the past year. The very announcement of such a distribution sent a thrill of joy through the newer States, and to-day a large number of churches occupy pleasant and commodious houses free from debt, that a year ago had no certain dwelling place. Every such case becomes for Home Missions at once an argument and a force.

#### THE SOUTHWESTERN DISTRICT.

REV. S. W. MARSTON, D.D., DISTRICT SECRETARY.

This Southwest District of the Society, embracing Southern Illinois, Missouri, Arkansas, Indian Territory, Texas and Western Louisiana, covers an immense amount of territory, the most of which is newly settled, and is therefore missionary ground. The immigration to Arkansas and Texas, during the past twelve months has been not less than 75,000. The people that come are mostly foreigners. They come to stay, and will constitute an important agency in the development of the material resources of the country.

The Baptists of these States, who constitute the largest religious element, seem to be aroused, to some extent, to the importance of giving the bread of life to this multitude of new comers. Their appeal to the American Baptist Home Mission Society for aid and co-operation, was but the outward expression of their heart-felt anxiety for the salvation of the thousands and tens of thousands, who are coming into their midst, bringing with them the poison of superstition and infidelity. There is in these two States, quite a Home Mission boom. The ministry and the mem-

bership of the churches, have taken on new life; and under the inspiration of the Home Mission Society, to help them organize and carry on their mission work, they seem hopeful of final success.

The Baptists of Missouri, are making a more earnest and successful effort to provide for its own religious destitution than ever before. And their work seems quite successful. This encourages them to enlarged liberality for the Home Mission work beyond their own bounds. Their contributions to the Home Mission Society this year, are largely in excess of what they have been during the entire period of the five previous years.

The cause of missions in the Indian Territory, shows no very marked progress, nor may we expect any very rapid advancement in the liberality or spirituality of our Indian brethren, while their national status remains in its present unsettled condition.

Of the Baptists in Western Louisiana, I can only say, upon the best information in my possession, that they are battling bravely against "wind and tide" to maintain the faith. The new railroad, just about completed, between Marshall, Texas, and New Orleans, Louisiana, will do much to develop the financial resources of the fertile delta of Western Louisiana, and make it more of a Home Mission field. There will be a demand for missionaries along the line of this new road.

It is an unquestioned fact, that in most parts of this Southwest District, a rapidly growing interest is manifest in the Home Mission Society's work. This interest shows itself in the increased effort that is being made to supply the home destitution, and in the enlarged contributions, that are being made to the general and educational work of the Society. While it would be exceedingly gratifying to ones curiosity, to know just how many churches in this district observe the

monthly concert of prayer for missions, and the average amount contributed per member, for Home Missions, as an actual known fact, I fear it would be a disgrace to the whole brotherhood. But such information is beyond our reach, at least for the present, nor have we any sufficient data upon which to base an approximate estimate.

We can only say this, that notwithstanding the failure of the crops, the past season, to so calamitous an extent, more money has been contributed for Home Missions than during any previous year, and that a deeper interest has been taken in the work. The outlook is encouraging. A good beginning has been made, and an increase of interest, and an enlarged liberality may be hopefully expected in the future.

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#### CHICAGO AS A HOME MISSION STATION.

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In 1833, the American Baptist Home Mission Society, organized the year before, appointed A. B. Freeman to be its missionary in Ohio, and then changed his destination to Chicago, Ills. Under date of Sept. 4th he writes :

"On hearing of the change in the place of my destination, I at first doubted the wisdom of it, and only thought that as I had received assistance from the Society and had thus committed myself, I would leave the event with God. I am now convinced, however, that as to the place, this is among the most judicious appointments of the Board."

On Dec. 5th he writes : "The state of religious feeling in Chicago and the country around, is much more encouraging than at any former period. I have preached twice or three times on the Lord's Day each week, attended occasional lectures during the week, held praye meetings on Wednesday evenings

in our meeting house and on Friday evenings in the garrison with the soldiers. At our last meeting in the garrison one rose for prayer and another expressed the joy he felt on finding him of whom Moses did write. Since my last I have had the privilege of constituting two churches, both of which are increasing; one Oct. 6th on Au Plain River of 12 members; 3 have since joined, and 7 others wait for the next meeting to join, and two or three are expecting soon to be baptized. To this church and the surrounding settlements I preach one Sabbath in a month. The Chicago Church was constituted Oct. 18th with 17 members, and several others will join soon. We have a High School just commenced with fair prospects by a Brother Sproat from the East. Our Sunday school is flourishing and conducted in union with the Presbyterians."

On April 25th he writes: "There being no Baptist minister within a compass of 150 miles of me, while the country is filling up in an unparalleled manner with emigrants from all the East, and a large proportion favorable to Baptist views, who are inclined to religion at all, I could not confine my labors exclusively to Chicago. Since my last communication I have preached 56 times and traveled into most of the settlements West and Southwest of Chicago within 50 miles. I have met a share of prejudice and false doctrine in these towns, but the people generally of all this country are hungry for the bread of life. They often travel 8, frequently 15, and occasionally 16 miles to hear a single discourse. There have been some cases of conversion. In Chicago the strength of Israel has appeared for us. There have been about 20 hopeful conversions within the last three weeks. We have Maternal Associations composed of Presbyterian and Baptist mothers, and female prayer meetings. Next Sabbath I expect to baptize one or two more. Chicago is indeed an im-

portant place. Everything combines to make it such, not in prospect only; already it assumes the appearance of no mean city."

In December, 1834, Mr. Freeman died of a fever occasioned by fatigue in one of his missionary excursions into the country. In the language of his dying message to his father, "he died at his post and in his Master's work." While still a student, he had consecrated himself to labor on the Western field. He aided in constituting five churches including that at Chicago of which he was the pastor. He died in the full vigor of youth and with the promise of years of usefulness before him. He was deeply lamented not only by his church but by all the population of the infant city. He was the second of the missionaries of the Society to fall on the field; the first, Rev. Spencer Clack having died with his wife of cholera at Palmyra, Missouri, the year before. His name may be remembered only by few, but his work survives. Words however are a cheap tribute to him and the others of the noble band who established the Baptist cause in the West. The truest way in which their memories can be honored in this the semi-centennial year of the Home Mission Society, is by a great offering to establish other churches in the *farther* West.

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#### THE FREEDMAN'S HELP AND SELF HELP.

BY PROF. N. H. ENSLEY, SHAW UNIVERSITY,  
RALEIGH, N. C.

Since the people of the North first began their great work of uplifting the Freedmen, the question of aid has been to many a most perplexing one. Naturally enough the people have been divided into several classes holding different views concerning it. One class was composed of a few good, zealous persons, who, when the work was a novelty, gave quite liber-



ally without stopping to ask how much and where it was most needed. The remains of this class may be found among the precious relics of the past. Another class swung away to the opposite extreme, opposing any aid whatever, saying, "Let the Freedmen help themselves. 'He who would be free must himself strike the blow.'" This class is rapidly giving place to a third class who, with much superficial sincerity, but with very little consideration, say, "It is quite time for the Freedmen to walk alone. We have helped them about enough."

Now, it is not at all strange that in the beginning of such a movement, a few over zealous persons should give unwisely, and it is to be expected that under the circumstances many would oppose any aid. But that any one should reckon from any conceivable theory of human progress that fifteen years could possibly place the Freedmen in a position for self-elevation, is marvellous. Yet I have met scores of this class in nearly every New England State. They mean well, but do not stop to consider the unreasonableness of their position. They do not stop to consider that after leaving the jungles of Africa we passed through two and a half centuries of awful servitude. They do not stop to think that industry, thrift, economy, honesty, independence, intelligence, truth, and morality, and all the virtues which exalt a people, were inconsistent with slavery, the school in which we graduated. A people who possess these qualities to any considerable degree can not be enslaved. When any slave did possess them, it was in spite of bondage and not because of it. So the tendency of the whole system was downward, and put a premium upon every vice. The most obedient were those who shut every avenue of approach to the higher nature—who closed their eyes, ears and minds, and saw nothing, heard nothing, thought nothing independent of the

master. Any earthly device which would make us forget our condition was, "*All right. 'Eat, drink and be merry, for to-morrow you may die,*" was the universal plantation chorus. Oiten have I seen a rollicking black fellow tattered in rags, light his pipe with a dollar bill, lean back in his chair, prop his great scaly bare feet upon the table—and with a broad grin and a self-important chuckle, shake his head and say, "*Dis Nigger am happy. Go day—come day—God send the Sabbunt day.*" These sayings are perfectly familiar throughout the Black South. In my younger days I could not divine their meaning. But I am now certain that they mean, "There is no care to me. Every day is alike. Neither time nor money is anything to me."

Again, let it be remembered that the tendency of sinful human nature itself is downward. In our case that tendency was strengthened by the additional force of the almighty Corlis engine of slavery, with its innumerable cog-wheels and cowhide bands. Then remembering that that machine was fired by the national arm and engineered by the church, the only wonder is that we were not all sunken so low that neither the power of the Holy Spirit nor the efforts of man could reach us. When I think seriously on the matter, it seems to me a stupendous miracle of missionary effort, that so many have been redeemed in so short a time. Such results might be expected among heathen entirely isolated from civilization, where they could know none of the inconsistencies of Christians. But *we* lived in a gospel land, where Christian fathers bound their own children in fetters and sold them to the highest bidder—where the minister held an open Bible in one hand and an instrument of torture in the other. Yet the slaves kept up a practical discrimination between the messenger and the message. They looked up through the ignorance and

superstition which overhung them—through the iron heel of a Christian master, over the head of an inconsistent church, and saw a just God and a pure religion, although they could but imperfectly reach it. And to-day, the Black South is the most hopeful missionary field in the world. Say not that it is time for us to walk alone—but rather wonder that there is any power that can lead us.

There is yet another class of people at the North who were wise and thoughtful from the beginning. Though they did not immediately take in all the conditions of the problem, they at least saw that God had opened to them a vast opportunity for doing good and they at once addressed themselves to the task of raising the fallen millions. Thus far scores of lives and thousands of treasure have been spent on the field. The good work still goes on. The Freedmen are not yet saved—neither are they in a position of self-elevation. They grope in darkness still. Many thousands have sufficient education for ordinary business—and many are prepared for positions of honor and responsibility; but none have been over educated, as some people feared that they might be. The fact is that none have been highly enough educated—especially in our Baptist schools, not one of which as yet can give a good college training. One of the greatest needs is that some one of our Baptist schools should be prepared to give a college training so as to save to ourselves those who leave us and go to other denominations. This is a crying need.

Probably the greatest need is an Endowment Fund for these schools that they may be in a measure self-sustaining. It is as certain as anything can be that our education depends mainly upon these institutions. Because, for years to come, the public schools will do no more than give a mere smattering of the rudiments to about one-third of the people, while

the other two-thirds must go down in darkness unless they get the light from some other source. We are an inseparable part of the South and of the American Nation. Our condition affects the body politic. The South cannot and will not educate us. We are ignorant, poor and dependent, and must remain so for several generations to come.

It is plain, that under such circumstances, we can no more elevate ourselves than a man can raise himself from a well whose walls are polished granite.

We are not at fault for being in the pit—neither is that the question under consideration. But *how shall we get out?* That's the practical question. Who will give us the helping hand and draw us up to the light of day?

By different denominations, about forty schools have been established in the South. The Baptists have twelve of these—not one of which is any sense self-sustaining. For teachers' salaries and running expenses they depend upon voluntary contributions. This is a most unsafe foundation for an institution to rest upon. We do not ask nor expect the wealth of the great colleges. But while Harvard, Brown, Colby and Newton fare sumptuously every day, we should feel greatly blessed by the crumbs which fall from their table. The Society have appealed for the small amount of \$200,000 as an Endowment Fund for schools. This would by no means place them above want; but it would give the administration the assurance that their work was not soon to come to naught. The great danger is, in this busy age when the world is moving so rapidly, that in a score or less of years the people of the North will begin to feel that the Freedman ought to walk alone. In such a sad event, without an Endowment Fund, these institutions, erected at such great outlay of labor time and money, must go

under, and the buildings be converted into hotels, workshops and cotton factories, and the Freedmen return to "Egypt." The space allowed for this letter is filled, and I have not spoken of what we are doing for ourselves. I hope to do so in another article.

### MISSIONARY REMINISCENCES.

BY REV. THOMAS POWELL.

#### XIII.

[We conclude these "Reminiscences" with the following characteristic letter of Brother Powell, received from him not long before he went home to his "crown of rejoicing."]

In the communications which I have had the honor to make to you in relation to early Home-Mission movements in Illinois, there is an offensive appearance of egotism, which I know not how to avoid. I did not feel conscious at the time when my labors were so successful of any self-adulation. I did feel that the destitution of the laborers demanded industry and infidelity on my part, and I felt that great responsibilities rested upon me and that I was fearfully incompetent to meet them. I considered myself constrained by the necessities of the case to do what I could. I then regarded my success (while wholly dependent on God) to arise from the awakened appetite of the people under their privation of spiritual instruction. My coming to them was like the coming of Titus, "The full soul loatheth an honeycomb, but to the hungry soul every bitter thing is sweet."

The other thing I regarded as especially tending to render my labors successful, was the column of incense composed of Eastern prayers, which were constantly ascending to God for the peoples laborers in the Mississippi Valley. When I organized the church at Paw Paw Grove I reminded our brethren there, that although we seemed to be isolated by the Alleghany Mountains and Great Lakes from

our Eastern churches, it was not really so, for they held us up before God in their prayers. **The venerable Deacon of the church arose** and bore striking testimony to the truth expressed, by saying, "Last night I received a letter from the church to which we belonged in Pennsylvania, assuring me that in the prayer meetings they held, we were especially remembered and mentioned." A conviction that the appetite of the people and the prayers of distant brethren were important elements of my success, checked every temptation to indulge in feelings of self-importance then and now. Because I was with my brethren laboring "in weakness and in fear and in much trembling," I was mercifully blessed and prospered at that time, and I have in a very gratifying degree retained the confidence of my brethren up to the present advanced age of my life. I have ever noticed the proofs of wisdom and true piety in the holy Apostle Paul, when he defers the period of his rejoicing to the day of Christ, that his labors were not in vain in the Lord (Phillipians II., 16), because until the revelations of the final day we may not be certain how many agencies are concerned in what we seem to do, and how great or small our success has been.

I frequently witnessed also the fruitage of former instructions and prayers brought into developments at the meetings I held. "One soweth and another reapeth." It was the testimony of the venerable Father Tolman respecting the protracted meetings in Chicago, that it not only produced happy results in increasing the number of converts, but also in imparting new life and zeal to the pastor of the church himself. I have witnessed the same result in many other instances. Some I have known to experience a new conversion and consecration at these meetings. I have known, also, more than one instance where men whose hearts were not engaged in the labors of the ministry at such meetings, were led to renounce the profession and place of the Christian ministry, and assume other occupations, thereby relieving the churches of an oppressive incubus with which a heartless ministry had before burdened them.

**American Baptist**  
**HOME MISSION ROOMS,**  
TEMPLE COURT, NEW YORK.

☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, Temple Court, New York City.*

☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

☞ *The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

Instead of the full Annual Report we give some extracts and a general survey of the field by District Secretaries, General Missionaries, etc. The year has been the grandest one in the Society's history.

The new Rooms of the Society are in TEMPLE COURT, entrance No. 7 Beekman St., one block east of the Post Office. Temple Court is fire proof building, ten stories high. The Rooms of the Society are on the fifth floor, and are reached without any climbing of stairs, by three elevators. The Rooms are central, convenient, and cheerful, and our friends coming to the city are cordially invited to call. Baptist newspapers from all parts of the country are on file.

The Committee on Jubilee Hymns, consisting of Rev. D. W. C. Bridgman, D.D.; Rev. W. C. Wilkinson, D.D.; Rev. H. M. Sanders after careful examination of the hymns whose authorship was unknown to them, decided on three which, on opening the sealed envelopes bearing the *nom de plume* of the authors were found to be the productions of Rev. D. H.

Taylor, of Jamaica Plain, Mass; Rev. Sidney Dyer, of Philadelphia, Pa., and Wm. F. Sherwin, Esq., of Cincinnati, Ohio.

There were some others so nearly equal in merit with those selected, that the Committee had a nice task in reaching their decision. Those whose hymns were not chosen, may lay the flattering unction to their hearts that their productions were among the excellent ones mentioned.

We shall be glad to give some of these place in the MONTHLY, from time to time, with the consent of the authors.

A Home Mission Jubilee Volume will be issued this season. It will contain a stenographic report of the proceedings of the Jubilee meetings, with the address of Dr. Anderson, poem of Dr. Dyer, sermon of Dr. Weston, etc., etc.

Also, a historical sketch of the Society for fifty years, with valuable tables, financial and statistical, sketches of the rise and growth of the work in every department; history of the schools; biographical sketches of leading men in the Society's counsels, etc., etc.

The volume will be illustrated with portraits of many of these men, views of buildings, scenery, etc. It will be furnished, postage prepaid, for \$1.25. The work will not be for sale at bookstores. To those who send us their order the work will be sent when published. The number printed will depend on the number ordered. You will want it. Send your order by postal card before you forget it.

At the time of the organization of the Society, fifty years ago, its birth place, New York City, had a population of about 227,000, and the United States less than 14,000,000, including about 330,000 free colored people and a little more than 2,000,000 slaves. The Baptists in the land then numbered 316,659.

Except a few in Missouri, there were then no Baptist Churches beyond the Mississippi.

The population of this city has increased six-fold ; the population of the country, nearly four-fold ; the Baptists of the country, more than seven-fold ! Our relative increase has been from one in forty-six of the population to one in twenty-three now. Or, making the comparison with reference to the white population then and now, the showing gives us about one in thirty-seven of the population then, to one in thirty now.

The strength of the denomination in many Western States is owing largely to the fostering care of feeble interests there, twenty, forty and fifty years ago. In some States there is hardly a church of any note that has not been aided through the Society. We should have been much stronger had the requisite means been at the disposal of the Society for the timely tillage of the field.

There has been a great increase, not only in numbers, but also in the financial resources of the denomination. What was regarded a fortune fifty years ago, is a common thing in this day when men have their millions. The solemn thought is whether, as a people, we honor God with our substance according as he has prospered us ? For a work so vast, so varied, so important, this Society should have at least \$400,000 annually and within five years \$500,000 annually. It is plainly within our power to do this. Less than this will not meet the demands ; will not be worthy of us as Christians ; will not be worthy of us as descendants of heroes who not only sacrificed their temporal estate, but reputation and ease and even life itself, in resistance to error and in support of the truth ; less than this will not properly honor God whose gifts we hold, whose stewards we are. Great are our possibilities ; great will be the results if we come up to the full measure of our duty.—*Annual Report.*

#### Wisconsin.

REV. A. R. MEDBURY, GENERAL MISSIONARY.

The rapid opening of the new territories beyond the Mississippi, has somewhat changed the character of the population of Wisconsin, but it has not retarded the steady growth of this important State. While the people who came here from Eastern States thirty and forty years ago, have now gone farther west with their children and children's children to make still other new homes, and towns, and churches, and States; and while very few have been coming from Eastern States for the last decade to take their places *here*, still there is a steady increase in our population from the children of foreign immigrants or from daily importations, fresh from continental Europe. This increase of population has amounted to a little more or less than three hundred thousand for every ten years of an entire generation past, and our growth was never more rapid than now. Then again, more than one-half of the territory of the State, and this the half as fair and promising as any territory in the West, remains to be settled. These, and like facts, make the Wisconsin of to-day a missionary field of grander importance and possibilities than ever before; moreover, brethren who have toiled in this field for half a generation or more, have learned many things which will enable those who follow them in the administration of sacred mission trusts to avoid the mistakes of the past; hence, notwithstanding the overwhelming proportions of the foreign populations in Wisconsin, there is better assurance here now of safe and profitable investment for mission funds than ever in the past.

Including funds raised in the State and paid into the treasury of the American Baptist Home Mission Society, that Society has expended not far from one hundred and thirty thousand dollars in this field during the last 46 years for the support of missionaries. But it has been a most profitable expenditure. About one hundred existing churches with their fruitful Bible schools, form a part of the visible product of this expenditure. The most of these churches have been the constant flowing fountains from which blessed tides of Christian influence have gone out for many years through the whole country and to other lands.

These churches and Bible schools have been constantly reproducing themselves in other churches and Bible schools in the great West still beyond us, as the members of our churches have gone hither in companies of fives and tens and twenties. During the year ending March 31st, 1882, our National Home

Mission Society has supported twenty-three missionaries in Wisconsin, for a part or the whole of the time at a cost of about \$4,700.00 to the Society. This does not include the German missionaries sustained by the Society here. In addition to this, the Society has donated \$1,000.00 during the year from its Church Edifice *Benevolent* Fund to aid in building Baptist Churches in Wisconsin. Some of the immediate results of this expenditure may be summarized as follows: Three churches and 9 Bible schools organized; two excellent houses of worship, completed and dedicated *without debt*, and four more rapidly approaching completion. Sixty-eight persons converted and baptized, and 111 gathered to the mission churches by letter and experience. About \$4,400.00 raised by Mission Churches and Sunday schools for *self-support*; \$5,000.00 for building or repairing church buildings or parsonages; \$1,500.00 paid on old church debts, and \$723.00 raised for various benevolent objects.

Thirty-three churches and thirty-six regular out-stations have been supplied with the "ministry of the word;" 6,188 religious visits have been made; 2,269 sermons preached; 1,168 prayer meetings, and 955 sessions of Bible schools held. The total membership of the 33 Mission Churches is 864, and of the Bible schools 1,278. The total average attendance at public worship on the Lord's-day has been 1,427. Six of the twenty-three missionaries in Wisconsin are Scandinavians, and one is a German who preaches in two languages every Sabbath. "Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."

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#### Kansas.

REV. GRANVILLE GATES, GENERAL MISSIONARY.

During the year ending March 1st, the Baptists of Kansas invested in Home Missions through their Convention, \$2,086.55. This was increased by the aid of the Home Mission Society, conditioned upon it, to \$8,346.20. It secured the appointment of 54 missionaries, who supplied more or less constantly, 90 churches, and about 60 out-stations, and had under their care nearly 60 Sabbath schools, baptized 305 converts, and gathered into the churches, including those received by letter and experience, 811 persons. They reported the completion of 6 meeting houses, the commencement of 8, and the collection of \$22,136.57 for religious purposes, as follows:

For building meeting houses, \$11,242.44; for repairs, \$1,285.53; for Sabbath school expenses, \$953.71;

for Home Missions, \$801.07; for other benevolent objects, \$872.42; received as salary from their fields, \$6,981.40.

If we add to these collections the Home Mission appropriation above, it will be seen that the work of the year has involved the consecration of about \$30,000 to the service of Christ.

*Two* mission churches have become self-supporting during the year. Several others, aided at the beginning of the year, are now getting on without help, but their ability to do so long depends upon so many contingencies that I dare not say without qualification that they are self-supporting.

*Twelve* new fields have been taken up. Fourteen new churches have been built and two purchased. Eighteen churches are now planning to build.

These labors and results, with the wider moral results which they suggest and promise, must be credited chiefly to Home Missions. It will be observed that the missionaries have received most of their support from the Home Mission treasury, and it must be remembered, that what they received from their fields was largely called out by this aid; for without it, many of these fields would have been entirely destitute.

What has been accomplished should only prompt to greater exertion. There are in Kansas more than 1,000,000 of people, and our population is increasing at the rate of 100,000 a year. The returns of 1881 show a school population of 348,000. Many churches in rapidly growing cities and towns are in pressing need of help, and there is not a school district on the broad surface of this State that does not invite Christian work.

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#### Nebraska.

REV. W. R. CONNELLY, GENERAL MISSIONARY.

In the year ending April 1st, 34 different missionaries have been employed in Nebraska, 22 of whom are now under appointment. These missionaries have been paid for salaries by the Society in co-operation with the State Convention \$7,281.80, and by the churches \$4,730.20. They have supplied 56 churches and 55 out-stations; have performed 1,145 weeks of labor; preached 3,212 sermons; attended 145 prayer meetings; and made 6,303 religious visits.

There have been received by baptism 84, and 190 by letter and experience. Fifty-one Sunday schools have been sustained, by 292 teachers, with 2,956 pupils, at a cost of \$419.72. Two churches have be-

come self-sustaining during the year and 18 new fields occupied. There are 50 churches in the State including 4 Scandinavians that have houses of worship, while 197 are still homeless. Of these, 139 churches are American, 9 are Scandinavian, and 3 are German. Only 14 are self-sustaining. Eleven meeting houses have been built during the year, and 2 are near completion; involving the raising of about \$17,444 by the churches, and the gift of some \$3,000 from the Benevolent Church Edifice Fund. One new house is commenced, and subscriptions started for three more. At least, 21 houses of worship should be built this coming year, which will involve the consecration of at least \$25,500 by the churches, and \$5,000 from the Benevolent Fund.

As new centres are being constantly formed by immigration, more men and more money are imperatively needed for the work. Our State is suffering to-day for the want of 20 good men of energy and push. But to support them would require an additional expenditure of at least \$6,000 from the Home Mission Society besides a still larger amount to be raised in the State. May the affluence of the East be consecrated to the relief of the West.

#### Minnesota.

REV. W. WHITNEY, GENERAL MISSIONARY.

The natural divisions of the State are Southern Minnesota, the Minnesota Valley, the Park region, the Lake Superior region, and the Red River country. About one-third of the State is a wilderness of pine. Almost innumerable lakes and ponds dot the surface, furnishing scenery wonderfully varied and beautifully picturesque. For a new State the traveling facilities are ample. A network of more than 2,500 miles of railroads stretch in every direction. From Lacrosse, Wis., due west across the State, is upwards of 300 miles, and from the same point northwest, via the nearest railroad route, is more than 700.

There are not far from two hundred points in the State which the General Missionary is expected to visit. There are not far from 150 Baptist Churches—American, Scandinavian, and German. Perhaps not more than three-fourths of these, however, are really engaged in church work. We have this year some 25 missionaries in the field, and such points under cultivation as Duluth, Brainerd, Detroit, Stillwater, North Minneapolis, Waseca, Albert Lea. Several new points on the western frontier are rising in importance, and receiving such attention as it is possible to give

them; among these, Pipe Stone City, Brown's Valley, Glenwood and Moorhead.

As a State, we occupy that unenviable position, neither old nor new. Within the last two or three years, multitudes have gone from the southeastern part of the State to the frontier. Thus the oldest churches have become sadly crippled by removals; some of them extinct, and many others rendered weak and discouraged. Those going West have scattered in every direction, a few here and there. The result is, both in the older and newer sections, weak, dependent bands, needing care, sympathy and aid. So from natural causes entirely beyond our control we are seemingly (not really) weaker as individual churches instead of stronger. The tide of immigration rolls over us, but, except in the Red River country, does not break till it reaches Dakota. Then again, owing to partial failure of crops in the older settled portions, and the hardships of pioneer life at the front, the attention of all has been specially directed to the procuring of a livelihood. If you get into the current of excitement in the New Northwest, you find men making haste to be rich. By these various causes an intense worldliness has taken possession of Christians of every name. For what is true of our Baptist interests is true of every other denomination. It is a transition period. The reaction is already beginning to be felt in business circles in some sections. We expect that Minnesota will improve in the next five years as never before, and in this improvement the churches will share. The first need is a revival in all our hearts, more faith, more consecration, more prayer, more work. Then we need more men and more money. And these will come in their order.

#### Southern Dakota.

REV. EDWARD ELLIS, GENERAL MISSIONARY.

*Summary of the Year's Work*:—Churches organized, 10; new stations opened for Baptist preaching, 23; missionaries secured for important fields, 10; present number of missionaries assisted by the Society, 19. Two churches sustain regular preaching without assistance from the Board. Nine ministers labor more or less, who are not engaged exclusively in pastoral work.

Meeting houses completed, 4; meeting houses commenced and not completed, 4; one church repaired and enlarged, and one parsonage built. Added to the value of our church property, in churches, lots, and material for building, at least \$12,000. We expect to complete seven meeting houses this season.

The assistance rendered by the Home Mission Society has been of incalculable value to us in our church building enterprise; \$1,950 distributed as follows: Egan, \$250; Madison, \$300; Huron, \$400; Brookings, \$500; Vermillion, \$500. This has secured for the denomination church property in Egan, church and four lots, \$1,200; Madison church and two lots, \$1,300; Huron church and two lots, \$2,500; Brookings church and two lots, \$2,500, and in Vermillion the repairing and enlarging of the church and a parsonage, \$2,000. Work has been begun in Sioux Falls, Parker, Goodwin, and Montrose.

Now is the time for seed-sowing in Dakota. We are hopeful, thankful and full of courage.

#### North Pacific Coast.

REV. A. J. HUNSAKER, GENERAL MISSIONARY.

I herewith send a few notes from this great field. During the twelve months from April 7, 1881, to March 31, 1882, we have raised for Home Mission purposes, including the Jubilee Offering, \$2,862.74; at the same time we have raised for Foreign Missions \$379.95. This, too, in the face of securing \$20,000 for the building of a new college at McMinnville. Colfax Academy, in Wash. Ter., also received aid to the amount of nearly \$1,000. It was remarked the other day by the President of the Mission Board of the North Pacific Coast, that "in proportion to their wealth and numbers, no district in North America was doing more in the way of raising money for all purposes than this field."

We have on the Upper Coast 103 Baptist Churches, of which 62 are without houses of worship. Four new houses have been completed during the year, and four are now being erected. One church became self-supporting during the year, having services every Sabbath. Another with services three Sabbaths in the month, making in all five churches on the coast self-supporting with services every Sabbath. Three of which were planted and fostered by the Home Mission Society until they were able to live without aid.

The Society is now aiding 25 different churches and about the same number of out-stations through its Missionaries.

Eleven new interests have been taken up within the 12 months, besides those immediately in charge of the Scandinavian Missionary, and on the field now occupied by Rev. W. E. M. James about Puget Sound.

Three churches during the past year have received

aid from the Benevolent Church Edifice Fund, and two others are recommended for aid. Two new applications for mission work were recommended at the last meeting of our Board, making in all 22 under appointment. We have a number of new fields needing pastors, and aid to support them. New fields are opening along the R. R. lines which we need to occupy at an early day. Many are calling for help, many houses of worship ought to be erected at once. The reports from the Missionaries for the entire year will aggregate 1,000 weeks of labor, 2,400 sermons, 740 prayer meetings, 3,606 religious visits. Baptisms for the last six months, 82.

May this, the Jubilee Year, be the most prosperous of all in its history in the work of Home Missions.

#### Colorado and Wyoming.

BY REV. B. H. YERKES, DENVER, COLORADO.

The semi-centennial of the Home Mission Society's work in this section of country cannot be celebrated for thirty-one years. The First Baptist Church in the "Rockies" was organized at Golden, Colorado, August 1st, 1863. All our churches are children of the Home Mission Society.

In Colorado we have 23 churches, and in Wyoming 2. The self-sustaining churches are Laramie, Cheyenne, Greeley, Golden, First of Denver and Saguache. Nine churches have been aided by the Home Mission Society during the year.

Fort Collins, Loveland, Idaho Springs, Calvary of Denver, and Pueblo, have no meeting house. The Saguache Church has a parsonage. Laramie, Cheyenne, and Golden have become self-sustaining during the year and Golden and Colorado Springs have paid off their debts. Six new churches have been organized during the year and two mission stations; and five Sunday schools have been established where there are no churches. In the last six months \$230.50 have been raised for Foreign Missions and \$351.90 for Home Missions.

At Canon City, Dr. Sawyer has established the Colorado Collegiate and Military Institute, designed to be the Baptist school for higher education in this region.

Our needs for the coming year are.

1. *More money.* We could get men, if we had money. Important towns such as Fort Collins and Durango cannot secure men unless they are sent and supported there until they can start the work. The right men in such places would soon have self-sustaining churches.



2. *More men.* Not men for our self-sustaining churches, we can supply such—but we need men who are willing to make a personal self-sacrifice. Appealing for money is not always successful though necessary; but when we secure a man who will give to a church \$1,000, in time and talent, it is a clear gain, and no more for him, if able to do it, than for a brother in business to give his \$1,000 in money to Home Mission work. After all, the bulk of the giving to make our churches strong and self-sustaining must come in this way. Not by men whose ministry is a failure, who are unable to secure a church and worth nothing to a church, if they had one, but by men who are in demand, and who can secure more money elsewhere for the same effort; who are willing to cast their life into a chasm, die in obscurity, and wait for the fruit of their labors to appear in the souls they win and in the work of a perpetual church they may gain and establish for Christ.

We need leading men, to set a leading example in the gift of themselves to missions—trusting God for their hire.

3. We need more general and pioneer missionaries. Men who are free to visit new towns, to start and sustain weak churches, to keep up the work in stronger churches until a pastor can be settled. In each of our two Associations there are two important churches, pastorless to-day. We need a general missionary for Southern and Southwestern Colorado at Durango, and one at Denver for Northern Colorado and Wyoming.

Bro. H. S. Westgate is greatly missed by our churches. His large heart and wise advising made him a welcome guest everywhere. He has our sympathy in his sickness and our prayers for his return to the field.

4. We need to have a Mexican professorship, and a few scholarships in Dr. Sawyer's Institute, to begin the work of educating Mexicans. Other denominations have started in this matter. Canon City, the location of this institute, is near the border of New Mexico and can accommodate both Colorado and New Mexico, and bring Mexican and American students advantageously together. Why not start now in this work?

#### Indian Territory.

REV. D. ROGERS, GENERAL MISSIONARY.

During the past year the Baptist Churches in the Cherokee Nation have donated to the Home Mission Society \$114.60. They have raised for the support of

pastors and missionaries among themselves about \$300, which, with the aid of the Home Mission Society, has secured the appointment of nine missionaries. These, with eleven others, who have received no stated pecuniary compensation for their services, but which must be included in the result of the Home Mission Society's work in the Cherokee Nation, have supplied 20 Baptist Churches, having a membership of over 1,550. They have supplied over 30 out-stations, and labored in 26 Sunday schools in which about 1,100 scholars and teachers are gathered. During the year over 100 persons have been gathered into the churches, about two-thirds of whom have been by baptism. One church and 8 new Sunday schools have been organized.

A missionary has been sustained by the Society among the Sac and Fox Indians. The church numbers 21 members. One has been received during the year by baptism. The prospects are now more encouraging than ever before. The church and people have raised \$30 toward the support of their missionary and have built for him a comfortable house.

In the Creek Nation two churches have co-operated with the Society in supporting their pastors. Though poor they have raised for this purpose over \$50 and donated to the Society \$31. The two missionaries appointed have supplied several destitute places. Over 25 persons have, through their efforts, been received into the churches by baptism, and over 14 by letter and experience. One church and two new Sunday schools have also been organized.

In the Choctaw and Chickasaw Nations over 50 persons have been gathered into the churches through the labors of three of the Freedmen teachers who are also ordained ministers. These, with the four other teachers, have labored in 16 Sunday schools where over 700 scholars have received Bible instruction.

A missionary has been sustained by the Society among the Peorias, Miamis and Ottowas, where several have been gathered into the churches.

With these encouraging facts before us it is of the greatest importance that renewed efforts be put forth to carry on and enlarge our work. The establishment of our Indian University on such a basis as to increase its efficiency is one of the most important things to be attended to. Our young Indian ministers *must* be educated if we expect our Indian missions to continue prosperous. Promising fields are now opening. Never since the late war have encouragements of success seemed so bright and hopeful. The people are expressing a willingness to help themselves, and are

eagerly calling for the bread of life. Two new workers, at least, should be sent here at once, or grand opportunities may be lost.

There are two Baptist Churches in the Cherokee Nation which are either houseless or which worship in small, open, unattractive houses, which are used for school purposes during the week. They are not able to build alone but are willing to do what they can toward erecting suitable places for worship. They appeal for help. May their appeals not be in vain. In the Choctaw and Chickasaw Nations there are about six churches, Indian and Negro, which have no house of worship and three or four more which have very poor houses. In the Creek Nation I should judge that at least 18 churches have either no house of worship, or such as are about as good as none, and in the Seminole Nation one, perhaps two.

In the whole territory there are, as nearly as I can ascertain, 100 Baptist Churches, 92 ordained ministers, and 6,100 church members.

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#### Mexico.

REV. T. M. WESTRUP, GENERAL MISSIONARY.

My purpose is briefly to present a comparison between our condition and prospects in Mexico of ten years ago and those of to-day.

It must be remembered that for six years out of the ten we have had to rely wholly on ourselves, humanly speaking; no aid was received from our denomination in the United States or elsewhere.

During all this time the Presbyterian Mission was flourishing right in our midst, and trying its best to absorb all attention, efficiently assisted by that denomination in the United States.

So far as I am aware, all the Baptist Churches in Mexico in 1872 were five, with an aggregate of 90 members; all situated in the central part of the State of New Leon. Four others with 70 members in the aggregate had been organized then, but at such distances that it was impossible properly to care for them, and they either dissolved or became Pedo-Baptist.

At the present time eight regular Baptist Churches exist, four in the central part of New Leon, and four in the northern part of Coahuila, with an aggregate of 156 members, favorably situated for oversight and aggressive work.

The following is a list of them: In New Leon, Monterey, with 34 members; Santa Rosa, 37 members; Ebanos, 22 members; Montemorelos, 11 members. In Coahuila, Progreso, with 18 members;

Muzquiz, 18 members; Jaurez, 11 members; Sabinas, 5 members.

We have also an excellent prospect of soon organizing at least two more churches, and baptizing quite a number of believers.

Ten years ago nothing had been done towards self-support in Home Missions, except an occasional and rare collection to enable a committee to visit some place, and report on the prospects. At the present time we have a native society, expressly and exclusively pledged to support preachers as long as the means can be obtained. The books of this society show that from August of 1874 to date, its receipts amounted to \$1,107.00, and that it has cash on hand amounting to \$160.00.

I wish to wear no honors to which I am not entitled; in the inception and management of this society I have taken no very prominent part; the honor, under God, is due principally to Mexican members, especially the ladies and the excellent Rev. Francisco T. Treviño.

Outside of donations to the society, a good deal has been done for the churches and benevolence. The Monterey Church pays \$72.00 a year for a hall; it is well lighted, in a good location, and large enough for present congregations, say 100 seats. The Santa Rosa Church owns a thatch-roof meeting house a little larger. It had this ten years ago, it was just built then.

The four New Leon Churches contribute jointly \$200.00 to the annual support of the pastor. The Mexican Baptist Home Mission Society pays him the same amount. The balance is paid by the American Baptist Home Mission Society.

As most are aware, the political condition and prospects of Mexico are very much better than in 1872. We were then in the throes and convulsions of civil war, poverty and depression impeded our work. Now that the material interests of the United States and Mexico have drawn these nationalities so much closer together, we may hope for continually increasing prosperity, peace and good government, and their corresponding influence on religious development. May our Heavenly Father aid us, overruling all events for the proximate and final conquest by His truth, for the Lord Jesus' sake.

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#### Montana.

Our work in Montana has an encouraging outlook. We came so lately into the field that we cannot report much gathered from the ripened and fast ripening harvest. Two new laborers are putting strong

hands and hearts to the work. M. T. Lamb with headquarters at Butte City and G. D. Downey at Miles City. The latter has the great Yellowstone Valley, just pierced by the Northern Pacific Railroad, for his field. In the Western portion of the territory we need more men and means at once. Bozeman, Virginia City, Glendale, and Deer Lodge, already large and rapidly growing cities, should be occupied. Other important towns are calling on us to send them a missionary. Rev. J. T. Mason is still at Helena. The church is prospered and now numbers 33 members; the Sunday school with 137 members, is one of the largest in the city. The great need is a house of worship, which must be erected this year. Lots have been purchased, and the ladies expect to raise the funds to pay for them. For the Edifice the church and friends on the field will do their utmost. A considerable amount has been received for this object from friends throughout the country and more is needed.

The church and its pastor have become a power for good in many directions. Brother Mason says: "There is a class of work I have been engaged in which is not reported in the blank I fill out. I have been very closely identified with the temperance work ever since I have been in the territory. Have attended ten temperance meetings, have made several speeches. One of the greatest curses of this territory is intemperance. Most of the prominent men, and some of them are leading men in some of the churches, are not only opposed to temperance but are closely connected with the traffic, and some times get *beastly drunk*. As a church we have taken strong ground upon this question. I have been closely identified with the educational interest of the place and territory. Like all new countries this subject requires a good deal attention from some one, and the people very naturally turn to the ministry, and as I am the oldest pastor both in years and in settlement, they very naturally turn to me for help. I have attended several conventions and institutes and made addresses, etc.

"There has been a very good religious interest among us during the winter. Our prayer meeting most of the time number more than the number of our church, but having no place for extra meeting we have not done all we might have done if we had had a meeting house. The last of February we hired the Southern Methodist Church and held an extra meeting for one week with a good deal of interest. The meeting did us a great deal of good. We have a large influence over the young people.

Several of them will unite with us during the coming quarter.

"About the middle of April, I went to Wickes and spent nearly two weeks, and there was a most wonderful work accomplished there. Mrs. Wooster was largely instrumental in bringing about the revival spirit.

"Wickes and Helena though 20 miles apart, are socially and in a business way very closely associated, and the revival spirit there has spread to this place, and we commenced a union meeting in our Hall last evening. What the results will be it is hard to tell."

It cannot be said that we are behind hand in Eastern Montana. Brother Downey is on the field; a church has been organized; desirable lots have been secured; and with what funds are already in the Society's hands designated for this purpose, the missionary will erect a small house, sufficient for immediate wants, at once—the first in the town. Yet we are behind the devil—as witness the following from Brother Downey:

"Shall I write you of the field? I cannot describe it. Let me state a few facts. Main Street is about a third of a mile long. The Post Office is near one end, I live near the other. In going for my mail I pass eight gambling dens, which are never closed day or night. I walk down a side street and pass as many more. If I return by another street I have passed as many houses of shame, the inmates of which take no pains to conceal their trade. I see men dead drunk on the walk and step over them as I pass; and such profanity as makes the blood curdle is heard oftener than any other conversation. I could show you a Judge of the Court reeling drunk. I saw to-day the County Clerk, whom everybody says is a "*very nice man*," reeling and tumbling on the street drunk. The Sheriff of the County was imprisoned, just before he was elected, for bigamy. The County physician has killed, shot his man in cold blood, and has never been prosecuted. I have heard it said that there are terrible things done by him in the city hospital. Just now we have plenty of small-pox and he takes no care to isolate it. I have seen men all broken out with that disease in the street by his permission.

"If I thought there was to be no better condition of things I should not cast my pearls before such swine. But there are changes occurring. The better class of people from the States are beginning to come in. There are some good people here now; the rough element will pass out as these come in."

## Chinese Mission, Portland, Oregon.

FUNG CHAK, MISSIONARY.

"God has, in many ways, blessed this Mission work, but especially so in the steadfast walk and conversation of the converts. Many have left us, but we have abundant evidence by letters and direct statements from those who have come in contact with them in China, Japan, England, and the States and Territories of our own land, bearing testimony to the Christian character and work of those who have gone out from this mission. Everywhere they go, they preach, teach, and testify in the name of Jesus. So you will see that the aid so willingly given by the Home Mission Society—without which this mission could not have lived—has not been as water spilt on the ground.

"If the Society could possibly extend the work on this Coast and establish some means of educating Chinese ministers, the results would be grand.

"In the midst of all the turmoil and strife raised by the 'Chinese Question,' there is being laid foundation work in the minds of the Chinese population that in the near future is going to revolutionize and shake from circumference to centre the hoary Empire from which they come; and if we Baptists want to plant a pure Gospel all over that then rejuvenated Empire, *Now and Here* is the time and place to begin the work."

—Rev. D. J. Pierce writing of Chinese Missions at home, expresses his conviction that it is sadly inconsistent to pray for the conversion of China, and at the same time make war upon the Chinese whom God has placed among us to receive impressions of Christian civilization.

"November 13th, 1874, a Chinese Mission was opened at Portland, Oregon, which has proved one of the most remarkable movements on the Pacific Coast.

In six months from the opening of the school ten converts were baptized, one of whom is studying for a missionary in Kalamazoo College, four are managing a Christian Chinese mercantile business in Portland, and all but one are leading earnest Christian lives.

In six years over sixty have been baptized, only one of whom has receded from his Christian faith.

These Chinese have given over \$1,000, the past year (besides paying their teachers one dollar each per month) for the erection of a chapel and the support of a missionary in China.

## WOMENS' BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, 2101 Michigan Avenue, Chicago; Corresponding Secretary, Mrs. C. Swift, 71 Randolph Street, Chicago; Treasurer, Mrs. R. R. Donnelley, 141 Monroe Street, Chicago.

Training School and Society Headquarters 2,338 Michigan Avenue, Chicago. Miss Mary G. Burdette, in charge.

## EXTRACTS FROM ANNUAL REPORT.

From the Report of the Corresponding Secretary, for the year ending April 30, 1882, we select the following facts, relating to the work of the Society:

"During the year there have been in the employ of the Society 25 missionaries and 8 Bible women at 18 different stations. Of these 9 stations and 19 missionaries with the Bible women have been among the freed people, 1 among the Indians, 1 among the Germans, 3 among the Scandinavians, and 1 in the West. Of the Bible women 3 have received commissions from the Society, and devote their entire time to its work, the others are employed but a part of the time."

Speaking of the scope and variety of work done by the missionaries of the Society, our attention is called to the fact that our Society is a helper to nearly every department of Christian enterprise. Thus:

"In our Sunday school work our missionaries are constantly opening avenues and creating demands for Baptist literature. They seek out the more gifted and ambitious of the young people, awaken in them a desire for an education, and frequently induce them to enter the denominational schools. Miss Jones, of Columbia, writes: 'I am exceedingly gratified to see how many from our Industrial Schools have entered Benedict Institute this year. I knew that such would be the result in time, but I did not expect to see it so soon.' Mrs. Tradewell, of the Florida Institute, in speaking of the bearing of this work upon the educational, writes, that from Madison, where she has labored longest, more pupils have gone to Live Oak Institute this year than from any other place in the State. In the missionary societies organized by our workers, the people are educated in both Home and Foreign Missions; in their temperance work they are preparing the way for the Woman's Christian Temperance Union, when the time is ripe for the organization of its work among these people. Thus is aided, indirectly, but not less effectively, the publication, educational and missionary interests of the denomination.

"In December Miss Moore went to Selma to assist Miss Ambrose, who had been placed in charge of the work at that point. In March she returned to New Orleans prostrated by illness. In writing of the work Miss Moore says: 'I think our great mission is to train *all*, even the little children, in Christian work. It is not what we do personally that will tell in the

future, but starting forces that will keep on and on in the right direction. We cannot measure the good that is being done. Perhaps in heaven we shall find our greatest work to have been that which we have counted the least. I know that many a barren and desolate spot in this Southland has been refreshed by the little rills of comfort and blessing sent by our Society for which we will rejoice and hope that in the future it shall all become a fruitful field."

*Miss Peck* writes from N. O.:

"God has opened a great field here for mission work. Our great need is wisdom, grace and strength to cultivate it. Every day I learn more of the utter ruin sin has wrought, and the wonderful love, which is kind unto the unthankful and to the evil."

Especial mention is made in the report to the interest taken by Mr. and Mrs. Woodsmall in the work at Selma, and a hope expressed that the coming year will see the work fully established at that point.

The missionaries at Columbia report the state of morality in the churches much higher than even two years ago, and are rejoicing over the conversion of many of those whom they have taught. *Miss Jones* having witnessed the baptism of a number of these, writes on the following day:

"The experience of yesterday is sufficient compensation for every hour of suffering I have known in these years, and I know not how to express my gratitude."

*Miss Brainard* says: "My Sunday is occupied by 4 Sunday schools and 1 teachers' meeting. We reach from 600 to 700 children in these schools each week. At the close of the last quarter, 3 of my schools could give me the titles and golden texts in order for the entire quarter. I have just organized another school in a most destitute part of the city."

The story of the work at Raleigh cannot be better told than in a single sentence written by *Miss Jackson*:

"In one of my churches there are over 100 waiting for baptism, nearly all from my industrial Schools. I assure you I am happy."

From New Berne, *Miss Waugh* reports a great increase in Bible study, especially through the medium of Bible Readings. Their Sunday school Institute has also been a great blessing; 450 children are under the instructions of the missionaries regularly every week, and by invitation of the teachers in the public schools they give Bible lessons in the schools nearly every week, thus reaching over 1,000 children with religious instruction.

From Richmond we learn of 10 industrial schools, 8 womens' meetings and 4 Sunday schools, and *Miss Wilson* writes:

"The work widens and deepens, and as we look out upon its vastness, our hearts exclaim, 'Who is suf-

ficient for these things?' One of the most hopeful aspects of our work here is, that it is being more and more recognized as a part of the church work. The pastors without exception, and many of the intelligent and excellent lay brethren give it their hearty support, and to their efforts in its behalf is due much of its success. Many of the more intelligent Christian women now see opening before them fields of labor for the Master and are joyously entering them. Let not the most cultivated, intelligent and consecrated fear lest they may not find in this work scope for the exercise of all their gifts. Here we find true consecration to be directed, intelligence to be gathered up and crystalized, besides sad hearts to be comforted and dark lives to be brightened, and withal we are surrounded by the fainting famishing multitudes of whom the Master is saying, 'Give ye them to eat.'"

In writing of the *Indian work*, our Secretary says:

"The difficulty of finding suitable interpreters is the one great hindrance to our Indian work, and *Miss Elder* still labors alone. She has secured a large place in the hearts of the people, and the women of the several churches in which she labors, watch for her coming and drink in her instructions in a way that greatly cheers and encourages her. Besides supporting *Miss Elder* in her work, aid has been given in designated contributions to the Indian University at Tahlequah."

Our attention is next directed to the "*Immigrant Populations*," thus:

"We are happy to report the Scandinavian work as growing in interest and power. Testimonies to its worth come to us from every point reached by our missionaries. One new missionary has been appointed, and three young women, one Swedish and two Danish, are now in the Training school preparing for work. Our hope also that God would touch the hearts of suitable German women and lead them into this work is being realized. One is already in the school and others are considering questions of duty concerning it."

The reports from the Scandinavian missionaries already on the field are full of interest and encouragement. Limited space forbids any attempt to present here the details found in the full Report which we hope will be read by all the friends of the work.

We cannot however forbear quoting from the paragraph on "*Supplies*."

This is a very important part of our woman's work. By it a heavy burden is lifted from many a mother's heart, and warmth and joy imparted to little ones. By care and thoughtfulness we may make it still more a blessing. Your Board would earnestly recommend that branches be very particular concerning the kind of clothing sent to the families of frontier pastors. Remember that many of these brethren and their wives have been accustomed to all the comforts of Eastern homes, with tastes as refined and sensibilities as keen as are those of the friends they have left behind, and who have not made equal sacrifices with them for the Master, and they deserve a better offering

than that of the lame, the halt and the blind. *Send good material and prepay the freight.*

"The whole number who have attended the *Training school* during the year has been 30, of whom 16 are now on the field, I has been unable to go on account of ill health, I has been compelled to leave her field for the same cause, I has returned to her home, and 10 are still in the school."

Thus we have culled here and there a sentence or a paragraph from the report of our Secretary, and can now only repeat the hope that those who have in this article received a few crumbs will not be satisfied until the whole loaf is in their possession, including the very gratifying report of our Treasurer. If you do not receive a copy please write for one.

#### MISSIONARIES AND FIELDS.

##### IN THE WEST.

Miss Rhoda A. Denman, Terrace, Utah.

##### FREED PEOPLE.

Miss J. P. Moore, Miss Jennie L. Peck, Miss Hannah J. Steadman, Miss Kittie Sherwood, 171 Antoine street, New Orleans, La.

Miss R. A. Wilson and Miss Lilly Johnston, 608 East Leigh street, Richmond, Va.

Miss Carrie Waugh, Miss Amelia Williams, Newberne, N. C.

Miss Helen Jackson, Miss Emma C. Griswold, Raleigh, N. C.

Miss Maria Jones, Miss Ella Brainard, Columbia, S. C.

Mrs. H. F. Tradewell, Mrs. M. L. Grover, Jacksonville, Fla.

BIBLE WOMEN.—Mrs. Elizabeth Bowser and Cornelia Lewis, New Orleans, La.; Mrs. H. Duggins, Newberne, N. C.

##### INDIANS.

Miss Laura A. Elder, Sa-sak-wa, Seminole Nation, Ind. Ter.

##### SCANDINAVIANS.

Miss Elizabeth Johnson, 409 South 6th street, Minneapolis, Minn.

Miss Annie Nilsson (at present), Rockford, Ill.

Miss Ellen Berg, St. Paul, Minn.

##### GERMANS.

Mrs. A. Johanning, 1309 Biddle street, St. Louis, Mo.

The total of receipts for the month of April, 1882, is \$3, 709.20, a detailed statement of which will be published in the next number of the MONTHLY.

#### WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

President—Mrs. Thomas Nickerson, Newton Center.

Treasurer—Mrs. A. Pollard, 4 Beacon Street, Boston.

##### FOURTH ANNUAL MEETING.

This meeting was held Wednesday, May 3d, 1882, at the First Church, Boston. The attendance was good and the exercises were full of interest throughout the day. The President, Mrs. Thomas Nickerson, in the chair.

Mrs. Andrew Pollard, the Treasurer of the Society, reported the receipts for the year, in cash, \$6,629.18; in goods, sent South and West, \$1,786.60; expenditures, \$5,856.25. The Society has now a Trust Fund of \$700.00; a Memorial Fund of \$400.00; cash on hand May 3d, \$72.93.

Mrs. Pollard, acting Corresponding Secretary, reported the Society supporting wholly or in part eleven teachers and missionaries, and forty-five students in the Baptist schools of the South and West. Cheering reports from all of these workers and schools gave a fresh inspiration for the work and we believe the money needed to continue and enlarge every department, will be forthcoming this new year. We make this statement from the encouraging pledges given at the meeting. Some sisters said: "We have worked independently, but we are satisfied to-day that we ought to work with this Society and help carry out the plans so wisely made for reaching the degraded women of our country." Others said: "We have never done our share in this noble work, but our hearts have been reached by the appeals of those needy ones, and we cheerfully make a thank offering in their behalf."

Reports were made by Vice-Presidents of the different New England States, also from branch organizations, delightful in spirit, because so full of love for this service for the Master. Special interest was felt in the young ladies representing "Mission Bands," in which there has been wonderful success. Mrs. Nickerson spoke earnestly upon the need of the Society's work in the vast territory of the West, whither the tide of immigration is constantly flowing. The Society having under consideration work among the Mormons, had invited Rev. Dwight Spencer to address the meeting. He drew from his own observation a sad picture of woman's degradation and misery while living in polygamy, shut in from Gospel light. He urged send-



Rev. W. A. Clark, Arkansas.  
 Rev. O. M. Lucas, Col'd People, Arkansas.  
 Rev. J. B. Armstrong, Columbus, Texas.  
 Rev. M. W. Lunsford, Salina Asso., E. Texas.  
 Rev. Hervey Wood, Leadville, Col.  
 Rev. S. C. Keetch, Salinas City, Cal.  
 The following re-appointments were made :  
 Rev. Wm. Papenhausen, Germans in Springfield,  
 Ill.  
 Rev. Henry Fellman, Germans in Bloomington,  
 Ill.  
 Rev. F. A. Petereit, Germans in Quincy, Ill.  
 Rev. W. H. Hendrix, Van Zandt, Henderson and  
 Anderson Cos., E. Texas.  
 Rev. L. L. Shearer, Boise City, Idaho.  
 Rev. D. J. Pierce, Walla Walla, Washington Ter.

## Contributions and Legacies.

FOR APRIL, 1882.

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

### MAINE, \$5 00.

Damariscotta Church, in add. .... \$5 00

### VERMONT, \$69 54.

South Londonderry Church..... 21 00  
 East Dover Church..... 12 37  
**C. E. F.** Poutney Church, for Ogden..... 17 17  
 Rev. F. Barnett, for Ogden .. 5 00  
 Mrs. A. Buck, " .. 12 00  
 Edwin Andrus, " .. 2 00

### MASSACHUSETTS, \$774 98.

Boston, Union Temple Church, in add..... 26 00  
 Brighton Ave. Church..... 26 75  
 Worcester, Main St. Sunday school..... 66 86  
 Northampton Church, in add..... 5 00  
 Fall River First Church, in add..... 2 00  
 Meh Shwayee Soc'y of First Church Sunday school..... 15 00  
 Newton Centre Church..... 108 17  
 Woodville Church..... 5 00  
 Peabody Church..... 8 50  
**F. F.** Boston, W. A. B. H. M. Soc'y, Mrs. A. Pol-  
 lard, treas..... 160 00  
 Marlboro, Sunday school, for Ed., a student, Rich-  
 mond Institute..... 16 70  
 Amherst, J. L. Lovell, for Wayland Seminary..... 23 00  
**C. E. F.** Boston, First Church, L. Millis, for Ogden  
 Dea. Converse, " .. 100 00  
 C. W. White, " .. 25 00  
 A. J. Adams, " .. 15 00  
 Wm. Beals, " .. 10 00  
 E. B. Badger, " .. 10 00  
 Salmon Whitney, " .. 10 00  
 C. Carpenter, " .. 10 00  
 S. S. Cudworth, " .. 10 00  
 Wm. Fosdick, " .. 70 00  
 M. H. Pond, " .. 5 00  
 W. H. Chipman, " .. 5 00

### RHODE ISLAND, \$30 00.

Tiverton Central Church..... 30 00

### CONNECTICUT, \$132 48.

Middletown Sunday school..... 17 06  
 Easton, Mrs. A. Gregory..... 10 00  
 Miss Clarissa Silliman..... 10 00  
 Wallingford Church..... 79 42  
 Danielsonville, I. G. Tefft..... 1 00  
**C. E. F.** Danbury, Giles Hoyt, for Ogden .. 5 00  
 W. J. Rider, " .. 5 00  
 Norwalk, G. B. Hoag, for Ogden..... 5 00

### NEW YORK, \$195 45.

Brooklyn, Central Church (Bridge St.)..... 84 45  
 White Plains Church..... 5 00  
 Fredonia, Ely Davis, Rent of Farm..... 26 00  
 Rome Church..... 8 00  
 West Plattsburg Church..... 16 00  
 Cooperstown First Church Sunday school..... 25 00  
**C. E. F.** Amsterdam, Mrs. T. J. Van Der Veer, for  
 Ogden..... 25 00  
 Friend, for Ogden..... 1 00  
 Whitehall, W. W. Cook, " .. 5 00

### PENNSYLVANIA, \$5 00.

**C. E. F.** Chambersburg, O. N. Lull, for Ogden.. 5 00

### DISTRICT OF COLUMBIA, \$124 75.

**F. F.** Washington, Calvary H. M. Soc'y, for Way-  
 land Seminary..... 50 00  
 Wayland Seminary Students, for Board .. 66 50  
 " " Tuition .. 8 25

### FLORIDA, \$97 90.

Live Oak, Miss S. E. Tarbox, for Florida Institute  
 Building..... 30 00  
 Florida Institute Students, for Board.... 67 90

### WISCONSIN, \$26 00.

Racine, First Scandinavian Church..... 22 00  
**F. F.** Janesville, N. Dearborn..... 4 00

### IOWA, \$1 00.

**C. E. F.** Ida Grove Church, in add..... 1 00

### MISSOURI, \$100 00.

**C. E. F.** Clinton, A. C. Avery, for Ogden..... 100 00

### KANSAS, \$30 00.

Winfield Church..... 30 00

### NEBRASKA, \$3 00.

Geneva Church..... 3 00

### DAKOTA TERRITORY, \$9 51.

Through the W. H. M. Soc'y, Chicago, Ill., Mrs. R.  
 R. Donnelly, treas..... 9 51

### NORTHERN PACIFIC COAST CONVENTION, \$28 83.

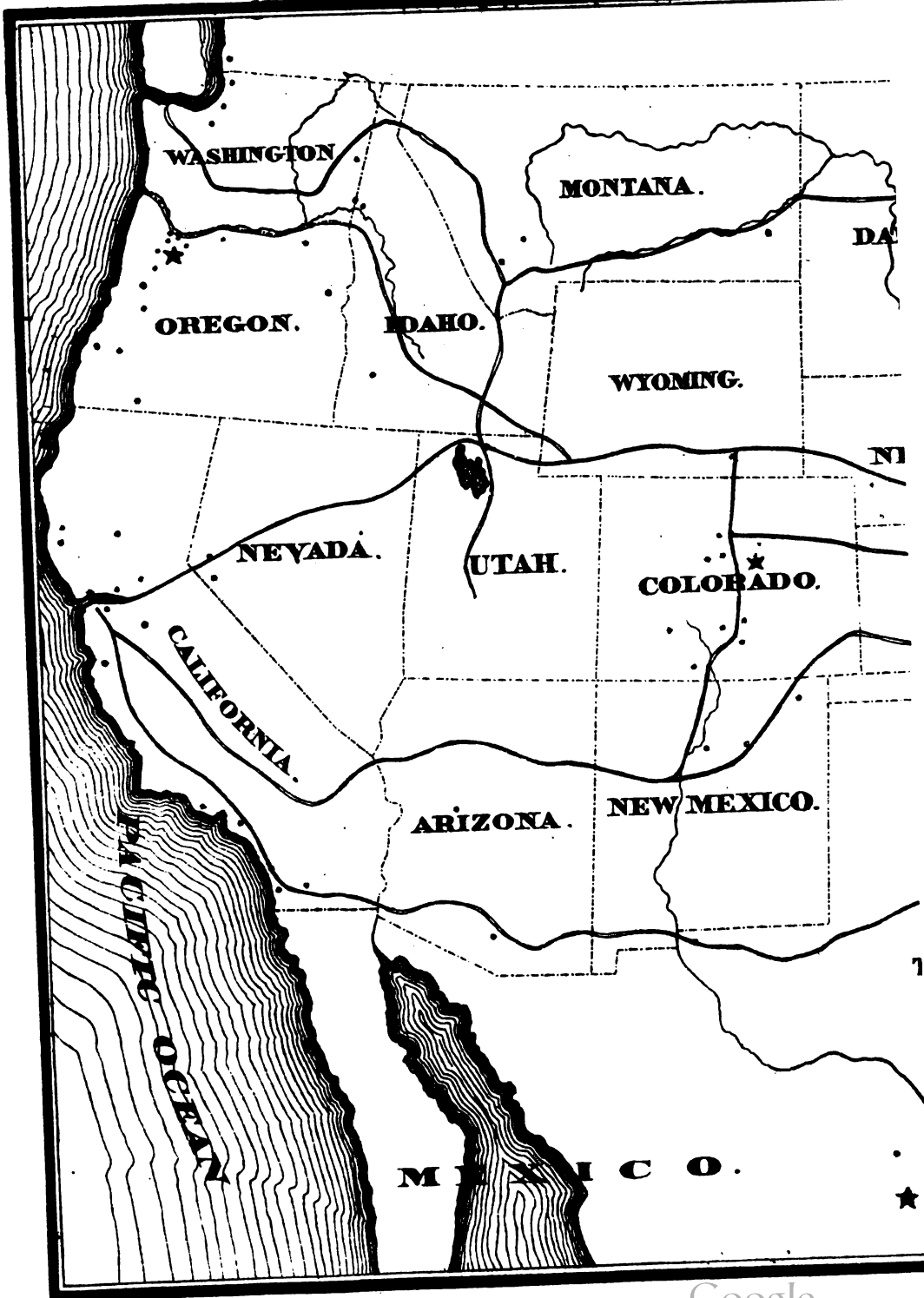
Oregon, Springfield Church, a Thank Offering.. 6 33  
 Eugene City Church, " .. 5 00  
 Albany Woman's Sewing Circle, a Thank  
 Offering..... 5 00  
 T. B. Haskelman, a Thank Offering .. 50  
 Dr. R. C. Hill..... 2 00  
 Dalles City Church..... 10 00

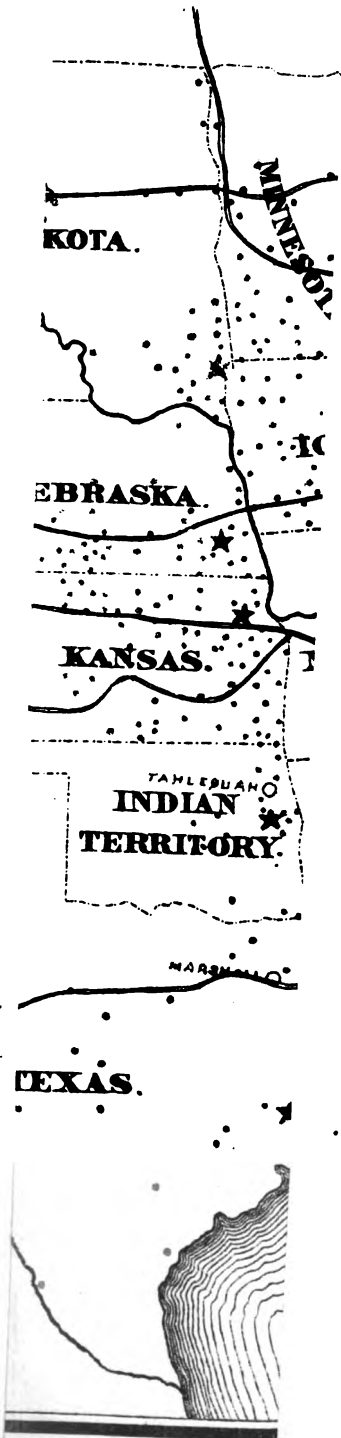
### ENGLAND, \$24 35.

**C. E. F.** London, E. D. Litchfield, for Ogden.... 24 35

Total..... \$1,687 79







# THE BAPTIST HOME MISSION MONTHLY.

VOL. 4.

JULY, 1882.

No. 7.

## THE LESSONS OF FIFTY YEARS.

BY PRESIDENT MARTIN B. ANDERSON, LL.D.

*Extracts from an address delivered before the American Baptist Home Mission Society, in the Academy of Music, New York, Friday Evening, May 26th, 1882.*

Men pass away, but institutions, when they incarnate great moral and religious truths, are as enduring as society. The founders of such institutions die, and their unfinished work is handed over to their successors. But their labor, their sacrifices, their purposes and ideas, their fears and their hopes are consecrated by the passing years, and constructed into sacred epics, which live in the memory, control the thought, and inspire the activity of those whom the Providence of God calls to enter upon the blessed inheritance which these founders leave behind them. The recollections of fifty years of Christian sacrifice, thought, and service, crowd upon our memories to-night, as they are associated with the past history of our Home Mission Society. We would devoutly thank God for this blessed inheritance. It will be for us and our successors "a possession for all time."

But we may not spend the hour in congratulations upon the success of our past history. Our responsibilities for the present and the future are so stern and heavy, that we may give but a passing notice to the far-seeing and able Christian men who laid the foundations and shaped the superstructure of this Society.

Their work lives, and forms a monument more enduring than brass or marble. Could the long procession of our departed fathers speak to us from the abodes of glory, they would sternly rebuke all fulsome eulogy of their lives and labors. The spontaneous chorus breaking from their lips would be, "Not unto us, not unto us, but unto thy name, O Christ, the Saviour, be all the glory." Standing as we do upon the threshold of the twentieth century of our era, it becomes us, like soldiers entering upon a severe campaign, to examine our position and resources, to estimate the forces of our enemy, to invigorate our courage and zeal by calmly surveying the issues of the impending conflict, and the terrible consequences of a failure in duty on our part.

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## THE FIELD BEFORE US.

Our field of action is so vast, that it is almost impossible to compass it in the imagination. We are accustomed to compare our country with the great States of Europe, without thinking that in superficial area and capacity to support population, it is larger than all of them united. We have measured ourselves by our population, rather than by the enormous area into the empty spaces of which the people of the Old World are pouring, with a rapidity which finds no parallel in the world's history. You will pardon me for presenting a few facts in detail, which may aid us in bringing before our minds and emphasizing the importance of the awe-inspiring mission with which God has

entrusted us. Without taking account of the Arctic territory of Alaska, our country includes an area of 3,034,399 square miles in extent. Excluding Russia, European Turkey and the insignificant and disorganized States south of Russia and east of the Austrian Empire, we find the nations and States of Austria, Germany, France, Spain, Italy, Portugal, Greece, Sweden, Norway, Great Britain and Ireland, the Netherlands, Switzerland, Belgium and Denmark comprise altogether 1,478,540 square miles of territory—or less than one-half the area of our country, Alaska, as I have already said, being excluded.

The population of these nations whose territory has just been estimated is about 217,956,500 souls. These nations, with less than one-half of our area of land, are weighed down by national debts amounting to nearly sixteen thousand millions of dollars. Their productive capacity is reduced, also, by standing armies computed at 1,954,334 men. These are withdrawn from profitable labor, and supported by the taxation of their fellow-subjects. Those also who are nominally engaged in the arts of peace are, at any outbreak of war, liable to a conscription which may double or treble these vast and expensive armies. It is this tremendous pressure of money taxes and army service which is the main agency in forcing the hundreds of thousands of emigrants from Europe to our shores. As migration from these countries is increased, the burden of taxes and army service upon those who remain will grow heavier, and the prudential motives inducing emigration will accumulate in a rapidly augmenting ratio.

\* \* \* \*

Among the native difficulties in our field of operations, we must take account of the Freedmen in the South, our Indian population, and the new Saracens in Utah and the adjoining Territories. Each of these presents problems

which will task all the wisdom and self-sacrifice which the church of the future can command.

The social change to which our Colored People have been lately subjected was vast and sudden, to a degree unparalleled in the entire history of the world. The relics of slavery and serfdom in Western Europe are still evident to the historical student, though centuries have passed since their abolition, and no race-marks distinguish the descendants of the master from those of the bondman. The Freedman question with us will demand centuries of positive and wisely directed labor for its adequate solution. Our own work and that of other evangelical bodies for this end, has only been begun. It is not enough that they be gathered into our churches. They must be trained in the elements of letters and science, in trades, in farming, in thrift, in social morality, in the care of their health, in cleanliness, in all that goes to constitute that highest product of civilization—a pure and healthy Christian home. We question whether the most thoughtful Christians and Statesmen among us have yet seized the full breadth and significance of this tremendous problem. The merchants and seamen of our Northern States brought the slaves from Africa, and the planters of the South purchased them for profit. God in his wisdom has imposed on the North and South, alike, the terrible necessity of transforming these men into Christian citizens. We have given their rights, we must teach their duties, we must show them that over against every right as a condition of its possession, there stands an imperative obligation, binding on them as well as upon all of us to be servants—servants of our fellow-men, of our country and our God. If we fail in our duty, they will drag our civilization down to the level in which a century of bondage has left them. Besides, we may believe that, through the black race, God has

designs of mercy for the vast continent from which their fathers were torn in misery and pain. In caring for the Freedmen, we may be not only caring for our own future, but for the future of Africa as well.

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#### CHRISTIAN MOTIVES TO ACTION.

What is the constructive law and formative force in this great national organism, for whose vigor and continuous life we so devoutly thank our Father in heaven? It is threefold: (1) The equality of rights before the law. (2) That the government shall represent, through established forms, the rational will of the citizens. (3) That the laws which are the outcome of this rational will shall be authoritative, binding and supreme.

These are all moral principles grounded in the "ought" and "ought not" of conscience, as purified and enlightened by the teaching of our Lord and his apostles. The public and private law of our land are at bottom nothing but principles of Christian ethics, which by the thought and sacrifice of centuries, have been crystallized into clear and definite formulas. These formulas have no power in themselves. They are effective for good, only so far as they are vitalized and made effective by the moral convictions and moral force of the body of our people. The practical value of all our Constitutions and Codes of Law is determined by the moral atmosphere of the time. The *forms* of the British Constitution have continued intact under every sort of corruption, oppression and misrule. The Roman law reached its highest theoretical perfection at a time when despotism, injustice and anarchy were sapping the foundations of the Empire.

"Laws are but words, and words but wind,  
Too feeble instruments to bind."

Law rests upon public and private morality, and there is no stable foundation for public or

private morality, but a pure religion springing from the fear and love of a holy God. All history shows that the religion of Christ is the only agency which has been effective in ejecting the moral malaria from the atmosphere of human society. Every patriotic motive, reverence for the heroes of the past, every throb of love for the dear land that bore us, and in which our fathers died, urges us on to give new power to this Society in its divine work of preaching the Gospel in North America.

\* \* \* \*

#### PRACTICAL METHODS TO SECURE PERMANENT RESULTS.

With this great work before us, with this tremendous weight of motive and obligation pressing upon our hearts to engage in it, we should carefully examine the practical methods in which we should apply our power, to secure the most worthy and permanent results. The moral victory which we seek to gain cannot be achieved through the personal agency of the ministry alone. The laity must do more than furnish funds. There ought to be missionary colonies formed in our newly-opened mining and agricultural districts, which should be able at once to organize churches, schools, and all the forces of a Christian social life. If we emigrate to promote our economical well-being, why should not our laymen organize new settlements for Christ?

\* \* \* \*

For our work we need a constantly increasing expenditure of administrative power. Our mission fields, both at home and abroad, are so vast, and the instrumentalities are so manifold and complicated, that they need as great a combination of capacity, experience, breadth of outlook and force of will, as are required for the command of an army, or the government of a nation. Our Boards of Management should combine every variety of intel-

lectual and practical power. Those of us who live at a distance from the centres of our missionary work have but a vague and imperfect conception of the expenditure of time, labor and thought required of our brethren who bear the burden and responsibility of administration. A few months ago I spent several hours with four gentlemen, each holding the office of Secretary in connection with mission work in four different denominations of Christians. I was spontaneously led to study the duties and estimate the responsibilities of those men. I was driven to the conclusion that no Cabinet officer of our National Government was charged with functions so difficult, or intrinsically so important as theirs. Let me say that these Secretaries and Boards receive our criticism and condemnation quite as often as they do our thanks, sympathy or prayers. This ought not so to be.

\* \* \* \*

But we should never forget that no increase of contributions, no mastery of details, no compactness of organization, no development of administrative capacity, no breadth of learning nor brilliancy of eloquence in our ministry, will meet the moral demands of the coming age, apart from a new consecration of all our powers to the service of our Master, and a new baptism of the Divine Spirit. We must learn with Paul to be "always bearing about in the body the dying of the Lord Jesus." The atonement is the great central doctrine of our theology. Its informing spirit should be for our lives a supreme and controlling law of purpose and action.

With this conception of sacrifice once in full possession of our minds, funds for Christian work would be equal to every legitimate demand, laborers for every department of Christian activity would be forthcoming, young ministers would throw aside the vulgar idea of professional advancement, and start out for

the moral deserts of earth, with an alacrity like that with which the patriotic soldier responds to a call for volunteers to storm a battery of cannon, or join a "forlorn hope."

Let us look forward, then, to the coming fifty years with calm confidence that the cause for which we labor will move on with the momentum unparalleled in the past. The annals of nearly nineteen Christian centuries blend with the visions of prophecy, and more than justify these anticipations. The Divine plans mature slowly. God never hastens—He never rests. But through the ages there is an increasing rapidity in the development of His purposes. Let us, then, confidently anticipate the day when the Gospel message of mercy, borne on the accents of our mother tongue, shall be spiritual aliment of every soul within our vast domain—when the watch-word of our Society, "North America for Christ," shall no longer be a formula for our hopes, but an actually realized ideal.

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#### OUR CHURCH EDIFICE WORK.

AN ADDRESS BY JOHN H. DEANE, ESQ., N. Y., BEFORE THE SOCIETY, MAY 25TH, 1882.

The star that heralded the birth of Christ; the star that met and greeted the dawning of the Christian day; the star beneath whose light the angelic choir sang "Glory to God in the highest and on earth peace, good will toward men;" the star that shepherds saw and the star that wise men followed; the star of Bethlehem, shone in the *Eastern* sky, and sent its radiance *Westward*, and thus marked out the course Christianity should take through all the years to come. And from that time down to this, the real, radical, permanent progress of the church has been towards the West.

Many devoted men and women have, it is true, turned their faces Eastward, and carried

the story of the cross to the great nations of Asia and the countless tribes of Africa, and accomplished great and wonderful results ; but these results have only been the rescuing of individual souls out of the darkness and the superstitions, which were, and still remain the national characteristics ; whilst, in its Westward course, from Palestine, through Europe and the British Isles, and thence across the Atlantic to the Western World, and Westward still, across the continent, Christianity has stamped its impress upon the people as a whole, and revolutionized and civilized and Christianized the nations. And since its light first dawned upon Japan, from the direction of the rising sun, what wonders has it wrought, and how bright to-day its promises !

And therefore, brethren, although I am thoroughly interested in the work of Foreign Missions, and love and honor those who are engaged therein, and cherish and revere the memories of the sainted heroes who, in Eastern lands, have lived and died for Christ, yet I cannot but feel a livelier interest, and labor with more zeal and hope and courage, in behalf of our *Home* Mission work, for the reason—or at least such is one of the reasons—that the course of its progress is the course of Christian conquest, Westward. Some one may say that this is rather fanciful, and perhaps it is ; but, if it be a fancy, it is a fancy based upon the history of the Church of Christ and of Christian civilization for over eighteen hundred years, and I love to fancy that to-day, the watching, waiting, working, hoping, praying follower of the Lord still is guided by the star of Bethlehem, pointing Westward.

And then again, not only do I feel the livelier interest in Home Mission work, but my most ardent and most active sympathies are being drawn towards that branch or por-

tion of this work, which is styled the "Church Edifice Department," because, as it seems to me, this particular department, of all others, has within itself, the elements and the assurance of the grandest, the most far-reaching, and the most abiding success.

The great and ultimate object of our Western Mission work should be, not so much to evangelize as to create or develop evangelizing forces ; not so much to gather men *into* the church, as to establish churches to become and remain the centres of Christian influence and power. The evangelizing and the gathering in must be, of course, preliminary steps, but stopping there, the work is only half completed—*not*, half completed, only just begun. The Westward progress of the church should be not only *with*, but somewhat *like* the Westward progress of civilization. *This* year the emigrant must level the forest, subdue the prairie, live in a hut or a dug-out and struggle to live at that. Next year he builds a cabin or cottage and eats of the fruits of his own labor. The year following he lives in a two-story house ; has corn and grain and cattle to sell ; gets a post-office established, and regularly receives his mail. And only a few years later, where once was the forest or prairie, and then the farm and the cottage, is now the village or city ; the territory has become a State ; the emigrant is elected to Congress, and his younger sons are beginning to talk of moving farther West.

And thus should it be with the church. First, the missionary, going from house to house, from camp to camp, and from village to village, preaching the Gospel, and, by the grace of God, converting souls. And then, the gathering of these converts into organized churches ; churches living for a while perhaps, as lived God's ancient church, with no abiding place, but wandering in the wilderness of poverty and weakness. And then, the hous-

ing of these churches in plain, but neat and comfortable buildings of their own. And then, and finally, leaving them to their own resources, to grow and develop by and within themselves, and to become, not merely self-sustaining, but helpers in sustaining others, recipients no more, but contributors, no longer mission churches, but missionary churches. And thus the church in the aggregate, by the expenditure of wealth, becomes richer; and stronger, by the expenditure of strength.

And such is the work that our Baptist Home Mission Society, in its Western mission field, and more especially through its Church Edifice Department, desires to do, is doing, and, to a very considerable and encouraging extent, has done.

The importance of this work cannot be over-estimated, and the last steps in its progress are perhaps the most important ones of all.

An individual Christian *may* continue steadfast in the faith without the supporting influences of Christian fellowship; and Christian character *may* be maintained, without and outside of any church organization; and an organized church *may* live and grow and prosper, houseless and shelterless and without so much as a room of its own wherein to worship; such things are *possible*, but the *probabilities* are all the other way; the general rule, as deduced from all experience is that the solitary Christian, the Christian destitute of church surroundings, church companionship, church encouragements and church restraints, becomes the cold, indifferent, lifeless, useless Christian, and that a church continuing long without a dwelling place, loses its vitality—and a good share of its members—and speedily sinks into the deplorable condition of the Church of the Laodiceans.

In a word, every Christian should become

and continue to be an active member of an active church, if his religion is to prove a joy and comfort to himself and a blessing to his neighbor; and every church, that would attain prosperity and usefulness, should have a habitation and a home.

And now permit me, very briefly, to refer, first, to the method or methods—for there are two—of our Society in carrying on this work of housing houseless churches; and then to a few of the results thus far accomplished.

In the beginning of this work the method was to loan to feeble churches certain amounts from what is called the "Church Edifice Loan Fund," these amounts being varied according to the necessities and circumstances of particular cases. But subsequently, and within the past two years, it was thought that a church debt could scarcely be deemed a church blessing, even if the creditor *was* a church society, and that an absolute *gift*, although of a smaller sum, would prove to be the most acceptable and the most efficient way of rendering aid. Thereupon and for such purposes, another fund was created, which is called the "Church Edifice Benevolent Fund." But then, this somewhat serious difficulty presented itself: if to a church an amount be *given*, instead of loaned, and afterwards, as sometimes happens, the church, through some misfortune or mismanagement, becomes embarrassed or proves to be a failure, the amount contributed is lost and lost forever. And therefore, to provide against any such contingencies, this was the plan adopted: from every church receiving a donation, a mortgage is required, whereof neither principal nor interest is ever payable *unless* the property shall cease to be used for the purposes of a regular Baptist Church, or shall be alienated from the Baptist denomination. And thus we have what may be styled the



Benevolent Paradox, a debt that is no debt, a mortgage not a mortgage. The church is relieved from the incubus of a maturing interest bearing obligation, and the Society is protected against any possible perversion of its funds.

Under the latter system of gifts, \$15,805.87 were given to 56 churches. The gift of that amount of money helped those 56 churches to acquire indisputable title to \$131,700 worth of church property; helped those 56 churches to give comfortable and pleasant seats to 14,300 people in houses of worship, and room for nearly 20,000 Sunday school children.

Think, business men, of that magnificent investment of cash—in one year a product in property of nearly 800 per cent. net on the amount invested.

But the great product in souls converted, backsliders reclaimed, and children taught to love and cherish God can only be known when the roll of honor is called on high and the great balance sheet is struck.

And, in conclusion, brethren, let me urge the claims of this department of our mission work upon your consideration and the consideration of all the churches.

The elders of the Jews once came to Christ in behalf of a Gentile soldier, and plead with him, beseeching him to heal the centurion's servant, who was sick and ready to die. And the argument they used was this: that the centurion was a worthy man, who loved their nation and had built for them a synagogue. Perhaps the Jewish Church of that vicinity was poor; the centurion certainly was rich and liberal, and his generous contribution to *their* Church Edifice Erection Fund built this Capernaum synagogue, and thereby he, the Gentile, secured the Jewish friendship, sympathies and prayers, and the healing of his servant, and better than all the commendation

and the blessing of our Lord, and his name is crystalized in the word of God. That synagogue gift was the wisest, the best, the most paying investment the centurion ever made, and just at this present time the Baptist Churches of the West afford abundant opportunities for similar investments.

And yet, how small was that opportunity accepted by the Pagan soldier in the glimmering light of the coming Messiah, when compared with the grand army of opportunities presented by the 2,500 houseless, homeless Baptist Churches of our own great land, whose continued cry comes to us Eastern men on every Western and Southern breeze: Come help us build a tabernacle to the Lord.

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#### PRACTICAL RESULTS OF THE SOCIETY'S BENEVOLENT CHURCH EDIFICE WORK.

BY REV. J. SUNDERLAND, LATE GENERAL MISSIONARY, IOWA.

The wisdom of this movement must be tested by experience. What then does experience teach? Does it warrant the movement as a distinct feature of Home Mission effort? Does the fund meet a real need of our Mission Churches? Does it stimulate them to new endeavors, and put them into new conditions of prosperity of sufficient importance to justify the expenditure? Or does it prove a crutch for the churches to lean upon, to save their own strength?

The most efficient Home Mission work is that which best develops the resources of the churches aided, and stimulates to the best self-help.

One year is too short a time in which to learn fully its practical results. Enough has been learned however to prove that its originators were not mistaken when they believed

that it would prove a grand auxiliary in Home Mission work.

During the year ending October 31st, 1881, eight churches were aided from this fund in Iowa, to the aggregate amount of \$1,900. Great care was taken to help only such churches as were needy and worthy, the applications being carefully examined by a committee of three well informed pastors, and by the General Missionary who had personal knowledge of nearly every case. Among other good results of this fund the following stand out prominently:

1. Perfect titles have been secured to church property where otherwise it would have been left defective; thus the property has been secured permanently to the denomination. In many of our towns lots are donated for church purposes, by Railroad and Town Companies. But usually, deeds are made in such a way that if at any time the property ceases to be used for church purposes, according to the terms of the deed, it reverts to the donors. If a church becomes extinct, or changes its location, the property is lost, or must be purchased at a large price. Many of the churches in our larger towns find it necessary to change their locations as the towns grow.

The church at Ida Grove, built upon a lot so deeded, a beautiful and commodious house of worship, costing above \$3,000.

A small amount of aid granted by the Society resulted in the church securing a perfect title to the property by the payment of a small sum.

Other churches have also been led to guard this same point, and all churches receiving help from this fund will thus secure not only the Society's interest to it, but their own interest in the property to themselves.

2. It has enabled churches to complete their houses of worship, when, without aid, the alternative was either to incur a serious debt by

finishing, or be deprived of its use for a long time, and thus suffer great loss. Several instances might be given, but it must suffice to mention the church at Sheffield. Their house was erected, and enclosed, in doing which a small debt was incurred notwithstanding the most faithful and persistent efforts of the pastor, and the most generous giving by the members. All resources seem to be exhausted, and the work came to a stand. The immediate finishing of the house seemed a necessity. At this juncture help was asked to the amount of \$200, which was granted, as usual, upon condition that the house be entirely finished, and all indebtedness fully paid. This would require about \$300, besides the amount promised by the Society. The promise infused new hope and courage into the church, and the money was raised, and the house dedicated, in due time completely finished and paid for. One who has not had experience can but faintly realize how like an incubus a debt rests upon these little churches which are struggling to the utmost to meet current expenses. Again and again dissensions, weakness, and soon death have followed from this course.

3. By the promise of this help churches have been encouraged to build much needed houses of worship, when otherwise the undertaking, if commenced at all, would have been at best of but doubtful success.

The majority of those who settle in our new towns and country are men of limited means. And with those limited means everything has to be made. Their houses, barns, stores and shops have to be built, their farms improved, machinery and stock purchased, their business established. Besides this the large demands for public improvements must be met. School-houses, court-houses, buildings and roads must be built.

Is it a wonder that sometimes churches are appalled at the thought of raising in addition

to all these things, and the ordinary support of the Gospel, the amount necessary to erect houses of worship? Yet these houses must be erected, or the church must fail in its influence, and be left behind in the race with other denominations, or perhaps Christianity fail of a foothold in the early planting of these communities. Where houses have to be built by contributions of from \$5 to \$25 each, no subscription perhaps exceeding \$50 or \$100, the Society's \$200 or \$500 seems a large sum, and the promise of it proves a great stimulus.

Two or three instances have occurred in the State which illustrate this feature. One only can be given:

Four years ago mission work was begun at Creston with a dozen members. This town is one of the most thrifty and enterprising of our younger cities. It has reached a population of full 5,000. The work prospered. A fine Sunday school and a good congregation were gathered notwithstanding the disadvantages of meeting in a hall on Sunday, at large expense, and of holding all social meetings at private houses. But a limit came to their progress. A meeting-house became a necessity. The membership had grown to 50. With little means and many demands how to build a house adequate to their needs was a serious problem. After much hesitation, under the encouragement of a promise of \$500, the work was begun and successfully completed, and the church put into a new position before the community by the occupancy of one of the most convenient and tasteful church edifices in the city.

Other churches under a similar encouragement are preparing to build the present year.

When the value of these houses to the influence and efficiency of our little churches is properly understood, it will be apparent that no money expended in Home Missions accomplishes more than that which is judiciously put into houses of worship; and that the imperative need of the hour in our Home Mission work is the enlargement of the Church Edifice Benevolent Fund.

#### Jubilee Hymn.

BY REV. D. H. TAYLOR, JAMAICA PLAIN, MASS.

Tune: Missionary Chant.

#### I.

Great God, for this triumphant hour  
We lift to Thee our shout of praise,  
That Thou hast magnified Thy power,  
And granted us this day of days.

#### II.

From east to west the glory breaks,  
From ocean's strand to sunset skies,  
Till every tent of darkness shakes,  
And slumbering nations waking, rise.

#### III.

But Mighty God, arise, arise!  
Quicken anew Thy people's powers;  
For ages past of longing cries,  
Unseal to-day the heavenly showers.

#### IV.

May this glad day of Jubilee  
Be but the dawn before the sun;  
Let men unborn, with wonder, see  
The Lord complete His work begun.

#### Jubilee Song.

BY SIDNEY DYER, PH. D., PHILADELPHIA, PA.

Tune: Webb.

#### I.

Across the broad savannahs,  
From vale and mountain dome,  
Ring out the glad hosannas;  
The shouts of harvest home.  
The seed was scattered weeping,  
Broadcast from sea to sea;  
And now in joyous reaping,  
We sound our Jubilee.

#### II.

The millions hither surging,  
From every land and race,  
Are met with gentle urging,  
To accept a Saviour's grace;  
And, lo! in many a dwelling,  
The gladsome sight we see,  
Of happy converts, swelling  
Salvation's Jubilee.

## III.

How sweet the Gospel preaching  
 Wherever man may roam !  
 But oh ! the joy of teaching  
 The love of Christ at home !  
 Then keep the chorus ringing,  
 Till all the world shall see  
 This ransomed nation singing  
 Redemption's Jubilee !

## Rallying Song.

BY PROF. W. F. SHERWIN, CINCINNATI, OHIO.

Tune: Shining Shore.

## I.

With holy joy and cheerful praise,  
 We lift our hearts in singing:  
 To Him by whose rich grace we meet,  
 Our grateful tribute bringing.

*Refrain:* Let each to each a welcome give,  
 With true and earnest greeting,  
 One Lord, one faith, one purpose true,  
 Our hearts as one are beating.

## II.

From north and south, from east and west,  
 From mountain, plain and valley,  
 We come to light our altar-fires  
 And all our forces rally.

*Ref.:* And each to each a welcome give,  
 With true, etc.

## III.

We sadly miss some noble hearts,  
 Yet we must falter never;  
 Though one by one the workers fall,  
*The work goes on forever.*

*Ref.:* So each to each, etc.

## IV.

To prairie homes and western wilds,  
 We'll send the Gospel story,  
 And in its beams to darkened souls,  
 Reveal a Saviour's glory !

*Ref.:* With each to each, etc.

## V.

O God ! speed on Thy chariot wheels,  
 Till through our land and nation,  
 From sea to sea, from shore to shore,  
 All know the great salvation,

*Ref.:* Now each to each, etc.

## American Baptist HOME MISSION ROOMS,

TEMPLE COURT, NEW YORK.

☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, Temple Court, New York City.*

☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

☞ *The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

### A SUPERINTENDENT OF THE SOCIETY'S EDUCATIONAL WORK.

The action of the Board, approved by the Society, in appointing a Superintendent of the Educational Work of the Society, marks a new era in this department of our labors. The reasons for this and some of the things which will demand the attention of the Superintendent are presented in the following extract from the Report of the Board :

“The educational work of the Society has reached so great proportions, so much has been expended in the maintenance of these institutions, so much is invested in school property, so many questions arise concerning their aim, their management, their methods, their courses of study, their relations to each other, to those for whom they are established, to the educational system of the States, to the educational measures of the general Government, to the munificent provision made by generous men for the Christian education of the Colored People ; so much depends on their mainten-

ance in the highest practicable degree of efficiency, that the Board consider it of first importance that the most competent man available be secured to devote his attention as Superintendent of the Society's educational work among the Colored People, the Indians, and others to whom it may be extended. The Board takes great pleasure in announcing that Dr. J. M. Gregory, a man eminently qualified for this service, and who at our request, has made a preliminary tour of observation among the schools and the brethren of the South, has been appointed to undertake this work, the Society approving."

Dr. Gregory needs no introduction in the West, nor to educators throughout the land, by whom he is widely and most favorably known. For the information of others we may say that in the estimation of those best qualified to judge, this Continent has not a man more competent for the varied and weighty duties of this position. For years Dr. Gregory was President of Kalamazoo College, Mich., and for several years State Superintendent of Education. While serving in the latter capacity, he arranged and secured the adoption of the educational system of Michigan, which is considered second to that of no other State in the Union. About twelve years ago he was called to take charge of the Illinois State Agricultural and Normal School, an institution having under one head from twelve to fifteen departments or courses of study, among which were the normal, scientific, academic, technical, industrial, and collegiate. Through his untiring energy the institution was brought to a high degree of efficiency. Since the voluntary termination of his connection with this institution about two years ago, he has been occupied in literary labors; specially with a work on Political Economy, which is about ready for the press, and at the same time also being President of the Illinois State Board of Health.

His varied and extensive experience as an educator, his recognized ability and high Christian character, furnish a solid ground of hope that the duties of his position will be administered with great success.

The friends of the Society, especially those deeply interested in the work among the Colored People, may well rejoice at the brighter out-look in this direction, and may feel that their gifts for this purpose will be used to accomplish the highest and best results possible. It is cause also for congratulation that some of our leading brethren in the Southern States who met Dr. Gregory in his recent tour and who heard him at the Southern Convention, welcome the appointment and tender him their hearty coöperation. Now, all together for a strong pull in this department of our work!

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After the foregoing was in print our attention was called to the following telegram to the *Inter-Ocean* of Chicago, which we gladly insert in this connection:

CHAMPAIGN, Ill., June 5.—The annual address before the literary societies of Illinois State University was delivered to-night in the University by Dr. John M. Gregory, of Washington City, formerly Regent of the University here. He was welcomed with unbounded enthusiasm, and on his entrance into the University hall the whole vast audience arose to their feet to do him honor. His address was one of great power on "The present century, and the elements of its wonderful progress and achievements." Mrs. Gregory, who was for several years a professor in the University, and very popular, being present, shared in the ovation extended to Dr. Gregory.

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We give an extract from Dr. Gregory's letter written while on his recent tour of observation in the South, whither he went at the request of the Board.

"I am more and more puzzled by this vast problem. Each school presents new phases of it; and it grows upon me in its vastness, as it does in its complexities and difficulties. I honestly believe that our entire country does

not show one field elsewhere, of missionary work so important and so fruitful as that in which these schools are working. Taken in its denominational aspects, its importance *cannot be overstated*. As a Western man, I appreciate the Western Missions out on our frontiers; but to neglect this Southern work for any other, would be to gather Baptists by *handfuls there*, and lose them by *bushels here*. Like many Northern men, I thought these colored Christians, with their strange enthusiasms and sometimes ludicrous ways, of little account; but I am rapidly changing my mind, and I believe their white neighbors will tell you that the most sincere, earnest, and faithful Christianity in the land is to be found among these poor people of color. They have their faults and weaknesses, and also their sins and follies, but their simple earnestness sometimes moves me almost to tears.

"There are some grave mistakes in our schools which ought to be corrected, but I doubt if any missionary field can show such self-sacrificing devotion as your teachers are exhibiting here and in every school I have visited. Not to support and strengthen them in their work would be the saddest injustice, as it would be also the most egregious of blunders.

"My sense of the importance of this work is not abated but increased. As a simple *preaching* agency these schools equal any missionary work you are doing. The Gospel is preached every day in them, and conversions are numerous. Then each Sunday they send out preachers and teachers to thousands. I doubt whether any fifty of your preaching missionaries reach as many hearers as do these schools, or gain as many converts. As a means of preaching the Gospel they would demand support, entirely independent of their educational work. I know of no field of labor so important, so pressing and so promising."

## A VOLUME

ABOUT

## THE AMERICAN BAPTIST HOME MISSION SOCIETY

Will be published this season. It will contain

## A STENOGRAPHIC REPORT

of the proceedings of the JUBILEE MEETING; with Address by Pres. Anderson; Poem by Dr. Dyer; Sermon by Dr. Weston; Annual Report; Reports of Committees, etc., etc.

## A LIST OF NAMES

of Life Directors, Life Members, Delegates, etc., in attendance, will also be given. Also,

## A HISTORICAL SKETCH

of the Society for the past fifty years, with valuable financial and statistical tables showing the number of missionaries supported in each State and Territory each year from the beginning; their fields of labor and length of service; facts about Church Edifice work and Educational work among the Freedmen and Indians; Sketches of the Institutions; Biographical Sketches of leading men in the counsels of the Society, etc., etc., etc.

## ILLUSTRATED

with Portraits of these men, with views of school buildings in the South, scenery, etc., etc.

This volume, which will be a repository of information on Home Missions, will be sent postage prepaid at the *low price of one dollar and twenty-five cents*.

The number of copies printed will depend on the number of persons who shall previously subscribe for the volume. The subscriber will be notified when the book is ready, and on receipt of subscription price, the book will be sent.

The work will *not be for sale at the bookstores*. The only sure way of securing a copy is to order it NOW. Copies may be ordered by postal card. Address the Corresponding Secretary, Temple Court, N. Y. City.

The small balance in the Treasury at the beginning of our financial year, has already disappeared and now the balance is on the other side. It is amusing, sometimes provoking, to hear the criticisms on both sides of the case. One critic exclaims: "What business has a society to have on hand money that is given and is needed at once for destitute fields?" Another critic exclaims: "What business has a Society to go into debt? It should go no farther nor faster than the means in hand permit."

The first criticism would have weight if the Society for long periods held an unused balance in its Treasury; but is without any weight whatever when that surplus is the result of unusually large contributions for a particular month. It is not the duty of the Society, it is not according to sound business principles, to spend instantly or in the same month of its reception, all the money that may then be given. Appointments of missionaries and teachers and general arrangements cannot be made by the day or the month, but much longer periods, usually for a year; and it is therefore necessary in time of high tide to consider the inevitable time of low tide in benevolence, that comes during the Summer months. To carry on the work from May to November, usually requires about \$25,000 more than the receipts for the same period, so that a small balance in the Treasury to start with is not a subject for criticism but for thanksgiving.

To those who criticise for running into debt our answer is this: In the first place, it is absolutely impossible to have the whole work of the Society fluctuate with the fluctuations in benevolence, and so pay only as the money comes in. In the second place, to carry on the work on the basis of the lowest receipts for a portion of the year would be unbusiness like in that no account is thus taken of the probable receipts for the rest of the year,

as shown by long experience, and so would unwisely cripple the work. In the third place, to keep out of debt by paying only as the money comes in, would be to keep our hard working and underpaid missionaries and teachers out of their salaries or a large portion thereof, for months after they become due—a thing which would not only work demoralization in our mission fields, but would be a most cruel thing to do, if there were ways by which it could be safely avoided.

Until the receipts from the churches come with an even flow every month, there always will be annual periods of fullness and emptiness of the Treasury, and taking all the facts into account there is no occasion for criticism in either case—We however, earnestly plead for enlarged offerings during these Summer months so that the interest on borrowed money may be as light as possible, and the debt, which we always dread, may be reduced to skeleton proportions.

Let it not be forgotten that the Society calls for \$400,000 for its Missionary, Church Edifice and Educational work this year. This is about \$40,000 more than last year's receipts, but not a dollar more than is absolutely needed. Brethren, let the interest developed during the Jubilee meetings find expression in enlarged gifts to the work.

We devote little space to an account of the Jubilee meetings for two reasons: first, because they have been so well reported by the papers; second, because the full report will be given in the forthcoming Jubilee Volume.

From all indications there will be a great demand for the Jubilee Volume. It is sure to be a work not only of popular interest but of permanent value. A large number of orders were given at the meetings, and daily the orders continue to come in. If you would be

sure of getting a copy, send your name to the Corresponding Secretary at once.

We give a few extracts from the great address by Pres. M. B. Anderson, at the Academy of Music, New York, before the Home Mission Society. The length of the address precludes its publication in this issue of the MONTHLY; so we give our readers a taste of it, here and there, feeling sure that they will want the entire address, which will be given in the Jubilee Volume.

Our readers will take special interest in the perusal of Mr. Deane's admirable address on Church Edifices for Mission Fields. Coming from one whose generous deeds in this direction preceded his words, his utterances have all the greater weight. We commend them to the thoughtful consideration of those who are thinking how to use their means for the upbuilding of our Lord's Kingdom in this land.

Dr. Haigh, of Chicago, is to be known hereafter as Superintendent of Missions for the West. This is in keeping with the nature of his work. Rev. J. C. Baker, of Oregon, has been appointed Superintendent of Missions for the Pacific Coast, including Oregon, Washington Territory, British Columbia, Northern Idaho, and California. Bro. Baker's long acquaintance with these fields, and his efficiency as an organizer, give promise of better things for our interests on the coast.

"The Bible Question" was the subject of no little discussion at the Anniversaries. Whether the Bible-work of Baptists shall be done through existing organizations or through a new Society remains to be determined. Meantime, the people must have the Word of God both from the lips of His messengers and in

the printed volume. The Home Mission Society, recognizing this fact, instructs its missionaries to give special attention to the needs of their fields in respect to Bible distribution. The following is the resolution of the Society on this point:

"Resolved, That the missionaries of the American Baptist Home Mission Society be, and hereby are, particularly requested to give special attention to the dissemination of Bibles, tracts and other religious literature on their respective fields of labor; and that they from time to time inform the Corresponding Secretary of the needs of their fields in this respect, and the number of Bibles and Testaments, as well as the amount and kind of other religious literature they could with profit distribute, in order that measures may be taken to supply the lack."

From the beginning, the missionaries of the Home Mission Society have been Bible and tract distributors on their respective fields, as literature has been provided for this purpose. From various sources the Society has received grants of Bibles, tracts and other literature to be disseminated by missionaries. As on Foreign fields so on our Home Mission fields the missionaries therein are the natural distributors of religious literature, knowing as they do the character of the people and the necessities of the fields. They also possess this advantage, that they can follow up such efforts by personal interviews and in time gather into churches the fruits of such seed-sowing. Furthermore, a missionary is strengthened in his work by such helps.

It is with pleasure therefore that we record the gift of \$500 to the Publication Society, to be spent in distributing 2,500 copies of the Revised New Testament through missionaries of the Home Mission Society. This, however, will give to each missionary during the



year but six or eight copies. They could probably sell and otherwise distribute ten times the number.

Some idea of the development of the Northwest may be obtained from the Railroad lines in process of construction. The St. Paul and Manitoba managers expect to finish 350 miles of branch lines this year, giving the Manitoba system 1,400 miles of road. The Canada Pacific Extension is now 150 miles beyond Pembroke, and 2,000 men are at work on it at that point. The Northern Pacific Road has 700 miles of branch road in various stages of construction. Population is pouring in, towns are springing up—but who is there to care for the souls of these people? Wanted, at once, Missionaries for Dakota.

Some people in New York City and elsewhere predicted that the anniversaries would be thinly attended if held in New York City. They said that New Yorkers would not take much interest in them—at least this was the experience of the past—while those who came to the city would spend much of their time in sight-seeing and let meetings be run by the elect and interested few. Never was prediction wider of the mark. The Home Mission Society has got the attention of the people in and out of the city, and from the first session through three entire days the crowded audiences were a surprise and gratification to all, and the immense throng at the Academy of Music was probably the finest gathering of Baptists ever seen on this continent. The other societies, whose anniversaries followed, did not lose the benefits of the interest in the meetings awakened by the exercises of the Home Mission Society.

It has been demonstrated that New York City is just as good a place as any other for the

meetings of our national Societies, and it now appears that those who insisted on this were not at fault in their judgment. Many were entertained in homes, other at hotels and boarding houses, while those who paid their own bills found rates as reasonable as at Indianapolis or Saratoga. It was also found that in the latter part of May there are ample accommodations at hotels and boarding houses for all who may come.

The programme of the Home Mission Meetings was a unique thing and in great demand. It was probably the most complete and artistic thing of the kind ever seen.

The presentation of the Home Mission Society of a beautiful gavel by Dr. G. S. Abbott, on behalf of the General Baptist Convention of California, was one of the pleasant incidents of our Jubilee Meeting.

The handle is made of eight species of wood of the Pacific Coast, viz.: cedar (Alaska), madrona (Oregon), maple, laurel, big-tree (sequoia,) and manzanita (California), mountain mahogany (Nevada), and mesquit (Arizona). The head of the gavel is made chiefly of live-oak, from extreme Southern California; and, in the end, a piece of pure white, southern coast holly. About the head, on a line with the handle, there is a rim or band of silver, from the Union Consolidated Mine, Nevada, held by a wooden button, holding in gold casing a piece of California gold quartz, from Siskiyou County. The wood work was finished by the notably fine workmen of the Central Pacific Railroad repair shops, at Oakland Point. The silver and quartz are the contribution of Mr. Charles Roberts of Oakland, and the jewelry work and case are contributed by Mr. Peder Sather, from Shreve's jewelry establishment, San Francisco. The general design is by Dr. Abbott. There is inscribed on it these words: *The General Baptist Convention of California, to the American Baptist Home Mission Society. Jubilee, 1882. "North America for Christ."* The gavel is a piece of work rarely surpassed in solidity, grace, and beauty.

Another mallet was presented to the Society by Rev. J. C. Maple, of Missouri. Though not of so elaborate construction as that from California, it was highly prized on account of the fact, that it was made of a log of the first Baptist meeting-house built west of the Mississippi River.

## Communication.

## A WORD ON THE INDIAN QUESTION.

## TO THE EDITOR OF THE MONTHLY :

I want to say a word through your columns in regard to the petition, addressed to the President and Congress of the United States, on the Indian question, which was adopted by the Home Mission Society at its meetings in New York. The petition was proposed just after the remarkably eloquent and effective speech of the Cherokee youth, Wal-le-lu. It was adopted in apparent haste, without consideration or comment. It was in the main a just and vigorous denunciation of the nation's disregard of Indian treaty obligations in the past, and an urgent appeal to Congress to prevent impending conflict and bloodshed by promptly meeting the obligations of the present. It wisely urged Congress to encourage the Indians to become self-supporting; but it closed with two recommendations which I believe to be unwise and perilous—not expressing the sentiments of our denomination, nor, unless I am greatly mistaken, the mature judgment of those who so promptly voted them—and which could now be carried out by Congress only in violation of the most sacred treaty obligations. I refer to the clauses in which Congress is asked to give the Indians their lands in severalty, inalienable for twenty years, and to constitute the Indian Territory a State.

Now, I am not one of those who accept the to-day popular notion, that all the ills which the red man has fallen heir to upon this continent, are to be cured by giving him 160 acres of it—for twenty years—even if a plow and yoke of oxen be thrown in. He has studied the history of civilization in the world—particularly the history, characteristics, and condition of the aborigines of this country—to little purpose, who can be deceived by such a shallow device. The ownership of land in severalty by the masses of the people, is the glory and crown of the highest civilization, to which but few peoples on the earth have yet attained. It is a most desirable condition, toward which the Indian should be steadily urged and for which he should be carefully educated. Even now, in some instances, where the Indian desires it, and with a much longer restriction against alienation than twenty years, and under other safeguards and restrictions, the step may be wisely taken; but against nine-tenths of the race the measure here proposed would be a crime. In twenty years most of them would be outcasts and their extinction swift and sure.

That the Society should petition Congress to constitute the Indian Territory a *State*, is to me simply astounding. I know of but one body politic under Constitution which is denominated a State. It is not necessary to enumerate the changes which must follow a State organization. It is enough to say that in each *State*, equal privileges and immunities are guaranteed by the constitution to the citizens of *all the States*. In short, if Congress gives us credit for knowing what we are talking about, it must regard this petition as a request to clear away the barriers which have so long protected the Indian Territory against invasion, and open it up to general occupation and settlement. Do we mean that?

Now, sir, let me say in conclusion, that I firmly believe that the continued preservation of the Indian Territory, at least of so much of it as lies east of the 98th meridian, for the exclusive occupation of Indians, is a matter of vital importance, which should unite in its defense the earnest and persistent efforts of every friend of the race. Its preservation is essential to a wise, humane, Christian solution of the difficulties which environ the Indian race in the United States. While it remains intact at least something is left to our National honor; with its destruction will disappear the last hope of the race and the last vestige of the Nation's integrity and good faith in its treatment of this unhappy people.

WARWICK.

## Anniversary Hymn.

BY WILLIAM C. WILKINSON.

O Thou, with whom a thousand years  
And a swift day are one,  
Behold, our human hopes and fears  
A little round have run.

Hopes for Thy cause, ennobling hopes!  
How foolish all the fears!  
Shamed were a faith that droops and gropes,  
Since such accomplished years.

Our hearts are large with thankfulness;  
We glory in the Lord;  
His Spirit doth our spirits press  
As we His grace record.

Short rest in camp, then forth for fight!  
Welcome the long campaign!  
Girded with meekness and with might,  
Spread we Immanuel's reign.

Like the blue bending firmament  
That kingdom yet must span,  
From shore to shore, a continent  
Redeemed to God for man!—*The Examiner.*

**Extracts from Reports of Committees at Annual Meeting.**

The reports of the several Standing Committees at the Fiftieth Annual Meeting were unusually full and interesting, as befitted the occasion. We insert in the MONTHLY a few extracts, and shall be glad to send to our readers, on their application, the full reports, together with the Report of the Executive Board. To make sure that you get a complete record of this great Jubilee Meeting, and of all the facts concerning the Society's past and present work, send in at once your subscription to the Jubilee Volume.

The report of the Committee on Obituaries was read by R. J. Adams, D.D., Mass.:

"It is a great truth of Scripture that it is appointed unto men once to die. But it is also a great truth of Scripture that for the servant of God to die is gain. And this is our consolation to-day. On this fiftieth anniversary of the Home Mission Society, we look in vain for not a few of those who for many years have been wont to meet with us on these anniversary occasions; sainted men of God, who loved their country, and who desired that all within its borders might come under the elevating, saving influence of the Gospel of Christ. The world may forget them. 'How instantly the air will close on this arrowy path,' once exclaimed Rufus Choate, as he thought of his own career, brilliant as it was. It matters not. There is a better, nobler life beyond. 'To die is gain.'

"Among those who have left us, is one who presided over our deliberations at Indianapolis a year ago, Hon. William Stickney, of Washington, D. C. He died Oct. 13, 1881, after an illness of only four days. He was born in Vassalboro, Maine, April 11, 1827, and was graduated at Columbian College in 1848. After practising law a short time in St. Louis he returned to Washington, where the remainder of his life was spent. He was a Trustee, Secretary and Treasurer of Columbian College, Secretary of the Columbian Deaf and Mute Institution, and one of the Board of Indian Commissioners, as well as its Secretary. Our denominational interests in Washington had his earnest support. He was a faithful member of the Calvary Baptist Church, always untiring in his efforts to promote its welfare. One of his last labors was the erection of a chapel in memory of his son, his only child, who preceded him to the heavenly rest. He was elected President of the Home Mission Society at Saratoga in 1879, and was re-elected in 1880. In his death the Society loses a devoted, efficient helper and friend.

Another whom we miss to-day was lately the Corresponding Secretary of this Society. Sewall S. Cutting, D.D., died in Brooklyn, N. Y., February 7, 1882. He was born in Windsor, Vermont, January 19, 1813. When eighteen years of age he entered Waterville College, Waterville, Maine, where he remained two years, completing his course at the University of Vermont, and graduating with the highest

honors. March 31, 1836, he was ordained pastor of the Baptist Church in West Boylston, Mass. A year later he was called to the pastorate of the Baptist Church in Southbridge, Mass. In 1845 he became editor of the *New York Recorder*, and devoted himself to editorial work in various positions until 1855, when he was elected Professor of Rhetoric in the University of Rochester. This position he retained until 1868, when he resigned and accepted the Secretaryship of the American Baptist Educational Commission. In 1876 he was elected Corresponding Secretary of the American Baptist Home Mission Society, and he continued to discharge the duties of the office until his resignation in 1879. Subsequently, by appointment of the Board, he was engaged in special matters pertaining to the Society's investments. He then went to Europe for needed rest, and remained abroad more than a year. His return did not long antedate his death. He possessed a vigorous intellect, carefully trained, and found great delight in literary work. The cause of education was dear to his heart, and in his labors to advance our educational interests he performed a service for the denomination which ought never to be forgotten. He loved this Society, and during his official connection with it, at an important period of its history, he was earnest and faithful in the discharge of his duties. At all times and in all places he was true to his convictions, and nothing could swerve him from what he regarded the path of duty."

Special mention is also made of Velona R. Hotchkiss, D.D., William T. Brantly, D.D., James O. Mason, D.D., E. J. Goodspeed, D.D., and others.

The Committee on Indian Missions reported by T. J. Morgan, D.D., N. Y., Chairman:

"That it is possible to civilize and Christianize the Indian, is shown beyond all cavil by what has already been accomplished among the civilized tribes in the Indian Territory; by the schools at Hampton, Carlisle and Forest Grove; and by the success of the various teachers and missionaries at work among them.

"If it should be said that this work is slow, painful, costly, and discouraging, it should be remembered that it took a thousand years to convert and civilize the savages of Northern Europe.

"Your Committee would therefore urge upon this Society, which has already borne an honorable part in this great work, and whose missions to-day are so full of promise—that they take no steps backward. We earnestly recommend: 1. The enlargement and more thorough equipment of our Indian school at Tahlequah. 2. The sending of missionaries as soon as practicable to labor among the Indians of Alaska.

"Your Committee would respectfully invite attention to the able report on this subject presented and adopted at Indianapolis, and published in the proceedings of this Society for 1881."

H. L. Wayland, D.D., Pa., Chairman, presented the report of the Committee on Work among Freedmen.

"It is matter for thankfulness that, at every point occupied by this department, progress has been made during the year. Especially have enlarged facilities been secured for the education of *women*. In our opinion, the education of women should advance alongside that of men. A race cannot be elevated while the wives and mothers remain degraded and ignorant. The men who are lifted a little, will fall back, unless there is a Christian home. Hence, if we had it in our power to educate one hundred, we would educate fifty men and fifty women rather than one hundred men.

"The provision for the education of physicians at Shaw University is a step full of promise and practical benevolence.

"We rejoice also in the efforts for broadened and elevated theological education. There must be Christian *leaders* in order that there may be real advance.

"At the same time, we cannot forget the equally urgent need of an intelligent *laity*, of members who are wise enough to be willing to be led.

"Your Committee would feel that they were wanting in a just recognition of the hand of God if they did not express their sense of the wisdom which chose the location of our institutions, and laid the plans for their future, as well as of the eminent ability and consecrated zeal of the noble body of Christian laborers who have toiled as teachers, some of whom (like the eloquent Goodspeed and the devoted Stone), have laid life itself on the altar of this heaven-born work. We believe that no Christian laborers anywhere on the earth are more entitled to our confidence, gratitude and reverence.

"When the Society, eighteen years ago, heeding the manifest voice of God, entered on this work, the aim was simple and one. It was to *do the work*. And, of course, the work had to be begun at the very bottom. But we are permitted to recognize a change in the situation. The aim *now* must be, not merely to do the work, but to do it in the *best way* and on the largest scale. We should be content with nothing less than the most complete success, with the most perfect plans, carried out in the wisest way. The day of defense and apology has gone by. The duty, the possibility, of educating these our brethren, has passed beyond the region of question or argument. It only remains for us to conciliate opposition by enlarging the work, and by making the institutions under our care the best possible, the best that the sun shines upon, so far as God shall put in our hands the means.

"The education should, as far as possible, be of a practical character; should be such as to enable the pupils to earn their own livelihood. The women should learn to discharge all the duties that will hereafter come on them as heads of families, as housekeepers, wives, mothers. They should learn to sew and to care for a home, as well as to read and study. An educated man or woman, in the opinion of your Committee, is one who will always fall on his feet, and who can always earn his bread.

"In the opinion of your Committee, there should be a Normal Department connected with each Institution,

and a school of practice where the students, especially those intending to be teachers, may learn their future work under the most favorable auspices. Such a school of practice would be a suitable object of State aid.

"Your Committee cannot be too strenuous in urging an advance and an enlargement in the work. Nothing can be more fatal and false than the idea that the work is *done*. It is hardly begun. Our twelve schools in as many States, are but as sparks amid vast masses of solid darkness. And the schools are often crowded to a degree that sets at naught comfort and that perils health. We must enlarge, we must multiply, we must improve.

"Your Committee would also urge that the work of endowing the schools, which has been so grandly begun with two conditional subscriptions of \$20,000 and \$10,000, be prosecuted with energy, until the proposed sum of \$200,000 is made up.

"Your Committee beg leave to express their high estimate of the wisdom of the appointment of a Superintendent of the Educational work of the Society, and their hope that the Board will be able to secure permanently the services of the experienced and wise educator who has recently given to this department of labor the benefit of his counsels, Dr. John M. Gregory.

"In conclusion, your Committee would record their most deliberate and deep-seated conviction that there is not to-day any more important work laid on the consciences of the Baptists of all America than the Christian education and elevation of the Freed People of this country. May it please God to give to us all the wisdom, the self-denial, the faith, that are needed to carry it forward to complete success! And to the toils and to the glories of this work, in the name of our Master, we invite, we summon, every one who loves God and his fellowmen."

The report of the Committee on Chinese Missions was presented by H. M. King, D.D., N. Y., Chairman:

"The labors of our missionaries in China, and also the results of work here at home, prove that the Chinese, though difficult of access, are not inaccessible.

"This year, like previous years, has had its gracious and encouraging fruits. Hearts have been opened to the faith of the Gos;el of Christ; minds have been emancipated from their dark and degrading superstitions; souls have been saved. The two points at which our missions for the Chinese have been established, viz.: at Portland and Oakland on the Pacific slope, should be strengthened and multiplied as fast as practicable. Whatever may be the effect of recent legislation upon the future of Chinese immigration, our present duty is imperative.

"Moreover we are not only laboring for the salvation of the Chinese in America, but through them we may strengthen the hands of our missionaries in China, and go to their help. These voluntary exiles from the Flowery Kingdom will return. What impression shall they carry back to their people of this nominally Christian land and the character of its religion? Shall it be the impression of vice and cruelty and persecu-

tion, which comes from sand-lots and city-slums? Or shall it be the impression of a better faith, a purer life and a blessed immortality, which comes from a personal acquaintance with a genuine spiritual Christianity? 'If we could only keep them here, and intercept all their correspondence home, and finally bury them in our own soil, it would be far easier work for our missionaries in China.' This is the painful confession of a recent traveler. But such a course is impossible. Then let them be brought under the enlightening influence of the Gospel of Christ, and they will carry back ten thousand inextinguishable lights to help on the dawn that is creeping over the Eastern hills."

The report of the Committee on Missions among Foreign Populations, reported by G. W. Lasher, D. D., Ohio, Chairman:

"To the thoughtful observer, one of the most remarkable characteristics of American civilization, is the power to assimilate and unify the various and diverse elements of which the population of the United States is made up. In all attempts to form a correct idea of American character, these foreign elements and their influence must be taken into the account; and the man who loves his country, especially the Christian who desires to see it held for and made over to the Lord Jesus Christ, can but be anxious, when he contemplates the possibilities arising from the accession to its population of vast numbers of people, invited to the enjoyment of all the rights and privileges of American citizens, yet, of necessity, unfamiliar with our system of government, often mistaking liberty for license, and having but little sympathy with our evangelical religious faith. A New York daily recently said: 'There are Jews coming to the United States from Russia, Irishmen from Munster and Ulster, cordially detesting one another; Republicans and Bonapartists from France, German Socialists and Imperialists, Italians, some of whom believe that the Pope has been cruelly wronged, and others that he should be driven from Italy. To assimilate all these and blend them into a harmonious homogeneous political society is a task which no other country in the world could successfully undertake.'"

"According to statistical tables for 1882, made up with great care by Col. Carroll D. Wright, of Boston, Chief of the Bureau of Labor Statistics, the whole number of immigrants from 1832 to 1882—50 years—was 10,704,839, coming from different countries, as follows:

From Gr. Britain and Ireland	5,060,000
" Germany	3,300,000
" Sweden and Norway	400,000
" Denmark	50,000
" Austria and Hungary	65,000
" Belgium	25,000
" Netherlands	50,000
" Poland	20,000
" Russia	50,000
" Italy	100,000
" Spain	30,000
" France	400,000

From Canada (French)	600,000
" Switzerland (part French)	100,000
" American Countries	100,000
" Asia	240,000
" Countries of the Pacific	15,000
" All other Countries	99,839

Present foreign born population in the United States, 8,000,000."

"No thoughtful man can fail to be impressed with the magnitude and the pressing necessity of the work here contemplated; no observing citizen can fail to notice the danger menacing our institutions from the accession of this vast multitude of people from beyond the sea. Strangers to our polity and our national traditions, no Christ-loving heart can fail to be deeply moved by the fact that they are 'as sheep without a shepherd;' no Baptist can fail to feel the strongest desire that the Gospel carried to these people may be un-mixed with Papal errors, unadulterated by human traditions. That something is done for the foreigner in some of the States by State Conventions, and that a good work is carried on by our German brethren through their Eastern and Western German Conferences, we are glad to acknowledge; but, after all that has been done by these means, and all that can be done by them, the truth still remains that there are hundreds and hundreds of thousands of them still unreached; while they are our fellow citizens, at our doors, and to their children as well as to ours must be committed the great interests of a country beloved by every one of us above anything else than the kingdom of our Lord and Saviour Jesus Christ. Your committee therefore recommend that the Board of the American Baptist Home Mission Society undertake to devote to missions among the European population of this country during the now current financial year, a sum not less than \$25,000."

The Committee on Mexican Missions presented their report by Rev. W. H. Sloan, N. Y.:

"The great need of Mexico is its evangelization. Your Board is recommended to send, at as early a day as is practicable, several additional missionaries, prepared to make a plain and an affectionate exhibition of the Gospel, and to aid in the oversight of the work among the people. The Gospel that we need Mexico needs. We do not send the heralds of the cross to the inhabitants of that necessitous land merely to induce them to change their ecclesiastical relations. It is converts to the Lord Jesus Christ we seek. The regeneration of all North America is promoted when we proclaim the Gospel of the Living God to the people of Mexico, and we cannot neglect this work without being false to the principles that underlie the organization of this Society.

"With a prejudice against foreigners that seems to prevail everywhere, the Mexicans may never be warmly drawn towards the preaching of the Gospel by Americans. It should be the aim of the Board to intrust our work among them whenever feasible, to the hands of a native ministry. A liberal education to prepare for the conflict with papal superstition, French

atheism and infidelity, should be given to young men of piety and zeal, men who are ready to endure hardness for the Gospel, and who could be satisfied with such support as might be provided by the feeble churches of their own land. The evangelization of Mexico will hardly be possible until the people are instructed by those who are raised up from their own number, and to whom they will offer a cordial support."

"Your Committee are of the opinion that, if we seek the evangelization of the country, the establishment of Christian schools in Mexico is an imperative necessity. In the reaction against priestly domination, the people are in danger of falling into open infidelity, and of establishing a reign of anarchy in the Republic. The education of Christian teachers of both sexes, and the opening of day schools in the large centres of population, would do much to prevent the spread of scepticism among the cultivated classes, and would place large numbers of children under Christian influence. Such institutions would be powerful buttresses to our evangelical work. These schools, if thoroughly endowed and equipped, would soon take a leading position in a country almost destitute of educational facilities for Protestant children. True, there is a public school system, and in many of the States of Mexico it is well managed. In theory it is non-sectarian and non-papal, but in fact the Saturday of every week is devoted to the study of the Romanist catechism. The children of our Christian families must attend these schools, or be left entirely destitute of instruction. It would seem that common humanity, to say nothing of higher obligations, would impel us to open schools for the training of those children who are branded as heretics in the community because of the fidelity of their parents to the truth. The cost of establishing and maintaining such schools would not be large, while the law of the land now permits any one to engage in the vocation of teaching who is able to gather together the pupils. The Protestant element now to be found in every place of importance in Mexico would assist in the maintenance of these schools.

"Such seems to us to be the needs of the field. We cannot forget that Baptists were the first to preach the Gospel in that land; and when we think how great a nation the Republic of Mexico might yet become if she could be brought to the feet of our Lord, of the 10,000,000 of people that are waiting for the purifying and elevating influences of the Gospel, and that the contiguity of this land, one with us in commercial and geographical ties calls loudly to be recognized as an integral part of the North America that we are to win for Christ. We wonder that the denomination does not at once urge upon the American Baptist Mission Society to go up and possess the land."

The Report of the Committee on Western Missions was presented by T. Edwin Brown, D.D., R. I., Chairman.

"Almost a million new possible subjects for evangelization or Christian teaching this year on our

Western field, and 355 men to do that share of the work committed to the Baptist denomination! What are these among so many? Is there enough of extra faith and zeal and consecration to reproduce the ancient miracle of the loaves and fishes, and to multiply the bread of life and the distributing hands sufficiently to feed this great multitude, who will not sit upon, but toil, singly and in companies, among the springing grass and waving harvests and beside the lakes and water courses of our new Western Galilee of the Gentiles? Christ will work no miracle save that of grace. We have more loaves than we have yet accounted for to Him. And the answer to His providential demand—urged upon us, not only by the fact that the West of the future is to give laws and morals and religion to the nation, and through it to give morals and the Gospel, or an anti-Gospel, to the world—is urged also by the fact that the ignorance, bigotry, Romanism, Socialism, Nihilism, Atheism, dead religious formalism, pouring in upon us must be met, contested, conquered, transformed, for the sake of national self-preservation—the answer to this demand of our Lord must be given in more men, more money, more faith, more prayer, more enthusiasm, yielded gladly under the double inspiration of loyalty to the flag of the Union and the cross of the Christ. Enlarge! enlarge! enlarge! This is the voice of God's providence. Let the Board by its action reiterate the call, and let the churches answer. One year of good work to-day will tell more on the future than 50 years when the crisis has passed by. God grant that we may be wise to know, even we at least in this our day, the things that belong to our peace."

"While your Committee believe that the Gospel is to be preached wherever men are found who need its message, whether in town or village or cattle ranch or mining camp, yet we would urge the expending of special effort in places of central influence and which seem destined to be sources of power in the future. Where populations are constantly shifting it is difficult to secure a proportionate adjustment of outlay. But strongholds must be captured at all hazard, even while the picket posts should not be overlooked.

"The advantage of schools for the training of the young, as an adjunct to the work of evangelization, has been so completely demonstrated by the experience of all mission work abroad that it is no longer an open question; why may not the same adjunct be used to advantage at home? Schools are the stronghold of Jesuitism in New Mexico. Their neglect is the weakness of Protestantism. Our Presbyterian brethren affirmed the other day at Springfield that a line of Christian school-houses extending through the domain of the American Mohammed was essential to the downfall of Mormonism. The wish of the Board expressed in the report as to the expediency of such schools in Utah and New Mexico in connection with mission stations is, therefore, hailed with approval. The constitutional right of the Society to establish such schools has already been affirmed. Your committee recommend that the Society approve of the plan of the Board to enter upon the work of founding

such schools, as far as this can be done in justice to other work already in hand."

The Report of the Committee on Church Edifice work was presented by Rev. Z. Grenell, Mich.

"The house of worship, underlining the divine injunction to "forsake not the assembling," makes directly for church fellowship, cohesiveness, aggression, permanence and extension. It compels the recognition of the community and does much to secure its respect and to gain its ear. It offers an opportunity and makes a demand for such a positive declaration of the whole Gospel, as the school-house, the public hall, or any place used by permission or sufferance does not—for such a deliverance of the entire message as constitutes the only reason for the existence of Baptist Churches and is the surest pledge of their success. Church visibility is often simply a question of the visibility of a meeting-house.

"Whatever may be the exact scope of the repeated Apostolic phrase, 'The church in thy house,' 'The church in his house,' 'The church in their house,' this much, at least, is evident, that the inspired Paul saw the church as a body not only localized but also sheltered and at home.

"The absence of such a house is a real need and urgent, and the urgency of the need is greatest in young and promising communities, made up of people of limited means. The society that undertakes to meet this want has a heavenly calling, and this, the only Society which makes organized and special effort for the erection of houses of worship for Baptist Churches, has a claim upon the brotherhood which must be felt in the depths of every intelligent and conscientious pocketbook. Good sense demands that this arm of our enterprise should be worked for all it is worth. It is capable of largely increased operation without materially adding to the expense of operating. The fund should be increased steadily and generously. The work of the past year is but a hint of what may be done.

"In view of the fact that our brethren in the Eastern sections of the continent are frequently solicited by printed and written appeal and by persons carrying subscription books from place to place, to contribute toward the erection of a Church Edifice at some unknown spot in the West, or to help snatch from under the sheriff's hammer an imperilled house, and since would-be donors are deterred by various prudential considerations from responding favorably to these appeals, or if giving, are afterward vexed by doubt as to the wisdom of the donation, would it not be well if our churches should require that all such solicitors shall show the endorsement of this Society? If, in addition to such endorsement, it were required that moneys so bestowed shall be reported to the Society and the account published in its records, the benevolent would be protected, worthy cases would be greatly assisted, unworthy cases would be discountenanced, the Society in this department of its work would be brought into increased prominence and the tendency to give directly to the Church Edifice Fund would be strengthened. Any consideration which induces a

man to help a worthy church procure a meeting-house is an argument in that man's mind for an enlargement of this Fund."

#### What the Press Says of the Jubilee Meetings.

"The meetings of the Home Mission Society, as a whole, have been of high excellence, exceeding both in present interest and in permanent value, any meetings the Society has held. The Jubilee Celebration running through three days, must be pronounced a gratifying and inspiring success.

"All are agreed that the best and most effective of the three meetings was that of the Home Mission Society. The speaking as a whole was extremely good, and no other meeting had anything to be compared with the address of President Anderson."—*The Examiner*.

"The programme of the occasion from its beginning to its close, in the representative elements of varying kindreds and nationalities within our widening borders which it brought effectively forward, and in the comprehensive and masterful address of President Anderson, in the Academy of Music—all this was as admirably planned as it was successfully executed.

"Most properly may the Society be congratulated upon what was seen and heard, and hoped and expected during those memorable three days of its Jubilee celebration. The scene on Friday forenoon will never be forgotten by the many present, when different nationalities were represented. In the Chinaman, Chu Yow, and the Indian, Wal-le-lu, were seen specimens of people with which our nation has much to do, and to neither of which is it doing what ought to be done; but rather, what ought not to be done. Chu Yow was in his native costume, while he spoke in our language and sang a familiar hymn in his own language; and Wal-le-lu was in the garb of civilization, while his address evinced ability, and even culture of a high order. It is not often that a vast assembly is so delighted as was that addressed by the young Indian on the occasion which was not far from Pentecostal.

"The Home Mission Society can hardly fail to receive a new impulse from this meeting, which will almost inevitably prove highly beneficial to the great interest involved in its great and growing work. By the review of the last fifty years it may well be encouraged to attempt great things and expect great things during the next fifty years."—*The Watchman*.

"And so closed the Jubilee; a deeply interesting and memorable series of meetings; in fact, a magnificent success. All conduced to the success. The half-century record was grand: the last year had crowned all the previous years; the place of meeting was inspiring; the addresses and reports were of uniform excellence. Great credit is due the Secretary for the manner in which the whole service was organized. It was organized just enough, and not too much. Above all, thanks are due to God that there was such a work to record and celebrate, and that it was so celebrated.

"And now, for an equal advance in the next half-century, or, rather, an advance proportioned to our enlarging means and the enlarging field."—*The National Baptist*.

"The three days' meetings, including the special Jubilee exercises, of the Home Mission Society, closing with the vast assembly at the Academy of Music, were most admirably arranged and carried out. President James L. Howard graced the chair and won the hearts of all. Secretary Morehouse was ever ready and most ably filled his position of great and varied responsibilities. The reports, the addresses on assigned topics, and the spontaneous speaking were all remarkable for their general excellence, and not a few were truly eloquent and most thrillingly effective. Our ministry and laymen are not a whit behind those of any other denomination. The work this Society has in hand is immense and ever growing. God grant that it may never lack the means it needs for the realization of its motto, 'North America for Christ.'

"A specially interesting feature of the Home Mission Jubilee meetings was the presence and addresses of the veteran laborers in the Master's service.

"Perhaps the most deeply affecting and thrilling occasion in the late Home Mission sessions in New York was that when the representatives of the different nationalities appeared on the platform together and severally addressed the great assembly. These were a Frenchman from Canada, a Spaniard from Mexico, a German, a Swede, a Chinaman from the Pacific Coast, an Indian from the Indian Territory, and a Negro from the South, all preachers or missionaries, all speaking on this occasion in our language, all imbued with the spirit of the same Gospel, all deeply in earnest for the conversion of their countrymen to Christ, all of one heart and soul, though coming from such diverse and remote localities and out of various superstitions, paganisms and formalisms, but now sitting and speaking together in a common brotherhood,

humble, yet devoted adherents to the 'one Lord, one faith and one baptism.' It foreshadowed the grander scene when millions for whom they labor shall come from the East and the West, and from the North and the South, and shall sit down together in the kingdom of heaven."—*Christian Secretary*.

"The meetings of greatest interest were those of the Home Mission Society. It was the semi-centennial of the Society, and the proceedings could not be otherwise than inspiring. The missionaries from the West who were present were full of consecrated zeal, and it was no fault of theirs if they did not awaken in those whom they addressed a deeper interest in the work in which they are so enthusiastically engaged. There has been great wisdom in selecting the men who have the oversight of this most important and hopeful work in the great North-West. Men like Spencer in Utah, Yerkes in Colorado, Whitney in Minnesota, Ellis in Dakota, and others who might be mentioned, are men of whom any denomination of Christians might be proud of. It was a most thrilling sight, when, at one of the sessions of the Home Mission Society, there appeared upon the platform the representatives of the different nationalities among whom the Society's missionaries are laboring—a Frenchman, a Mexican, a German, a Swede, a Chinaman, an Indian, and a Negro—and all spoke of their love for Christ and his cause."—*Zion's Advocate*.

"We can thank God for the American Baptist Home Mission Society and for this glorious Jubilee meeting.

"What a sight! Germans, Swedes, Norwegians, Danes, French, Mexicans, Chinese, Indians and Africans, all pouring forth their tributes of praise to this great Society. It looked as if the good day had already come, and we were ready to look up to see if the angels were not already flying over us crying, 'The kingdoms of this world are become the kingdoms of our Lord and His Christ.'"—*Religious Herald*.

"As was fitting, it was the grandest anniversary of its history. And the past year has been the grandest year in its work which its history has witnessed. But the field widens, and the work deepens. Why should not the Society have a million of dollars to expend on the whitening fields? It could all be used with the most glorious results. Nobly as its friends have sustained it in the past, still more nobly let them support it in the time to come."—*The Watchtower*.

"Thus closed the exercises of a Jubilee, which are unsurpassed, if equaled, by anything of the kind of which we have any knowledge."—*Journal and Messenger*.



## A Colored Boy's First Composition.

[President Ayer, of Natchez Seminary, sends us this composition by one of his pupils, a colored boy, seventeen years old. He says, "it is the first time he ever attempted to compose, and I have made no suggestions or corrections." We think our readers will be pleased to see it, and we print it verbatim, even to spelling and punctuation. The penmanship is admirable, and would do credit to any boy of seventeen.]

## THE CONDITION OF THE COLORED PEOPLE, AND THE REMEDY.

This is a topic that has been discussed much, and remains to be discussed much more by the people of the United States. To tell of their present condition we must go back with them a short period, and tell of their condition then.

About sixteen years ago they were liberated of their tyrannical (so-called) masters, and thrown upon their own responsibility, without homes, without money, without friends in their midst to provide, direct, or advise them, and last but of great importance they had no education. Being destitute of these things you may judge, and judge rightly their present condition.

Some may say having had sixteen years of their own, they should be in better conditions than they are, and that they deserve no assistance from any source. But let not such an erroneous thought cross your mind unless to refute it. For the colored people as a mass are industrious.

Well, how is it then, if they are so industrious, they are still in destitute circumstances?

Why in the first place, as is the case with all—not only among the colored people, but among all people and all races, there is a great number, who, though laboring hard, they achieve but little.

Second, there is a number, whose managements are bad; the cause of which is, their having been as dependent on the orders of those, who professed to be their masters, as a horse is in receiving his food at the hands of his owner when in the stall; now having to plan for themselves it is as being ushered into a new world.

The next evil which is indisputable, is, with many, after they have labored and toiled, going from day to day in need, depriving themselves of the necessities which life demands, that they may receive *something*, when the products of their fields are gathered and disposed of, by some mysterious hand they are still moneyless and destitute.

But the last and grievous cause, which is the prevailing one, they as a mass are illiterate. From the

census we find that among the seven and a half million of colored people only about 10% or 11% of the adults can read. Having presented these evils, now I will present

- 1 The remedy
- 2 Those to apply it and Why it is their duty.

1 The remedy—All of these evils prevailing, it may look doubtful whether they can be remedied. But it can be told you evidently, that there is a possibility. And I see only one thing, that can be done to elevate the colored people and set them on an equal footing with the nations of the earth, and that is to educate them. As long as they are bound down by ignorance, no gift you can bestow, no plan you can contrive, *except an education*, will elevate them.

The history of the world proves that there is nothing else for you to do. You may send missionaries among them, that may christianize them. You may send politicians among them, that may secure their rights, guaranteed by the fourteenth and fifteenth amendments of the Constitution. You may give the "forty acres of land and the mule," and you may do other things that look profitable and may be profitable, but they will not be a people until those iron fetters in which ignorance has riveted them for these many years, shall be burst assunder.

It has been well said that "Education and religion, intelligence and virtue are the bulwarks of the Nation's strength—(that) they constitute its security."

When the colored people shall have received an education, they will be religious, intelligent, and prize virtue, as this our own Institution is an illustration. Then, and not till then, will the Nation be strengthened, and rescued from that great giant, "Ignorance."

- 2 Those to apply it and Why it is their duty.

It is to be applied 1st by the United States Government. Why is it *her duty*? She suffered that the Negro should be taken from his native land, deprived of the privileges which were given him by his Creator, and put in incessant bondage.

2d It is to be applied by every citizen of the United States, as individuals. For the Government is not of itself; but the people constitute the Government. As have been acknowledged, not only is the South responsible for slavery, but the North as well. Although slavery existed in the South, its perpetuation was protected by the Nation; and the people are the Nation. As individuals they suffered this wickedness, and as individuals, duty, justice, the cries of those in ignorance, demand that they should make a compensation for the act.

### Five Years' Progress in Mexico.

Some five years ago we collected the statistics of Protestantism in Mexico and published them in the home papers. The figures then stood thus: Congregations, 125; churches, 11; halls of worship, 99; probable value of church property, \$139,000; free day-schools, 28; night-schools, 25; presses employed, 6; religious periodicals, 6; agents employed, 122. Knowing that the cause has been making rapid progress, even in the midst of the bitter persecution of these latter days, we opened a correspondence with the superintendents of the several evangelical missions in Mexico, and have just secured the following surprising and encouraging result: Foreign missionaries and assistants, 51; Native helpers of all kinds, 209; congregations, 239; members, 10,764; probable adherents, 19,000; Sunday schools, 103; Sunday school scholars, 3,685; day-schools, 79; day-school scholars, 2,782; church edifices, 37; other places of worship, 192; probable value of Church property, \$320,610; presses employed, 12; religious periodicals, 11; their united circulation, 11,850; pages of religious literature issued in 1881, 6,071,900.

If our readers will compare the statistics, they will see that the congregations established are nearly twice as many as they were five years ago. The membership not stated then, is now over ten thousand; while the probable adherents are upwards of twenty thousand. There were then but 11 church edifices, while there are now 37; more than three times as many, and the hired places of worship, in addition to this, are about double what they were then. It will also be seen that the value of Church property has increased more than 130 per cent.—*Rev. J. W. Butler, in The Western Christian Advocate.*

### Statistics of Immigration.

The following official statistics show a wonderful increase of immigration this year. Think of more than 140,000 arrivals in one month!

In the month of May there arrived in the Customs districts of Baltimore, Boston, Detroit, Huron, Minnesota, New Orleans, New York, Passamaquoddy, Philadelphia and San Francisco 141,035 immigrants. Of this total number of immigrants there arrived from England and Wales, 13,404; Ireland, 10,747; Scotland, 3,015; Austria, 4,290; Belgium, 100; Denmark, 2,700; France, 645; Germany, 41,747; Hungary, 646; Italy, 5,141; Netherlands, 1,947; Norway, 7,161; Russia, 1,986; Poland, 1,138; Sweden, 19,372; Switzerland, 1,849; Dominion of Canada, 10,622; China, 4,861; and from all other countries, 664. The

total number of immigrants arrived in the Customs districts named from the principal foreign countries for the eleven months ended May 31, 1882, as compared with the same period of the previous year, was as follows:

COUNTRIES.	1882.	1881.
England and Wales.....	77,137	57,841
Ireland.....	66,086	61,796
Scotland.....	16,666	12,628
Austria.....	17,897	15,606
Germany.....	226,810	175,301
Norway.....	23,386	17,404
Sweden.....	52,964	39,661
Dominion of Canada.....	84,559	110,875
China.....	26,710	7,443
All other countries.....	93,419	64,596
Totals.....	685,634	563,151

### "A Heavenly Gift."

An honored pastor in New Jersey sends an offering, with the following touching letter concerning it. Precious in the sight of God must be such gifts as this:

"Inclosed are five dollars for Home Missions, the gift of a precious and only daughter, now in heaven with Jesus. For sixteen years she was the light of our happy household, and through all those years we saved her gift-money as an educational fund for her, expecting that she would now be in Vassar College. But her Lord and ours has taken her into the home school, and this precious fund has been sacredly consecrated by her parents for the use of the Master. She, herself, loved to give to missions, to the distribution of the Bible, to Sabbath school work, and to the poor. We know that she would approve our course. Though small, it is truly a heavenly gift. HER PARENTS."

### From the Field.

Rev. G. W. Huntley, General Missionary to North Dakota, writes:

"The rush of population here is unequaled in the history of Western settlements. The stream of settlers began to pour into the Red River Valley for this year by the first of March, and still continues. We were not ready for so large an influx of population. The churches already organized were not at all supplied with pastors, and now there is a call for more church organizations; and here I am with all this painful burden upon me. I am getting letters nearly every

day inquiring, 'When can our little church have a pastor?' Saying, 'We are losing time.' 'Baptists are coming in and nobody to look after them.' Why, my Brother, the territory embraced within the limits of the North Dakota Baptist Association is larger than the State of Ohio. We have eleven little churches and five preachers, and as many more churches must be constituted soon if we mean to occupy this field. It does seem that our beloved denomination is just *playing* mission work here. Why, we shall have to get right down to business if we occupy this great country. I cannot supply and hold this great north half of this territory and have *only four* men to aid me. From Bro. Deckard, in Bismark, to Bro. Snell, in Grand Forks, there is a space of near 300 miles, with Brethren Allyn and Haskell between; then there are regions beyond. I visit the places—do what I can; but I am appalled by the magnitude of the field. How can I leave such a work and go to New York and attend the Anniversary? Please leave me at work and send more men here. It would be gratifying to be with you, but I must forego the pleasure and stay on the field."

—"I have to travel about 115 miles per month, mostly on foot, over mountain trails, to preach to my people, and there are many others that are saying: 'Come, preach to us.' But we cannot supply all. Shall do the best we can." This from Rev. J. C. Canterbury, our missionary in Coos Co., Oregon.

—And this from Rev. John Ongman, laboring among the Swedes in St. Paul, Minn. "A suitable house of worship is the great question for us, on which depends the success or failure of our mission work here. We have never owned a lot; the chapel stands on leased ground, and the time of the lease is up next Fall." He states that two of his deacons, owning land in the vicinity, have bought two nice corner lots, in a good location, for \$2,400, to be paid in four years, and by mortgaging their land, have obtained a loan of \$2,000. They have taken a subscription among themselves of \$1,500, which they hope to raise to \$2,000, while he has promised to raise \$1,000 among the Scandinavian churches in the West.

—Rev. O. C. Pope, our Mission Superintendent in Texas, writes of plans, efforts, and sacrifices for church building in different places, and adds: "We can do but little in these towns till we get a house. Would that you had a million dollars at your disposal to help this part of the work."

—An instructor writes from the Institute, Louisville, Ky., that it is an unbounded pleasure to meet the craving desire the students have for knowledge. He speaks of the good influence they exert through the city; says they all attend Sunday school in the city; many of them teach, and their teachers in the Institute labor among the poorer Sunday schools.

## WOMENS' BAPTIST HOME MISSION SOCIETY.

### GENERAL OFFICERS.

President, Mrs. J. N. Crouse, No. 2101 Michigan Avenue, Chicago, Illinois; Corresponding Secretary, Mrs. C. Swift, No. 4506 Evans Avenue, Chicago, Illinois; Treasurer, Mrs. R. R. Donnelly, 144 Monroe Street, Chicago, Illinois.

Training school, 2338 Michigan Avenue, Chicago; Miss M. G. Burdett, Preceptress.

### GLEANINGS FROM CORRESPONDENCE.

#### THE INDIANS.

MISS ELDER writes from Sa-sak-wa.

"I am glad to write you that I have now an *interpreter*. Johnny Jumper is at home from school and will interpret for me. It was a treat last Sunday to conduct a school at Jumpertown and feel sure that my words were correctly given to the children. I had the picture lesson published by the Publication Society, and some large cards which have been sent to me. The children were much interested in counting the commandments on their fingers. I told Johnny he could not realize what a treat it was for me to use his tongue, unless his lips had been sealed as mine had been. The tears have often gathered in my eyes as I have thought of the women gathering in different churches and longing to have me with them, hoping for help I was powerless to give. This waiting has been very trying. I have enjoyed working with the girls in the mission school where they are taught to speak English. Have taught some classes, and given short Bible lessons.

"The children do well in the Industrial school, behave well and are learning to sew nicely. You should see their sparkling eyes and beaming faces when I praise their work. Some of it is nice enough to take to the fair. I feel very thankful for the summons to attend the Training school last Autumn. I find the course of Instruction very helpful to me here, especially in my work for the children.

"To-day I have enjoyed praying with some of the people in their homes and knowing that my words were understood through my interpreter. Just think how you would feel to be called upon to return thanks at table or offer prayer in church and know that no one understood a word you were saying. I think I appreciate the thought in the mind of the Apostle when he wrote, 1 Cor. 14; 27, 28. I have

learned to sit *in silence*, through some very long services, sometimes lasting all night."

#### THE SCANDINAVIANS.

Miss NILSSON gives us another glimpse at her work among the Swedish people in Rockford. She says:

"The church is increasing. Sinners are striving to find their Saviour. You know that from the beginning they are taught to believe this *form* of religion, 'to be born again' they cannot understand. Some say to me 'O yes, we have heard of you, and how you go about drawing our people away from their pure profession, and the true teaching of *Luther*,' and say that they must stand fast in the faith they have; some quote to me Eph., 4:14. They tell me if I want to do good work, why not go to the heathen. I tell them I find heathen enough right here, and I think, in one way, they are worse than heathen. One man said if he could get hold of me he would take my head off for it was not right that I should go about deceiving the people and drawing them to destruction. Often do they put out their tongue at me. What can I do? Nothing but ask God to create new hearts in them. Sometimes, when they treat me so the old man in me will say, 'Better stop this work if they will not hear' but the new man tells me other things. I remember the words the Lord spoke to Paul in Corinth, 'Be not afraid, but speak, and hold not thy peace; for I am with thee and no man shall set on thee to hurt thee: for I have much people in this city.' So I believe God has much people in Rockford. Already some hear and are saved, and one soul is worth more than the world.

"Yesterday was a Pentecost. The Holy Spirit was sent. Bro. Silene preached from Acts 2, and we had a shower of blessing. One soul born into the kingdom, others come very near, and those in the fold strengthened. It is easy to work where there is a good pastor. If I cannot get into conversation any other way, I ask if they have heard our new pastor? If so, how they liked the sermon; if not, invite them to come and hear him. It looks very hopeful for a good harvest. I wish you could see my little brother; he is so happy. Yesterday, when he saw his school-mates confirmed, he was not sorry that he was not among them as he had expected to be, but thanked God who had opened his eyes so that he could see and enjoy the truth. Sometimes when I do not feel well, he says, 'Anna, when you cannot work any more for the Master, I will take up your work.'

"Last week I found a woman very sick and very poor. She had only shavings for a bed and so very few of these that she felt every slat. There was no sheet on the bed. So she had lain for three weeks. She was mourning over her sins. I read to her from the Bible how she could trust Him for all. After prayer, I went out to let some people know about this woman. Now she can trust the Saviour and has a good bed, but I do not think will recover. She is very glad that I found her and help her so much.

"Many ask me how I get my living when I spend all my time doing good? Then I tell them of the Society and the way the money is raised to pay the

missionaries. 'Can they take so much interest in us foreigners?' they ask. Yes, your Society is doing more good than will ever be known in this world."

#### WOMAN'S WORK IN RICHMOND.

We thank the *Religious Herald* for the following mention of the work of our missionaries in Richmond, Va.:

"The Women's Baptist Home Mission Society, of Chicago, is supporting two young ladies who are actively engaged in labors for the colored women and children of this city. Miss R. A. Wilson has been here nearly a year and a half. Her assistant, Miss Johnson, has been with us for a few months only. These ladies have established ten industrial schools in Richmond and Manchester, in connection with which they hold meetings, in which women and children are instructed as to things pertaining to their home life. They have also organized eight missionary societies; and from these is selected a general executive committee, which meets once a quarter with the societies. These two noble Christian women visit from house to house, supplying colored families with the word of God and imparting such information as may be needed. They give great prominence to temperance and seek to dissuade young and old from the use of strong drink. Before coming here, Miss Wilson worked two years with the celebrated Miss J. P. Moore, in New Orleans.

"From what we know of the work of these two missionaries, we do not doubt for a moment its value and importance. Deeply imbued with the spirit of their Master, they have gone into the highways and hedges, helping those who most need help. Gently and faithfully through all seasons, and often amid appalling discouragements, they have hung around the sick and sorrowing like ministering angels. The names of such workers should be held in everlasting remembrance.

"These ladies live at 608 Leigh street. We hope the Baptist women of Richmond will make their acquaintance and cheer them in their work. And more than that—let every Christian woman in the South do work of this kind herself. While we thank God for the missionaries that have gone to Africa, let us do our best to elevate the Colored People around us."

#### OUR BIBLE WOMEN.

The Bible women now regularly appointed by the Society number seven, while other colored women are serving as "Helpers," with the prospect of an appointment if their work shall prove satisfactory. From Mrs. BOWSER, the oldest of our Bible women we have the following interesting account of her sewing school.

"About a year ago Miss Moore gave me charge of a sewing school in Carrollton. The first day there were but four little girls, but I felt very much embarrassed. I looked to God for strength. I sang with them and gave out the work as I had seen Miss Jackson do. Then I gave a short lesson and asked each one to bring a new scholar the next week. The school soon numbered twenty-five: but then a new

trouble arose; the children became very unruly, so that I felt compelled to dismiss three from the school, and I became so discouraged that I did not make any more efforts to build up the school until this year, when I again took courage, and started out again. The school now numbers forty-five well-behaved children. About a month ago one of those whom I dismissed from the school came back and promised to do better. She signed the pledge and said that she wanted to be a Christian. Now she has given her heart to the Saviour and will soon be baptized. One of the others who was at first restless and troublesome has become quiet and ladylike, and now assists me with the children. I have charge of two other sewing schools and assist Miss Sherwood in a third one."

## OUT WEST.

We have only space for a word from Miss Denman who thus testifies to the good-natured hospitality of the people of Terrace, Utah:

"I have only to tell you that Mr. McPherson bought and furnished the house I live in and I have it rent free. It needed some repairing, and this the young men did by moonlight, and a jolly crowd they were. The night after I moved in about twenty invaded my house, loaded with eatables and when they left I found myself in possession of hams, of meat, cans of fruit and other articles of provision too numerous to mention; in all fifteen or twenty dollars worth."

Miss Denman speaks encouragingly of her work among the children, but regrets that the women do not seem interested in her effort to establish a women's meeting among them, and proposes some new plans, which let us trust will prove all that she hopes.

## MISSIONARIES AND FIELDS.

## IN THE WEST.

Miss Rhoda A. Denman, Terrace, Utah.

## FREED PEOPLE.

Miss J. P. Moore, Miss Jennie L. Peck, Miss Hannah J. Steadman, Miss Kittie Sherwood, 171 Antoine street, New Orleans, La.

Miss R. A. Wilson and Miss Lilly Johnston, 608 East Leigh street, Richmond, Va.

Miss Carrie Waugh, Miss Amelia Williams, Newberne, N. C.

Miss Helen Jackson, Miss Emma C. Griswold, Raleigh, N. C.

Miss Maria Jones, Miss Ella Brainard, Columbia, S. C.

Mrs. H. F. Tradewell, Mrs. M. L. Grover, Jacksonville, Fla.

BIBLE WOMEN.—Mrs. Elizabeth Bowser and Cornelia Lewis, New Orleans, La.; Mrs. H. Duggins, Newberne, N. C.; Mrs. Garland, Raleigh, N. C.; Miss Hattie Knights, Columbia, S. C.; Miss Charlotte Thompson, Selma, Ala.; Miss Bowler, Richmond, Va.

## INDIANS.

Miss Laura A. Elder, Sa-sak-wa, Seminole Nation, Ind. Ter.

## SCANDINAVIANS.

Miss Elizabeth Johnson, 409 South 6th street, Minneapolis, Minn.

Miss Annie Nilsson (at present), Rockford, Ill.

Miss Ellen Berg, St. Paul, Minn.

## GERMANS.

Mrs. A. Johanning, 1309 Biddle street, St. Louis, Mo.

## RECEIPTS FOR APRIL, 1882.

## ILLINOIS, \$649.24.

Aurora, \$16.50; Centralia, \$6.50; Winchester, \$9.45; East Lynn, \$3.00; Upper Alton, \$18.00; Barry, \$2.70; Sodus, \$18.25; Chicago, \$249.05; Waukegan, \$2.00; Yorkville, \$7.00; Wilmette, \$3.00; Rockford First Church, \$18.00; South Belvidere, Young People's Band, \$50.00; Pana, 50 cents; Urbana, "Helping Hand" Miss. Band, \$5.00; Dunville, \$11.00; Galva, \$6.50; Bloomington, \$62.66; Galesburg, \$5.77; Amboy, \$4.00; Joliet, \$11.71; Dixon First Church, \$13.00; Dixon Miss. Band, \$2.00; Belleville, \$4.00; Stillman Valley, \$35.00; Belvidere, \$1.00; Marengo, \$13.00; Rockford, \$10.00; Moline, \$8.40; Hyde Park Miss. Band, \$10.25.

## INDIANA, \$79.85.

Greensburg, \$4.00; Mishwaka, \$6.00; Pleasant Mills, \$2.50; Shelbyville, \$5.00; Auburn, \$6.38; Logansport, \$14.50; Walcottville, \$6.10; Indianapolis, \$4.30; La Fayette, Miss. Band, \$1.00; Mexico, \$2.00; Crawfordsville, \$10.62; Orland, Miss. Band, \$2.50; Montpelier, \$4.75; Weasau, \$1.65; Columbia City, \$4.00; La Porte, \$2.25; Ligonier, \$1.00.

## IOWA, \$86.44.

Lime Springs, \$4.25; Burlington, \$12.00; What Cheer, \$7.50; Denison, \$2.00; Franklin, \$2.00; Okaloosa, \$5.00; Columbus, \$1.67; Clear Lake, \$10.00; Pella, \$8.00; Washington, \$8.00; Dubuque, \$4.00; Delhi, \$2.50; Manchester, 25 cents; Brighton, \$4.00; Keota, 64 cents; New Haven, \$1.83; Howard Grove, 60 cents; Wapello, \$1.00; Ainsworth, \$1.20; Toolesboro, 60 cents; Lousia Centre, \$2.00; Iowa City, \$7.40.

## MINNESOTA, \$107.00.

Austin, \$14.00; Rochester, \$17.00; Minneapolis, \$27.00; Grove City, \$6.00; Owatonna, \$21.00; St. Paul, \$6.00.

WOMEN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$115.00.

## MASSACHUSETTS, \$4.00.

Middlefield, to Miss Elder, \$4.00.

## RHODE ISLAND, \$200.00.

Providence, bequest of the late Phæbe Whipple, \$200.00.

## MISSOURI, \$30.00.

St. Louis, Garrison Avenue Church Miss. Band, \$5.00; Clinton, \$25.00.

## NEW JERSEY, \$239.11.

Roseville, \$10.00; Jersey City, \$20.38; Mt. Holly, \$13.00; Samptown, \$10.00; New Brunswick, \$132.83; Bridgton, \$15.00; Port Monmouth, \$8.90; Plainfield, \$29.00.

## NEW YORK, \$920.43.

New York Church of the Epiphany, \$79.50; Troy, \$18.90; La Grange, \$12.00; Utica, \$9.00; Brooklyn, \$607.78; New York City, \$53.25; Olean, \$4.00; Saratoga, \$75.00; Sardinia, \$4.00; Albion, \$2.00; Ballston, \$40.00; Rochester, \$15.00.

## OHIO, \$110.53.

Franklin, \$27.00; Miss. Band, \$14.00; Richfield Centre, \$6.00; Portsmouth, \$7.35; Elycia, \$3.38; Lima, \$12.25; Chesterville, \$10.00; Cincinnati, Walnut Hills, \$7.00; Mount Washington, \$2.55; Cleveland, \$5.00; East Toledo, \$7.00; Dayton, \$10.00; Marietta, \$5.00; Canton, \$10.00; Delaware, \$10.00.

## PENNSYLVANIA, \$325.32.

Williamsport, \$25.00; Miss. Band, \$40.00; Philadelphia, \$236.32; Carbondale, \$14.00; Clarion, \$10.00.

## WISCONSIN, \$62.30.

Madison, \$5.50; Black River Falls, \$3.50; Tomah, \$4.40; Racine, "Cheerful Workers," \$5.65; Lodi, \$3.50; Otsego \$2.00; Verona, Fox Lake, \$11.75; Fox Lake Missionary Volunteers, \$5.00; Clinton, \$16.00.

## VIRGINIA, \$7.00.

Richmond, \$7.00.

## DAKOTA, \$9.51.

Lake County, \$2.51; Elk Point, \$4.00; Brookings, \$3.00.

## COLORADO, \$44.25.

Greeley, \$27.25; Golden, \$17.00.

## LOUISIANA, \$13.00.

New Orleans, \$13.00.

## NEBRASKA, \$11.00.

Superior, \$11.00.

## ALABAMA, \$20.00.

Selma, \$20.00.

## SOUTH CAROLINA, \$3.55.

Columbia, \$3.55.

## KANSAS, \$15.96.

North Topeka, \$10.81; El Dorado, \$5.15.

Training School, \$647.86.

Special Donations and Publications, \$27.85.

Total, \$3,709.20.

## WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

President—Mrs. Thomas Nickerson, Newton Center.

Cor. Secretary and Treasurer—Mrs. Andrew Pollard, 4 Beacon Street, Boston.

The excitement and anxiety of closing another working year in missions has passed, and the record is made, not alone in our books and reports, but in the fields where we have sought to do work for the Master. Many of us have attended the anniversary meetings of our societies in New York, and have listened with delight to what has been accomplished this last

year. But I think the *great thought* taken back with us to our homes was the need of *enlargement* in every branch of Christian work for the salvation of our own country. The old, old story of the black man, wronged in body and in soul, was never more feelingly and eloquently told, and our hearts responded to the appeals for help in elevating this race as never before. We would aid them to the extent of our ability in their struggles to be free from the fetters and chains of ignorance and immorality. They ask for *Christian education*. Will not every Christian man and woman in New England give something this year, that they may get it?

The Indians, who came before us, expressing such strong desires to be taught the *true way*, particularly the old chief, who had just come from his wigwam in the far West, excited our sympathy, with the full conviction that Christians were neglecting known duty, if they did not at once send them teachers with all needful helps, to give them the Gospel.

And the other nationalities represented there, making *homes* in our country, still pouring in upon us by thousands daily; what lesson did we learn of duty to them, and duty to our country? With a friend I visited Castle Garden, and saw what two Christian missionaries (Mrs. Ward, a German, and Mr. Jackson, a Swede), were doing, in giving a Christian welcome to the emigrants, as they land on our shores. This is a step in the right direction, and we are sure lasting impressions are made upon very many hearts. Bibles, Testaments and Tracts are sold or given to all who will receive, to take to their new homes, but Christian *Teachers* must also go to these *homes*, that schools and churches may be established, and all may come under the purifying and elevating influences of our holy religion.

It is the purpose of the Woman's American Baptist Home Mission Society to continue the support of the teachers now engaged among the Freedmen and Indians, and the young women in the different Baptist schools, who are fitting themselves to be teachers to their own people. The Society must have the generous contributions from *all* New England women, to do this and to finish the building of the church at Deming, New Mexico, (a noble woman's work to the women who have settled there, with no religious privileges) and to aid in the building of the girls' school-house, so much needed at Atlanta, Ga. Misses Packard and Giles have taught a year in the uncomfortable, unattractive basement of a church, and this new building can be put up at once if \$2,000 can be

secured. The Society has a loud call to send two Christian women as teachers to Utah in September. The women are ready to go. We almost dread to know the openings for woman's work in the different parts of our country, it seems so unchristian to say *no*.

Is there not knowledge enough of these needs to arouse every Baptist woman in New England to give *something* to help Christianize our country? We should feel very grateful to know that a Woman's Home Mission Society or a society doing home and foreign work was organized in every church in our good New England, with a mission band, for the dear girls in our churches.

#### CONTRIBUTIONS FOR MAY, 1882.

Coll. at Annual Meeting, First Church, Boston, Mass.	\$46 00
Mrs. Sarah L. Hanson, Boston, Mass.	1 00
Mrs. Robert Newman, Brookline, Mass.	1 00
Mrs. E. A. Hill, Cambridge, Mass.	1 00
Mrs. H. L. W., "Shawmut Branch," Boston, Mass.	5 00
Friend, for Utah, Boston, Mass.	5 00
Mrs. F. A. D., for Utah, "Shawmut Branch," Boston, Mass.	2 00
Wom. Miss. Soc'y, Arlington, Mass.	16 00
Mrs. H. Long, Machies, Me.	1 00
Mrs. Hutchinson, Machies, Me.	1 00
Wom. Home Miss. Soc'y, Foxboro, Mass.	13 77
Friend, Belmont	1 00
Wom. Home Miss. Soc'y, Nashua, N. H.	19 00
Freedmen's Aid Society, Charlestown, Mass.	15 00
Wom. Home Miss. Soc'y, South Abington, Mass.	23 88
Mrs. E. S. Bradford, First Bap. Church, Springfield, Mass.	75 00
Mrs. M. C. Whiting, First Bap. Church, Springfield, Mass.	10 00
Mrs. Mary Beebe, First Bap. Church, Springfield, Mass.	10 00
Mrs. L. Cutler, " " " " " "	2 00
Mrs. Wm. Bates, " " " " " "	1 00
Friend, " " " " " "	2 00
Total	\$251 65

#### MISSIONARIES APPOINTED IN JUNE.

The following new appointments were made:

Rev. Schiek, German immigrants arriving in New York City.  
 Rev. D. M. Pierce, Colored People in South Carolina.  
 Rev. M. A. Clonts, Hempstead, Texas.  
 Rev. J. E. Bitting, Sault St. Marie, Mich.  
 Rev. A. Boelter, Germans in Indianapolis, Ind.  
 Rev. Theo. Klinker, Germans in Green Garden, Ill.  
 Rev. C. Silene, Swedes in Rockford, Ill.  
 Rev. Chas. F. Keller, Germans in Gaylord, Kan.  
 Rev. C. M. Nelson, Swedes in Burlington, Iowa.  
 Rev. T. F. Babcock, Gifford, Iowa.  
 Rev. C. F. Reed, Stuart, Iowa.  
 Rev. C. F. Hahn, Independence, Iowa.  
 Rev. M. H. Perry, Strawberry Point and Ward's Corners, Iowa.  
 Rev. G. T. Colvin, Corning, Iowa.  
 Rev. A. Carpenter, Eldora, Iowa.  
 Rev. G. W. Huntley, General Missionary for Northern Dakota.

Rev. L. M. Newell, Parker and vicinity, Dakota.  
 Rev. S. G. Adams, Dell Rapids and Madison, Dakota.

Rev. E. P. Waltz, Baker City, Wingville and Bethel, Oregon.

Rev. George Campbell, Colfax, Washington Ter.  
 Rev. J. C. Baker, Superintendent of Missions for the Pacific Coast, including California, Oregon, Washington Ter., British Columbia and Northern Idaho.

Rev. Wm. M. Haigh, D.D., Superintendent of Missions in the West, including Illinois, Wisconsin, Iowa, Minnesota, Dakota, Nebraska and Kansas.

The following re-appointments were made:

Rev. F. X. Smith, French in Waterville, Me.

Rev. M. Charbonneau, French in Eastern Ct.

Rev. J. H. Moehlmann, Germans in Meriden, Ct.

Rev. N. F. Roberts, Colored People in N. C.

Rev. J. C. Bryan, Colored People in Ga.

Rev. G. B. Mitchell, Colored People in Ga.

Rev. F. W. Becker, Germans in Houston, Texas.

Rev. H. Schulz, Germans in St. Paul, Minn.

Rev. S. W. Beaven, Moscow and Lewiston, Idaho Territory.

Rev. Thomas Swaim, D.D., District Secretary for Southern New Jersey, Pennsylvania, Delaware, Maryland and District of Columbia.

## Contributions and Legacies.

FOR MAY, 1882.

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

MAINE, \$84 79.

South Norridgewock Church	\$6 00
Sunday school	5 00
Rev. W. H. Clark	19 00
Thomaston, F. Trowbridge	50 00
East Sumner Church	4 79

NEW HAMPSHIRE, \$149 00.

New London, Ladies of Baptist Church, Jubilee Offering	20 00
<b>F. F.</b> Brentwood Church, for Richmond Institute.	4 00
Concord, Seek and Save Mission Band for Benedict Institute	25 00
<b>C. E. F.</b> A Friend	100 00

VERMONT, \$269 37.

Brattleboro, collected by Master Estey	3 70
Factory Point Church	8 00
South Windham, per Rev. H. V. Baker	5 00
Nelson Kingsbury	2 00
<b>F. F.</b> Brattleboro Church, for Shaw University	81 97
St. Johnsbury Church, for Richmond Institute	5 00
<b>C. E. F.</b> Burlington Church, collected by Miss Lulu Mayo, for Ogden	117 20
Brattleboro, A. A. Cheney, for Ogden	10 00
Rutland Church, for Ogden	30 50

MASSACHUSETTS, \$2,468 79.

Boston, E. A. Hovey, Jubilee Offering	5 00
Newton Centre Church	750 00
Society Missionary Inquiry, Theo. Seminary	5 00

Salem First Church.....	58 52
Marblehead, Miss S. R. S. Doak.....	17 20
Merrimackport Church.....	3 00
Grafton First Church.....	11 00
Charlestown First Church - Sunday school.....	5 29
Cambridgeport, Charles River Sunday school.....	12 89
Northboro, per Rev. J. Tilson and wife.....	18 00
Belmont, Friend.....	1 00
Melrose Church.....	10 00
Somerville, Perkins St. Church.....	258 72
Hingham Church, in add.....	2 00
North Tewksbury Church.....	50 00
LEGACY: Westboro, Bequest of Jane B. woman.....	100 00
<b>F. F.</b> W. A. B. H. M. Soc'y, Mrs. Andrew Polard, treas.....	164 17
W. A. B. H. M. Soc'y, Mrs. Andrew Polard, treas., designated.....	195 50
Watertown Church and Sunday school, for Richmond Institute.....	50 00
Holyoke Second Church Sunday school, for Benedict Institute.....	25 00
Chelmsford, Mrs. B. G. Spaulding, for Benedict Institute.....	1 00
<b>C. E. F.</b> Boston First Church, in add., J. D. K. Willis, for Ogden.....	10 00
W. H. Allen, for Ogden.....	10 00
F. James, for Ogden.....	2 00
Clarendon St. Church, for Ogden, Cash, \$1 75; C. S. Kendall, \$10 00; Geo. S. Dexter, \$10; S. P. Hibbard, \$10; C. M. Winch, \$10; H. S. Chase, \$10; L. Beals, \$10; Ralph Warner, \$10; A. H. Rhodes, \$5; J. C. Whitney, \$5; J. W. Brigham, \$3; Fund for aid of feeble Churches, \$100.....	184 75
Warren Ave. Church, for Ogden, Cash, \$16 25; Cash, per Rev. O. P. Gifford, \$29 35; Joseph Sawyer, \$25; S. B. Hopkins, \$5.....	75 65
Ruggles St. Church, per Daniel S. Ford, for Ogden.....	25 00
Cash, for Ogden.....	18 90
Dudley St. Church, for Ogden, Cash, \$27 00; Cash per Rev. J. M. English, \$10; Miss Frances N. Brooks, \$5; E. G. Ware, \$5; Mr. Carr, \$5; Rev. J. M. English, \$5; E. A. Hovey, \$5; Dr. C. W. White, \$10; B. S. Noyes, \$1; Freddie C. Ayers, age 5, \$1; Ida Ayers, age 3, \$1; Miss Brown, \$1.....	76 00
Friends at Tremont Temple, for Ogden.....	5 00
Henry W. Peabody, ".....	5 00
E. P. Sargeant, ".....	5 00
E. S. Converse, ".....	5 00
W. A. Munroe, ".....	5 00
Womans' Home Mission Soc'y, per Mrs. Thos. Nickerson, for Ogden.....	10 00
Brookline Church, for Ogden, Edward C. Wilson, \$25; Mrs. A. W. Benton, \$25; Dr. I. B. Cushing, \$10; Dea. Geo. Brooks, \$10; Lincoln Chase, \$10; M. C. Warren, \$10; T. B. Griggs, \$10; D. S. Coolidge, \$10; L. F. Creasey, \$10; E. C. Emerson, \$10; Jacob Edwards, \$5; Miss H. A. Nevers, \$5; Miss L. D. Comstock, \$5; W. Dearborn, \$5; Miss A. J. Corey, \$1; Dea. Griggs, \$5; H. G. Severns, \$1 50; Cash, \$9 50.....	167 00
Cambridge First Church, for Ogden, Hon. Robert O. Fuller, \$5; J. A. Holmes, \$5; Cash, \$5 75.....	15 75
Old Cambridge Church, for Ogden, Cash, \$1 50; John G. Brown, \$5; J. C. Gosch, \$1; J. A. Wood, \$5; Miss Leveritt, \$3; W. T. Richardson, \$10.....	25 50
Chelsea, Friend, for Ogden.....	2 00
Newton Centre Church, for Ogden, Thomas Nickerson, \$25; M. Bray, \$10; M. Claflin, \$5; Dea. J. S. Newell, \$5; Dwight Chester, \$5; J. A. D. Gross,	

\$2; F. K. Edmunds, \$2; A. R. Stevens, \$2; Mrs. Gardner Colby, \$1; George Warren, \$1; Cash, \$5.....	65 00
Westfield, Central Church, for Ogden.....	15 00

RHODE ISLAND, \$236 90.

Providence First Church, Weekly Offering.....	20 00
Phenix Church.....	6 62
LEGACY: Providence, Bequest of Mrs. Susan B. Morse, G. C. Nightingale, admr.....	100 00
Int. on Dr. Jackson Bequest, per S. R. Weed.....	30 00
<b>F. F.</b> Providence, Friendship St. Church, W. B. H. M. Soc'y, for Benedict Institute.....	25 00
C. G. Burrows, for Nashville Institute.....	35 00
Pawtucket, Mrs. B. A. Benedict, for a pupil, Benedict Institute.....	20 28

CONNECTICUT, \$699 10.

Rowayton Church.....	3 25
New Canaan Church.....	4 00
Moodus Central Church, of Had-dam.....	3 00
East Granby Tarriffville Church.....	10 00
East Cornwall, Mrs. E. Beach.....	5 00
H. G. Dean.....	5 00
Lebanon Church.....	21 14
Poquonock Bridge Church.....	12 00
Fair Haven, Grand St. Church.....	34 50
Plantsville Church.....	21 21
Mystic First Church.....	5 00
LEGACY: New London, Bequest, in part, of Elizabeth Coit, P. C. Turner, exr.....	75 00
<b>F. F.</b> Groton, Ebenezer Morgan, for Florida Institute Building.....	500 00

NEW YORK, \$1,349 76.

New York, Trinity Church.....	7 25
Cash.....	10 00
Skaneateles Church.....	35 00
Penfield Church, per Rev. J. R. Henderson, Jubilee Offering.....	23 00
Madison Church.....	29 00
Tompkins Church.....	11 50
Troy, Fifth St. Church, Children Mission Band.....	25 00
Hoosick Falls Church.....	60 00
Weedsport Church.....	27 00
Bainbridge First Church.....	5 00
Norwich Church, Jubilee Offering.....	63 54
Sunday school, Jubilee Offering.....	20 00
Hudson Church.....	18 57
Rochester, Judson Soc'y of Theo. Seminary.....	10 00
Newburg First Church.....	60 00
Stamford First Church, per Rev. J. Marshall.....	25 50
Canton, W. C. Phillips, Jr.....	5 00
West Winfield Sunday school.....	20 00
Albion Church, Jubilee Offering.....	91 44
Ballston Spa, Miss Mary Ingham.....	5 00
Adams' Centre Church.....	10 50
LEGACY: Manchester, Int. of Polly Mitchell, dec'd, per F. A. Holland.....	21 75
<b>F. F.</b> State Colonization Soc'y, I. T. Smith, treas, for Nashville Institute.....	25 00
Irondequoit, Mrs. Lucy Hooker, for Bishop College Geneseo, Mrs. S. W. Culver, for Bishop College.....	4 25
French Creek, Samuel Fisher, for Benedict Institute.....	25 00
<b>C. E. F.</b> New York, Lexington Ave. Sunday school, for Ogden.....	103 53
Mrs. Pegg, ".....	1 00
George B. Forester.....	25 00
W. F. Wallace, ".....	25 00
J. F. Comey, ".....	50 00
J. F. Fradley, ".....	25 00
H. W. Shotwell, ".....	25 00
Mrs. Josie E. Burr, ".....	10 00
Brooklyn, G. P. Comey, ".....	20 00
W. P. Smith, ".....	10 00
W. H. Perry, ".....	100 00
John McGahie, ".....	100 00
Rev. John Sheridan, ".....	10 00



Rochester Ladies Second Church "	89 00
Three Friends in First Church, for Ogden.....	12 00
Ithaca First Church Sunday school, for Ogden.....	24 05
Granville Church, for Ogden.....	39 02
Mr. & Mrs. Theodore Getty, for Ogden.....	2 00
Albion Church, Jubilee Offering.....	35 86
NEW JERSEY, \$167 04.	
Newark, Mary F. Johnson.....	5 00
Bridgeton, Pearl St. Church.....	10 25
Cape May First Church.....	32 29
Allowaytown Church.....	7 50
New Durham Church.....	21 50
Sunday school.....	2 50
Millington Church.....	50 00
Mt. Bethel Church.....	3 00
Anonymous Friend.....	5 00
C. E. F. Orange Church, per Rev. J. N. Adams, for Ogden.....	30 00
PENNSYLVANIA, \$343 03.	
Philadelphia, Oak St. Church.....	5 30
Vincent Church, balance.....	13 20
Point Pleasant Church.....	12 35
Zion Church Clarion Association.....	8 00
Two Lock Church.....	3 18
Armenia Church.....	1 00
C. E. F. Pittsburg, a friend, member of 4th Ave. Baptist Church.....	300 00
DELAWARE, \$79 01.	
Wilmington Second Church.....	56 01
Bethany Church.....	23 00
MARYLAND, \$21 97.	
Baltimore, George St. Church.....	4 47
Union Church, balance.....	50
Sunday school.....	10 00
Cumberland, Ebenezer Church.....	7 00
DISTRICT OF COLUMBIA, \$116 56.	
Washington, E. St. Church.....	45 00
19th St. Church.....	35 68
5th St. Church.....	6 65
Zion Church.....	5 00
First Church.....	2 82
Shiloh Church.....	13 00
Liberty Church.....	2 41
C. E. F. Washington, Shiloh Church Sunday school, for Wayland Church, rufab, Indian Ter.....	6 00
VIRGINIA, \$232 84.	
Alexandria, Little Zion Church.....	6 76
Shiloh Church.....	1 20
Mt. Pleasant First Church.....	1 50
Culpepper C. H., Antioch Church.....	8 83
Orange C. H., Nazareth Church.....	2 86
Fredericksburg, Shiloh Church.....	4 07
Second Church.....	2 00
F. F. Richmond, John D. Smith, for Richmond Institute.....	2 00
Rev. A. Wells, for Richmond Institute.....	4 50
Cash, for Richmond Institute..	4 50
Old Church, for Richmond Institute Building.....	6 02
Institute Students, for Board.....	125 00
" " Tuition..	52 00
" " designated for Library.....	6 00
Albert Harris, for Richmond Institute Building.....	5 00
WEST VIRGINIA, \$14 30.	
Adamsville, Coons' Run Church.....	10 00
Murphy's Town, Stillwell Church.....	2 30
Paint Creek Church.....	1 00
Ravenswood Church.....	1 00

NORTH CAROLINA, \$187 07.	
F. F. Raleigh, Shaw University Students, for Board.....	137 07
Shaw University Students, for Tuition.....	25 00
Shaw University, Rent of Rooms.....	25 00
SOUTH CAROLINA, \$448 06.	
F. F. Columbia, Benedict Institute Students, for Board.....	226 40
Benedict Institute Students, for Tuition.....	99 43
Benedict Institute, Rent of Rooms.....	76 36
" " Sale of Books, &c.....	46 77
GEORGIA, \$48 00.	
F. F. Atlanta, Atlanta Seminary Students, for Tuition.....	27 00
Prof. W. R. Raymond, for Atlanta Seminary.....	11 00
FLORIDA, \$57 00.	
F. F. Live Oak, Florida Institute Students, for Tuition.....	57 00
ALABAMA, \$37 70.	
Selma, St. Phillip's St. Church.....	10 00
Baptist Normal and Theo. School.....	10 30
Lowndesborough Sunday school.....	3 00
Mt. Moriah Sunday school.....	2 50
Dallas Co., Mt. Zion Church.....	1 50
Benton Church.....	1 10
Gadsden, Friendship Church.....	2 20
Macon, Bethlehem Mission Soc'y.....	1 50
Hamburg Church.....	60
Uniontown Church.....	5 00
MISSISSIPPI, \$216 29.	
Clinton, per Rev. A. H. Booth.....	4 65
F. F. Natchez Seminary Students, for Board.....	186 64
" " Tuition.....	25 00
TEXAS, \$393 40.	
Convention, G. B. Davis, treas.....	100 00
Pleasant Grove Association, per Rev. J. H. Scates..	90 00
Tarkington Prairie, per Rev. D. W. Jackson.....	2 00
F. F. Marshall, Bishop College Students, for Board.....	120 00
" " Tuition.....	32 45
" " Rent of Rooms.....	5 00
Bishop College, Books, Stationery, &c.....	32 20
Rev. J. H. Pattison, for Bishop College Furniture.....	5 75
Rev. P. W. Wesley, for Bishop College Furniture.....	1 00
Kiomatia, Rev. E. Barnes, for Bishop College.....	5 00
TENNESSEE, \$417 40.	
F. F. Nashville Institute Students, for Board, Tuition, &c.....	412 40
John D. Anderson.....	5 00
OHIO, \$3,067 16.	
Cincinnati, Union Church.....	17 00
Cleveland, Euclid Ave. Church, designated.....	470 00
First Church, ".....	505 00
Wilson Ave. Church, ".....	40 00
Third Church, ".....	10 00
Third Church.....	16 00
Painsville Church, A. T. Brown.....	5 00
Kent Church.....	2 00
Centreville, Jonah's Run Church.....	25 70
" " Sunday school.....	4 30
Madison Sunday school and Young People Soc'y.....	8 00

Prospect Church and Young People Soc'y.....	3 96
Ironton Church.....	8 00
LEGACY: Madison, Bequest Mrs. L. A. Adams.....	2 00
Henrietta, Bequest Mrs. Fanny Washburn.....	1,950 20

ILLINOIS, \$798 57.

Chicago, Dearborn St. Church.....	5 00
Central Church, in part.....	5 31
Belleville Church.....	30 15
Rockford, Scandinavian Church.....	15 00
Toulon, Dr. Pratt.....	5 00
Amboy Church.....	11 44
Monmouth Church, in part.....	14 26
Berwick Church.....	21 51
Bloomington Church, balance.....	98 10
Parkville, Mrs. Lizzie C. Griffing.....	5 00
Bristol Church.....	6 28
Wyoming Church.....	3 50
Saxon Church, Simon Bennett.....	500 00
F. F. W. B. H. M. Soc'y, Buffalo Branch, desig.	55 88
Mt. Carroll Church and Sunday school, for	
Benedict Institute.....	8 50
Upper Alton, Miss Arrietta Morrell, for	
Bishop College Furniture.....	5 45
Morgan Park, Rev. S. T. Clanton, for Bishop	
College Furniture.....	5 00
Payson Sunday school, for Bishop College	
Furniture.....	3 25

MICHIGAN, \$245 36.

Bronson First Church.....	8 00
Clayton First Church.....	5 21
Detroit, a little boy's gift.....	10
Grand Blanc Church, in part.....	12 00
Hickory Corners Church, in part.....	6 00
Ithaca, Mrs. Mary G. Pattengill.....	5 00
Marshall First Church.....	5 00
Manchester, Rev. W. L. Palmer.....	5 00
Mason Church.....	22 00
Mooreville Church.....	3 14
Norwood Church.....	1 00
White Pigeon, Rev. E. A. Russell.....	5 00
Goshen Church, in part.....	22 91
Eaton's Rapids Church, per Rev. H. L. Field.....	35 00
F. F. W. B. H. M. Soc'y, Mrs. Wm. A. Moore,	
treas., for Nashville Institute.....	50 00
W. B. H. M. Soc'y, Mrs. Wm. A. Moore,	
treas., for Wayland Seminary.....	30 00
Bay City Church, for Benedict Institute.....	25 00
C. E. F. Ithaca, Mrs. Mary G. Pattengill.....	5 00

WISCONSIN, \$493 62.

State Convention, E. J. Lindsay, treas.....	493 62
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MINNESOTA, \$790 21.

State Convention.....	790 21
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IOWA, \$151 94

Villisca Church, per Rev. W. K. Miller.....	25 00
Ottumwa, Rev. J. Sunderland, Jubilee Offering.....	10 00
Ida Grove Church, Jubilee Offering.....	3 00
Cresco Church, per Rev. A. H. Carman.....	5 00
Algona Church, per Rev. Joseph Mountain.....	15 00
Peterson Church, per Rev. A. V. Bloodgood.....	14 00
Sioux Rapids Church, per.....	12 50
Monmouth Church.....	2 50
Marble Rock, per Rev. S. M. Davis.....	1 00
Parkersburg, per Rev. J. B. Edmonson.....	12 00
Goldfield, per Rev. A. Plumley.....	25 00
Creston, per Rev. J. D. Burr.....	24 80
Marengo, per Rev. R. H. Shafoe.....	2 14

MISSOURI, \$79 10.

Moberly Church.....	10 00
Brownsville, Zion Church.....	2 35
Oak Grove Church.....	3 00
Jefferson City Church.....	8 75

F. F. St. Louis, Chambers St. Church, for Bishop	
College Furniture.....	30 00
Clinton, A. C. Avery, for Bishop College	
Furniture.....	25 00

KANSAS, \$40 05.

Seneca Church.....	13 30
Hiawatha Church, Jubilee Offering.....	5 25
Atchison Church.....	15 00
F. F. Emporia, Rev. G. W. Brown, for Bishop Col-	
lege Furniture.....	1 50
Fort Riley, J. H. Smith, U. S. A., for Bishop	
College Furniture.....	5 00

NEBRASKA, \$492 39.

Convention, S. S. Chase, treas.....	302 46
Columbus, Franklin Pierce.....	10 43
Exeter Church, for Jubilee Offering.....	37 50
St. Edward Church.....	19 00
Ord, per Rev. Amos Weaver.....	50
Red Cloud Church.....	6 50
Alexandria Church.....	14 60
Swan Creek Church.....	5 20
North Platte Church.....	7 50
Naponee Church.....	4 00
Edgar Church.....	17 50
Gibbon Church.....	24 00
David City Church.....	18 20
Beatrice Church, Rev. George Scott.....	15 00
Valley Falls, Scandinavian Church.....	5 05
Omaha, " ".....	4 95

COLORADO, \$3 00.

Gardner, per Rev. E. Burch.....	3 00
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DAKOTA TERRITORY, \$20 15.

Sioux Falls Church.....	6 00
D. P. Ward.....	5 00
Brookings First Church.....	2 00
Ordway's, Collections.....	2 76
Egan First Church.....	7 39
Big Stone City Church, Rev. H. Story.....	1 50

INDIAN TERRITORY, \$1 70.

F. F. Muskogee, Wm. Brown, for Bishop College	
Furniture.....	1 70

CALIFORNIA, \$311 95.

General Baptist Convention, B. C. Wright, treas.....	311 95
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NORT PACIFIC COAST CONVENTION, \$475 25.

N. P. C. Convention, per Rev. A. M. Russell.....	100 00
Oregon, Bap. Miss. Soc'y of N. P. Coast, per Mrs. A.	
W. Kinney, treas.....	250 00
Ashland Church, Rev. A. Brown.....	4 00
Wagner Creek Church, Mr. Aiford.....	1 50
Horace Root.....	1 25
Looking Glass, "Friends," per Rev. W. G.	
Miller.....	9 00
Portland First Church, Chinese Mission,	
Jubilee Offering, per Rev. Fung Chak....	85 00
Washington Ter., Nez Perces Church, per Rev. S.	
E. Stearns.....	5 00
Puyallup Church, Jubilee Offering.....	19 50

WESTERN GERMAN MISSION SOCIETY, \$1 75.

Kansas, Ellsworth German Church.....	1 50
Sunday school.....	25

MEXICO, \$4 75.

New Leon, Monterey, per Rev. T. M. Westrup.....	4 75
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NEW BRUNSWICK, \$1 00.

C. E. F. St. Johns, Thomas L. Hays.....	1 00
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Total.....\$15,015 13

# THE BAPTIST HOME MISSION MONTHLY.

VOL. 4.

AUGUST, 1882.

No. 8.

## RELATION OF THE FREEDMEN'S WORK TO FOREIGN MISSIONS.

BY MRS. MARIA T. RICHARDS, PROVIDENCE, R. I.

There are certain principles now recognized as axioms, upon which as first truths all missionary service should be based.

*First*, that the work of Christian missions is a unity. From this it follows that its two great branches which we designate as Home and Foreign Missions, should be carried forward together as constituent parts of the whole. The labors and successes of the one will act and react on the other, and the growth will be not as of separate members, but as of one body.

The *second* axiom we name is, that this is a missionary age. There has been no age like it since the first century of the Christian era. Heathen nations awaking from the slumber of ages are crying for light, and the responding Christian church is proclaiming the Light of the World.

The *third* principle we should accept as a basis of action, is that in the providence of God, the great trust of Christianizing the world is chiefly committed to the English speaking people; and to *American* people, not only as inheritors of a language embalming the richest spiritual treasures of the ages, but as possessors of a land stretching from ocean to ocean, and blessed by "all precious things of the sun, and of the earth, and of the everlasting hills." In the eloquent words of Dr. Alden, "In this land there was to be devel-

oped a chosen people, a peculiar nation, with a growth in number and power unrivalled in the annals of time. Through a baptism of fire and blood it was to purge itself of the last remnant of the old-time civilization, and then press onward in a career of national prosperity that should be at once the wonder and the despair of the civilized world, which all men of whatever land or race should see and feel to be due to the freedom of a life begotten and energized by the Gospel of Christ. A prestige was thus to be won, an interest awakened, that should prepare the way for confiding to it a great trust for mankind." This great trust is the extension of Christ's Kingdom in the earth, now committed especially unto us as American Christians.

In furtherance of this grand object, it becomes important for us to inquire if there are any Divine leadings, any special preparations, any inherent characteristics, any prospective results which show that the work among the Freedmen is now of momentous importance in the great field of the world. In other words, what bearing has this work on Foreign missions? What relation has this part to the whole?

We would look then at the Divine leadings in bringing this people out of our house of bondage, as showing the special trust committed to us. These leadings were strangely like the marvellous release of another race over three thousand years ago. With these they are often compared, and we need not repeat the familiar details. The one case as well

as the other must compel the recognition of a Divine hand.

Our oppressed ones, however, were not parted from us and conducted out of the land as were the Hebrews of old. These had their wilderness training of forty years before entering the land of promise to carry forward their sublime mission of preparing the way for the advent of the world's Redeemer. To our American Moses it was given to break the iron fetters of slavery and bid the oppressed go free; but for him the Pisgah vision was at the beginning of the pilgrimage, and with the first songs of triumph he was called to join the company of the illustrious dead who shall never die. Waiving now all questions of statesmanship, there was committed to the American church a great trust in carrying forward the momentous work thus begun. For our released ones, the place of training is within our own borders. Here they are to receive the teachings of Sinai and of Calvary. Here they are to be instructed, trained, uplifted, and thus prepared for their promised future of self-reliance and advancement, and for the mission ordained for them in the Divine counsels. To the church is especially given the leadership of this redeemed people; and how often during the last twenty years has the providential guidance, whether of cloud or of fire, opened new paths for them to go forward. Can there be found in the history of the church in any age a more positive indication of the Divine will, a more absolute enforcement of a sacred duty than has been written as in letters of living fire before the eyes of this generation, for the Christianization of the African races within this land? And not alone that they may become self-reliant, enlightened, and prosperous; patriotic citizens, and intelligent members of the church; all this we labor for, and when secured it is matter of devout gratitude. But we may surely believe that this

race, for which God has made bare His right arm before the nations of the earth, is ordained to a broader and fuller mission in the final triumph of the Kingdom of Christ.

As another incentive to labor for the Freed People, we mention their special qualifications for missionary service. These, when fully developed under the influence of Christian enlightenment, will become a great power among their own people, not only at home, but abroad. It is acknowledged that the religious element is strong among the Colored People of our country. Darkened by ignorance, perverted by superstition and heathen practices, still it is there. As a people they are ready to believe in an almost unknown God, ready to trust and to worship. Perhaps this inherent characteristic has been strengthened by their bitter inheritance of slavery, for in cruel suffering or heart-rending wrong, the soul instinctively turns to God as the Comforter or the Avenger. During their ages of hard bondage, instead of taking vengeance into their own hands by desperate insurrections or secret assassinations, they move our admiration as we look back upon their heroic endurance, their incomprehensible patience, their marvellous charity, under their unspeakable woes and degradations. Many a soul was lifted out of the thick darkness that might be felt, and walked by faith along a spiritual pathway illumined of God. These virtues—endurance, patience, charity, faith—are surely the highest qualifications in those who go forth into the darkness of heathenism on errands of mercy and love; and such of this race as God shall call into this service may surely take unto their hearts His word, "Behold, I have refined thee, but not with silver. I have chosen thee in the furnace of affliction."

And what a power is given to the colored race by their native gifts of oratory and song. This subtle, spiritual language of tone, ad-

dressing the sentiments, swaying the feelings, penetrating and moving the whole soul, gives irresistible influence. What better service can be rendered to Foreign missions than to educate young men with such gifts, who shall go forth as preachers of the Gospel.

And what shall be the special field of the young men and young women who, now in training for usefulness, shall consecrate themselves to missionary service abroad. What but Africa, the long neglected and abused land of their own race. Within a few years what a universal interest has been awakened in it by travels, explorations, and discoveries. What enthusiasm concerning its unrivalled ruins and the records of its ancient learning. What a fresh impulse for its evangelization. Missionary stations of different denominations are now multiplying. Tribes are calling for teachers. "Converted natives are proceeding to open regions, and there are native laborers who but recently were heathen idolators. Christians of all names and nations seem stirred with enthusiasm for the redemption of Africa." Within this realm of the Prince of Darkness, the voice is now heard, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." In our midst He has redeemed the descendants of her people in the sight of all nations. And to us He has committed the sacred trust of training this people for Himself, that many of its sons and daughters may go forth with the glad tidings of salvation unto the land which He is now revealing as a Land of Promise.

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### THE ATLANTA BAPTIST SEMINARY.

BY J. T. ROBERT, LL.D., PRESIDENT.

The Atlanta Baptist Seminary admits only males over fifteen years of age. Of the number 113 enrolled this year, 54 were either en-

gaged in or preparing for the work of the ministry. They are generally men of earnest piety, diligent and successful in study, and correct in deportment. They sustain a weekly prayer meeting in the Seminary with great interest, and devote part of an afternoon to preparing themselves for the Sunday schools which they attend as superintendents, teachers, or scholars in the classes. They render important service in this department of christian work. Several of them occasionally supply the pulpits in the city and vicinity; and during the year two of them have become pastors of churches in the city, one of which numbers over 1,000 members, and is considered one of the leading Colored churches in the State.

During vacation they are generally engaged in teaching public common schools, and wherever they go they aid in establishing and conducting Sunday schools among their people. They are accordingly welcomed everywhere. Their preaching is sought after and many hopeful converts are won to the cause of Christ through their instrumentality. The licensed preachers do a great deal of missionary work and are blessed in it. They rejoice in the results of their ministrations among their people.

Of those who have gone out from our school into active service, one went to Africa as a missionary. Others are laboring zealously and efficiently in this and adjoining States as missionaries, or pastors of prominent churches, wielding a widespread influence for good among their people. The preachers are doing a noble work. In their convention, association, and Sunday school operations they are the leading spirits. They devise and advocate and push forward aggressive movements in christian effort. By their agency a religious newspaper has been established for the denomination. One of them is the editorial manager, and others by their communications contribute

largely to its success and influence. Those of our students who have become professional teachers are doing well throughout the State, while those who are preachers write me the most gratifying accounts of their labors and the glorious results. Thronging multitudes crowd to hear from them the words of everlasting life. Familiar acquaintance with the Scriptures with their sublime imagery and wondrous disclosures gives unwonted power to their pulpit efforts, and many white people gladly attend upon their ministry through the country. One wrote me recently that my former pupils have during this year baptized upwards of 1,500 persons, hopefully converted to Christ. They are gathering the harvest of souls in every part of the State. We thank God and feel cheered in our work.

#### SHAW UNIVERSITY.

REV. H. M. TUPPER, PRESIDENT.

During the past year the Medical dormitory has been completed; also the Leonard Medical building. The latter building stands on a beautiful site given by the State of North Carolina, and is regarded as one of the finest edifices in the city. It will afford accommodations for about one hundred and twenty-five medical students. The first regular course of lectures will commence November 1st, and we have the assurance from some of the leading white physicians of Raleigh that they will assist in the department of instruction, giving regular courses of lectures. Through the liberality of the manufacturers of drugs, we are hoping to be able to establish a Free Dispensing Society, that our medical students may have the advantages of clinical instruction.

Thirteen young men have already pursued a preliminary course of medical study, and quite a number of new students, graduates of other institutions, are contemplating entering

the medical department the coming Fall. Already some progress has been made in furnishing the principal medical building, providing such apparatus as will be required for the first course of lectures. Thus far the friends of the enterprise have been greatly encouraged, and the more so that their efforts have been looked upon with general favor by the white people of the State, who will use their influence to make the school a source of blessing to the Colored People, meeting a want among them that the whites of the South more fully realize than it is possible for the people of the North to do. We have at present the field along the Atlantic States from Virginia to Texas, and if we have the ability to furnish our medical building with apparatus and appliances, so as to make it a first-class medical school, we may expect to see it crowded with students.

In the other departments of the school gradual progress has been made from year to year, and it begins to be seen that it pays to educate the Colored People. In the temperance campaign of last year in North Carolina, we had an opportunity to test the moral worth of our students, and learn what kind of material we have been turning out for the last seventeen years. It required nerve for a Colored man to vote for prohibition, as he was sure to incur the hostility of nine-tenths of his own race and the bitterness, fury and threats of a horde of unscrupulous politicians, with the prospect of losing his position as a teacher or pastor, and his cause being overwhelmingly defeated at the polls. Yet in the face of such discouragement and opposition, a large proportion of the students of Shaw University remained true to their convictions and in many sections of the State entered the canvass as speakers. This was the *severest test* and the *noblest triumph* yet won by our students. And it is in this direction that the education of the

Colored People should be made prominent, helping them to meet the practical, live issues of the day and the great moral questions which relate to their Christian life; and if our schools are to continue to be a blessing to the Colored People, the moral and religious training *must be made more and more prominent* and keep pace with their intellectual progress and development.

### THE INFLUENCE OF RICHMOND INSTITUTE IN THE STATE OF VIRGINIA.

BY REV. C. H. COREY, D.D., PRESIDENT.

Without any desire to magnify unduly the influence of this School in the State of Virginia, the following statements can be made without exaggeration.

The Institution itself has been a means of spiritual blessing to many of its students. They have here found the "Pearl of great price;" and some of them have here received those impulses that have sent them forth to preach the Gospel. During the last session all the pupils professed conversion except one. Some of these will enter at once upon the preparation for the ministry. The students are doing good service for the Master in the City of Richmond. Every month from thirty to forty of them are engaged in Sunday school or missionary labor in and around the city. Revivals of religion have sprung up through the influence of these labors.

During their vacations the students are laboring in various parts of the State. From statistics gathered annually it can be asserted that not less than seven thousand persons have professed conversion on the fields occupied by students during their Summer vacations. Not less than one hundred Sunday schools have been established, and more than fifty churches have been organized by these student preachers.

It is quite impossible, except in a general way, to tell all the work done by those who go forth from the Institution. Some are working in remote parts of the State, self-denyingly and faithfully, silently yet surely doing a work that cannot be gauged by reports and statistics.

Of those who are settled in the more prominent fields, I may mention the following: Rev. R. Spiller and Rev. M. Bowler are doing excellent work at Norfolk; Rev. J. M. Aumstead has succeeded the lamented Corprew as pastor of the large and important church in Portsmouth; Rev. J. W. Patterson, of Danville, has baptized in his ministry more than 1,100; Rev. J. B. Matthews of Appomattox Co., has added to his church nearly as many; Rev. Jesse Herndon, of Charlottesville, has baptized 637, and is highly esteemed by both races. He exerts a commanding influence in his section of the State. Rev. M. T. Lewis in the same town, is building a fine church; at Abingdon, in Southwestern Virginia, in a community not favorable to Baptist sentiment, Rev. C. H. Corey has baptized 765 and built up a strong church. His influence is felt in all that part of the State. He has won the confidence and esteem of Abingdon's best citizens; Rev. W. Robinson, formerly of Orange C. H., now of Fredericksburg, has gathered more than 700 into the fold of Christ.

In Richmond Rev. R. Wells of the Ebenezer Baptist Church, has baptized more than 1,200; Rev. Jas. H. Holmes, pastor of the church so long under the care of Rev. Dr. Ryland, has baptized not less than 3,550 since he left Richmond Institute. There are other faithful workers whom I have not time to name, who are planting churches and Sunday schools, and gathering scores into the Kingdom of Christ.

The influence of our students is felt in ever

association in the State. They are on the Boards and among the officers of our missionary, Sunday school, and educational organizations. More than 300 have gone out from our Institution to preach, the majority of them to the people of Virginia.

One of our graduates sleeps among the heathen whom he went to save, in the land of his forefathers. He died lamented alike by his white brethren and by the heathen among whom his brief missionary life was spent. "*He was eminently pious.*" There is an eloquence in his new made grave, which comes across the sea, and which is stirring the hearts of men and women in his native land.

Another, after four years of labor among the heathen, is now marshalling the forces and gathering the resources of his Colored brethren of the South, preparatory to an onward movement against the bulwarks of heathenism. The influence of the school is not only direct, but coming back from heathen shores, it stirs the christians of the South to gird themselves for the work that lies before them in the immediate future.

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#### BIBLE INSTRUCTION IN FREEDMEN SCHOOLS.

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To all who have given for the intellectual and religious education of the Colored People through the schools sustained by the Society, it will be of interest to know what stress is laid on Biblical instruction in these Institutions. Accordingly we have procured from some of the Presidents statements on this subject. It is most gratifying to know how thoroughly and systematically, and with what excellent results this work is done.

IN RICHMOND INSTITUTE.

Pres. Corey says: "Our school was divided into three classes. All students in the *aca-*

*demie* course were under me in Bible study. All *ministerial* students not in the academic course were under Prof. Jones. All who were not preparing for the ministry were under Prof. Vassar.

"The time with Prof. Vassar was one hour *daily*. The time with Prof. Jones and myself, one hour every other day, in Bible study. On the day we did not study the text of the Bible, we were engaged in the study of kindred subjects—Biblical introduction or antiquities, &c.

"The revival commenced with those engaged in the study of the Bible under Prof. Vassar. He baptized quite a number of our most promising young men and women. Fourteen in all professed conversion. There was only one who did not profess a good hope."

IN THE ATLANTA BAPTIST SEMINARY.

Dr. Roberts writes: "I pursue a plan which has uniformly kept up deep interest in our Bible study.

"In the first term, three months, we study the Old, and in the second, five months, the New Testament. Three large maps, Africa, Palestine, and one showing the journeyings of the apostles, are suspended conveniently on the walls. Two expert young men immediately in front are furnished with two different Bible Dictionaries, Schaff's and Smith's. Two choice preachers are seated on the platform, one on either side, to assist me; and a Cruden's Concordance is on the desk. Every student is supplied with a Bible for his individual use. Thus prepared, we commence the reading.

"The whole class is divided into three sections, and each section reads one verse, and is followed by another reading the next verse; and thus in rotation all are required to take an active part in the study. They are not only permitted but encouraged to ask questions on



any point they do not understand, or about which they are in doubt. Their questions asked me I frequently refer directly to the entire class to decide. If one expresses an opinion on the subject, I require every one by raising his hand to indicate whether he concurs or dissents or knows nothing about it. In this way I find out what they think, and it serves to keep up their attention and increase the interest. I always explain, or try to, where there is special difficulty, and sometimes advise them to consult commentaries in the library. I frequently question them on what they have read the preceding days, and if any visitors are present, I generally invite them to join in the questioning. Sometimes they do so, often to their own discomfiture and to the evident amusement of our students, the more advanced of whom feel a pride in their acquaintance with the Scriptures. Every place mentioned in the lesson they are required to point out on the map, and every person named is looked for in the dictionaries and a brief account read to the class.

"In the New Testament, the four Gospels are read in the order of approved harmonists, and constant attention is directed to the chronology. In this way many of them have acquired a familiar acquaintance with the history, from the announcement by the angel in the temple to the ascension of Christ from Olivet.

"Our Lord's discourses and parables I frequently and freely discuss, and urge upon them the great truths they embody. The result is that our daily study of the divine word for 45 minutes becomes the means not only of intellectual but of spiritual profit, and has been pursued by our students for the year past with unabated interest and pleasure."

IN NASHVILLE INSTITUTE.

Dr. Phillips says: "As to the importance of grading the school in Biblical studies, there

is no room for difference of opinion, when the subject is rightly understood. You can lecture to a promiscuous school composed of students of various degrees of attainments, as you can preach to a promiscuous assembly. Some good may be done by lecturing—much good when the students have disciplined minds. But with such materials as we have to deal with it is indispensable to have a method that will *aid*-yea, COMPEL attention. This can be done only by questions. You might put the whole school together in arithmetic as well as in the Bible. This does not exclude the necessity of lecturing, or briefly addressing the whole school on some practical religious subjects.

"The lowest class with us, often divided into two or three sections, always begins with Genesis. With this class, very seldom is any subject introduced that is not plainly contained in the text. I put no restraint on the students. All I charge them is never to ask questions for the sake of talk or of fun. I encourage them to bring up whatever they have heard their preachers say about such matters as we have under discussion, and these I endeavor to bring at once to the test of the Law and to the Testimony. With the highest classes I endeavor to go to the very foundation principles.

"My method, and the other teachers pursue the same course, is to take a book, say one of the Gospels, or one of the Epistles. First, I give a brief introduction corresponding to works of that class. Then, beginning with the beginning, I call on one of the students to read a short section. Then if there is a word or words in that section needing explanation, I ask the reader to do it; if he fails, I ask the class. Then, whenever necessary, the grammar is examined. In Paul's writings, at last term the Epistle to the Romans, the object of the entire section is demanded to be stated clearly and fully. Special attention is called to the force of the particles in which

Paul abounds. The logic is carefully traced. I consider it the grandest means for mental discipline. My questions bring out a multitude of questions from the students. I encourage them to do that to the utmost. All the questions are not very sensible—all are not relevant. But whatever the question may be, when proposed reverently, I give the best answer I can. For if I were to say, as some do, that question is foolish, is not to the point, they would soon be afraid to ask any questions. Often irrelevant questions are put at very inopportune moments; then I ask them to wait until the matter in hand shall be disposed of. The questions that lead off from the subject are often very important, for they are occasioned by certain ideas and practices among their people, important to be corrected.

“When the passage, especially the section, has been clearly explained and been understood by the students, then comes the application to the inner and outer life of both teacher and scholars. In order to do this, the most important part, the teacher needs special preparation. The intellect can speak only to the intellect. Only a good and sanctified conscience can speak aright to the conscience. Only the heart whose eyes have been opened can lead to life.

“In our school, students are arranged in Bible classes, according to their attainments in reading. Three Readers—the fourth, fifth and sixth are used in the school. None are received under the Fourth Reader. The most advanced do not read daily. The class in the Fourth Reader, being very large, was divided into two sections in the Bible. One section was taught by Miss Dyer, and one by Prof. Hoppel, in the historical portions of the Old Testament. Miss D. is a very skilful teacher. She has been doing it for years, and it would be difficult to find her superior in the Pentateuch. We had five Bible classes. The time given to them daily was three-quarters of an hour. Very many of the students teach on the Sabbath in the A. M. In the P. M. there is a school at the Institute. The international lessons are used. The classes in the Institute are kept one week in advance, so as to have the advantage of that for the next Sabbath's teaching. Besides that, they recite to me Saturday evening the lesson for the next day.”

## American Baptist HOME MISSION ROOMS, TEMPLE COURT, NEW YORK.

☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, Temple Court, New York City.*

☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

☞ *The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

### EDUCATIONAL CONFERENCE.

An Educational Conference was held at the Home Mission Rooms, June 22, 23 and 24, to consider questions of importance relating to the Society's work in the South.

There were present the following instructors: Pres. King, of Washington, D. C.; Pres. Corey, of Richmond, Va.; Pres. Tupper, of Raleigh, N. C.; Pres. Becker, of Columbia, S. C.; Pres. Robert and Misses Packard and Giles, of Atlanta, Ga.; Pres. Fish, of Live Oak, Fla.; Pres. Phillips and Prof. Tefft, of Nashville, Tenn.; Pres. Ayer, of Natchez, Miss.; Pres. Culver, of Marshall, Tex.; Pres. Bacone, of Tahlequah, Ind. Ter. Leland University, New Orleans, La., was represented by Dea. H. Chamberlain.

Dr. Gregory, Supt. of Education, representatives of the Board, and the Corresponding Secretary were present; also Dr. Wayland, of Philadelphia, by invitation; also by invitation during some of the sessions, Mrs. Crouse, of Chicago, Mrs. Bishop and Mrs. Blackall, of New York, representing the Women's Home Mission Society.

Topics for consideration had been sent out previously to those in attendance, so that views were matured on many points discussed. We can give merely some of the conclusions of the conference.

After very full discussion it was decided that the coöperation of the Women's Home Mission Society in supporting missionary teachers to aid in the religious and industrial work of the schools was both practicable and desirable. The particulars of the plan of coöperation are elsewhere given.

On the subject of beneficiary aid the following was the opinion of the Conference:

"That in the bestowal of beneficiary aid, assistance ought to be given to such students only, as after one trial give good promise of usefulness, and show themselves faithful, industrious and helpful, and only to the extent of real necessity, and that preference be given to students for the Gospel ministry."

Concerning methods of extending beneficiary aid, the Conference agreed that :

"As special attention in our schools should be given to the cultivation of industrious habits, the students should be encouraged to pay a portion of their school bills by performing some kind of manual labor, either each day or upon a given day each week, under the direction of teachers, and such work should be provided so far as possible; and when funds are raised for the benefit of any student, they should be applied either to pay for said labor or as a gratuity, and not as a loan, except in small sums to meet exigencies."

How the necessary funds for this purpose are to be secured was freely discussed ; and while it was felt that the offerings of individuals, of churches, of Sunday schools and of societies are needed even more than ever, yet, as the work has attained greater proportions, it was also the opinion expressed, that:

"As the Colored People are fast accumulating property, and already are in a condition to help bear the burden of sustaining our schools, that special efforts be made by teachers and general missionaries to induce individuals and churches to contribute for the support of needy students as far as needed."

The education of Colored students in

Northern Institutions received special attention ; also the question of higher Institutions at the South. On these points the Conference made the following utterance:

"As our students in general have not the means to complete their education in Northern schools, and if not provided for in our own institutions, will avail themselves of the advantages of schools in the South; in the opinion of this Conference the school facilities of some of our institutions should be enlarged, so that students can complete their education at home and not in Northern colleges."

The age under which it is not best as a rule to admit pupils, was decided as follows :

"In reply to the question, 'Ought any student to be received under sixteen years of age, except in model or practice schools?' the Conference agrees that generally males may be admitted at 15, and females at 14 years of age. Younger pupils may be received in preparatory schools connected with the different institutions, as the demands of the case may require."

Bible study in the schools was also carefully discussed. Great importance was attached to this feature of instruction, as giving moral foundation to character. It was shown that:

"From forty-five minutes to one hour daily is devoted to the study of the Bible."

Also :

"In view of the diverse methods pursued in the different schools, the Conference recommend to the different principals,

"*First.* That a definite plan for Bible study, such as is best adapted to impart a comprehensive conception of the Bible as a whole, be adopted.

"*Second.* That the schools in Bible study should be carefully graded as far as it can be done.

"*Third.* That all the scholars, without any distinction whatever, be required to recite in the Bible daily, as long as they are in the school."

Special attention was given to the Normal Course of study in the various institutions, and measures were adopted to secure the best course and the best results practicable. The influence of the Christian teacher in the common school of the South was seen to be a very important factor in Christianizing, as well as educating the people.

The Conference felt that the time had arrived for the establishment of at least one higher theological school, and it was the expressed opinion that Richmond is the place for it. This accords with the views of the Board, and measures will doubtless be taken at once to offer a higher course here than is now presented at any other institution.

It was also felt that in fact as well as in name, two institutions should be colleges with full courses of study, and power to confer degrees on those who complete the prescribed courses of study.

The practicability of industrial education for the young men attending the institution was discussed. It is probable that a beginning will be made in this direction the coming year.

Many other topics were considered, of which we have not space to write particularly. It was felt by all present that the Conference was very profitable to all, and will result in great good to our work.

#### Plan of Co-operation for Bible and Industrial Education of Young Women in Freedmen Schools.

The following is the plan of coöperation adopted by the American Baptist Home Mission Society and the Women's Baptist Home Mission Society for the Bible and Industrial education of young women in the schools of the first named Society.

**FIRST.**—That missionary teachers shall be appointed and commissioned by the Women's Baptist Home Mission Society; the appointment to be subject to the approval of the Board of the American Baptist Home Mission Society; said appointments to be subject to revocation by the appointing Board at its option, or on request of the Board of the American Baptist Home Mission Society.

**SECOND.**—*Position.* Missionary teachers so appointed shall be counted as regular members of the Faculty of the schools to which they are sent. They shall have special charge of the department of Bible and Industrial education for women, and shall be subject to the general supervision of the Presidents of the

respective schools, and shall be governed by the general rules of the Institution, the same as other teachers.

**THIRD.**—*Work.* These missionary teachers shall, as far as practicable, give daily instruction in the women's Bible classes and classes for Sunday school teachers; also in regular daily classes in domestic arts and industries, and in physiology and hygiene, including care and nursing of the sick, and practical missionary work on the field as far as time of pupils will allow; the course of instruction to be prescribed by the Women's Baptist Home Mission Society and approved by the officers of the American Baptist Home Mission Board and Presidents of the Institutions.

**FOURTH.**—*Residence and other work.* They shall reside in the Institutions on the same conditions as other teachers. In case these teachers are employed part of their time in other missionary work outside of the Institutions, and especially if charged with the distribution of clothing and supplies, shall either have rooms outside of the school grounds from which to distribute such supplies, or shall restrict the visits of applicants to such days and hours as may be agreed upon with the President of the Institution concerned.

**FIFTH.**—*Adjustment of differences.* The missionary teachers shall be responsible to the Board by which they are appointed and commissioned, and in case any appointee fails to give satisfaction to the President, the fact shall be reported for satisfaction immediately and directly to the Board, whose commission she bears. Any difficulties which may arise in the schools from this plan of coöperation shall be settled by mutual conference between the Board of the American Baptist Home Mission Society and the Board of the Women's Baptist Home Mission Society.

**SIXTH.**—*Reports.* The missionary teachers shall report monthly to the Board whose commission they bear, and shall send a duplicate of the same to the Board of the American Baptist Home Mission Society.

#### The Atlanta School for Girls.

Misses Packard and Giles, who have had the charge of this School, send us the following interesting account of their work :

"We have thought it might be pleasant for you to know something of our past year's work among the Freedmen in Atlanta, especially as we have been appointed by the Home Mission Society in New York, and in part, at least, belong to your jurisdiction. Thirteen months ago, we left our Boston home for this city, to enter upon untried duties. Had we not known that it was truly our dear Master's call, w

should have shrunk from coming to a strange field among a strange people. We were warmly welcomed by our now lamented friend, Rev. F. Quarles. As we entered his study and he learned our mission, he said, 'While I was praying, the Lord answered. I had just been pleading with the Lord to send teachers for the Baptist women of Georgia.' Arrangements were at once made for opening a school in the basement of 'Friendship' Baptist Church. At first, children were admitted (under fifteen years of age), but so many came, we found it impossible to take care of *them* and the older ones, for whom the public schools make no provision. On consultation with friends, it was thought advisable to *exclude all under fifteen*. Before the term closed, July 15th, we had enrolled eighty pupils.

"As we became better acquainted, we saw so much need of Sabbath school and mission work, we felt it would be wrong to leave the field during the Summer. There were those in school who, if rightly trained, we were sure could do effective work among their own people. Accordingly a Mission Band of over one hundred members was organized, of women from the school and various churches. These we met weekly, listened to their reports, gave Bible readings, and such instructions as they needed. These meetings were largely attended and full of interest. The increased attendance in the different churches and Sunday schools showed that they labored not in vain. Over four hundred and fifty scholars were gathered in. We visited the Sunday schools and held meetings for the women in the different churches as far as possible. In all this work we had the hearty coöperation of the pastors. Mr. Quarles was ever our safe advisor and firm friend. To him we owe, in a great degree, our success in gaining access to this people.

"School was re-opened October 3d, in the same basement. Many said we should endanger our health, and perhaps lives, by teaching in that dark, damp room during the Winter months. These poor neglected people would often say, 'Other denominations have had teachers and missionaries for the women, *we* never had any we could call *our own* before. Why did you not come ten years ago, and tell us how to live?' We *could not* leave them as they were, pleading for 'light.' Although the sun did not shine quite clearly on our own pathway, we felt we could trust in the Lord and go forward. God has truly been with us, favored us with a mild Winter, and not a day has been lost. School has been constantly increasing in numbers and in interest.

"Since October we have enrolled one hundred and seventy-three pupils; during the year, two hundred and one, all of whom are over fifteen years of age. We have been trying as best we could to do this work alone, until April 5th, one month ago, Miss Sarah H. Champney was transferred by the W. A. B. H. M. Society from Nashville, to labor with us. We felt truly to praise God that He had answered our prayer for help. Most of those who entered the school at its commencement, are still with us, their eagerness and desire for learning increasing as they advance. About one-third are women, who were slaves, never having an opportunity of attending school. Many are mothers. One comes with her four daughters, all of whom are in advance of her, but she, struggling on, the 'happiest woman in town,' she says, because one year ago she did not know her letters, but to-day can read her Bible. One, the wife of a minister, with four little children, with tears rolling down her cheeks, said, in our prayer meeting, 'I used to wonder how I was to get "light" to teach my children, for I knew we were in the dark, and children will be as the mothers, but thank God, "light" has come in these teachers.' It is indeed marvelous to witness their desire to learn, the sacrifices they make to attend school, and the very rapid improvement they make. Some walk *seven* and *eight* miles to and from school, hardly missing a day, even during the season of 'mud.'

"In one respect, you see, this school is unique, in that we have more of the mothers than are found in other institutions. Of the other two-thirds, we have over one hundred bright, promising girls, from the age of 15 to 25, who, if educated and kept in virtue's path, will be an honor to their race. Some of these have already gone out to teach, and many others are to go as soon as the term closes. We have great reason to rejoice for *all* the good things the Lord has done for us during the year; but *especially* for the conversion of 26 of the pupils, all of the younger class. Many have already united with the church, others are inquiring the way.

"The increasing attendance at the weekly Sabbath School Teachers' meeting, also at the Bible Reading, Sabbath, P. M., where hundreds are present, shows a greater desire to study God's Word. All these things encourage us to *go forward*. "Recently we have organized another school in another part of the city, at 4 P. M., where the church without a building is struggling for existence. Last Sabbath only two were present who could read, and the pastor can read but little. These, with our other

Sabbath work, fills our hands and hearts the entire week. May the glory be given to God for all He has done during the past year for this people. May a greater interest be awakened in behalf of the *women of Georgia*, and the prayers of the many who are pleading for a 'Girls' Building' be speedily answered."

#### A Woman's Work and Influence in a Freedmen School.

Mrs. A. M. Wood, in closing this her first term of service at Benedict Institute, says: "I was brought to leave my pleasant Northern home where I lead a life of comparative ease, in answer to prayer. For months I had constantly prayed, 'Lord, what wilt Thou have me to do?' And when this opportunity so unexpectedly opened to me, I said, 'It is from the Lord, I will go.' I have been here five months. I have some experience in teaching, having taught 34 terms in different schools at the North; but no work in which I have ever been engaged has taken such hold upon my heart as this.

"During the regular school hours, I teach four classes daily, besides giving special instruction in composition and elocution. Outside of my regular school work, I have had under my charge twenty-two young women. These I meet every morning, Sundays excepted, for family worship. I read and explain briefly a few verses of Scripture, and encourage the class to ask any relevant questions. Then we read the passage in concert. All kneel and some one of the company leads in prayer. Among our petitions often rises an earnest appeal for the American Baptist Home Mission Society. The service closes with singing. Some of the young ladies teach in Sunday schools, and we have been reading the Gospel of Mark in course, keeping pace with the International lesson series. Every Sunday afternoon, I meet the girls in the parlor, and we spend an hour in reading and singing, and in recalling and repeating some of the thoughts and ideas gathered from the morning services. At first I found they had not retained a single sentence, scarcely a thought of the sermon. Now, nearly every girl can give the text, and from them all I get a very good digest of the sermon to which they have listened. I am greatly encouraged by the thoughtfulness developed, and find that the girls now look forward to these meetings with delight.

"At first I found but three young women who were in the habit of reading anything except their lessons.

Now, we meet every afternoon, except Saturdays, and each one reads a short selection, to which all the others are required to listen. At the close of each reading, some one is called on to give the substance of what has been read. A growing interest is manifest, and now every girl is looking for something to read. I have divided my young women into four classes. I meet each of these classes once a week and spend an hour in talking with them upon special topics, as manners, dress, social customs, and other personal and domestic matters upon which, in my judgment, they need counsel.

"We have a Woman's Foreign Mission Society, with monthly meetings and collections, the contributions to be expended for African missions."

#### Dying for an Education.

Dr. Robert, of Atlanta, has given us a letter from one of his pupils who had to leave school for want of means, and who is almost broken-hearted over the thought that he may not be able to continue. Let those read it who would learn the intense eagerness of many of these poor boys to secure an education. We present the principal part of the letter:

"*My Dear Teacher*:—Sitting down to-night reading and studying, I retrospected the days and months spent in school under you, and the beloved teacher and brother in the Lord, brother Holmes. I could not help but stop and cry. Oh, it seems to me I can see you and him now. And to think of school closing this year and I am not there; it almost breaks my heart. It may be wrong in me to say, but I sometimes think the Lord did me wrong in not giving me by some means, means to remain in school this year. But it may be that I am wrong. It may be that I was thus made to leave, that I might put forth more energy. God grant it. My dear teacher, I don't, in the least, blame you nor any of my dear teachers that I am out of school, or that I had to leave school, for I believe if either of them could have contrived any way to have kept me in, I would have been there now. I long to be there, for when I think of how much I am losing, my soul within me almost melts, it seems. Doctor, I am a poor boy, have no one to help me in getting an education, and it seems it would kill me to stop where I am (in my studies). I am not begging for any help, but it seems that I can do nothing that will do me good but to write to you, dear teacher. At noon, evening and night, until twelve, I

am reading and studying. I *must* educate if I die. Oh, for those instructions which come from my dear teachers once more! Golden moments roll on when I can be in those walls once more. Doctor, let me hear from you, for it seems that I am far from home without any friend but Jesus, Jesus keep me. My life is no pleasure to me now, for I want an education. I guess, Doctor, I do too much study, but I cannot help it."

A. S. S.

#### Students Attending Freedmen Schools.

INSTITUTIONS.	MALE.	FEMALE.	FOR MINISTRY.	CONVERSIONS.	TOTAL, 1882.	TOTAL, 1881.	TOTAL, 1880.
Wayland Seminary .....	101	32	49	18	133	116	93
Richmond Institute .....	108	21	64	13	129	94	92
Shaw University .....	142	76	45	4	218	326	177
Benedict Institute .....	128	111	50	40	239	232	140
Atlanta Seminary .....	113	...	54	2	113	72	100
Girls' School .....	173	...	26	173	...	...	...
Nashville Institute .....	171	99	73	34	270	250	232
Natchez Seminary .....	91	58	31	20	149	114	113
Leland University .....	116	78	21	...	194	144	144
Selma Institute .....	105	41	42	2	146	153	...
Florida Institute .....	66	51	7	4	117	91	...
Indian University .....	31	37	4	4	68	57	...
Bishop College .....	148	151	14	2	299	...	...
Kentucky Institute .....	61	88	13	6	149	...	...
	1381	1016	473	175	397	1649	1091

#### News and Notes.

—As showing the missionary spirit which characterizes many students who go forth from our Freedmen schools, we give an extract from a letter written by one of the Nashville students, who has recently gone to Louisville to reside. She says:

"On Sunday morning I have a class of twenty-nine children, and the number increases every Sunday.

"I went out for a walk one afternoon, with a little girl, and asked her to go with me to some of the homes of our people—some whom she knew was very poor. In a short while we were standing in the midst of a number of miserable little huts, where lived a large number of very, *very* poor people. They reminded me of the people of 'New Bethany,' only they looked more ragged and wretched (if such could be possible). I feel very much interested, indeed, in these poor people, and wish very much I could help them in some way, but as I am not able to do anything for them in the way of bodily wants, I shall try to give them spiritual food.

"I sent in a request to one of the Baptist Churches,

asking for the use of the church every Monday afternoon, for a sewing-school. They granted my request, and I shall meet as many little girls as I can get to attend at the church every Monday in a sewing-school. This, with my visits to the homes, will give me a little work to do for my Master."

—President Becker, of Benedict Institute, regards "the teaching of music as a missionary work in preparing the women, as the wives of future pastors, to take charge of the organs which these Colored Churches are putting in as soon as any one can be found to play them. In addition, the demand over the whole State for instruction in music among the Colored People, and the high price paid for musical instruction, will often give the pastor's wife an opportunity to teach music and thus aid him in eking out his meagre salary.

"But more than all this, the old religious songs are hindrances to true religious life. I am certain that no one thing can be a greater blessing than to get those songs and relics of the past barbarism out of the way, and displace them even by the ordinary Sabbath school songs."

—This is what Col. C. H. Banes, of Philadelphia, said after a recent visit to Shaw University:

"The great problem of the future of the Colored man is to be solved by education. We have seen great changes. Twenty years ago it was contrary to law to teach these people to read. Fifteen years ago none of them could buy a foot of ground in North Carolina. To-day they can buy all they can pay for. One of the Trustees of Shaw University, who has been a slave, now has property worth \$40,000. A thousand teachers have gone out from Shaw University."

—William Hurr, our native missionary among the Sacs and Foxes, Indian Territory, in a recent letter, says: "Mr. Townsend, our special agent, will leave us this week for Washington, and will take with him five children from this tribe to the Hampton School. We have made the best selection we could, three girls and two boys. Brother Keokuk's two daughters and a grandson are among them. This is what ought to have been done years ago with these Indian children. It does me good to see them go, and I am ready to use all my influence to get the Indians' consent to send their children where they can learn to be men and women, how to business for themselves, and not only that, but where they can be taught the love of Christ. Pray for this people for whom I am laboring. To-day three principal chiefs visited me and we had a pleasant time. I am gaining their friendship, and can talk to them freely about our Saviour."

—Rev. A. H. Booth, General Missionary among the Colored People in Mississippi, sends the following:

“My Institutes are very interesting. Had about thirty preachers and deacons at the last place for two days. In the places visited this quarter, I found the custom observed of ‘blessing children.’ The announcement being made that there are children to bless, they are brought forward and the minister takes (one at a time) them in his arms and prays for them.

“The deluded parents think that some special good has been effected. They make this method answer or *consecration*, like baptism among Pedo-Baptists.

“It was satisfactorily shown that Christ *alone* blessed children, and that His blessing was upon all children.

“That we should pray for our children, but cannot do it in the church as a ceremony; and that Apostles never did it, and that we were limited to the Scriptures in all things.

“I find also ‘*god mothers*.’ These women are very earnest in their duties, which seem to be the taking the oversight of the sisters at the church, and to see that they do not *hurt* themselves when *shouting*. This order is fast giving way among them, from a better knowledge of church matters. Superstition, a plant nurtured in the *hot-bed* of ignorance, is not so common now as formerly. Wonderful improvement is observed in the good order of their services.

“In many congregations, you hear no responses or shouts. In one congregation a woman who ‘*got happy*,’ was carried from the house and told that she interfered with the worship.

“The spirit for better informed preachers is becoming stronger every day. There is a grand future for them.

“It seems that it is their lot to endure poverty. All crop failures bear heavily on them.

“A great deal of suffering this year in many portions of the State.”

—An Observing and leading Colored pastor in Texas, writes:

“There is much to be done, or there will be much lost to us, in Texas. We have many pastors in Texas that cannot read plain print, scores that can’t write their names, and hundreds that can’t read intelligibly. Many of these blind guides are not only disseminating erroneous doctrines among the people that will take a half generation to eradicate, but are constantly ordaining and sending out other men more blind than themselves. Thus the evil seed of ignorance will be perpetuated. These things should be stopped, lest

the few intelligent Baptists of the State become discouraged and lose their love and interest for the denomination.

“Ignorance is so predominating in some parts of the State, intelligence is hissed at. The remedies for these things, as I understand, are for intelligent missionaries to go among them everywhere, and *preach Christ and Education*, disseminating Baptist literature among the few that can read, recommending Bishop College at Marshall, soliciting young ministers and bright-minded young men and women to attend it.

“This year it was decided to send a young man to Wayland Seminary and pay (\$30) thirty dollars to his support, and each year assist him until his graduation. Said (\$30) thirty dollars to make Rev. Holland Powell, the President, a life member of the Society.

“The young man is to labor as a Sabbath school Missionary from the Convention after his graduation.

“So you can see signs of growth and progress.”

—In the extreme southwest corner of the United States, lying between the San Antonio River and the Rio Grande, is the Blanco Baptist Association. It includes sixteen counties and covers a territory as large as New Jersey. A year ago there were fifteen small and feeble churches in the Association, served by five pastors. Only one of them had preaching more than once a month, and some of them none at all. The population of this district is of mixed character, chiefly American and Mexican, yet it contains several large and growing towns. A year ago, the Home Mission Society, in cooperation with the Texas Baptist State Convention, put two missionaries into this destitute region—Rev. J. M. Carroll, at Corpus Christi, on the Gulf, and Rev. J. D. Wright at Laredo, on the Rio Grande. A Baptist Church has recently been organized at the latter place, which is the terminus of the New Southern Texas Railway, and a church edifice is in process of erection. Brother Carroll has been very successful in his work at Corpus Christi. He writes of special meetings this Spring, which lasted six weeks:

“Two services a day, three on Sunday; 108 conversions, including backsliders reclaimed. Between forty and fifty of those converted were members of the Presbyterian and Methodist churches. More unconverted people in the various churches here than in any place I ever knew. This has been a great millstone around the neck of the cause here. Unconverted professors. There has hardly been a dividing line between the church and the world. The line is now more distinct.



"There were 8 accessions to our church by letter and 23 by baptism. There is little, very little Baptist material in Corpus. Not more than 10 of the 108 converted were Baptist in family or principle.

"Nearly all the wealth of the town is in other churches. Our church is a weak mission church. Hence it requires a great deal of religion, much moral courage, and unmistakable convictions that the Baptists are right, for them to leave their church and come to ours.

"The Sunday school is progressing finely. Increasing every Sunday. We are hopeful. The first rays of a dawning day are visible. We still pray for a continuation of God's favor."

—Rev. D. W. Jackson, Missionary in South East Texas, writes from Tarkington's Prairie: "The destitution is indeed great. Many isolated neighborhoods have not had preaching for years. Great ignorance prevails as regards the plan of salvation and the fundamental principles of Christianity. Last Sunday it was my privilege to baptize two young converts in the presence of a large congregation, a goodly number of whom had never seen Bible Baptism administered. The work is indeed arduous—all places must be reached by horseback. But the prospects are encouraging. One meeting-house has been built and two others in contemplation."

—Rev. U. Gregory, of Tucson, Arizona, gives these facts of interest concerning his recent journey to Prescott and back:

"This trip resulted in the organization of a Sunday school at Charleston of twenty-three members, and the reorganization of the Sunday school at Tombstone, where I preached two Sabbaths, and attended three prayer meetings. At Charleston I preached in the same house where the Cow Boys made the minister dance in his pulpit less than two years since. Some of them were in town and came to the door, but did not venture in. It has been a hard trip, but I felt amply paid, as the people were eager for the Gospel, and urged me to come again. A lot was offered for a chapel, and many promises were made of aid to build a church, if I would come down and superintend the work. I promised to visit them again. Can you get some Sunday school to send them cards and papers?"

"Also I hope to secure a lot in Benson, which is rapidly taking the trade from Tombstone, and will make an important railroad centre. On my way through the town yesterday they asked me to come and preach for them, saying that there had never been

but one sermon preached in the place, and that one from a traveling peddler. I am able to read the New Testament to the poor Spanish people, and soon shall be able to preach to them in their own language."

—At two Institutions, Tougaloo, Miss., and Talladega, Ala., of the American Missionary Association, Industrial Departments are maintained. At a conference of teachers and others last Winter the experiment was pronounced satisfactory. The following statement, however, was made, expressive of the opinion of the Conference: "Both farms furnish labor for the boys, and the boarding departments there, as elsewhere, give employment to the girls. These Industrial Departments do not pay pecuniarily, but they *do* pay in healthy, mental and moral stamina, and in a preparation for practical life. In view, however, of the difficulty in management and marketing, no additional farm industries were recommended."

#### Schools for Colored Baptists.

The *Religious Herald*, of Richmond, Va., recently had an editorial on this subject, from which we make some extracts:

"It is not necessary to say anything at this late day concerning the importance of educating the Colored People. The value of the schools of various grades for their benefit is generally admitted. We have noticed with marked satisfaction the influence these schools have exerted upon the communities in which they are placed. This is seen in the improvement in the *material* condition of the people, in the formation of habits of neatness, order, promptness and economy. Intelligence, with morality, leads to thrift; thrift brings in time a home; a home and proprietorship render communism and other social disturbances impossible. Discipline and intelligence, therefore, make better citizens.

"The schools are creating a demand for better preachers, and, through their graduates, doing a vast amount of good in the establishment of Sunday schools and churches. They are creating a demand for literature and a thirst for books—more than fifty papers and periodicals are published by Colored men. They are developing a spirit of benevolence—the churches are beginning to feel that a great work is to be done by them among the 200,000,000 people in the land of their forefathers.

"From the late report of the United States Census Bureau, we learn that there are more than 6,000,000

of Colored People in the South, or about one in eight of our population. Of these, about 800,000 are members of Baptist Churches. This would give us a Baptist population of about 3,500,000. The Colored Baptists comprise about one-third of all the Baptists on the globe. There are among the Freedmen of the South, as nearly as can be learned at this writing :

Episcopalians (communicants), less than .....	2,000
Congregationalists, less than.....	6,000
Presbyterians, less than .....	12,000
"Colored Methodist Episcopal church,".....	75,000
Zion Methodist Episcopal church....	90,000
African M. E. Ch. (340,000 E. W. N. & S.) in South.	203,000
The Methodist Episcopal church.....	412,000
Total.....	800,000

"It will be seen that the Baptists are equal in numbers to all the other denominations; and, further, that more than one-fourth of the entire Colored population are communicants of Protestant churches. The question arises, are the Baptists up to the demands of the hour and doing in proportion to their numbers?"

"On comparison, it will be seen that other denominations are doing vastly more, in proportion to their numbers, than we are. The Congregationalists, with a Colored membership of only 5,472, report 104 theological students. The Baptists, with a Colored membership of 800,000, report 367 students for the ministry. Now it is very evident either that the Baptist students are in Pedo-Baptist schools, under Pedo-Baptist influence and training, or that all that ought to be are not in schools. No doubt both statements are true. It is well known that to-day there would be many more ministerial students in our institutions were there means to provide for them. It is not difficult to foretell the state of things a few years hence, unless we bestir ourselves. Already many of our promising young men are drifting into other schools; and, if reports are true, the most active efforts are put forth and the strongest inducements used to influence them to change their denominational relationship.

"What, then, ought to be done? First, we should manifest a deeper and more general sympathy in the work of the American Baptist Home Mission Society—a sympathy that does not satisfy itself with *resolutions* passed at Associations and Conventions, but an interest that leads to contributions to their schools. Secondly, we should advocate the making of our Baptist schools the very best in the South, so that Colored young men may obtain the same advantages in all respects and the same literary honors in our own schools that are bestowed in institutions of other denomina-

tions. Why should not the trustees of Richmond Institute in this city take a step in advance, and obtain power to confer degrees as well as Biddle, Claflin, Fisk or Atlanta University? The sooner such a step is taken, the better."

The article also contains this testimony concerning Richmond Institute :

"We cannot too strongly commend the Richmond Institute, its able President, Rev. Dr. Corey, and its accomplished and earnest-hearted Professors. We have had the honor, for some years, of being a trustee of this school, and have watched with ever-increasing interest its progress. The others may be as good—they can hardly be better."

#### Christian Schools for the Southwest.

Dr. Bliss, Secretary of the New West Education Commission (Congregational) says:

"The fact is now recognized that the questions threatening the peace of New Mexico and Utah can best be settled by the Christian school. National law is as yet powerless in its conflict with polygamy, nor can it cope with the spiritual tyranny reigning in New Mexico. Not in the court-room, but in the school-room, is the issue to be joined. Intelligence and ideas first, and battles and ballots afterwards, is the true watchword. Undermine a structure if you would ruin it; and ignorance is the granite beneath Mormonism and Jesuitism.

"A more needy and promising field cannot be found in the world. It will repay teachers, and the charitable who support them, as richly as Turkey or Japan.

"'Woman's work for woman' has risen within a few years into great prominence, and in this channel such work may find not only safe avenues, but opportunities for effecting immeasurable good."

#### Training Girls for Home Life.

As bearing on the education of girls in our schools, in the domestic and useful branches of common life, we give portions of an excellent paper on this subject, read by Miss Mary L. Sawyer, of Boxford, Mass., at the last meeting of the American Missionary Association, and printed in the *American Missionary*:

"You all know of the degradation of the Colored women in the South. Your are ready to believe in their dirty, comfortless huts, yet I could take you into

many a pleasant home among the Colored People, where neatness and order reign supreme, where man's industry and woman's taste have combined with charming result, and where it would be hard to say which was exerting the greater or better influence—the earnest Christian man, or his equally earnest wife. Tasteful pictures on the walls, books of standard authors on the table, shades at the shining windows, a clean white bed, a clock, perhaps a cabinet organ, would meet your wondering gaze. With keen insight the women and girls recognize the primary cause of such a home and the influence that has molded its founders. So, in ever-increasing numbers, ignorant, uncouth girls, apply for admission to the missionary school, which, in some mysterious way, is to transform them; and their poverty-stricken mothers give of their scanty store all that can be spared, and more, and wait with joyful anticipation for the time when the daughters may become the teachers from whom they in turn may learn the more excellent way. To us, then, comes the work of educating them, not *out* of their positions in life, but for them; to train them in such habits that they may look upon uncleanness, either physical or moral, with utter loathing, and yet to implant that Christlike spirit which shall lead them to count no home too repulsive, no work degrading, if only it is the Lord's place and work for them.

“With such an end in view, school work means much. Not only is the dormant intellect to be awakened and the knowledge of books imparted, but also that practical knowledge of every-day life in which, strange to say, they may be even more deficient. Nor do they always come with that keen thirst for improvement that insures success. How can they, when the consciousness of their own shortcomings has not yet dawned upon them? Their acquaintances are as ignorant as themselves; their own bare homes are as good as their neighbors'. Not until they have mingled in the school life with companions far beyond themselves in attainment, do they realize their own need and begin to climb. Personal neatness is to be inculcated; dress, deportment, speech, expression, manner, must be watched and toned by careful teachers. A sense of honor must be cultivated, and, above all, conscience aroused and trained, that the end of all our labor may be attained and Christ be found in them.

“Much of their future usefulness depends on the industrial training which is becoming more and more a feature of our schools. The difficulty of uniting this branch of instruction with the regular school duties,

was long ago recognized by so eminent a teacher as Mary Lyon; and what was hard in New England is even harder in Georgia and Alabama. But the need is greater, to-day; and on missionary ground the question cannot be, “Is it difficult?” but only, “Is it best?” and, since there could be but one answer, all over the South, this work in many forms is being carried on to-day. Due attention is paid both to theory and practice. Lectures on cooking, for instance, are followed by conversations on the subject, where questions can be freely asked and difficulties explained, after which the pupils are required to test their knowledge by making bread, cooking meals and the like. This practice is repeated day by day, and the examinations are as rigid as in any other department. Sewing is as carefully taught, a part of each day being devoted to it. Darning and patching become an art, until some specimens of their skill in this line could be ranked almost as ornamental needlework. Not only sewing, but the cutting of garments is taught; and this affords good opportunity for those wise counsels on economy, simplicity and kindred subjects which these girls need so much.

“Housekeeping in its minutest details receives careful attention, and here, as everywhere else, precept follows precept and theory is supplemented by practice.

“Another and no less important branch is that of nursing the sick. The ignorance of the very simplest remedies and of hygienic laws on the part of many of the Colored people is appalling.

“The method of imparting this knowledge of nursing varies in different schools. In every case opportunity for practice is abundant; sometimes in their own homes, sometimes among the poor of the city or in the women's wards of the hospital. A prominent physician of Memphis, noting the examination questions required of the girls of Le Moyne School, said: “If your girls answered those questions, they ought not only to make safe nurses, but also fair physicians.” The object, however, is not to make physicians, but to give a thorough acquaintance with the details of nursing, including all those little thoughtful attentions to the sick, which Northern girls learn from the lips and the practice of gentle, efficient mothers, but of which the Colored women seem as ignorant as their daughters.

“You can hardly imagine a more desolate scene than a case of sickness in a cabin home. There is no isolation—all family work performed in sight of the patient, the glaring light falling full on the bed, water either for drinking or bathing seeming an unknown

luxury, and noise everywhere. Into such homes these eager girls penetrate, adapting their knowledge to the surroundings with wonderful tact, hanging an old quilt or shawl to give isolation, shading the light, preparing with neatness and dispatch some tempting morsel of food, and administering with their own hands that thorough bathing which is often the most potent medicine. No wonder that after such treatment one poor old creature should ejaculate, 'Thank the Lord, when we get to Heaven we shall all get on clean clothes.' Alas, that in so many homes the inmates seem perfectly content to wait till that time for the delightful sensation!

"Of course cleanliness and other hygienic laws are placed first in importance, and just here we are finding one answer to the question so near our hearts, 'How can we make the homes better?' *The lessons learned by the daughters at school are duly repeated to the mothers at home*, who are the more ready to receive new ideas of house-keeping from the young teachers who have first revealed to them the secrets of health-keeping. It is idle to hope to accomplish the greatest good for these girls unless for a time they are wholly under our control. Evil influences cannot be forgotten or overcome in a month or a term. They must come into our boarding-schools for a term of years, and the money to keep them there must come in part from you. By the industrial system, they can be helped to some extent and the idle and careless sifted out; but after all is done, the last hard-earned penny paid over, the last work tried, there is still need.

"The work for these girls must be done *now*. If we do not help them, there is no help for them, and instead of life and light there is nothing but blackness of darkness before them. Their influence will widen and deepen just the same, only instead of a blessing it will bring a curse, until the old sentence may be repeated for us, and our lives go for their lives and our people for their people."

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## WOMENS' BAPTIST HOME MISSION SOCIETY.

### GENERAL OFFICERS.

President, Mrs. J. N. Crouse, No. 2101 Michigan Avenue, Chicago, Illinois; Corresponding Secretary, Mrs. C. Swift, No. 4506 Evans Avenue, Chicago, Illinois; Treasurer, Mrs. R. R. Donnelly, 144 Monroe Street, Chicago, Illinois.

Training school, 2338 Michigan Avenue, Chicago; Miss M. G. Burdett, Preceptress.

### HOLDING THE PLOW.

Miss Brainard is holding bravely on at Columbia, and thus writes to Mrs. Swift:

"I would not mind giving you the benefit of some of this heat to-day if you would be pleased to receive it. The thermometer ranges most of the time between ninety and one hundred degrees, consequently my report will show less out-of-door work than usual. I am barely holding on to the Gospel plow, and keeping it right side up till the weather grows cooler, of which there is little present prospect. I recently attended a Sunday school picnic. I had not intended to go, but the day before the pastor drove up to my door and inquired if I was going. I told him no. He inquired the reason, and then said, 'Well, you are going, for I shall send my carriage for you.' This seemed to end the matter, so I went, and I am very glad I did. It was the picnic of the Calvary School, where so many young people have been converted. We reached the ground about noon, and I made up my mind that I would just have a good time, and get better acquainted with the people. Soon I caught sight of some smoke rising above the head of one of the young converts. He caught my eye at the same instant, and with a sudden jerk, he threw the cigar where I think no one ever saw it again. His head dropped and he looked as if he would like the ground to open, and cover him up. I stepped up to him, and after a little talk, he and his associate gave me their names that they would give it up. That commenced my work for the day, and by night nine young men had given me their names, pledging themselves to give up their tobacco. One of them, however, said he would give up the chewing now, but the smoking he could not let go under three months. It seemed best, so I humored him. Before the day closed he came to me and said he would give it up in one month; and in three days time he called upon me at my house and said, 'I am ready for my card. I have given it all up,' and he did look very happy over it. Before night he called upon me again, bringing with him another young man to sign the pledge. These young men are among our strongest, so you see I thank the Lord especially for the privileges of the picnic day. Another one of them called upon me this week, bringing another young man with him to sign it. It does me so much good to see them at work for each other. One came to me day before yesterday to tell me what a great temptation he had that morning; but he says, 'I thought of my pledge and couldn't break it.' A friend from Newbury, where I spent nearly a week in the Spring, visited me last Friday, and told me of how well the people there are keeping their pledges, and how many more she has encouraged to sign it. One middle-aged man who thought more of his pipe than anything else on earth, felt wonderfully important the day I saw him, and to show me how determined he was to continue the use of it regardless of every entreaty, he did not even wait

until I had left his house before he had it in his mouth. Well, he commenced smoking, and every minute he grew sicker and sicker, until finally he took his pipe out and threw it away, declaring he never wanted to see or touch it again, and from that day to this he has never wanted it at all. He says, 'I believe the Lord answers white people's prayers before he does the Colored people, and I just know that little missionary prayed for me.' Now that I am unable to go out on the street to do my accustomed work, the people are improving the opportunity by coming to see me. I cannot tell you how it rejoices my heart to have these young converts come in with a Testament in their pocket to ask me to explain a verse or two for them. You know if they can be encouraged to study their Bibles they will make strong Christians. One of the pastors here comes to study with me every Saturday. Another minister is getting to come regularly every week with, 'Well, Sister Brainard, I want to preach next Sunday upon such a subject, will you help me out with it?' And so, though in one sense I feel that I am doing little, still I am far from being idle. The pastors beseech of me not to go out in the sunshine, they are so afraid I will get sick, so I have promised them faithfully that I will remain in, and try in every possible way to be careful. They are very anxious for me to be able to spend the Summer here. I am quite well, so that I feel safe as long as I stay inside my house. Next month I think I will keep account of the calls that I receive. If they continue like this month it will be no small item."

#### GOSPEL TEMPERANCE.

Miss Brainard's letter recalls one written by Miss Steadman, one of our young missionaries, from which we present the following extract:

"In one district nearly all the women who attend my women's meetings regularly have signed the pledge. Some had been in the habit of using liquor as a beverage constantly. When I first talked to them about the evil of using it, only two were willing to take the pledge; since then one by one they have done so, until there are now eleven pledged to abstain. These women are in earnest, and are telling all around how much better off they are for giving up drink, emphasizing the facts that they have better health and are saving money. We are going to organize a society, but really I think this quiet convincing people from God's own word is better than making it a popular movement, where some sign because others do. The children in my sewing-school are taking and keeping the pledge. Two young men who have become Christians have taken the pledge, and if the promise of their lives now shall be fulfilled, they are going to make strong, earnest workers for the Lord, both in general church work and in the cause of temperance."

#### DEATH AND LIFE.

Miss Elder's last letter takes us to the sick room, and thence to the grave, but we sorrow not as those without hope, and we praise God that the red-hued

brother and sister of whom she writes have joined the ranks of redeemed in that land where distinctions of race and color are unknown; she writes:

"Within the past month five have been buried here. Three of these were children, the fourth, Brother Tulse, the Seminole preacher, and the last, dear Susan, of whose sickness I have before written you. Brother Tulse had been at Wichita laboring among the wild tribes. He lived less than two weeks after reaching home. He sent for me, and I found him very feeble. He wished me to write his will, but he was never able to attend to it. He trusted wholly in God, and was willing to go or stay and work as the Master thought best.

"I called again, and took him something nice to eat; he was by this time too feeble to talk, but understood all that was said. The next day I saw as I entered the room that he was dying. I helped to close his eyes and went to the meeting. I like their way of watching with departed dear ones. Christians meet and sing and pray until midnight or later; sometimes till morning. I presume they sing forty or fifty hymns.

"I sat up with Susan many nights, and cared for her many days. She would often say, 'You touch my head and face so good.' I always told her I was glad she felt so, that I considered it a privilege to comfort her. I was sick the day she died and did not go down until evening. Going to her, I said, 'Are you trusting Jesus? is He with you?' She nodded assent. 'Shall I pray with you?' I asked. She answered, 'Well,' and pointed to the chair at the foot of the bed, that she might see my face. After this she only spoke to say, 'I am very sleepy,' and the dear child fell asleep in Jesus."

#### A WORD FOR THE CHILDREN.

All our children know that Minneapolis is a very beautiful city in Minnesota, in fact, one of the most charming cities in our country; but when I was there I discovered that there lived mostly in the least lovely parts of this city, many poor, neglected children, generally foreigners, who need just such friends as Miss Johnson, our good missionary, who sends the following story:

"Some weeks ago there came into my Sunday school class a little girl who had never heard the name of Jesus. When asked her own name, and where she lived, she answered quickly and brightly; but when I came to teach her the Bible lesson, I found her very ignorant. I asked her if her mamma had never told her of Jesus? She answered, 'No.' 'Perhaps some one else has told you about Jesus.' Again she answered, 'No.' I then taught her the lesson about Christ healing the sick. Carrie seemed to take in every word and learned the golden text. When she came the next Sunday, I felt anxious to know if she remembered what I had tried to teach her, and was pleased to hear her repeat almost the whole lesson to the class. Many things encourage us in our temper-

ance work among the children. A six years old boy who attends our meetings and has learned the golden glove exercise, said to his uncle and mother, who drank ale and offered him some, 'No, I thank you, I can never drink ale again because the Bible says: Wine is a mocker, strong drink is raging.' The mother told me this with tears in her eyes. I am sure that our boys and girls are glad that they are in a Band helping to send Christian women to teach these poor children of Jesus and His Bible and help them to become good and useful men and women. Who would teach them if we did not send them missionaries? Do all the boys and girls in your Sunday school belong to your Band? How many have you asked to join? See how many new members you can get by the next meeting."

### RECEIPTS FOR JUNE, 1882.

#### KANSAS, \$10.00.

North Topeka, \$10.

#### OHIO, \$64.15.

Wilmington, \$3.50; Zanesville, \$25.00; Canton, \$7.00; Xenia, \$6.00; Alexandria, \$6.65; Ashland, \$1.00; Berlin, \$8.00; Cincinnati, Mt. Auburn, \$2.00; Dephose, \$4.75; Toledo, \$0.25.

#### PENNSYLVANIA, \$392.25.

Philadelphia Branch, \$28.00; Philadelphia Branch, \$40.73; Philadelphia, First Church, \$10.00; Philadelphia Branch, \$23.00; Mt. Airy, \$20.00; Rochester, \$11.00; Mt. Hope, \$10.00; Pittsburgh, Pennsylvania Ave. Church, \$13.00; Titusville, \$10.00; Allegheny City, \$32.50; Reading, \$14.00.

#### MINNESOTA, \$16.00.

Anoka, \$16.00.

#### WISCONSIN, \$35.04.

Appleton, \$1.00; Mt. Ida, \$2.25; Appleton, \$3.00; Green Bay, \$9.67; Elkhorn, \$10.00; Ft. Howard, \$5.12.

#### ILLINOIS, \$101.36.

Chicago, H. M. U., \$19.15; Chicago, Y. L. Circle, First Church, \$28.36; Chicago, \$5.00; Danville, \$3.25; Charleston, \$1.00; Mendota, \$7.25; Dover, \$3.00; Mt. Carroll, \$1.00; Cordova, \$5.00; Berean, \$4.80; Belvidere, South Church, \$10.00; Virden, \$12.55; Elgin, \$1.00.

#### INDIANA, \$43.13.

Pleasant Lake, \$5.00; Adamsboro, \$18.00; So. Whitley, \$8.25; Flat Rock, \$4.25; Auburn, \$7.73.

#### MICHIGAN, \$25.00.

Morenci, \$25.00.

#### NEW YORK, \$735.96.

Elmira, \$8.35; Newport, \$5.00; Albion, \$16.00; Saratoga, \$27.00; Newburgh, \$10.00; Buffalo, \$15.00 and \$19.12; New York, \$50.00, \$300.00, \$3.00; New York, Church of the Epiphany, \$15.00; Wellsville, \$4.00; Brooklyn, \$1.25; Albany, \$250.00; Waterford, \$12.24.

#### IOWA, \$13.00.

Davenport, \$13.00.

#### NEW JERSEY, \$176.26.

Mt. Holly, \$20.00; Moorestown, \$9.69; Bridgetown, First Church, \$11.50; Bridgetown, Young People's Band, \$25.35; Westfield, \$2.00; Newark, South Church, \$101.00; Fifth,

\$2.00; Sherman Ave., \$2.00, and Collection at Annual Meeting, \$2.72.

#### MASSACHUSETTS, \$10.00.

Boston, \$10.00.

#### RHODE ISLAND, \$140.00.

WOMAN'S AM. BAPTIST H. M. SOCIETY, per R. J., \$140.00.

Total, \$1,762.23.

## MISSIONARIES APPOINTED IN JULY.

The following new appointments were made:

Rev. L. E. Peters, Ravenswood, W. Va.  
 Rev. C. Tecklenburg, Germans in Cullman, Ala.  
 Rev. B. W. N. Simmons, Fayetteville, Ark.  
 Rev. Gotthard Mengel, Germans in South Chicago, Illinois.  
 Rev. Friedrich Hoffman, Germans in Minonk, Ill.  
 Rev. L. A. Janick, Germans in Marion, Kan.  
 Rev. C. A. Schogren, Swedes in W. Kansas City, Kansas.  
 Rev. A. J. Bengtson, Swedes in Walnut Ch. and Riley Co., Kansas.  
 Rev. R. P. Evans, Wyandotte, Kan.  
 Rev. Jacob Schultz, Mankato, Kan.  
 Rev. M. E. Grover, Cora, Kan.  
 Rev. J. G. Maver, Meriden, Kan.  
 Rev. J. M. Hare, Peabody, Kan.  
 Rev. J. G. Johnson, River Falls, Wis.  
 Rev. Oscar McClellan, Ft. Madison, Colored Ch., Iowa.  
 Rev. J. H. Hartman, Jamestown, Dak.  
 Rev. T. R. Palmer, D.D., Gen'l Miss'y to Col.  
 Rev. E. B. Hatch, Reno, Nev.  
 Rev. J. M. Robinson, Socorro, New Mexico.  
 Rev. G. S. Clevenger, Brookings, Dak.  
 Rev. R. Livingston, Lisbon and Ransom Cos., Dak.

The following re-appointments were made:

Rev. Richard Walsh, Ysleta, Tex.  
 Rev. S. M. Russell, Harrison Co., E. Tex.  
 Rev. H. M. Richardson, Marysville, Mo.  
 Rev. O. F. Zeckser, Germans in Mill Creek, Kan.  
 Rev. Aug. M. Johnson, Swedes in Kansas.  
 Rev. J. V. Allison, Barton and Pawnee Cos., Kansas.  
 Rev. A. M. Petty, Topeka, Kan.  
 Rev. G. H. Clarke, Russell, Gorham, Grand Centre and Osborn, Kan.  
 Rev. C. H. Nash, Concordia, Kan.  
 Rev. W. D. Shiels, McPherson, Kan.  
 Rev. J. W. McIntosh, Big Bend, Kan.  
 Rev. J. G. Smiley, Stafford Co., Kan.  
 Rev. Wm. Kroesch, Germans in Wausau, Amherst and Clintonville, Wis.  
 Rev. R. A. Windes, Prescott, Arizona.  
 Rev. John Kernal, Black Jack and Coal Creek (Creek Nation), Indian Territory.  
 Rev. Z. T. Thistle, Boggy Depot and vicinity, Indian Territory.

The following were appointed teachers in the Freedmen's schools for the ensuing year:

- At Shaw University, Raleigh, N. C.
  - Rev. H. M. Tupper, President.
  - Rev. F. A. Spafford, M.D.
  - Mr. F. W. Perry.
  - Miss G. A. Woolson.
  - Miss Cora B. Person.
  - Mr. Jerry S. Lea.
  - Rev. N. F. Roberts.
- At Richmond Institute, Richmond, Va.
  - Rev. C. H. Corey, D.D., President.
  - Rev. Joseph E. Jones.
  - Rev. D. N. Vassar.
- At Benedict Institute, Columbia, S. C.
  - Rev. C. E. Becker, President.
  - Mrs. C. E. Becker.
  - Mrs. A. M. Wood.
  - Miss Mary Simms.
- At Florida Institute, Live Oak, Fla.
  - Rev. J. L. A. Fish, President.
  - Mrs. Ada B. Fish.
- At Atlanta Seminary, Atlanta, Ga.
  - Rev. J. T. Robert, LL.D., President.
  - Mr. W. R. Raymond.
  - Mr. W. E. Holmes.
- At Alabama Normal and Theological School, Selma, Alabama.
  - Rev. H. Woodsmall.
  - Mr. E. H. Rishel.
  - Mr. M. W. Alston.
  - Miss Augusta Hammond.
- At Bishop Baptist College, Marshall, Tex.
  - Rev. S. W. Culver, President.
  - Mrs. S. W. Culver.
  - Mr. F. D. Shaver.
  - Miss Myrtie A. Culver.
  - Miss Mary E. Simmons.
- At Kentucky Normal and Theological Institute, Louisville, Ky.
  - Rev. Wm. J. Simmons, President.
  - Mr. C. S. Dinkins.
  - Mr. W. J. Harvey.
  - Mrs. C. S. Dinkins.
  - Miss Lucy Smith.

## Contributions and Legacies.

FOR JUNE, 1882.

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

MAINE, \$78 84.

- Bangor, Second Baptist Sunday school, Abbie E. Low, treas. .... \$8 59
- Biddeford Church, in addition..... 9 75

- Nobleboro First Church ..... \$2 50
- Saco, Rev. E. K. Chandler, per Rev. J. N. Williams Friend..... 1 00
- F. F.** Portland, Free St. Sunday school, for Wayland Seminary ..... 25 00
- Bangor, J. Woodbury and Friends, for Wayland Seminary..... 25 00
- Whitefield, Miss Emily Peaslee, for Atlanta Seminary..... 7 50
- Yarmouth, Mrs. M. M. Boukman..... 5 00

NEW HAMPSHIRE, \$137 04.

- Friend..... 50 00
- New London Church ..... 87 04

VERMONT, \$126 77.

- Cornwall Church ..... 14 79
- Vergennes, Mrs. Thompson and Hazard .... 5 00
- Bennington Church, by Mrs. Tibbitts, Jubilee Fund. Newport, Rev. George B. Wheeler ..... 25 00
- Saxton's River Church..... 5 00
- West Rupert, Mrs. Safford..... 31 68
- F. F.** Danville Association, for Richmond Institute ..... 50 50
- 44 80

MASSACHUSETTS, \$938 00.

- East Boston, Central Square Church..... 36 68
- Chelsea First Church..... 55 00
- Holyoke First Church, in addition..... 10 00
- Worcester First Church ..... 169 50
- Monthly Contributions..... 17 00
- Malden First Church ..... 30 13
- Dorchester, Mrs. Geo. W. Studley ..... 4 50
- Belmont, Friend..... 1 00
- Clinton First Church..... 29 00
- Newton Centre, Soc'y for Inq. Theo. Institute ..... 6 26
- Dedham, Friend..... 1 00
- Lowell, Collections per Rev. J. N. Williams..... 2 13
- Haverhill, " " ..... 3 80
- West Quincy, " " ..... 1 00
- Worcester, J. Cote, " " ..... 1 00
- Holyoke, Second Church, Friend, " ..... 10 00
- Needham Church, " ..... 5 00
- North Uxbridge Church, per H. R. Lamb..... 50 00
- LEGACY: Beverly, on account of Request of Samuel Chase, per John J. Baker.... 225 00
- F. F.** Boston, G. H. Quincy, for Nashville Institute S. S. Miner, " ..... 50 00
- Westboro, Mrs. T. A. Freeman, " ..... 3 00
- Malden, H. M. Wiley, " ..... 15 00
- Taunton, W. Battelle, " ..... 12 50
- A. B. T., " ..... 5 00
- Northboro, Chas. H. Winn, " ..... 25 00
- Framingham Sunday school, for Nashville Institute. Andover, H. R. Wilbur, " ..... 25 00
- Newton Centre, a Friend, " ..... 10 00
- Plymouth Baptist Mission Band, for Indian University..... 90 00
- Boston, Julia L. Morrill, for Benedict Institute..... 12 50
- West Acton Church and Sunday school, for Richmond Institute..... 7 00
- C. E. F.** Plymouth, George E. Benson..... 25 00
- 5 00

RHODE ISLAND, \$91 32.

- Providence, Collections, per Rev. J. N. Williams... 1 60
- Phenix Church ..... 4 72
- F. F.** Providence, J. C. Hartshorn, for Nashville Institute..... 25 00
- J. C. Hartshorn, for Furnishing Room, Bishop College..... 30 00
- A Friend..... 10 00
- Woonsocket, Friends, for Atlanta Seminary. .... 20 00

CONNECTICUT, \$92 25.

- Lebanon Church..... 3 00
- Putnam, per Mr. Fly, by Rev. J. N. Williams..... 6 00
- Mr. Trowbridge, " ..... 2 00
- Danielsonville Church, " ..... 10 80
- Collections, " ..... 5 45
- F. F.** New Haven Ladies' Aid Soc'y, for Benedict Institute ..... 10 00

Waterbury Sunday school, for Benedict Institute.....	\$25 00	
Hartford, Hon. Jas. L. Howard, for Furnishing Room, Bishop College.....	30 00	
<b>NEW YORK, \$2,517 67.</b>		
New York, Collections at Anniversary, First Church, after Sermon.....	73 65	
Wm. H. Ketchum.....	2 00	
William A. Cauldwell, designated.....	60 00	
Brooklyn Sunday school, First Church, Pierrepont St., designated.....	25 00	
Dundee Church.....	36 90	
South Putney, Rev. A. B. Green.....	2 00	
Unadilla, Simeon Bidwell.....	10 00	
Ransomville Church.....	5 27	
Whitesboro, Wm. Hovey.....	10 50	
Mannsville, J. S. Nasmith.....	1 50	
Syracuse, Central Church, in addition.....	13 75	
Watertown Church, in addition.....	27 40	
Central Square Church.....	7 00	
Rev. D. D. Owen.....	5 00	
Bottskill Church.....	19 75	
White Creek Church.....	30 00	
Hannibal Church.....	3 00	
Hartford, Miss Eliza Davis.....	5 00	
West Danby Church.....	11 50	
Livingston Association, viz.:		
Nunda Church.....	\$31 50	
Hemlock Lake Church.....	5 00	
York Church.....	32 00	
South Livonia Church.....	12 61	
Avon Church.....	10 00	
	\$90 96	
Less Exchange.....	23	90 73
La Grange Church.....	1 00	
Ithaca First Church.....	13 21	
Almond Church.....	2 00	
Andover Church.....	11 00	
Sunday school.....	8 00	
Annin Creek Church.....	8 00	
Belfast Church.....	5 00	
Whitesville Church.....	12 50	
Perry First Church.....	5 00	
Greenfield Church.....	4 00	
Stillwater Second Church.....	48 00	
Black River Association.....	19 76	
A Friend.....	2 00	
Mannsville Church.....	1 00	
Summit First Church.....	6 55	
Middlefield Church.....	6 74	
Jefferson and Gilboa Church.....	18 33	
Richmondville and Fulton Church.....	9 50	
Cherry Valley Church.....	2 00	
Worcester First Church.....	9 60	
Gouverneur Sunday school.....	30 28	
Parishville Sunday school.....	10 00	
Hermon Sunday school.....	4 68	
Lockport Church, in addition.....	2 50	
North Greenbush Sunday school, Jubilee Offering..	19 20	
Waterville Church.....	3 72	
Albany Tabernacle Church.....	30 12	
Ilion Church.....	5 50	
Newport Church.....	20 00	
Norway Church.....	15 00	
Salisbury Church.....	8 00	
Yonkers, Warburton Ave. Church.....	664 58	
LEGACY: Fredonia, Bequest of David Barrell, in advance.....	552 00	
Greenwich, Bequest of Alvah Little.....	54 50	
<b>F. F.</b> State Colonization Society, for Benedict Institute.....	75 00	
State Colonization Society, for Richmond Institute.....	150 00	
State Colonization Society, per Isaac T. Smith for Nashville Institute.....	25 00	
New York Church of the Epiphany, designated.....	60 00	
Isaac T. Smith, for Nashville Institute.....	50 00	

Cohoes Sunday school, for Benedict Institute Class No. 20.....	\$13 20
Mt. Vernon Church, Eli Trott, for Ed., Student, Richmond Institute.....	25 00
Potsdam Sunday school.....	12 50
<b>C. E. F.</b> Rochester, Ladies of Second Church, in addition.....	1 00
Ithaca First Church.....	2 75
<b>NEW JERSEY, \$212 11.</b>	
Lakewood Church.....	18 60
Salem, Memorial Church.....	27 86
Sarah S. Walker.....	30 00
Woodstown Church.....	15 60
Marlboro Church.....	15 00
Allentown Church, in part.....	10 57
Newfield Church, in part.....	1 21
Mt. Holly, Out Station.....	2 17
Summit Church.....	5 00
Scotch Plains Church.....	26 10
LEGACY: Newark, Bequest of C. R. Cowell, C. E. Cowell, Ex.....	60 08

<b>PENNSYLVANIA, \$717 26.</b>	
Philadelphia Eleventh Church.....	34 15
First Germantown Church, in part.....	24 30
Sunday school.....	5 00
Third Germantown, in part.....	31 26
Berian, Dr. S. L. Wiggins, Jubilee Offering.....	5 00
Fiftieth Church, Sunday school.....	5 61
Lower Dublin Church, in addition.....	4 83
Mrs. Elizabeth Tweedale.....	339 40
Bristol Church.....	10 00
Doylestown Church.....	9 00
Coatesville Sunday school, Jubilee Offering.....	10 00
Montgomery Church, balance.....	2 50
Cold Point Church, in part.....	17 66
East Nantmeal Church, balance.....	7 83
East Brandywine Church, Rev. James Guie.....	2 00
Vincent Church, balance.....	2 00
Pittston Church.....	30 00
Colerain Church.....	11 20
Huntingdon Church.....	22 00
Mt. Pleasant Church, Jubilee Offering.....	29 15
Washington Church.....	6 07
Dr. H. F. Craig, "for Arizona".....	5 00
Linesville Church.....	10 22
Sharpsville Church.....	10 95
Georgetown, Mr. and Mrs. Morrison.....	2 00
New Castle Church.....	5 75
New Bethel Church, balance.....	1 00
Hawley Church.....	7 50
Northumberland Church.....	3 36
Taylorville, Welsh Church.....	7 00
Columbia and Wells Church, per Rev. W. Entwistle	5 00
Altoona Sunday school.....	10 00
Lone Pine, Rev. D. Bane.....	50
<b>F. F.</b> Philadelphia, Tabernacle Church, for Wayland Seminary Building.....	25 00
Factoryville Sunday school, for Richmond Institute.....	5 00
Rev. J. H. Harris, for Richmond Institute.....	10 00
<b>DELAWARE, \$4 04.</b>	
Dover Church.....	4 04
<b>DISTRICT OF COLUMBIA, \$290 55.</b>	
<b>F. F.</b> Washington, Wayland Seminary Student, for Board.....	188 25
Wayland Seminary Student, for Tuition.....	47 50
Wayland Seminary Student, for Festival.....	4 07
Wayland Seminary, Sale of Catalogue.....	2 80
Cash, for Wayland Seminary Building.....	42 93
Queenstown Church, per Rev. O. Ellyson.....	5 00



VIRGINIA, \$217 50.

<b>F. F.</b> Richmond, Edward Coxall, for Richmond Institute Building.....	\$3 00
George Brooks, for Richmond Institute Building.....	1 00
John Diggs, for Richmond Institute Building.....	1 00
Institute Student, for Board....	112 00
" " " Tuition ..	50 00
A Friend, for Richmond Institute	50 00

WEST VIRGINIA, \$35 51.

Boothsville Church .....	9 30
Charleston Church.....	26 21

NORTH CAROLINA, \$160 37.

Raleigh, Shaw University Students, for Board.....	100 00
" " " Tuition ....	25 00
" " Rent of Rooms.....	35 37

SOUTH CAROLINA, \$659 55.

<b>F. F.</b> Columbia, Mr. A. M. Wood, for Benedict Institute.....	60 24
Benedict Institute Students, for Board.....	336 39
Benedict Institute Students, for Tuition .....	116 16
Benedict Institute Students, for Rent of Rooms.....	127 77
Benedict Institute, Sale of Books, &c.....	18 99

GEORGIA, \$297 20.

Forsyth, Colored People, per Rev. G. B. Mitchell..	2 50
<b>F. F.</b> Atlanta, Miss S. B. Packard, for School Building.....	200 00
Rev. J. T. Robert, LL.D., for Atlanta Seminary.....	20 00
William E. Holmes, for Atlanta Seminary.....	5 00
Ernest W. Clement, for Atlanta Seminary.....	5 00
Friends (Colored) of Atlanta Seminary, per W. E. Holmes.....	3 15
Seminary Students, for Tuition....	44 70
Walker Association, per Rev. C. T. Walker, for Atlanta Seminary .....	16 85

FLORIDA, \$179 95.

<b>F. F.</b> Baptist General Convention, for Florida Institute Building.....	125 69
Live Oak, Sale of Lumber, for Florida Institute Building .....	9 61
Florida Institute Students, for Tuition.....	44 65

ALABAMA, \$12 87.

Birmingham Church .....	5 00
Summerfield Sunday school.....	60
Talladega Sunday school.....	1 52
Green Liberty Sunday school.....	50
Mt. Meigs, Antioch Church.....	1 30
Zion Church.....	1 00
Plantsville, Robert Crystal.....	1 00
Good Hope, Rev. F. McDonald.....	90
<b>F. F.</b> Uniontown, Rev. J. Dosier, for Bishop College.....	1 05

MISSISSIPPI, \$191 53.

Clinton, Collection, per Rev. A. H. Booth.....	5 28
<b>F. F.</b> Natchez, Rose Hill Sunday school, for Natchez Seminary .....	8 00
Seminary Society of Inquiry, for Natchez Seminary .....	11 50
Seminary Students, for Board....	136 75
" " " Tuition....	30 00

LOUISIANA, \$2 50.

<b>F. F.</b> Shreveport, Rev. A. A. Pradd, for Furnishing Room, Bishop College...	2 50
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TEXAS, \$391 51.

State Convention .....	\$100 00
Houston, J. B. Link.....	1 50
<b>F. F.</b> Marshall, Prof. F. D. Shaver, for Leland Building.....	20 00
Dallas, a Friend, for Bishop College.....	66 51
Burton, Rev. G. W. Capps, for Bishop College.....	5 00
Houston, for Furnishing Room .....	7 00
Marshall, Students, for Board.....	136 00
" " Tuition .....	45 00
Rent of Rooms .....	4 00
Books and Stationery...	6 50

ARKANSAS, \$376 35.

State Convention, per Rev. O. M. Lucas .....	150 00
" " Rev. W. A. Clarke.....	224 35
<b>F. F.</b> Fort Smith Church Sunday school, Furnishing Room, Bishop College....	2 00

TENNESSEE, \$564 65.

<b>F. F.</b> State of Tennessee, for two Scholarship in Nashville Institute.....	100 00
Nashville Institute Students, for Board, Tuition, etc.....	422 65
Rev. W. D. Phillips, D.D., for Nashville Institute .....	40 00
A. Z. T. Ayres, for Nashville Institute.....	1 00
St. John's Sunday school, for Nashville Institute.....	1 00

OHIO, \$332 81.

Cleveland, Euclid Ave. Church, for Arizona.....	37 50
Willson Ave. Church Ladies' Soc'y, for Arizona.....	12 50
First Church, Woman's Mission Soc'y ..	75 00
Constantia, Sunday school girls of Berlin Baptist Church, per Mrs. L. N. Stone.....	6 36
Bladensburg, Martinsburg Church.....	21 00
Oberlin Church, balance .....	2 95
<b>F. F.</b> Cleveland First Church, Woman's Mission Society .....	12 50
First Church, Womens Mission Soc'y, designated for Student, Indian University .....	100 00
South Cleveland, Trinity Church, Carey Mission Society.....	4 00
<b>C. E. F.</b> Cleveland, Shiloh Circle.....	5 00
Dayton, Miss Maggie Cox.....	5 00
Seville, Ladies' Circle.....	20 00
Painesville, Ladies' Circle, for Helena..	10 00
Newburg, Trinity Circle, " .....	20 00
Friend, " .....	1 00

INDIANA, \$536 26.

Auburn Church .....	36 26
LEGACY: Goshen, Bequest of Joseph L. Kindig, in part .....	500 00

ILLINOIS, \$136 59.

Chicago, Miss Carrie Palmer.....	1 00
Second Church, in addition.....	3 00
Berwick Church, in addition .....	50
Delavan Church, " .....	1 50
Sublette, A. L. Swartwout.....	25 00
Dixon Church, in addition, for Helena.....	1 50
Chatsworth Church.....	0 82
Mendota Church, in part .....	28 44
Wilton Centre, William M. Wright.....	5 00
Monmouth Church, in addition .....	1 00
Joliet Church.....	43 51
Bloomington Sunday school, balance on Birthday Gifts to Jubilee Offering.....	4 32
New Bedford, Swede Church, per Rev. N. F. Pierson.....	2 00
Jacksonville Church .....	10 00

MICHIGAN, \$318 14.

Detroit First Church, in addition .....	18 60
W. B. H. M. Soc'y, designated for a Missionary in Dakota.....	100 00

Bay City First Church.....	\$5 00
Clear Lake Church.....	5 00
Emerson Church.....	4 68
East Saginaw, Zion Church.....	1 00
Highland Church.....	40 15
Manistee First Church.....	2 30
Marshall First Church, balance.....	1 35
Saginaw City First Church.....	9 76
Ada Church.....	7 30
<b>F. F. W. B. H. M. Soc'y, for Wayland Seminary</b> " " Student in Wayland.....	30 00
Seminary.....	16 00
W. B. H. M. Soc'y, for Nashville Institute.....	50 00
Bay City First Church, for Benedict Institute.....	25 00
Three Rivers, Miss Jennie Frost, for Selma Institute.....	2 00

## WISCONSIN, \$195 97.

State Convention, E. J. Lindsay, treas.....	166 27
Ontario, Robt. Sandon, designated outside of State. <b>F. F.</b> Delavan, Young People's Class, for Nash- ville Institute.....	10 00
.....	9 70
<b>C. E. F.</b> Ontario, Robert Sandon.....	10 00

## MINNESOTA, \$7 84.

Winnebago Valley, Scandinavian Church, per Rev. J. B. Sunth.....	3 00
Houston, Scandinavian Church, per Rev. J. B. Sunth.....	4 84

## IOWA, \$927 00.

State Convention, N. Littler, treas.....	702 63
Lake City Church, Jubilee Offering.....	2 85
Newton Church, ".....	5 50
Delhi, Mrs. S. E. Harger, Jubilee Offering.....	26 00
Keokuk Church, balance, ".....	28 25
Burlington First Church.....	50 00
First Swede Church.....	2 04
Davenport Calvary Church.....	74 00
Mason City Church.....	22 35
Bowman's Grove Church, per Rev. J. H. Pratt.....	11 25
<b>F. F.</b> Council Bluff, Rev. J. G. Lenien, for Fur- nishing Room, Bishop College.....	2 15

## MISSOURI, \$10 00.

St. Louis, Garrison Ave. Church.....	10 00
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## KANSAS, \$479 86.

State Convention, per J. Hidden, treas.....	40 58
" " " Rev. G. Gates.....	235 82
Lawrence, Scandinavian, per Rev. J. Petterson.....	4 00
Topeka Church.....	3 00
First Church.....	15 00
Swede Church.....	3 00
Osage City Church, per Rev. G. W. Melton.....	3 00
Emporia Church.....	12 79
Concordia Sunday school, per Rev. C. H. Nash.....	1 00
Arlington Church.....	2 70
Nicodemus Church (Colored).....	1 68
Blue Rapid Church.....	16 00
Marshall Centre Church.....	4 00
Beloit Church.....	3 00
Concordia Swede Church.....	6 00
Pioneer Church.....	5 00
Stafford Church.....	2 50
Rev. J. C. Smiley.....	2 50
Cedar Creek Church.....	3 00
J. M. Lowe.....	50
Cedar Vale Church, S. Holroyd and family.....	10 00
Moline Church, Mrs. N. J. McGee.....	25
Dayton Church, Rev. J. B. Way.....	1 00
Swede Centre Church.....	2 00
Walnut Creek Church.....	4 00
Hutchinson Church.....	5 00
Toronto Church, per Rev. A. E. Lewis.....	3 25
Kansas City, Swede, per Rev. C. Schogren.....	8 00
Burlingame, per Rev. Levi Morse.....	10 20
Anthony Church.....	5 00
Fidelity Church.....	1 00
Salt City Collection.....	1 00

Rev. J. C. Post.....	\$3 00
McPherson Church.....	5 00
Grenola Church, E. E. Darling, Jubilee Offering....	2 00
Emporia Second Church, Jubilee Offering.....	3 50
Topeka Church, ".....	7 00
Augusta Church, ".....	3 10
Beloit Church, ".....	8 37
Iola Church, ".....	12 50
Rev. Aug. Johnson, ".....	4 00
Girard Church, ".....	4 86
Camden Church, ".....	3 25
White City Church, ".....	1 02
Pleasant View Church, ".....	1 50
Wyandotte Church, ".....	5 03
Kennebunk Church, ".....	3 32
Whiting Church, ".....	2 77

## COLORADO, \$32 90.

Saguache Church, per Rev. B. H. Yerkes.....	6 90
Canon City Church.....	26 00

## DAKOTA TERRITORY, \$14 00.

Dell Rapids, Scandinavian, per Rev. C. J. Johnson.....	1 00
Fargo, G. A. Ibersen.....	2 00
Rev. G. W. Huntly.....	4 14
Sanborn Church.....	2 17
De Villo, Richland Church.....	2 62
Hamilton, Fuller Church.....	2 67

## INDIAN TERRITORY, \$70 50.

Ottawa and another Church, per G. H. Goodwin....	2 70
<b>F. F.</b> Free Hope School, per Mary A. Round.....	6 00
Cherokee town, per Mrs. A. E. Kemp.....	7 00
Fort Arbuckle School, ".....	10 00
Red Oak School, per Rev. Z. T. Thistle.....	3 75
Red Rock Spring School, per Rev. J. P. Lawton.....	14 95
Sulphur Springs, ".....	20 00
Fort Coffee School, Rev. T. T. Thuston.....	2 50
Council House School, ".....	3 60

## ARIZONA TERRITORY, \$2 50.

Tucson Sunday school.....	2 50
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## CALIFORNIA, \$136 00.

General Convention, per E. K. Stockwell, treas....	113 00
Vacaville Church, Jubilee Offering.....	8 00
Reeds, per Rev. J. S. Jesse.....	2 60
Penryn, ".....	4 75
Sheridan, ".....	3 15
Wheatland, ".....	4 50

## EASTERN GERMAN CONFERENCE, \$47 65.

New York, First German Church.....	47 65
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## NORTH PACIFIC COAST CONVENTION, \$53 65.

Wash. Ter., Spokane Falls, per Rev. D. W. C. Britt.....	33 65
<b>C. E. F.</b> Walla Walla.....	20 00

## U. S. GOVERNMENT, \$875 00.

For Schools.....	875 00
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## MANITOBA, CANADA, \$20 00.

Convention.....	20 00
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## BURMAH.

Bassein, Miss Belle Watson, Jubilee Offering.....	10 00
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Total.....\$12,502 01

CORRECTION.--In the May Number the contributions from Nashua, N. H., of \$28.00 and \$38.49, should be credited to the First Baptist Church, per Miss Grace Hopkins and Mrs. E. M. Sladit, respectively.  
In the July Number, the credit of \$22.91, to Goshen Church, should be in Indiana instead of Michigan.

# THE BAPTIST HOME MISSION MONTHLY.

VOL. 4.

SEPTEMBER, 1882.

No. 9.



HEAD OF THE GRAND CAÑON, AT MOUTH OF THE LITTLE COLORADO.

## THE CAÑONS OF THE COLORADO.

“Long ago there was a great and wise chief who mourned the death of his wife and would not be comforted, until Tah-vwoats, one of the Indian gods, came to him and told him that she was in a happier land; and offered to take him there that he might see for himself, if, upon his return, he would cease to mourn. The



THE TERRACE IN MARBLE CAÑON.

great chief promised. Then Tah-vwoats made a trail through the mountains that lie between that beautiful land, the balmy region in the Great West, and this, the desert home of the poor Nu-ma. This trail was the cañon gorge of the Colorado. Through it he led him; and when they had returned, the deity exacted from the chief a promise that he would tell no one of the joy of that land, lest, through discontent with the circumstances of this world, the people should desire to go to Heaven. Then he rolled a river into the gorge, a raging stream that should engulf any who might attempt to enter thereby.”

Such is the Indian myth concerning this wonderful cañon, as told by Captain J. W. Powell, the first man to explore and reveal to the world its sublime and terrible mysteries.

If the reader will take his map of the United States, he will find, in the western part of Wyoming, Fremont's Peak, one of the loftiest summits of the Rocky Mountains. Here, truly, is our National Hub. The waters from its eastern slope flow 3,500 miles to the Gulf of Mexico; those from its northwestern slope flow 1,500 miles to the Pacific Ocean; while those from the southern slope flow 2,000 miles to the Gulf of California.

From this point the Rocky Mountains trend southeasterly through Colorado into New Mexico, and the great Wahsatch range breaking off to the southwest, runs through Utah into Arizona, thus forming the ragged sides of a roughly defined triangle, having Fremont's Peak for its apex, and for its base the boundary line of Mexico. This vast region, comprising an area of about 260,000 square miles, or more than all the New England and Middle States combined, constitutes one of the most wonderful and perhaps least known portions of our land. In physical feature, it is a vast basin, or rather plateau, having an elevation of from 4,000 to 8,000 feet, fringed with





NOON-DAY REST IN MARBLE CAÑON.

mountains, some of which rise to an altitude of 14,000 feet, and are ever capped with snow. The whole basin is drained by the Rio Colorado and its tributaries; and it is chiefly in the



ISLAND MONUMENT IN GLEN CAÑON.

upper half of this great triangular basin, and by these streams, flowing, as they all do in great part, at the bottom of deep cut cañons, that we find the peculiar and most marvellous phenomena of this region.

The reader must not think of these streams as flowing through *valleys*—there is nothing like our Eastern valleys here—but imagine a broad and highly elevated plain of solid limestone and sandstone, covered with broken rocks or sand or hard baked earth. The rain of summer and the snows of winter fall heavily upon it, and yet it is sterile and uninhabited, because it is waterless. And still there is water there.

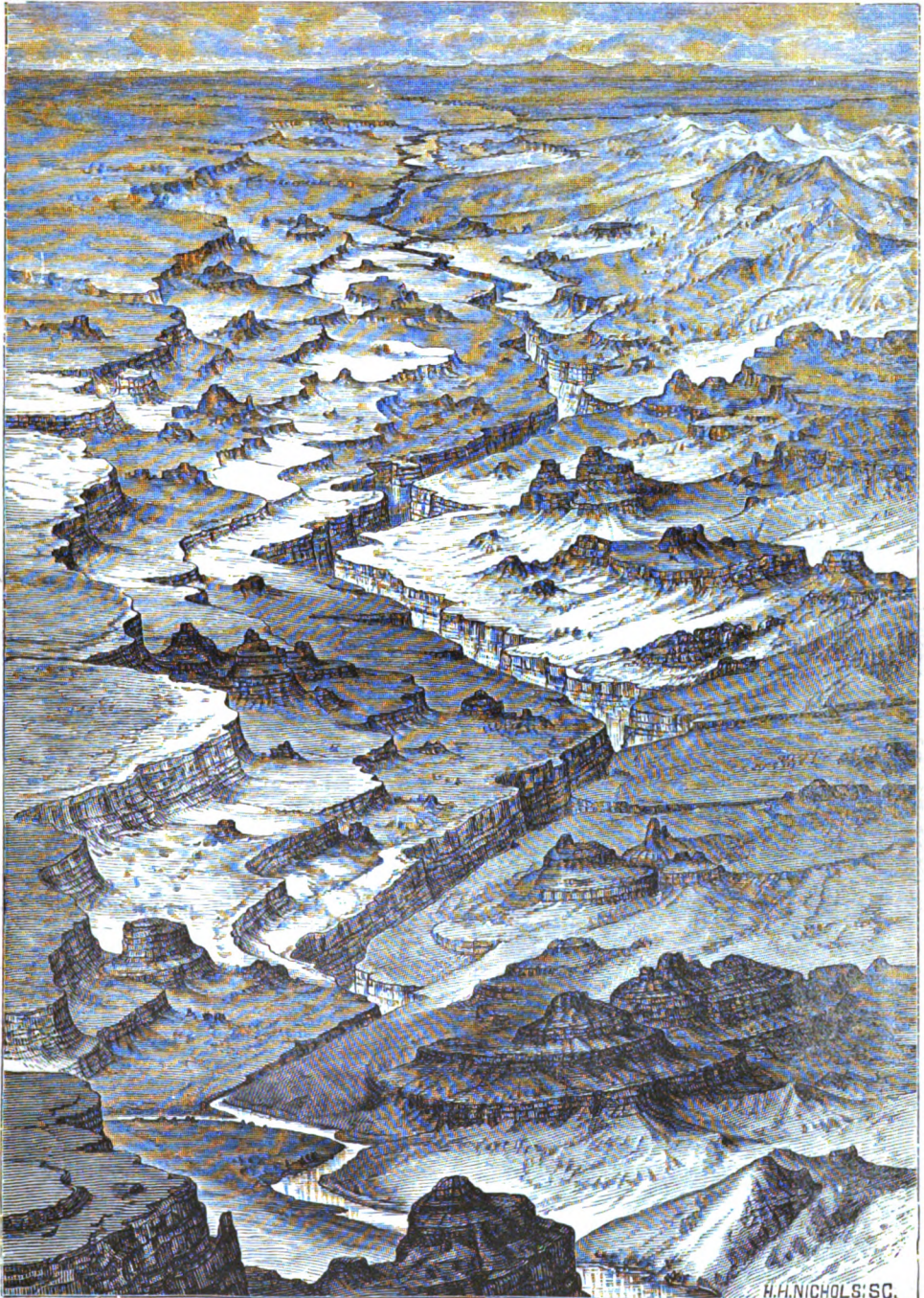
Imagine again this great plain striated with deep irregular gashes, cut straight down into its rocky bed a hundred, hundreds, yes, thousands of feet below its level. At the bottom of these cuts, if you could get there, you would find the water on its way to the sea; as worthless here for all beneficent uses as an anti-mission Baptist in the Christian Church. Think of coming, weary and athirst, to the edge of one of these gorges, only to find the water far out of reach, sheer down the rocky precipice, perhaps a mile beneath you!

These are the wonderful and terrible cañons of the Colorado. By what process or freak of nature were they formed? To this question Capt. Powell gives answer.

“Little water falls within the basin, but all winter long snow falls on its mountain-crested rim, filling the gorges, half burying the forests, and covering the crags and peaks with a mantle woven by the winds from the waves of the sea. When the summer sun comes these snows melt and tumble down the mountain sides in millions of cascades. Ten million cascade brooks unite to form ten thousand torrent creeks; ten thousand torrent creeks unite to form a hundred rivers beset with cataracts; a hundred roaring rivers unite to form the Colorado, which rolls a mad, turbid stream, into the Gulf of California.

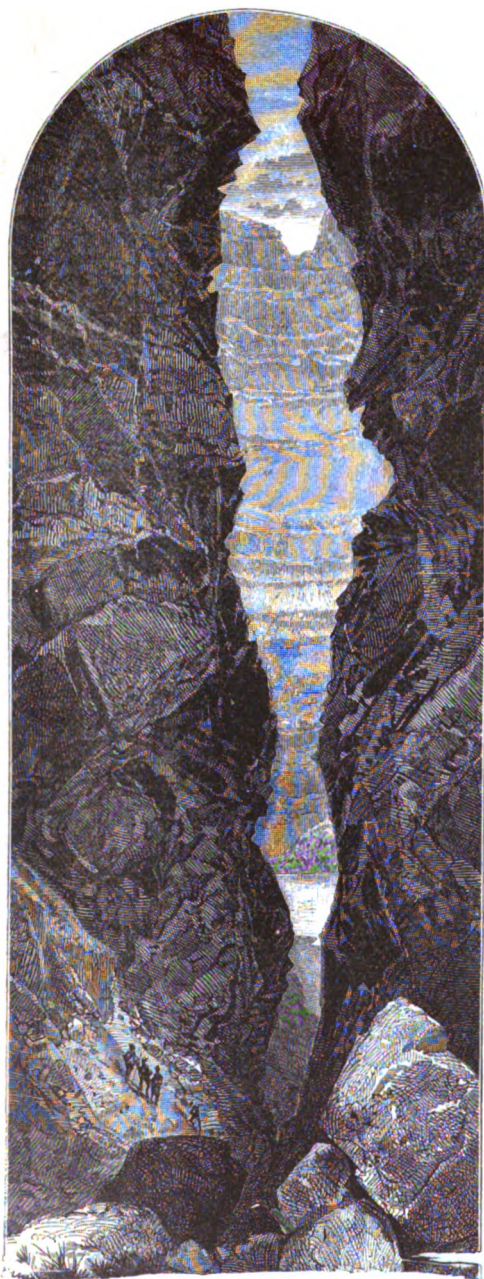
“Consider the action of one of these streams, its source in the mountains where the snow falls, its course through the arid plains. Now,





**BIRD'S-EYE VIEW OF THE TOOM-PIN WU NEAR TU-WEEP, LOOKING TO THE NORTHEAST, SHOWING SIERRA LA SAL ON THE RIGHT, THE CANONS THROUGH THE CENTER, AND LINES OF CLIFFS ON THE LEFT.**





SIDE CAÑON OF LODORE.

if at the rivers flood storms were falling on the plains, the channel of the stream would be cut but little faster than the adjacent country would be washed, and the general level would thus be preserved; but under the conditions here mentioned, the river deepens its bed, as there is much erosion and but little lateral degradation. So all these streams cut deeper and still deeper year by year, until their banks are towering cliffs of solid rock."

We must reserve for another paper some mention of the exploration of the most wonderful of these cañons.

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### "GO" IN THE GREAT COMMISSION.

BY MRS. CORNELIA WILKINSON FISH, MICH.

The word *go* has no absolute and unchangeable weight of meaning. Its force or significance varies, as the intention or importance of going varies.

In the Great Commission it was uttered by a super-human voice, respecting a super-human mission, and therefore has a super-human force.

It may be made to yield a part of this super-human force by contrast. For example, let us substitute the word *stand* in the place of *go*, so as to make the commission read, *stand* ye in all the world, or in any part of the world, and preach the Gospel to every creature; that is, to any one who may come for preaching. How many would come to get the Gospel?

Chinese, Germans, Polanders, Swedes, and other foreigners, have come in great numbers to our land, yes, even to our doors, but have they come for the Gospel?

Under the glowing, soul-stirring words of some missionary enthusiast, we sometimes fancy we see them, and all heathendom across the seas, the Freedmen of the sunny South,



the neglected Indians here and there, and the pioneer settlers of the broad-acred West, stretching forth their hands for the bread of life, clamoring for and restlessly craving just what the missionary has to impart; and we almost imagine that we could take a seat in any corner of the earth, and enjoy the luxury of endlessly feeding the hungry and the grateful with spiritual food.

But this is a mistake. Our Lord, and the Apostles, and other early preachers, did not so. For some cause they all travelled and preached. The very words apostle and missionary mean one sent. The world did not *come* to purchase their Gospel wares. They went *to* the world, pressed them upon their attention, and took whippings and stonings, and even death, for their venture.

So, too, must we do, if we would preach the Gospel to every creature. The world will not come to us, Christ-like, we must go *to* the world. Men are still fleeing *from* God, as did Adam in the garden, instead of coming *to* him.

The word *stand* in the place of *go* would render the Great Commission perfectly nugatory. To stand expecting men to come for the Gospel, would be to utterly fail of the world's evangelization.

The intense meaning of the word *go*, may be further felt by taking account of the Gospel message that is to be carried.

It was something to convey the glad tidings to Jacob and his household, threatened with starvation, that there was corn in Egypt. It was something more to report to the aged father tremblingly anxious about his Benjamin, summoned to Egypt, that he who required him, and who was to furnish sustenance, was veritable Joseph, alive, and governor of all the land. But corn in Egypt, and Joseph alive, is tame news compared with the announcement that the kingdom of heaven is at

hand, and Jesus Christ, the Lord of the whole earth, is risen from the dead, able and willing to save.

It was nerve-stimulating news to publish in the ears of the expectant slaves of the South that slavery was no more, and to the war-tired nation the cessation of hostilities after the late terrible civil war. But these glad tidings are like a child's rattle compared with the angel's announcement of peace on earth, which it is the Christian's duty and privilege to spread the wide world around. Such are the glad tidings contemplated in the word *go*.

If the force of the term is to be measured by the importance or beauty of the message to be carried, it exceeds all computation, and ought to make the very stones cry out for joy.

"Go," ought to shock every religious slug-gard into the most energetic and determined movement towards the homes and the hearts of the perishing everywhere.

Certainly it ought to ring in the ears of every living Christian, and speed him to the spiritually-starving and sin-darkened, for surely it speaks to each. To some it says, go literally; to others, go by proxy; and to all, in some real and active sense, GO!

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#### FROM THE SNOW CAPPED MOUNTAINS.

BY REV. DWIGHT SPENCER, OGDEN, UTAH.

Last Winter there appeared in the MONTHLY an article entitled "Startling Facts and Figures," which so interested a good sister in one of the Western States, that she began to inquire whether she could not do something for some one of the destitute places spoken of. After much prayer she determined to offer herself for the work. But how was she to be supported? She knew that the Home Mission Society had all on its hands that it could

do with its limited means. At last she determined to use the little means she had to get upon the field, and then trust the Lord for the rest. Coming to Ogden she conferred with me, and at last concluded to go to Eagle Rock, Idaho. This is a station on the Utah Northern Railroad, about 200 miles north of Ogden, and is the point where the repair shops are located. It has some thirty-five families, and I had heard it spoken of as being very destitute. And this is what the sister writes after one Sunday's experience: "Received supplies all right. My heart is too full and happy to wait till Monday to write you. I opened my Sunday-school at 10 A. M. with twenty-five scholars. They were delighted with the papers. I have no doubt fifty will be present next Sunday. My room is so small I could not invite the old people to-day, but for next Sunday I have rented a larger room at eight dollars a month. Everybody is interested. The children are actually starving for instruction. Some of the older persons present told me that they had only attended two religious services in three years. Thus far I have only found one Baptist. Oh, what a harvest field is here! Stores are all open, saloons too; in fact there is no Sabbath here. Now is the time to strike. Who will occupy this field? I am only a non-commissioned officer in my Master's great army, but I have planted the Gospel standard here, and am going to "hold the fort." But I want help. I think nothing of the privations I am enduring, my heart is so stirred to see young men and old men, daughters and mothers, living as if there was no God. How many will send of their means to build a Baptist chapel here? The building I have engaged is an old store room, 18x20, a miserable shanty, and sand drifts in like snow. This is an important point. I have canvassed the town, and know what I say. Do urge the matter. I have

taken for my motto in my work, "All things are possible to him that believeth." Have some more papers for next Sunday, and let me hear from you soon."

A week later she writes again: "All day I have been planning and working. Thirty-three present at Sunday-school. I have had a blessed week. Have twenty-one in my day-school, and more to begin to-morrow. I have children, ten and eleven, that cannot read. I tell you we must have a mission building here before Christmas. I must have a larger place. The Railroad Company will give lots for a chapel. Here is work that must be done. We don't know that it is Sunday here; all kinds of work are going on. Swearing is heard everywhere. The saloons do their best business on Sunday, and horse races are appointed for that day. These are plain facts, and Christian people must look them in the face. Who will help?"

This sister has but limited means, and proposes to support herself from her day-school. What a noble work. If we had a hundred such workers to put into the field, what good might be accomplished!

#### MINISTERS FOR THE WESTERN STATES.

We take pleasure in giving to the readers of the MONTHLY what Dr. Hill, Corresponding Secretary of the Society, wrote in 1851 on this subject. His words are as appropriate now as they were then, and show how anxious the Society is to have missionary funds secure the best results.

"We have more frequently besought the friends of Home Missions to supply us with funds than with men to occupy the vacant places at the West; though we have by no means seldom endeavored to turn the attention of ministers to the rising States beyond the Alleghanies. And we would not now convey the impression that we need men more than funds to support them. This is not the

fact. We need them both. Nor do we wish it understood that our necessity for ministers is so great that almost any who are recognized as such will be acceptable. Those who entertain any such views are ignorant of the character and wants of the West. Ministers of but indifferent qualifications, especially lacking ministerial education, tact, energy or fervor, would mistake the path of duty in deciding to remove to any Western State. The best elements of strength are needed in the ministry there. We do not mean to say that a regular collegiate and theological education is indispensable in all who contemplate a removal to that region. Many such are needed, it is true, and very great advantages to the cause of Christ would follow, if they would speedily enter that land of promise. But we do mean that the novice, the man of feeble mind and limited views, or of dull conception, or of slow execution, or of accomodating piety, is not the man for the West. He should be well instructed in his calling, though he have himself been the teacher. He should be quick to perceive the path of duty and ready to pursue it. He should possess sound judgment and have warm spiritual affection to direct and sustain it. If, with such qualifications, he faithfully devote himself to work of the ministry, he need not allow special fears of failure. With the usual blessing of God on such a work, he will succeed. He will be a blessing to the people, and they will soon give him a comfortable and respectable support. Till they are able to do this themselves the Home Mission Society will aid them as far as consistent.

“Now, such men we invite to enter that great field, and promise them our cheerful support and coöperation. We need many such, and sincerely believe that the stations we have to offer present greater opportunities for usefulness than multitudes which are eagerly sought for in the Atlantic States.”

## American Baptist HOME MISSION ROOMS, TEMPLE COURT, NEW YORK.

☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, Temple Court, New York City.*

☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

☞ *The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

*Hear! Hear! Hear!* The receipts of the American Baptist Home Mission Society, to Aug. 1st, were \$16,000 less than for the same period last year; while the liabilities for the prosecution of the work are \$10,000 more than at the same time last year. Last year a legacy of \$15,000 was received before this date; legacies have been small thus far this year. The Board has already been obliged to borrow \$23,000 to carry on the work. And this in the first four months in the year. This may be very satisfactory to those who were troubled on account of a small surplus in the treasury at the beginning of the year; but these figures are far from comforting to the Board. Unless larger offerings come in quickly we shall have to retrench. But to do this now would be a great calamity. *This is not a time to pause. The great work must go on.* We appeal for larger offerings that it may go on without embarrassment.

Remember that the Society asks for \$400,000 this year. And remember also that every dollar of this is needed for the vast Mis-

sionary, Church Edifice and Educational work of the Society on this continent.

The gift of \$100,000 would thrill the denomination and establish hundreds of interests that are now weak and trembling. In these days when men are so anxious to become *very* rich, a wealthy Christian can hardly glorify God more than by "honoring God with his substance."

The Fiftieth Annual Report is ready for distribution. It is a pamphlet of 164 pages, and contains Minutes of the Jubilee Meeting; Report of the Executive Board; Treasurer's Report; Report of Committees; Report of the Fifth Decade of the Society's Work, with a Summary of Receipts, Appropriations, Results, etc., for the fifty years of the Society's existence; List of Life Directors and Life Members of the year.

The Society cannot afford to send this valuable Report to those who may not appreciate and profitably use it. The postage on it is five cents a copy. Minutes of State Conventions containing much less matter are commonly procured at twenty-five cents per copy. But to any one who will send us ten cents, we will mail a copy of the Report. This is barely to cover postage, and expense of sending out the Reports. Be sure and give full P. O. address.

Read the news from the field if you would know how houses of worship are going up on our mission fields, and how our missionaries are laboring. The outlook is very encouraging. It pays well to put money into Home Missions, and those who are doing it will rejoice that so much good is being done through their gifts.

The rise in labor and materials has consid-

erably increased the cost of building, so that generally speaking "the \$1,500 Church Edifices" would now cost about \$2,200, and the others in the same proportion. Let this be remembered in making estimates.

When the plans for Church Edifices were first published it was announced that the Society could furnish full working drawings and specifications, at from eight to fifteen dollars. It has been found that this sum will barely cover the cost of the general plans, and that full working drawings for the builder cost considerably more. On this account, and because churches frequently want some modification of a plan to suit either their fancy or the location, the Board deems it best to have the architects furnish the plans to applicants, as they are called for. This is done at about one-half the usual rates.

We have a suggestion for the Monthly Concert of Prayer for Missions. Usually the prayers and the remarks are about the missionaries and the heathen. We propose that universal prayer be offered for enlarged benevolence on the part of God's people. Pray especially for the rich men who are piling up their hundreds of thousands and their millions, that they may give *largely* to the cause of Christ. Some of them do; to their Christian spirits be all honor. The many do not. Millionaires put their checks for \$250 or \$500 into the contribution for missions, and pile up for their own use the bulk of their incomes. There are men in the Baptist ranks who could give \$100,000 each to Home Missions, and not seriously feel it. Let prayer be offered for those who are hoarding up God's money in a time like this, when God's providence is so loudly calling for it. Let pastors take the lead. "How hardly shall they that are rich enter into the Kingdom of Heaven!"

In the Monthly Concert pray not only for the rich, that they may do great things, pray also that every one may do according to his ability. It is a privilege and a duty for all to give as God has given to them.

A man recently died in New York, estimated to be worth \$10,000,000. Suppose he had given a million while living to religious objects—would not his life have been worth more to the world?

In the death of Mrs. S. L. Crozer, of Up-land, Pa., the Home Mission Society loses a friend and a regular and generous contributor, whose offerings came to the treasury with the regularity of the seasons. She died Aug. 3d, in her eighty-third year.

The paragraph is going the rounds of the papers that two gentlemen of New York City have in the last ten years contributed the money that has secured the completion of 276 Presbyterian Church Edifices, wherein 28,000 persons worship every Sunday. And we have good authority for saying that the report is substantially true. Where are the two or the ten Baptists that will do likewise?

We have received from a pastor in western New York, a lady's gold chain, very beautiful, an offering from one of the members of his church to Home Missions. In sending it he writes:

"It comes from one of the most patient sufferers and one of the noblest Christian women I ever saw. She does not wish her name mentioned. She says the Lord has given her some great blessing and she wishes to recognize His goodness by sending the chain to your Society."

The chain, which cost about \$33, shows not

the slightest marks of use. Unless some friend of missions would like to become possessor of it, the chain will be sold for what it will bring and the proceeds applied to the Society's work.

We have also received from Minnesota, in a neat case, a lady's gold watch, chain and pin, with a beautiful ring containing several precious stones, as the offering from one of the devoted women of Minnesota. This is valued at about \$65. They show hardly a trace of wear. The same disposition will be made of these.

When the godly women in our churches begin to give their jewelry that the Gospel may be preached to the destitute and the benighted on this continent, it means much. It means that a spirit of consecration is growing; it means that interest in Home Missions is deepening and spreading; it means that fervent prayers are being offered for the great work before us.

"If we can count upon an average yearly immigration for the next seven years equal to that for 1880, 1881, and 1882, we shall receive on this decade only between seven and ten millions of people from abroad to be added to our permanent population. During the sixty years from 1820 to 1880 the arrivals aggregated only ten millions."

The foregoing is the calculation of one of the leading papers of New York. If there is any power in figures, then these figures should arouse American Christians to an outpouring of prayers and of money for the evangelization of multitudes who are dead in trespasses and sins, and who, unless changed by the Gospel, will change our religious customs and transform our Holy Day into a holiday.

A prominent official of the Home Mission Board of the Southern Baptist Convention, in a recent address before the Alabama Convention, said :

"The colored people are here—I don't know what to do about them. I asked one of the wisest men in all the land, What shall I do with these people: I am in doubt about them. He said he was in doubt too. Something must be done; they must not die among us without the Gospel."

Let another of the "wisest men in all the land" answer the question. This is President M. B. Anderson's answer, given in 1864 at the great meeting in St. Louis—words as weighty now as then :

"It has been asked, What will you do with the negro? God does not require of us an answer to this. Our question is, What will we do *for* the negro? God will tell us when it pleaseth Him, what to do *with* the negro. Let us do *our* work and leave the rest to God. Let us organize them into churches and Sunday-schools; teach them to labor and to make of themselves men in every sense. God will do the rest."

We commend these words to all who are asking despairingly and with hands hanging helplessly by their side, What shall we do with the negro?

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#### BOOK NOTICES.

**ALONG THE LINES AT THE FRONT** : a general survey of Baptist Home and Foreign Missions. By William F. Bainbridge—American Baptist Publication Society. O. W. Spratt, Depositary, New York.

This volume of about 300 pages contains many facts of interest about the work of Baptists in Missions. Fourteen pages are given to the Home Mission Society; twelve pages to the Publication Society, and nearly all the rest of the work to Foreign Missions. "Along the Lines at the Front" is a title which leads one to expect the results of observations among the pioneer missionaries at home and abroad, but there is nothing whatever of this in what is said of Home Missions. Four pages of the fourteen are taken up with observa-

tions about relations of societies to each other and their proper division of labor. The Home Mission Society will not be likely to accept the author's off-hand remarks on this subject. He says :

"Our Publication Society is our Evangelist, thoroughly equipped for his itinerant work; our Home Mission Society is our missionary pastor, supported in his efforts to establish self-sustaining churches in all the destitute centres of population throughout the land, to secure to them suitable sanctuary homes, and among the freedmen to educate native pastors and Christian teachers. It is a serious responsibility for any to interfere with an arrangement so admirable, and so evidently bearing upon its face the seal of the divine ordination."

Now any casual observer of the work of the Home Mission Society knows that the employment of *itinerant* missionaries has always been, and is to-day, a prominent feature of its operations. The last report shows that thirty-eight missionaries were itinerants, the character of whose labors may be seen by perusing some of the news from the field in this number of the MONTHLY. To say that "Our Home Mission Society is our missionary pastor," but that itinerant missionary work does not belong to it, but to some other organization, betrays surprising ignorance of the Society's methods from the beginning. The Society has not discovered what the author seems to have no doubt about, that "upon its face the seal of the divine ordination" is seen in this arrangement.

On page 79 of the volume it is stated that the Home Mission Society has sixteen District Secretaries. The society has at the most but seven, two of whom in the West devote a large portion of their time to missionary work in their respective field. The mistake has arisen by counting in the general missionaries in the Western States.

The cuts of Wayland Seminary and of Leland University are transposed, so that the text misleads the reader.

Though we have felt called on to mention these inaccuracies in the work, yet we take pleasure in commending it to those who wish to have the general facts about Baptist missions, especially in foreign countries.

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#### Missionaries and Their Work Thirty Years Ago.

We have thought it would be interesting to many to know what the missionaries of the Society did, and what was expected of them thirty years ago. Accordingly we take from the Home Mission Record of that period

the following article, written by Rev. Benj. M. Hill, then the Corresponding Secretary of the Society. It is almost needless to say that the work of the Society's missionaries is substantially the same now as then. The article is republished with the same headings as at first.

#### COLPORTEUR MISSIONARIES.

"The inquiry is often addressed to us whether the Home Mission Society employs colporteurs, or whether our missionaries perform colporteur service. Our reply is, that in the popular sense of the word, we do not employ colporteurs. Our constitution requires us 'to promote the preaching of the Gospel,' and our effort has been and still is, to sustain ministers of the Gospel as pastors and evangelists, in the most important places. The ministerial labor required of them is sufficient to occupy the entire time, leaving none for other purposes except what is auxiliary to their particular charge, or to the general interests of religious education, or the public morals.

"Among those auxiliary labors, all our missionaries, from pastors of churches in the large Western cities to the most obscure itinerant circuit, perform essentially the work of colporteurs in their respective fields. They are supplied with Bibles from the Bible Society, with tracts from the American Tract Society and the American Baptist Publication Society (both gratuitously), and from the latter, as circumstances permit, with other religious books for sale. These are distributed generally with unusual good judgment and faithfulness throughout the entire region of their ministerial labors. They are, thus far, efficient colporteurs; they are encouraged in the work by their general instructions, and in the performance of it they have accomplished a vast amount of good.

#### SABBATH-SCHOOL MISSIONARIES.

"Our Missionaries are also required to interest themselves in Sabbath-school instruction, and act within their respective fields as agents for fostering and improving existing schools, and organizing them where there are none. Several Sabbath-school societies in churches in New York and vicinity furnish those schools with excellent new libraries at half price; that is, if the schools forward any amount of cash for books, those societies furnish them books to double that amount. Therefore, our missionaries are good 'Sabbath-school missionaries.'

#### TEMPERANCE MISSIONARIES.

"In like manner our missionaries are all instructed

to promote the cause of temperance in their respective fields. They are all supplied with a printed pledge, and often use it successfully in their religious visits among the people, when ordinary measures have failed.

"We might say much more of their successful agency in the cause of Education, Foreign Missions, and all other benevolent operations; but we close with a single remark: they have the true missionary spirit, and without it cannot hold our *commission*."

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#### Missionary Boxes.

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The season is rapidly approaching when boxes of clothing and useful household goods will be especially acceptable to our missionaries. Now is the time to commence their preparation, that they may be on the field before cold weather sets in. A box which at Thanksgiving would be a rich blessing to many a needy toiler, will lose half its value by mid-winter. The ladies of our Churches and Mission Circles who kindly aid the Society in this way, usually request a description of some family which they may aid. We have a few such requests on hand now, and shall be glad to receive more. We shall soon be prepared to supply all comers; but you need not wait for a description to commence the good work.

Please observe the following suggestions:

1. Do not send a box to our missionaries without first notifying us. Because, in the first place, although the box is in no way reckoned a part of their salary, it is only right that we should know what aid is rendered to them in this way. And, again, because in no other way can multiplication of gifts be avoided. And, in the third place, it is the only sure way of detecting fraud. This last precaution may seem strange and uncalled for; but, we are sorry to say, it is not. For example: last winter a pastor in this city received an application for clothing and supplies. It was a pitiful plea from the wife of a pretended frontier missionary. The pastor promptly sent it to us. We had no such missionary, and sent it to our General Missionary for the State named. He had the matter investigated, and the pretended sufferer proved to be an "unmitigated fraud" who had already secured two or three boxes from unsuspecting victims, and had done a thriving business in selling and exchanging such of their contents as he could not use.

There are many pastors of feeble churches who are not under appointment by the Board, and yet are most deserving of such aid. These should always

have our endorsement or that of our General Missionary, who is also an officer of the State Convention for the State in question. You will find the names and addresses of these General Missionaries on the cover of the MONTHLY.

2. As soon as you have the name of a missionary put yourself in correspondence with him, whether you have a list of his needs or not. Such a correspondence can be made an immense blessing to both parties. Find out just what he wants, and what you think you can do. You will find his needs and your ability harmonizing wonderfully, and the chances are ten to one you will send him just the box that will fill his house with joy—but don't forget that all human nature is not run in the same mold.

If the minister needs a new coat or suit, and you can give him one, it is best to send him a diagram, such as any tailor will give you, and get his exact measurements.

When your box is ready, send it as *fast freight*—and be sure you have the right address, and be sure you pay the freight in advance or send the money with which to pay it. Notify the missionary by mail, and don't forget to send a postal to the Secretary of the Home Mission Society, giving estimated value of the gift.

There is no more blessed service than this; and if its quality be not strained, like mercy, "it is twice blessed; it blesses him that gives and him that takes,"—"for God loveth a cheerful giver."

## From the Field.

"Watchman, what of the Night?"

### Church Edifices.

Rev. Geo. D. Downey, Missionary to Miles City, Montana, furnishes the following account of his work there. It is a fine record for barely four months:

"We have held meetings in the new church three Sundays. The windows are not yet in, being delayed by a break on the Railroad at Bismarck. We extemporize seats and have probably 100 in the congregation. Last Sunday, June 18, we took a collection of \$20 at the regular morning service. At a social gathering two weeks since we cleared \$60, and hope to get as much at another social this week; this money we devote to seating and furnishing.

"I am getting money from saloon-keepers, gamblers, and any one who will give, and that too without compromising. I talk temperance and religion to them with a boldness that I would not dare to use in the East.

"I find a great advantage in having a place to hold and control for meetings. Our congregations are growing and the outlook is cheering. I preach to people who have not heard a sermon for three or four years. I enjoy this beyond expectation. As I become acquainted I find open hearts and cheering words from many, and yet this is the wickedest place I ever knew; but the Lord has a people here.

"But I cannot express my gratitude to God that within the brief period of my work here I have been able to open a place for worship in this wicked place. The first and only one in which God's people can meet without asking consent of Rum, Rome, or the Devil.

"For about six weeks I have been the only Protestant minister in all eastern Montana. I hear that others are coming soon, and shall be glad to greet them and divide the labor of the field with them.

"Just now we are having many visitors, excursionists. Last Sunday I preached to two of Phillips Brooks congregation, and one of Dr. Taylor's, of the New York Broadway Tabernacle, all three of them good, earnest, Christian gentlemen.

"And so, dear Bro., I am doing what I can, little enough indeed, where much is needed. I do not know as my work will satisfy you, it does not satisfy me, but I am in it for all and with all that I have and am; I think God helps me daily. He certainly often surprises me with unexpected help."

—F. E. Bostwick writes from Appleton, Minn., June 30th: "These very churches of which I have been speaking, could do ten times the amount of solid work if they had meeting-houses. Of course that is out of the question for the present. But to show the need of a house let me cite one instance. I sent word ahead a week beforehand so as to give due notice. Religious services were being held in an Odd Fellows' Hall; arrangements were made for *our* meeting, and just before meeting time they sent us word that we could not have the hall.

"So we gathered what we could into the parlor of a devoted sister's house (some sitting outside) and we had our meeting, and a precious one it was too. It did them all good. Yet it is trying and embarrassing to try to work in such a way."



—The church at Butte City, Montana, Rev. M. T. Lamb, pastor, has begun work on a chapel, which they expect to occupy soon.

—Rev. Dwight Spencer is pushing the work on the new edifice at Ogden, Utah. This will be the first Baptist house of worship in the Territory.

—The project for a new house at Helena, Montana, is temporarily arrested by the fact that the cost of building there is about twice as great as in the East. Unless friends of the work respond with special offerings for this house so greatly needed at the Capital of Montana, our interests there must seriously suffer. It is a critical time with the church which has done what it could.

—The house at Winfield, Kan., was recently dedicated. Rev. J. Cairns writes with gratitude of the assistance received, and states that since dedication he has received eleven into membership of the church.

—New Church Edifices were dedicated at Sauk Centre, Minn., June 29; also at Moorhead, Minn., and at Fargo, Dak., July 1st. The churches were helped by the Church Edifice Fund.

—At Miles City, as appears more fully elsewhere, the enterprising pastor has a house partly ready for use. It is the first house of worship in the place. This is what we want more money for; there are scores of places thus to be occupied.

—It should be said that owing to the rise in prices of labor and materials, it will be necessary to add about forty per cent. to the estimates of the cost of houses, the designs of which were prepared two years ago. Thus the \$2,500 plan will now cost about \$3,500, etc., etc.

—The house of worship at Brainerd, Minn., was rededicated on the 4th of June. The building, which had become dilapidated and most unattractive through disuse and neglect, has been thoroughly renovated and the church itself greatly revived through the labors of our missionary, Rev. J. Wilkins, who has been on the field barely one year. To resuscitate a church and put it in good condition is often more difficult than to build up a new interest.

—At Pueblo, Colo., Rev. S. L. Holman, recently appointed to that field, is successfully leading forward our Baptist host in the erection of a fine house of worship. The corner-stone was laid June 21st, in the presence of a large gathering.

—One of our missionaries writes: "I can do abso-

lutely nothing towards gathering and holding a congregation till we get into a house. I can get no permanent place for meeting, and often do not know till Saturday night that I can have any place."

—"We have no Sabbath-school for want of a house," writes a missionary in Kansas.

—Another experienced missionary in Kansas says: "The building of Church Edifices is *the great work* in all this western country, in order to establish the churches upon a permanent basis to do thorough and progressive work. I think if some of the rich could only see the relation of church building to church permanency, and have it upon their hearts as some of us who are eye witnesses, thousands and tens of thousands would go into the church building fund with the same spirit that the widow gave her two mites—*all her living.*"

—Of the 85 German Baptist Churches in the West, 14 are without houses of worship.

—"It is almost impossible," says one of our missionaries, "in this new country, to keep up distinctively Baptist work. There is not a Baptist house of worship in the whole country. There are three churches and about 120 members scattered throughout the county, but no Baptist place of worship. It is very embarrassing and very trying to me, for I love the pure teachings of Christ on those points in which we differ from other Christians."

—"Our hands are tied for want of a house of worship," writes another of our laborers. "We expect to do something as soon as the Home Mission Society can aid us. Would God that the rich Baptists could *know* and *see* the necessity of our field and be moved to help us. If I were rich I would not dare keep my money, lest it appear as a witness against me in the Judgment. *I think it a fearful thing for a Baptist to die rich, when the calls are so many and so urgent.*"

—Rev. W. F. Stahl, of Sandwich, Kan., rejoices with his people in a new house of worship, dedicated June 11th.

—From Spokane Falls, Wash. Ter., comes this cry: "O, that the Master would put it into the hearts of wealthy Eastern Baptists to help us build houses of worship!"

—Rev. P. W. Dorsey, a recent graduate of Rochester Theological Seminary, and missionary at Los Angeles, Cal., is doing excellent work, but is embarrassed in this way, as he writes:

"We are working under great difficulties. We need

a house of worship and we can do comparatively little until a house is possessed." They are going to make the attempt to build, but must have some assistance.

—Rev. O. Okerson, of Portland, Oregon, writes of the dedication of the Scandinavian house of worship at Seattle, July 9th, valued at \$1,700 and at Tacoma, July 16th. Good for the Scandinavians. Aided by the Church Edifice Fund.

—Many of our missionaries are men-of-all-work; when necessary, building up the material as well as the spiritual house. Rev. J. E. Bitting, at Sault Ste. Marie, tells how he has labored:

"In addition to the work reported, I may say I labored personally on our chapel just forty days, mostly hauling stone and carpenter work. I have had the entire oversight of the whole building, and so had to perform a large amount of work in procuring men, material, and means." He adds: "It will be finished inside and outside by the time this reaches you" (Aug. 7th.) Aided by Church Edifice Fund.

—Read this from Rev. Geo. O. Yeiser, of Nebraska, about one of his mission stations:

"There is no place of worship at Naponee, except a dilapidated sod school-house, used by all denominations. The members and people around are too poor to build."

Ah, brethren, shall we dwell in elegant houses while the Lord's servants preach his truth in sod school-houses?

—Rev. A. R. Button, missionary in Iowa, reports:

"We have entered our new house at Coldwater, although it is not yet completed. Have 96 chairs, and they are full every Sunday, and sometimes more seats are required. Congregations have nearly doubled."

Many congregations on our mission fields would double if they had a house of worship of their own. Wherefore, it is a wise use of money to build chapels. What is a missionary without a congregation?

—"Our present meeting-house was built by the Methodists about fifty years ago, consists of a single room, 30x40, and only 12 feet high, with an exceedingly flat roof, so that it has very little resemblance to a church, and peddlers sometimes knock at the door and inquire: 'Is the lady of the house in?'"

The foregoing is from one of our German missionaries in Illinois. How long will it be before the church, with such wretched accommodations, can gain a respectable standing in a great city?

—This is the way some of our missionaries' wives sacrifice to secure a house of worship for the people:

"I do not know how much of our money built our church. All of our salary, except what was actually needed, went into it. I had money for milk—several dollars per month—this went. Our house was mortgaged. I rented my parlor. I furnished at my own cost refreshments for our socials twice a month, and had God given me health could almost have paid our debts by July. That I could not do so has been a source of the deepest mortification to me." Is it not a pleasure to give to aid in erecting church edifices for those who toil and sacrifice like this? This was in Tucson, Arizona.

—Rev. John Anderson, of Eggleston, Minn., Missionary to the Scandinavians, writes:

"On the 30th day of July the new meeting-house at Houston was dedicated to the Lord.

"The gift of \$250 from the Church Edifice Fund enabled the brethren to dedicate without debt. Many heartfelt thanks to the Home Mission Society was expressed by the brethren for the donation. Surely the gift fund of the society for the completion of meeting-houses is a God-given institution. It has made many hearts glad and served the promotion of the Lord's cause in many places already. God will surely reward those who donate money for the fund.

"This gift fund seems to inspire giving. *One brother said he had given more this year for the Lord's cause than any previous year, but the Lord had prospered him more in the same time than any year before in his life.*

"On the whole the work among the Scandinavians in Minnesota is encouraging, but the field grows larger from the great immigration into the State, and consequently requires more labor and laborers, but there is reason to expect a good return for labor and money expended."

—The church at Ord, Valley Co., Neb., Rev. Amos Weaver, missionary, are rejoicing in the occupation of their new house, which was dedicated July 16th. Ord is the county seat. Aided by the Church Edifice Fund.

—Rev. D. J. Pierce, of Walla Walla, W. T., is doing heroic work in the erection of a house of worship there on the promise of aid from the Church Edifice Fund. Particulars hereafter.

—A new house is going up at Baker City, Oregon. Rev. Waltz, pastor.

—The corner stone of the First Baptist Church, of Ogden, Utah, was laid Aug. 13th, with very impressive ceremonies. Addresses were delivered by Hon. P. H. Emerson, Judge of U. S. District Court; by Hon. Eli H. Murray, Governor of Utah; and by Gen. M. M. Bane. Of course the laying of the corner stone, with an address, was done by Rev. Dwight Spencer, through whose efforts the means have been secured for the erection of the house. Praise the Lord!

—The church at Prescott, Arizona, has made a desperate effort to extricate themselves from a debt incurred in the erection of their new house of worship. This they have been enabled to do with a little aid from the Church Edifice Fund. "We have lifted until we have seen stars," writes the pastor. So this missionary church expects to have more to apply to pastor's salary. It is a good field for a good, wide-awake man. We regret that the health of Mrs. Windes is such that her husband may have to discontinue his labors there. He has been a hero on this field.

—Rev. S. G. Adams, of Dell Rapids, Dakota, after stating that twelve have been added to the Church during the past three months, writes thus of that region:

"Only think of one pastor, half his time for this whole county!

"Twenty-five miles west of Dell Rapids is Madison, the county seat of Lake County. About one year ago 19 Baptists scattered over the country organized a church in Madison; but only a few weeks ago not a member lived in town. July 9th was a glad day for the faithful few. Six heads of families were added to the Church, a large company witnessing the baptism in Lake Madison. Many more are inquiring. A good Baptist Sunday-school has been organized. One church, 15 miles distant, has been organized by members going out from this church, and another will be organized soon, both places having regular preaching by good brethren living on farms near by.

"And all this is the fruit of \$300 which the Home Mission Society furnished to assist in building a neat chapel, when as yet there were no members in town. Now the whole county is open to Baptist influence. Gifts towards church buildings in Dakota are sure to bring forth fruit, one hundred fold."

—Here is another illustration of the way in which our hard-working missionaries labor:

"We are building a church, which has taken two days out of each week during this quarter.

"I superintend our Sunday-school, teach Bible class, and take charge of singing, because there is no one else to do it.

"Have organized two Sunday-schools, one four miles east, the other about as far north. After Sunday-school in town, I walk out every two weeks to one of these places and preach at 3 P. M., and attend Sunday-school there and ride back. The other Sunday I preach about two and a half miles south at 3 P. M., to which place I walk. In both these places I have to lead the singing. Singers seem scarce in this locality. I come back and preach here in the evening."

The man who does this is Rev. A. H. Carman, of Cresco, Iowa. They are worthy of double honor.

—One of our observing pastors, and a warm friend of Home Missions, is moved to cry out for

#### A BAPTISTERY IN EVERY CHURCH.

"In an issue of the Monthly you say, after enforcing the meeting of prayer as essential to prosperity, and urging the erection of a suitable room in which to hold prayer meetings, 'Be sure to put a baptistery in every church building.' *Do please ring that all over our country.* We need a baptistery not only in every church in all our cities, but also in all our country churches; and now that infant baptism is rapidly on the decline, and sentiment in favor of immersion is growing in favor of the Apostolic Baptism, and quite a number of Pedo-baptist ministers will immerse those desiring it, our baptisteries will be in requisition until a baptistery will be found essential not only in Baptist Churches, but in every church of the world.

"My idea of mission work in the West is this: select a good lot in a good location, put up a cheap but convenient house, as your \$1,500 house or less, and use heavy sills and arrange everything to suit removal. The growing church will now be looking *ahead*, and *looking* ahead will aid them in *going* ahead. No calculation that this house will do for the next 50 years. As soon as there is strength enough in the church, establish a mission; then when a new church is needed, remove the building to the mission lot; this is to be succeeded by a second or third removal. 'North America for Christ.' "

KEYSTONE.

—Good news from Brother Downey, of Miles City, Montana. Prayer meetings are the soul and the hope of Baptist Churches.

"Our prayer meetings are sustained, thank God. It is the first time in the history of eastern Montana where a prayer meeting has outlived a second or third appointment. Ours has been in existence for nearly two

months and is growing in interest. *Much of this is due to having a place for it.*"

—"Having no meeting-house of our own, we cannot organize denominational Sunday-schools," writes a missionary in northwestern Iowa.

### Missions.

—This is what a veteran pioneer in missionary work is doing in Idaho. Rev. S. E. Stearns, of Nez Perces Co., says :

"I have had the pleasure of adding one new organization to our ranks, making our number of churches now north of Snake river, 12.

"Permit me to say that advance seems to be the watchword all along the line. I have had the pleasure of being present and taking a part in the ceremonies connected with the laying of the corner stones of two Baptist meeting-houses, viz : Walla Walla and Baker City, and soon hopes another will be added at Spokane Falls. It seems to me that God is giving to us an open door and inviting us by His providence to enter in and to possess this land. I find that I have traveled over 800 miles during the last quarter, almost wholly upon horseback."

—From Rev. D. W. Jackson, one of our Missionaries in Texas, comes the following :

"The work on my field of labor, while it is the delightful service of love, it is indeed arduous, thrown as I am among isolated and sparsely settled neighborhoods. Away from churches, and the kindly greeting of Christian brethren, frequently after a hard day's ride on horseback through dense forests and across numerous creeks and rivers, the weary missionary finds himself among rustics, where he is rather suspected than appreciated.

"But I feel thankful to say that prospects for the future are brightening. I do hope that 'Bread has been cast upon the water' to be gathered in days to come. The Lord is blessing the work ; the destitution is very great. Brethren of New York, pray for the mission work in the wilds of Texas."

—Revivals in midsummer! Where? In Texas. Missionary Lunsford writes : "We had a most glorious revival. Resulted in the reception of twenty-three by baptism and four by letter. Others will join soon. The church is fully alive to the work. I shall commence at Clear Creek, Anderson County, to-morrow. Hope to have a good time there." This was written Aug. 1.

—Concerning missionaries and their compensation, Rev. A. R. Medbury, General Missionary for Wisconsin, writes :

"Our missionaries have very small salaries, and they are compelled to take every advantage of favorable changes in prices to 'make the ends meet.'

"We surely need the very best, and in money respects the strongest of men for missionaries.

"We cannot afford in these hard fields to invest missionary money in weak, worthless men. If there is any church on the face of the earth, providentially prepared to run a hospital for weak-minded ministers, let that church take the incapables, and take care of them. But we *must* have men of some strength for missionaries, or better have none.

"But we can scarcely expect to get such men, or keep them, unless we give them a fair chance to lay out their work, and take reasonable care of them, while they are laboring hard, and sacrificing much in trying to do that work."

—Missionary boxes, containing new and good clothing, make glad the hearts of missionaries. Read the following :

"If you see Dr. Elder, of New York City, tell him the kindness of the Dorcas Society of his church will be long remembered by us with thankfulness. I wrote them, but could not thank them enough."

### WOMEN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, No. 2101 Michigan Avenue, Chicago, Illinois ; Corresponding Secretary, Mrs. C. Swift, No. 4506 Evans Avenue, Chicago, Illinois ; Treasurer, Mrs. R. R. Donnelly, 144 Monroe Street, Chicago, Illinois.

Training school, 2338 Michigan Avenue, Chicago ; Miss M. G. Burdett, Preceptress.

Mrs. Gregory, wife of Rev. U. Gregory, missionary at Tucson, Arizona, has furnished us the following interesting facts concerning their field. Those who listened to Mrs. Gregory at our annual meeting in New York will not soon forget the picture, there presented, of the religious needs of the territory, nor her touching appeal to the Society to send a missionary to the Mexican women and children in Tucson, and among a tribe of Indians living near by. In reply to our request for these facts, Mrs. Gregory writes : "If any-

thing I write will increase contributions for Arizona, lead some one to give herself to the work there, and others to pray that God will bless the seed now being sown in weakness, and revive his work, I shall be very grateful for the privilege your request gives me."

#### THE INDIANS OF ARIZONA.

The Indians of Arizona may be classified as Pueblo, or village, and roving Indians; as self-supporting and non-self-supporting Indians. The Papagoes live in a pueblo, ten miles south of Tucson. They number 6,000. Their reservation contains over 70,000 acres of the best farming land in the territory. They raise considerable produce of various kinds; have a good supply of horses, mules, and cattle. They make and sell upon our streets ollas (pro-ó'yös), that are much used for holding water.

Although brought in daily contact with the whites, they do not learn our vices.

Marriage is sacredly observed. Any one who violates the law of chastity is stoned to death. Papagoe means *hair cut*. The short hair is one distinguishing characteristic of this tribe. They also try to imitate our dress.

In 1768 the Catholics, who had sustained a mission among them for many years, built here an elegant church, which is a model of architecture, and still excites the wonder and admiration of all who visit it. The Apache Indians at one time killed all the Catholic missionaries, and for about twenty years the Papagoes were the sole guardians of the temple. They were faithful to the trust. Every day the bell was rung for vespers, and silently, reverently, they filed in and knelt before the statue of the Virgin Mary, to pray that the white teachers might return to them. Their faith was rewarded; but these teachers were blind leaders of the blind, teaching superstitions instead of the pure religion of Jesus.

These Indians have often saved the white people from the bloody Apache. Yet our Government furnishes arms to these Apaches—the very arms they use to kill our people—feeds, clothes, and educates them, while nothing is done to educate the Papagoes. No church is doing anything to lead them to embrace the truths of the Gospel.

In 1540 a Spanish expedition traversed northern Mexico, or what is now Arizona and New Mexico. They carried back with them to the City of Mexico wonderful accounts of the country, and reports gathered from the Indians of the seven wonderful cities of Sibola, which were supposed to contain golden treasures of fabulous value. These cities are now supposed to have been the seven towns originally built by the Zuni Indians many years since. This tribe, by the recent visit of some of their number to our eastern coast, has excited much interest in our people. Their village is eleven miles from the eastern line of Arizona. Like the Papagoes, they are peaceable and hospitable. They till the soil, raise much stock, and make beautiful blankets. They are said to make *sharp* bargains. Their town covers ten acres. Its houses are built of adobe, have stone floors, walls plastered

and whitewashed. These houses are seven stories high.

Their government is patriarchal in form, and vested in thirteen wise men, or caciques, who make their laws and appoint the governor for the town.

Their voices are low and musical, not harsh and guttural as that of other Indians, and they seem to belong to a higher race of beings. There are the ruins of a Catholic temple in their pueblo, but they say Catholics have not been allowed among them for sixty years.

Their traditions reach far back into the past. One of their traditions is that, hundreds of years since, they lived far to the southwest. It is thought they lived on the great plains and valleys of the Gila and Salt River, where there are many remarkable old ruins, such as outlines of reservoirs, embankments, raised plateaus, and towns laid out with regard to the points of the compass. These valleys were no doubt cultivated, as numerous canals are found.

Two miles from Florence is a canal in which one can ride on horseback for several hundred yards, and it is so deep he could not look over its banks when on his horse. The people who built these canals must have understood engineering, as they are cut on a true and perfect grade.

There are evidences that they were cremationists, as urns of pottery-ware are found filled with ashes and human bones. Ruins of temples are found on the highest mountains. They may have been sun-worshippers. These wonderful ruins are scattered over the territory. Some of them extend for hundreds of miles toward the present home of the Zufus.

We are pleased that the public is soon to know more of this interesting people, and hope that a way may be opened to carry to them the Gospel.

During the hot season last year, Mrs. Gregory, being obliged to seek a more hospitable climate for herself and little ones, the family went into the mountains to a point called the Oracle Camp, Old Hat District. She thus writes of their

#### LIFE AMONG THE MINERS.

Arizona is not all a desert. Its mountainous districts receive more rain than the valleys, and are covered with live oak, ash, black walnut and pine, and furnish grass for the cattle throughout the entire year. Beautiful wild flowers abound. So also various reptiles are seen, as the scorpion, centipede, and tarantula—the latter most frequently after a shower. We lived quite in fear of these when we first went to the mountains, but we greatly enjoyed the trees, grass and flowers after our life in the desert town of Tucson. We lived in an adobe house, with a dirt floor, no plaster, but ceiled with canvas, which made a good hiding place for reptiles and venomous insects. We were told that a very large snake was killed in the house the night before we arrived, and that we might expect its mate, who would be sure to come in search of it. The first Sabbath Mr. Gregory was with us, and preached under a beautiful oak to a very small audience. The miners avoided us, some spending the day prospecting; others at work.

Every effort to make their acquaintance failed. But we finally saw most beautifully exemplified the words, "A little child shall lead them." They came to us first, through our darling Lulu, whom God has since taken to himself. In her artless way, she told them about her Sunday-school—how she prayed to God, and sung for them Sunday-school songs. They came to love her very much, and by the fourth of July we were sufficiently acquainted to invite them to a picnic dinner in our cabin. "Bob," the strongest man in camp, but so gentle and tender to our little ones, was invited to trim it with evergreens, which he did so nicely it had the appearance of a beautiful bower. A large table was spread with a white table-cloth and earthen dishes, a luxury to which these men were now strangers. We found what each man thought he could cook best, and invited him to bring his specialty. At 11 A. M. they began to come from all directions, bringing their offerings, which had all been prepared without a stove. I know all will be interested in our

## BILL OF FARE.

July 4, 1881.

MEAT.		
Roast Venison.		
ENTREES.		
Antelope Pie.	Chicken	Pot-pie.
VEGETABLES.		
Mashed Potatoes.	Tomatoes.	
RELISHES.		
Pickles.	Cheese.	
BREAD.		
Light Bread.	Hot Rolls.	
DESSERT.		
Apricot Pie.	Boiled Custard.	
Canned Peaches.	Canned Green-gages.	
DRINKS.		
Tea.	Coffee.	Milk.
CAKE.		
Silver Cake (frosted).		

The men all seemed delighted. Tears came to many eyes, as one said: "This seems like home;" and another: "I've never expected to see anything like this in Old Hat." Many favors were received from them after this, but best of all, when Mr. Gregory returned and held services on the Sabbath, they all came out to hear him, and so thoroughly enjoyed the singing, they even went home with us and sung until dark. He preached the next Sabbath at a camp twelve miles away, and they followed him over there. We have often seen them since at our church in Tucson. The miners of Arizona, as a class, are noble, impulsive, unselfish men. Many of them are cultivated. I saw copies of Scott, Burns, Byron, and other standard authors, in this camp.

Arizona is filled with these camps. The lives of miners are full of danger from Indians. They work hard and have few home comforts. What noble Christians they would make. God grant that the Gospel may be carried to them.

In answer to Mrs. Gregory's appeal, the Board have decided to send a missionary to Arizona as soon

as one is prepared to take up the work. A knowledge of the Spanish language is a necessity. Many of the children understand English, and could be reached, but the older people know only the Spanish.

## RECEIPTS FOR JULY, 1882.

## ILLINOIS, \$89.54.

Mount Carroll, \$1.00; Virden, \$12.55; Elgin, \$1.00; Chicago, \$6.00; Deer Park, \$5.00; Elgin "Infant Class," \$4.50; Mount Carroll, \$1.00; Bloomington, \$5.00; Chicago, \$20.00; De Kalb, \$3.00; Hainesville, 50 cents; Chicago, \$2.00; Marengo, S. S., \$14.89; Galesburg, \$7.10; Arcola, \$5.00; Mount Carroll, \$1.00.

## INDIANA, \$23.49.

Bloomington, \$5.00; Orland, \$2.49; Columbia City, \$1.00; Shelbyville, \$15.00.

## IOWA, \$10.00.

Cedar Falls, \$10.00.

## WOMEN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$140.00.

## MASSACHUSETTS, \$10.00.

Boston, \$10.00.

## NEW JERSEY, \$2.00.

Westfield, \$2.00.

## NEW YORK, \$613.31.

Saratoga Springs, \$27.00; New York, Church of the Epiphany, \$15.00; New York, for Training School, \$3.00; Newburg, \$10.00; Hamilton, \$60.00; New York City, \$313.20; Troy, "Fifth Church Mission Band," \$25.00; Penn Yan, \$4.50; Rochester, \$13.00; Albany, Tabernacle Church, \$30.00; Penn Yan, \$10.84; Wilson, \$9.77; Waterford, \$12.00; Albany, \$76.00; Albany Mission Band, \$4.00.

## OHIO, \$36.00.

Mount Auburn, Cincinnati, \$2.00; Delphos, \$4.75; Toledo, 25 cents; Lancaster, \$6.50; Rural Dale, \$1.00; Tiffin, \$5.00; Grand Rapids, \$2.50; Clarmonville, \$10.00; Dayton, \$5.00.

## PENNSYLVANIA, \$212.68.

Titusville, \$10.00; Philadelphia, \$149.00; Alleghany City, \$32.50; Mansfield, \$5.00; Sharpsburg, \$1.00; Clarion, \$7.18; Titusville S. S. Class, \$8.00.

## WISCONSIN, \$57.30.

Fox Lake, \$5.00; Delavan, \$5.25; De Soto, \$4.00; Trempealeau, \$6.90; Melrose, \$2.50; Black River Falls, \$2.25; Tomah, \$6.50; Spring Prairie Miss. Band, \$14.00; East Delavan, \$1.00.

## DAKOTA, \$5.00.

Brookings, \$5.00.

## NEBRASKA, \$5.00.

Edgar, \$5.00.

## ALABAMA, \$8.00.

Selma S. S. Class, \$8.00.

## NORTH CAROLINA, \$25.00.

Raleigh, \$25.00.

KANSAS, \$35.00.

North Topeka, \$10.00; Atchison, \$25.00.

PUBLICATIONS, \$3.20.

VERMONT, \$4.00.

West Pawlet, \$4.00.

Total, \$1,279.52.

## WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

President—Mrs. Thomas Nickerson, Newton Center.

Cor. Secretary and Treasurer—Mrs. Andrew Pollard,  
4 Beacon Street, Boston.

A member of our Board, summering in Maine, writes:

“I suppose many besides myself have noticed how certain subjects, concerning which much interest has been aroused, will frequently be brought to one’s attention, more or less strikingly, at times when they have been laid aside for other themes, or when the recreations of country or sea-shore fill up the summer hours. It seems to me that it is well for us women, who thoroughly believe that the Gospel is the one great agency that is to regenerate and elevate men and women everywhere, to be constantly reminded of this, and never suffered to lose sight of it. Two or three times in the course of a long absence from home I have, in looking over the newspapers, met with letters from the South speaking of the earnest efforts of Northern ladies among the freed men and women, and of the reward they are reaping in the eager willingness of the women and children to learn, and their readiness to receive Christian truth and the moral teaching they so greatly need. These words, from those who have been on the spot, and have seen for themselves, confirm the reports of the teachers sent there by our Home Mission Society, and in reading them, the question occurs: ‘Is not this a grand field for the consecrated energies of good, intelligent women, desiring to labor for our common Master? And are there not some in all our Christian communities who could undertake this work of seeking to elevate and Christianize these poor women and girls so long neglected?’

“But another phase of Mission work in this vast country presents itself to-day, and I cannot refrain from quoting a paragraph or two of a letter in the Boston *Transcript*, under the heading, ‘Salt Lake City: Its life and religion:’

“‘What can be said of a religious doctrine with teachings so vile that the one feature of polygamy is universally conceded to be its least evil? This was told us by every resident anti-Mormon with whom we talked. Said one apostate Mormon lady: ‘The great bar to all progress in the conversion of the Mormons is the devout belief of the women in their faith. They have been taught from their cradles that their souls’ salvation rests solely with their husbands; that he, in a manner, holds the keys of heaven and hell. They are as fixed in this belief as the heathen women of India in the worship of their idols.’ But, notwithstanding their devotion to their religion, the Mormon women accept the one repulsive feature of polygamy as a cross. Those with whom we talked frankly admitted that it is a burden most grievous to be borne; ‘but,’ they added (and how small a nutshell contains the whole matter!), ‘the Church requires it!’

“A daughter of Brigham Young, a bride of four months, talked frankly with a lady of our party concerning this particular institution of their Church, and when asked, ‘How will you regard the taking of another wife by your husband, which according to your code is not only his right but his duty, and which sooner or later you expect him to do?’ replied, ‘Of course it is a painful thought, and I try to put it away from me until the time comes; but I shall accept it as a duty to my husband, and *because the Church requires it.*’

“O ye missionary societies, why send workers to Borrioboola Gha and the islands of the sea, while in our very midst, and under our own flag, exist such fanaticism and degradation?”

“Not for a moment would we relax our efforts for the far-off heathen, who so eagerly stretch out their hands for the Bread of Life, nor cease to pray for ‘*more laborers*’ to be sent forth to reap those whitened fields; but will not *some* earnest sisters heed the crying needs of these burdened Mormon women fettered by the customs of a so-called ‘Church,’ ignorant of the freedom and peace Christ gives to His own?”

“Can we doubt that if faithfully and tenderly presented, their hearts, like those in India and Japan, would open to receive His love, and rejoice in the glad light of a new life? Is not this a part of our woman’s work? and shall we hesitate to take part in it?”

—Miss Emma F. Adams, formerly missionary in Nashville, Tenn., is engaged by the Woman’s Amer-

ican Baptist Home Mission Society to visit churches in New England for the next few weeks, to arouse interest in woman's work in Home Missions. She takes with her a heart devoted to her work, and the experience of four years on the field.

CONTRIBUTIONS FOR JUNE AND JULY, 1882

Woman's Home Mission Society, So. Abingdon, Mass.	\$23 88
Ladies' First Baptist Church, Springfield, Mass.	.....
Mrs. G. L. Bradford	75 00
Mrs. M. C. Whiting	10 00
Mrs. Mary Beebe	10 00
Mrs. L. Cutler	2 00
Mrs. Wm. Bates	1 00
A Friend	2 00
Children's Mission Band, Wenham, Mass.	10 00
Mrs. E. Dustin, Brookline, Mass.	25 00
Judson Missionary Society, Charlestown, Mass.	30 00
Women of Free St. Baptist Church, Portland, Me.	25 00
Friend, Belmont, Mass.	2 00
Mrs. I. F. Williams, Dover, Mass.	2 00
Young Ladies' Home Mission Society, Everett, Mass.	10 00
Wom. Home Mission Society, Jamaica Plain, ..	150 00
Busy Gleaners, Suffield, Conn.	20 00
Miss Emily Peaslee, Whitefield, Me.	7 50
Mrs. Mary F. Nichols, Harvard, Mass.	10 00
Shawmut Branch, Boston, Mass.	100 00
Mrs. Sophronia Ambrose, Corinne, Me.	50
Women's Union Home Mission Society, Hartford, Conn.	14 00
Women's Home Mission Society, Waldoboro, Me.	5 00
Miss. Band, South Baptist Church, Hartford, Conn.	12 00
Ladies of Baptist Church, Newport, Vt.	5 00
Miss. Mary Crowell, South Yarmouth, Mass.	2 00
Mrs. Mary A. Higgins, East Somerville, Mass.	10 00
Miss Minerva B. Rust, Springfield, Mass.	100 00
Warren Avenue Baptist Sunday-school, Boston, Mass.	25 00
Mrs. Ransom Fletcher, Piermont, N. H.	50
Total	689 38

MISSIONARIES APPOINTED IN AUGUST.

The following new appointments were made :

Rev. Gideon Aubin, French in Fall River, Mass.  
 " Eusebe Leger, French in Rhode Island.  
 " R. H. Brown, Colored Church, Kansas City, Mo.  
 " W. E. Paxton, Warren and vic, Ark.  
 " R. A. Sublett, Lockhart, Tex.  
 " Frank L. Sullivan, Moorhead, Minn.  
 " S. S. Utter, Spring Valley, Minn.  
 " A. C. Turner, Pembina, Dakota.  
 " Thos. H. Jones, Elk Point, Dakota.  
 " C. E. Higgins, Burlington, Iowa.  
 " E. G. Frank, Silver City, Iowa.  
 " Thos. J. Potter, Las Vegas, New Mex.  
 " J. E. Cohenour, Woodland, Cal.  
 " J. Weil, Santa Cruz, Cal.  
 " W. H. Latourette, Los Angeles Asso., Cal.

The following reappointments were made :

Rev. W. H. Eldredge, Milford, Del.  
 " H. Schroeder, Germans, in Fulton, Iowa.  
 " E. H. Lovett, Brown's Valley, Minn.  
 " Granville Gates, General Missionary, Kansas.

Rev. Daniel Rogers, General Missionary, Ind. Ter.  
 " E. H. Sawyer, Canon City, Colo.  
 " Joseph Beaven, Victoria, B. C.

The following were appointed teachers in Freedmen schools for the ensuing year :

At Wayland Seminary, Washington, D. C.  
 Rev. G. M. P. King, President.  
 Miss Olive Conklin.  
 Mr. J. L. Dart.

At Benedict Institute, Columbia, S. C.  
 Mr. J. K. Davis.  
 Miss Elizabeth S. Mead.

At Atlanta Seminary, Atlanta, Ga.  
 Miss S. B. Packard.  
 Miss Hattie Giles.

At Nashville Institute, Nashville, Tenn.  
 Rev. D. W. Phillips, D.D., President.  
 Rev. L. B. Tefft.

Miss Carrie V. Dyer.  
 Miss Margaret R. Smith.  
 Miss Elizabeth R. George.  
 Mr. L. B. Fish.

At Natchez Seminary, Natchez, Miss.  
 Rev. Chas. Ayer.

Mrs. E. C. Ayer.  
 Miss E. C. Ayer.  
 Rev. R. D. Fish.

At Indian University, Tahlequah, Ind. Ter.  
 A. C. Bacone, President.

Contributions and Legacies.

FOR JULY, 1882.

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

MAINE, \$147 56.

Livermore Falls Church	\$16 00
Thomaston Church	40 00
Yarmouth Church	15 00
South Berwick Church	72 06
Kennebunk, Rev. E. Worth	4 50

NEW HAMPSHIRE, \$29 74.

Goffstown Centre Church	5 00
Antrim Church	24 74

VERMONT, \$58 37.

Burlington, French, per Rev. J. Rossier	2 00
Sunday school, " "	2 00
Charlotte Church	5 50
Johnson Church	5 00
Sunday school	18 37
Ludlow Church	20 50
F. F. North Springfield, Miss Marica Brown	5 00

MASSACHUSETTS, \$1,156 95.

Boston, Dearborn St. Church	76 13
Clarendon St. Church	175 63
Salem First Church	53 09
Marlboro Church	50 00
Haverhill First Church	130 00



Worcester First Church, in add.....	77 20	Allentown Church, balance.....	2 75
North Leverett Church.....	50 00	Hackensack Sunday-school, desig. for Sunday-school	50 00
Brookline Church.....	335 48	<b>PENNSYLVANIA, \$366 53.</b>	
Newton Centre Church.....	61 18	Philadelphia, Broad St. Church.....	50 43
North Tewksbury Church, in add.....	1 00	Third Church, Germantown, balance..	18 74
Belmont, Friend.....	1 00	First " " in add.....	10 00
<b>LEGACY:</b> Boston, Interest on John Wood's Estate, Rev. A. P. Mason, Trustee.....	42 77	East " balance.....	5 00
Southbridge, Semi-annual Interest on John Edward's Bequest.....	27 00	First " West Phila., Mr Dripps	2 50
<b>F. F.</b> Southbridge, Friends, per Miss S. B. Pack- ard, for Girls' Building at At- lanta.....	3 00	Jenkintown Church.....	17 00
Amesbury, Friends, per Miss S. B. Pack- ard, for Girls' Building at At- lanta.....	28 50	Phenixville Sunday school.....	15 00
Worcester, Pleasant St. Sunday school, for Shaw University.....	12 50	Cold Point Church, balance.....	3 00
Pleasant St. Sunday school, for Richmond Institute.....	12 50	Reading, Rev. C. W. O. Nyce.....	7 00
<b>C. E. F.</b> Haverhill First Church.....	20 00	Goshen Church.....	30 00
<b>RHODE ISLAND, \$628 51.</b>		Westchester, Berean Church.....	20 00
Providence First Church, Weekly Offering.....	51 14	Fair Oak Church.....	15 00
Fourth Church.....	63 02	Mt. Washington Church.....	1 00
Jefferson St. Church.....	14 35	Green St. Church.....	2 00
<b>C. E. F.</b> Providence, J. C. Hartshorn.....	500 00	Saltzberg Church.....	2 25
<b>CONNECTICUT, \$127 44.</b>		Union, John Owens.....	1 00
New London, Huntington St. Church.....	35 00	Kelly's Station Church.....	2 50
Willimantic Church.....	20 00	Loyalhanna Church.....	1 50
Tolland, Mrs Summer.....	2 00	Marshall Church.....	1 00
Mansfield Church.....	26 00	Greensburg Church.....	1 00
<b>LEGACY:</b> Putnam, Interest on Joanna Barrett's Be- quest, J. W. Manning, Trustee.....	44 44	Mansfield Church.....	5 00
<b>NEW YORK, \$899 15.</b>		Bailey Creek Church.....	3 00
New York, Joseph Brokaw, designated.....	43 41	Rutland Church.....	2 25
Brooklyn, First Church, (Williamsburg).....	201 91	Tioga Church.....	8 25
Union Avenue Church (Greenpoint), in add	10 96	Morris Church.....	1 50
Canisteo Church.....	15 00	Sullivan, State Road Church.....	5 00
South Oswego Church, per Rev. C. Ayer.....	27 50	R. H. Dowd.....	2 00
Richland Church.....	7 15	Wellsboro Church.....	6 35
Oswego Association, E. H. Gillett, treas.....	10 00	West Jackson Church.....	2 00
Elba "Willing Workers".....	15 00	Delmar Church.....	6 00
Black River Association.....	12 15	Charleston Church.....	5 00
North East Church.....	7 04	Bradford Church.....	5 00
Castle Creek Church.....	8 50	Bridgewater Church.....	26 82
Camden Church.....	1 00	West Franklin Church.....	4 00
Port Crane Church.....	5 50	Burlington Church.....	2 00
West Nanticoke Church.....	3 50	Rome Church.....	1 00
Altay Church.....	17 56	Transfer Church, balance.....	1 00
Clarence Church.....	40 50	Hyde Park, Welsh Church.....	25 00
Royalston Church.....	6 80	Oxford Church.....	4 50
Sanborn Church Mission Band.....	22 10	Beulah Church, in part.....	8 84
Tuscarora Church.....	6 18	Deerfield Church.....	3 70
Hudson First Church.....	81 43	Altoona Sunday school, for Georgia.....	4 20
Sillwater, Anonymous.....	20 00	<b>F. F.</b> Factoryville Church, in add., for Richmond Institute.....	20 00
New Rochelle, Salem Church Sunday school.....	7 60	<b>DISTRICT OF COLUMBIA, \$11 90.</b>	
Franklin Association.....	20 89	<b>F. F.</b> Washington, per Prof. Storum, designated... Rev. G. M. P. King, per Miss Packard, for Girls' Building at Atlanta.....	9 90 2 00
Attica Church.....	5 76	<b>WEST VIRGINIA, \$13 73.</b>	
Darien Church.....	7 00	Hampton Church.....	2 00
La Grange Church.....	12 09	Bridgeport Church, Womans' Mission Circle.....	11 23
Middlebury Church.....	6 34	Laurel Junction, J. E. Carle.....	50
Pavillion Church.....	12 00	<b>SOUTH CAROLINA, \$6 50</b>	
Warsaw Church.....	6 60	<b>F. F.</b> Columbia, Benedict Institute, per J. E. Har- man.....	6 50
Wyoming Church.....	2 00	<b>FLORIDA, \$17 00.</b>	
Orleans Association.....	62 89	De Land Church.....	17 00
Livingston ".....	12 27	<b>MISSISSIPPI, \$8 60.</b>	
Richburg Church.....	12 80	Collections by Rev. A. H. Booth.....	8 60
Otsego Association, C. J. Wheeler, treas.....	60 22	<b>TEXAS, \$1,159 35.</b>	
Hartwick Church.....	2 00	State Convention.....	950 00
<b>C. E. F.</b> New York, Geo. H. Yeaman.....	25 00	Saline Association, per Rev. N. W. Linsford.....	184 34
Gilbertsville, Mrs. Wm. Musson.....	20 00	Will's Point, per Rev. W. H. Hendrix.....	20 00
<b>NEW JERSEY, \$91 00.</b>		<b>F. F.</b> Houston, Antioch Church, for Bishop College	5 00
Navasink Church.....	16 00	<b>KENTUCKY, \$3 00.</b>	
Asbury Park Church.....	15 00	<b>F. F.</b> Consolidated Baptist Edn. Assn., per Prof. C. S. Dinkins.....	3 00
Orient Church.....	3 00		
Kettle Creek Church.....	4 25		

## OHIO, \$281 87.

Cleveland, Shloh Church .....	1 00
Ashland, Annie Thompson .....	1 00
Akron Church.....	29 00
Sunday school .....	10 00
Bedford Church .....	5 00
Chardon Church .....	3 77
Euclid Church .....	5 42
Sunday school .....	71
Huntington Church.....	7 00
Lisbon Church .....	25 60
Milton Centre, Z. T. Williams .....	5 00
Medina, Mrs Post .....	1 00
Painsville Sunday school.....	9 00
Royalton Church.....	4 50
Spencer Church .....	1 00
Springfield First Church.....	48 50
Twinsburg Church.....	6 00
Sunday school .....	5 00
Zanesville Church.....	40 00
Sunday school.....	22 67
Granville Church, in part.....	17 45
Granville Church, Mrs. H. C. Packard .....	5 00
LEGACY: West Richfield, on account of Bequest James Lockert, in advance.....	25 00
F. F. Painsville, Baptist Branch of Lake Seminary.	6 25

## ILLINOIS, \$53 00.

Rock Falls, Mrs. R. K. Sharpe .....	2 00
Springfield, J. W. Brooks .....	25 00
F. F. Stillman Valley Sunday school, for Shaw Univ.	25 00
C. E. F. Virden, Mrs. R. P. Shanklin .....	1 00

## MICHIGAN, \$158 18.

Bay City, First Church, in part .....	18 59
Fremont Ave. Church.....	12 50
Dundee Church.....	1 00
East Saginaw, Zion Church.....	2 00
Hillsdale Church, (Colored).....	1 75
Jackson Association, Collection .....	13 55
Kinderhook Church.....	4 08
Rome First Church.....	2 00
Saginaw City Church, in add.....	1 00
White Pigeon, Woman's Mission Circle.....	4 00
Cass City Church.....	3 70
Had Axe Church .....	2 25
Verona Church.....	1 80
Plainwell Church .....	2 04
F. F. W. B. H. M. Society, Mrs. Wm. A. Moore, treas., for Nashville Institute.....	75 00
W. B. H. M. Society, Mrs. Wm. A. Moore, treas., for Wayland Seminary .....	7 00

## WISCONSIN, \$632 61.

Wisconsin Baptist Convention, E. J. Lindsay treas ..	573 45
North La Crosse, Scandinavian Church .....	6 00
River Falls Church .....	5 50
Warren Church .....	32 00
Sister Bay, Scandinavian, per Rev. Chas. Wassel ..	5 00
Spencer, Rev. N. L. Sweet .....	2 66
Cassville Church, per Rev. G. D. Stevens .....	5 00
Neenah, Scandinavians, per Rev. L. Kundsen.....	3 00

## MINNESOTA, \$280 25.

Scandinavian Conference, per Rev. I. Larson.....	13 83
Minneapolis, Norwegian Church, per Rev. I. Larson	10 00
First Church.....	20 00
St. Charles Church.....	6 50
Ortonville, Swede Church, per Rev. J. A. H. Johnson	2 00
Alexandria, Swede Church, per Rev. M. Dahlquist.	5 78
Church.....	50
Meriden Church, per Rev. H. S. Davis.....	6 00
Albert Lea Church, per Rev. N. F. Hoyt.....	3 00
St. Paul, Scandinavian Church.....	13 04
Duluth, per Rev. C. H. D. Fisher.....	100 00
Judson Church, per Rev. W. Whitney.....	15 65
Balaton Church.....	6 50
Walnut Lake Church .....	3 65
Jubilee Offering.....	45

Morristown, per Dea. Davison.....	1 25
Spring Valley Church.....	11 00
Pleasant Grove Church.....	4 00
Hamilton Church.....	6 25
Mankato Church, Children's band.....	7 00
Wastedo, Swede Church .....	8 00
Byron Church.....	2 00
W. H. M. Society.....	75
Hastings Church.....	10 00
Friends at Zumbro Association.....	3 40
Hector Church.....	2 00
Monticello Church.....	7 00
Parker's Prairie Church.....	1 20
Anoka Church.....	6 00
Long Prairie Church.....	3 00
Sauk Centre Church, Jubilee Offering.....	1 50
Montevideo Church.....	5 00

## IOWA, \$12 50.

Portlandville, per Rev. E. H. Harlbut .....	10 00
Denison, Mrs. M. L. Cushing .....	50
F. F. Des Moines, Mrs J. G. Cressy .....	1 00
C. E. F. Des Moines, Mrs. J. G. Cressy.....	1 00

## MISSOURI, \$54 35.

South St. Louis Church.....	16 35
Sedalia Church.....	8 00
F. F. St. Louis, Mrs. Caroline E. Gale, for furnish- ing Rooms, Bishop College.....	30 00

## KANSAS, \$16 43.

Emporia Sunday school, ber Rev. G. W. Brown ....	1 43
Smoky Hill, P. A. Patterson.....	5 00
Concordia, Rev. Aug. Johnson.....	5 00
Leavenworth, Six and Miami Church.....	5 00

## NEBRASKA, \$60 00.

State Convention.....	60 00
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## DAKOTA TERRITORY, \$9 65.

Big Springs, Swedes, per Rev. C. Sandquist.....	3 00
Bloomingsdale, .....	2 00
Daneville, Dane Church .....	3 15
Lodi, Dane Church .....	1 50

## INDIAN TERRITORY, \$59 50.

F. F. Sulphur Springs School, per J. P. Lawton... ..	30 00
Arbuckle School, per Mrs. Annie A. Kemp.....	29 50

## CALIFORNIA, \$29 85.

San Bernardino Church.....	5 75
Riverside Church.....	8 35
Chico Church.....	6 00
Santa Barbara Church.....	2 25
Modesto Church.....	7 50

## EASTERN GERMAN CONFERENCE, \$475 00.

Eastern German Conference, J. A. Schulte, treas....	475 00
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## WESTERN GERMAN MISSION SOCIETY, \$500 00.

Western German Mission Soc'y, J. T. Schaberg, treas	500 00
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## NORTH PACIFIC COAST CONVENTION, \$190 00.

B. H. M. Society, North Pacific Coast, Mrs. A. W.	
Kinney, treas .....	150 00
Oregon, Ashland Church, per Rev. A. M. Russell ..	14 50
Roseburgh Sunday school, per Rev. W. G.	
Miller.....	3 00
Portland, C. J. Lindell.....	3 00
Powell's Valley, J. Lind .....	3 50
Mr. Palmbald.....	3 50
Washington Ter., Makelte, S. N. Surensen.....	2 00
Skamokawa, Collection.....	2 00
Tacoma, .....	5 00
Brush Prairie, .....	1 50
Seattle, M. Thomsson .....	2 00

Total..... \$7,532 48

# THE BAPTIST HOME MISSION MONTHLY.

VOL. 4.

OCTOBER, 1882.

No. 10.

## AM I MY BROTHER'S KEEPER?

BY L. P. BROCKETT, M.D., BROOKLYN, N. Y.

Ever since that first murder in the Edenic plains, and the rough answer of the murderer to the inquiry of Jehovah, the disposition to evade responsibility for those whom God's Providence has placed, either partially or wholly under our charge, has been manifested in the human family. Even Christian men and women have too often been affected by it. A Christian man erects a building for rental. He would not knowingly rent it for a liquor saloon or a brothel, but a man comes to him and offers to lease the entire building on favorable terms. Without much inquiry, except in regard to the financial responsibility of the proposed tenant, he executes a lease for three or five years, or more, and his tenant sub-lets it for the worst purposes. A complaint is made to the owner of this abuse, "I can't help it," he replies; "I did not let it for such a purpose. Am I my brother's keeper?" But he could have helped it. He could have inserted a clause in his lease prohibiting the use of his building for such a purpose, and have ejected the lessee instantly.

Take another case, and one more pertinent to Home Missions. Within the past ten or fifteen years God has wonderfully developed the mining and agricultural interests of our Western States and territories. The treasures hid in the sands, and imbedded in the rocks for ages, have been kept in concealment till a

Christian nation should be able to take possession of them; and these, as well as those vast plains which yield nutritious grasses for so many myriads of cattle, and those rich lands, which all supposed to be deserts, but which wave in the summer sun with the golden harvest, have but now begun to find owners, cultivators, and herdmen.

After our American fashion, we create organizations to develop this new found wealth. The hillsides of Colorado, Montana, Utah, Nevada, New Mexico and Idaho are taken possession of by mining companies, who employ their thousands of men to delve amid the rocks and bring to light the hidden treasures of the earth. Anon, there springs up a large mining town, with its theatres, its dance-houses, its liquor and gambling saloons, pandering to all the vices; but for a time, at least, with no church for the worship of God. Temples for the worship of the devil abound, and unwary youths, and men and women, brought up in Christian homes, enter them and are led down to destruction.

Or a company is formed, which obtains possession of a vast extent of excellent wheat lands; and thousands of acres are plowed, harrowed and sown with wheat or other grains, which in their season are harvested, threshed, sacked and sold. Hundreds, and perhaps thousands of men are employed, over whom no thought or care is bestowed other than that they should do their work, receive their wages, and spend the rest of their time, and their money, just as they please.

Or a great cattle and sheep ranch, with a large capital, is started by a joint-stock company, and all the plains are browsed by cattle, and all the hills covered with sheep. Hundreds of herdmen and shepherds are employed, and their hours, when off duty, are passed in gambling, drinking, and carousing—matters with which the company does not concern itself so long as their cattle and sheep are well cared for. In some parts of the West these herders and shepherds, thus neglected, become the worst ruffians and banditti in the country; and yet many of them are worth saving. What do the companies care? There are plenty of men to be hired as miners, farm laborers, shepherds, or herdmen. If these proprietors of mines, or farms, or ranches, are reproved for the vices which prevail among their employés, their invariable answer is, "Am I my brother's keeper? What have I to do with these men, so long as they do my work and I pay them their wages?" They *have much* to do with them, as they will find when they come to stand before the throne in the day of judgment. But it is not of these corporations, as such, that we would speak (for we are often told that corporations have no souls), but of the individuals which compose them. Among these companies there is hardly one which has not among its stockholders or directors one or more professedly Christian men. To some of these, we are glad to know that the increase of wealth and prosperity has brought a vague sense of their responsibility for the use of that wealth. They give more freely than they were wont to do to the usual benevolent societies, and some of them are seeking out new forms of beneficence to alleviate suffering and help the world. All honor to them for this.

But has it ever occurred to them that in these villages and towns, and these collections of men, there was a duty for them to do

which they could not shift off upon others? Why should there be temples to liquor, fraud, and lust, and none for the worship of Jehovah? Why should there be constant enticements to sin, and none to holiness? Why should the devil have so many preachers and Christ have none? Why should these souls, for whom Christ has died, be dragged down to perdition, and no voice be heard, crying, "Turn ye, turn ye, why will ye die?"

Brethren, will you not cease to ask this murderer's question, "Am I my brother's keeper?" and not rest satisfied till in every mining town, or farming village, or cattle ranche, with which you are connected pecuniarily, there shall be a house for God, and a zealous servant of God to call men from sin to holiness?

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#### CHRISTIAN SCHOOLS IN CONNECTION WITH BAPTIST MISSION WORK IN MEXICO.

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BY REV. T. M. WESTRUP, MONTEREY, MEXICO.

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I have long felt, to use the words of Rev. Dr. Morehouse, that our work in Mexico would be greatly helped by a few schools established where our principles are beginning to be understood.

There are localities in this Republic where Baptist doctrine and practice have been known for years. In some of these a large part of the population profess, many of them enthusiastically, to accept the same as the genuine teachings of Christianity. Such are Santa Rosa, Monterey, Cadereita, Zabarado, Montemorelos, Ebanos, &c.,—all of them in the central part of the State of New Leon. Coahuila, the State bordering on the West, has other like communities in its northern portion. An interesting enquiry is this: Do these outposts of our Master's Kingdom enjoy

such educational facilities as is desirable? Briefly, none of them do. Monterey is the Capital of the State, has public schools, as also have Cadereita, Morelos, and perhaps some others; but Ebanos has no school at all; the children of nine families, the adults of which are members of the church, get no education beyond what the parents can supply. Santa Rosa has a boys' school, liberal teacher, not a professed Christian, and so far, is not so destitute as to boys; but it has no girls' school, and sadly needs one; our best efforts bring but little relief where hundreds of unbaptized girls ought to have the solicitous care of one, or, if possible, of two Christian lady teachers of experience and capacity. As much may be said of the youth of other places, especially of the tender sex.

#### WHAT ARE OTHER DENOMINATIONS DOING IN MEXICO IN PROVIDING CHRISTIAN SCHOOLS.

I have not the necessary information to discuss this point beyond the bounds of my immediate field. In Monterey, for several years, the Presbyterians have taught school. They have here one for each sex; the total of scholars in both does not now reach fifty, according to the statement of the missionary in charge. I do not think it ever will exceed it, and frequent suspensions of irregular duration have lessened what good results there may have been. The same missionary lately told me that the boys' school would be given up for want of a competent teacher. The same denomination has had a few small schools at remote places, but I believe no steady persistence, and very little to show as the result. All along this frontier, unless at border towns, the Methodists have lately established schools; no other evangelical community has done anything to better the intellectual status by primary education. The Friends at Matamoros and vicinity may have a few schools. In the interior, especially at the Capital of the

Republic, it is probable that considerable has been done in this line, but I lack certain information.

#### HAVE WE A SCHOOL SYSTEM IN MEXICO?

Yes, and it is beginning to bear fruit. It would be wrong to deny that great progress has been made in methods of education, and in the general opinion of its importance. Every State has its school fund, the product of a direct tax for that purpose, and of certain fines and eventualities, which enables the government to keep up the public schools, and truly many of them are well managed and supplied with at least the indispensable appurtenances. No one need be ignorant in Mexico, for the fountain is open and free to all. But even excellent things may have drawbacks. The teachers ignore the law that provides that no religious instruction be given at the public schools, and to please the parents drill the young in the papal catechism as eagerly as they did thirty years ago, though usually with more of the *suaviter in modo*. Protestants therefore have the option of obtaining permission for their offspring to be absent on Saturday, which is catechism day, and endure frequent annoyance on account of their heresy, or letting them imbibe the milk of Roman Catholic theology. On the other hand, if the teacher is liberal and independent, eschewing the catechism according to law, with very few if any exceptions, he consciously or unconsciously tinges the absorbent mind with his own infidelity, to its possible ruin. The rife infidelity of Mexico is a foe, at least as dangerous to souls as the most virulent ultramontaniam.

#### WOULD COMMON SCHOOLS UNDER CHRISTIAN TEACHERS BE OF MUCH VALUE IN MEXICO?

My reply would be most emphatically in the affirmative. The Mexican mind is naturally acute and perceptive. It may be largely

influenced for good or evil. It is at present chiefly under objectionable influences from birth to death. Objectionable because devoid of that delicate element of Christian civilization which is the charm of social, and especially domestic life in Bible lands. Pious papists do reach to something resembling it, for a very little Bible permeates very deep, but their experience of this blessing resembles, in comparison with that of pious Protestants, the faint odor borne on the breeze from distant hot-house of flowers, as against the rich, full perfume of an Araby the blest.

If we wish to bestow the best boon in our power on our Mexican friends, we will take the most effective steps to imbue them with our own peculiar views of life and its duties, death and its sequence, drawn as we know from the fountain of truth, and circulated, like the blood in our frame, throughout our social system, to be its food, light, medicine, and true enjoyment. And can we doubt that a school, the teacher, methods, books, rules, habits, and very atmosphere, so to say, which partake largely of this precious element of true civilization, would be of incalculable value, wherever, by God's blessing, we were enabled to establish it?

#### PRACTICABILITY AND PROBABLE EXPENSE OF SUCH SCHOOLS.

First, I see nothing to prevent it. Far from opposing it, the authorities and majority of the inhabitants would welcome and protect it. By law any one can teach who can get the scholars. The Government claims the right to watch the teaching, and stop it if subversive of law or morality, not otherwise. The expense need not be heavy. The Protestant and liberal part of this population would help to bear the burden. A fund should be provided for the first outlay, supplies of books, papers, benches, desks, &c., and a salary of \$20 a month, more or less, for the teacher, al-

lowing the latter to collect on the field up to a certain amount. For the present, I suggest a girl's school at Santa Rosa, another at Monterey, one at Zabarado, one at Ebanos for both sexes; a separate school for each would be too expensive, and a fifth at Montemorelos. For some of these schools there are persons already on the ground, who are well qualified to commence the work. A superintendent might be sent from the States, or a missionary have the oversight of them.

#### AMERICA FIRST.

BY REV. DWIGHT SPENCER, OGDEN, UTAH.

Self-preservation is the strongest of all the instincts. Involuntarily we shrink from danger. We do not reason about it, but act without thinking. Next to care for ourselves is the care for our families. The mother who has been rescued from a burning building inquires, with breathless anxiety: "Are the children safe?" Then comes care for one's country. If we should learn in some way that our planet was about to be visited by an epidemic, we should give our first attention to protecting America from its ravages.

It was in accord with this well understood law that our Saviour, in sending forth his disciples to evangelize the world, commanded them to begin at Jerusalem. If there was anything that would kindle their enthusiasm, anything that would set their hearts on fire, it would be the thought that they were saving their own loved Jerusalem. On the same general principal American Christians should begin their work in America.

Then consider, in addition to this, that in evangelizing America we are taking a mighty stride towards evangelizing the world.

We live in a day when God is doing "a new thing." The older nations were exclu-

sive. They were jealous of strangers. A foreigner could neither hope for citizenship nor promotion. But America opened wide her doors, and said to all the world, "COME." And to-day the East looks longingly towards the setting sun. *The Old World is coming to the New.* Seven hundred and fifty thousand, or one quarter of the entire population of the country at the time of the Revolution, each year. China and Japan come to America to study our institutions and laws. African despots come to America to learn how they may better govern their subjects. Our manufactures, each teaching a lesson, are used everywhere. Now if we can evangelize America—if we can make the heartbeats of America throb with gospel love and solicitude—the pulsations will be felt to the remotest parts of the world.

Consider, again, that in order to perpetuate the good results of missionary work in foreign lands, we must evangelize America.

The hearts of our converts in heathen countries turn with fondness towards the land from whence the "teachers" came, and with the rapid increase of facilities for travel now being witnessed, many of these newly-made disciples will find their way here. Now let us take one of these foreigners who has been converted at an expense of a thousand dollars, and land him at our chief port upon the Pacific coast. It is Sunday morning, and he expects to find the people thronging the places of worship. But instead of this he sees the shops and stores open, the saloons thronged with customers, and every one intent upon profit or pleasure. Instead of the church-going bell, his ears are greeted with the hoarse gong of the steamer and the shrill whistle of the locomotive. The drunkard leers curiously at him as he staggers past, while upon one side he is jostled by a party hastening to take the excursion train, and on

the other by a fleeing foreigner, who is being hooted at and pelted by an infuriated mob. Almost bewildered, and thinking that possibly his senses deceive him, he takes a train and travels East. He climbs the Sierras, he crosses the Wasatch, he descends the Rockies, and neither missionary nor minister offers him a friendly greeting. He hears instead the bacchanalian song, the coarse jest, and the horrid oath. Instead of the "teacher," he is set upon by the sharper, and instead of Christian courtesy he sees that his foreign dress and foreign manners are subjects of remark and ridicule among his fellow passengers. If by chance he meets one of his own countrymen and inquires for "Jesus Christ's man," he is laughed at and told that he will get over his staid and serious ways after he has been in America a few weeks. He is shocked, he is homesick. He thought he was coming to a Christian country, but finds the people practicing refinements of vice that the heathen had never learned. Now, will his newly acquired faith be sufficient to stand these repeated shocks? What must he think of the teachers who crossed the ocean to save him, and left their own brothers to perish in darkness more dense and damning than he had ever known? Will it be strange if the first steamer carries the intelligence to his brethren that he has found Christianity a sham, and that he has renounced it altogether?

Just before coming to my field of labor, I stood upon Bunker Hill monument and looked down upon the little knoll where American strove with Briton and asserted his right to be free. And then I thought of the little band of Christian men and women beyond the Rocky Mountains who were striving to save America from a more dangerous foe. I saw the infidelity of Europe, arming itself with the keen weapons of ridicule and sarcasm. I saw the barbarism of Turkey, mar-

shalling its hosts of ignorant and vile. I saw the heathenism of the Orient, made more heathenish by its contact with western civilization. All these I saw uniting their forces to rob us of the blessings for which our fathers fought. Then I saw the few Christians there, seemingly not one to a thousand of the foe, girding themselves for the conflict. I saw them, as the foe was about to sweep down upon them, turn their longing eyes towards the East and look in vain for help. And sadly I inquired, Where is the spirit of devotion and sacrifice that characterized the early church? I remembered that the early Christians had to battle with the same forces, and how the Church sent its best men to the front, and poured out its money, even to the parting with its goods and selling of its lands. And what victories followed! Stout-hearted infidels, bold blasphemers, and ignorant revilers bowed before the onward sweep of the victorious band!

And standing there with these memories, I could but pray that the same spirit of consecration might come upon our churches now, that there might be such an intensifying of Christian love, and such an inflaming of Christian zeal, that there might be such an outpouring of means and forth-sending of men, as would be sufficient to deliver America from its threatened danger, and make her the mighty instrument in God's hands of restoring our lost world to its rightful owner and Lord.

#### WHAT ONE COLORED BAPTIST MINISTER HAS DONE.

BY REV. CHAS. AYER, NATCHEZ SEMINARY, MISS.

Rev. J. D. Weston, now of Fayette, Miss., was converted before the close of the late war. When Gen. Grant took Vicksburg, he ran

away from his master, and joined the United States Army, and soon after was taken to New Orleans, where he was baptized. On being discharged from the army he returned to his former home, not far from Grand Gulf, Miss., and, moved by the religious destitution of the people and his own love for souls, he held meetings in the cabins, and "began hollering around," to use his own phrase, and made not a few converts to Christ. He was not able to read; did not know what a deacon was, nor what a minister was, nor anything about a church organization. Other men were holding meetings, but the people followed him. He obtained counsel; a church was organized; converts multiplied. A meeting-house that seats 500 was built and paid for. The pastor learned to read, bought himself a bit of land, obtained a horse and saddle, organized a Sunday-school, and now preaches to a full house on the Sabbath day. The people came—some of them twelve miles to church.

The young pastor now goes twelve miles, and does the same work over again, gathers a new congregation, organizes a new church, a new Sunday-school, and builds a better house, and preaches to the two large congregations. These things done, the pastor, with heart growing warmer and head clearer, goes nine miles in another direction, and repeats the process. He now has three churches, worshipping in good houses, all paid for at the start, to each of which he preaches "once a month." He has large congregations, devoted people, frequent revivals. He has baptized more than 500 souls, and aided many of the saints to prepare for the world to come. Brother Weston is now forty years old. He has been a student in the Natchez Seminary portions of two years, and has become qualified to teach the common school. He has now moved into a new locality with a view of gathering and organizing a new Baptist church, and we look



for his success during the next twelve months. He will then minister to four churches of his own creation, and have then done, and be still doing, what cannot be matched north of Mason and Dixon's line. He is a man full of hope, with great, warm heart, in perfect health, and great vigor. He preaches the full Gospel; his discourses are thoughtful, fervid, and with authority. He has the love and respect of white and colored.

### HEROIC STRUGLES: HELP FOR THE HEROES!

REV. J. P. AGENBROAD, OHIO.

Sometimes in reading THE HOME MISSION MONTHLY, as in the case of the September number, old-time-feelings come over me and faith's triumphs seem to be lived over again.

Victories like these are almost realities once more. A lot purchased for \$2,300 on sixty days' time; with only \$125 in hand and a membership that can pay, three, \$15 each, and two, \$10, and the few other smaller sums down to twenty-five cents; all clear in six months. A rally of the growing church, on a bitter cold day, that had been shivering in a poorly warmed hall through the Sabbath-school hour and preaching service, to pass the resolution: "*Trusting in God we will now attempt to build a house for Him;*" when they could not possibly raise within themselves more than \$1,000. That house in a little more than six months was so far completed as to furnish a delightful "Sabbath home" for a Sabbath-school of two hundred, and church of one hundred, and then followed a work of grace that gave fifty-seven additions by baptism. Subsequently the audience room finished and dedicated, with the last of the bills paid, aggregating \$11,000 over and above donations in material and labor, and only a loan of \$1,500,

mostly provided for by pledges. Meanwhile, there were victories of "*faith and works,*"—as when he who superintended the Sunday-school, preached twice every Sabbath, and having the general oversight of the building, the collecting and paying of all money, frequently found himself on Saturday without a dollar, and yet obliged to pay the men at night if they returned Monday morning—still in no case failed to "*pay up on time.*" Though compelled occasionally to go to bed from mere fatigue without preparation for Sabbath service, yet trusting God for help to go through, which never missed. Or, as in the instance, (while the walls were going up) both personal and the church bank account being overdrawn, ventured away to attend the State anniversaries, returning with enough to make all straight and "*GO AHEAD.*" So, also, in many other like things. It might be said there was "*seeing of stars*" in that. No; there was "*glory*" in it; not glory to wear on the sleeve in show, but glory in the soul, born of God's answering to faith.

Now, what I want to say in this connection, and my reason for writing these lines, is that many good people are ready to say, "that is the kind of *grace and grü*" in our missionaries. They should be men who can trust and work so devotedly as to win every time, as surely they will if God live and they "*hang on.*" Yes; that is all very well; all right. The more the better. God grant more of it, much more. But do you know, my brother, that the men who hold the *money* or are capable of making *money*, need to work for God and souls in the exercise of a like faith and with the same devotion, and that it will bring glory into their souls as much? Why, if the *true* missionary spirit, the *real* spirit of missions (and there is not any reason why the man who makes and gives the money should not have the same faith and consecration as the

man who spends it in service), should break out among those who *could* bring forth the money, until they had faith enough to cast into the treasury of the Lord, confident of success, and pledge themselves to it; then enough would be provided to meet all the demands of the work. If this spirit should break out *all along the line*, the men and the means would be in hand right early to take NORTH AMERICA FOR CHRIST, even with the teeming thousands coming here from under the whole heavens. It is this *mountain-moving-faith* in the hearts and lives of all our people, that is the need of the hour in these grand and awful times in which we live. Oh, if God would give it us, what a glory we should see with our eyes and feel in our souls. May the day-dawn of this glorious incoming be nigh at hand.

#### A MISSION FIELD IN COLORADO.

BY REV. T. R. PALMER, D.D., GENERAL MISS'Y.

Lake City is a mountain town of 2,000 inhabitants, sixty-five miles southwest of Gunnison, supported almost wholly by mines. These however are well established, and this is as permanent as any mining town in the State. It is quite a pretty town, nestled down among the mountains at an altitude of 8,550 feet above sea level, with buildings better than most towns of its size. The business actually done here would compare well with an Eastern town of more than twice its size—large smelting works, two banks etc. A branch railroad is partly built to connect with Gunnison that will be completed next Summer, and will remove the necessity of freighting ores fifty miles over mountain roads to place of shipment. In the Winter the town is full of prospectors driven from the mountains by snow. There is here a very small Episcopal church practically abandoned. The

Presbyterians have a house of worship; their minister has left and another is expected in October; their total membership is *seven*. Now there is not a minister of the Gospel in this large country. No other church. The Baptists organized a church here five years ago with seven members, two of whom now live here. They have never had a pastor. There are now about twenty active working Baptists living here, who have furnished most of the piety and money for the support of the Presbyterians, but who are ready and anxious to have a Baptist minister here. One man, not a member, told me he would give two lots that cost him \$500 to the Baptists to build on if they would build a house of worship within a year. There are ten or twelve other Baptists living within four miles of this place. In the Presbyterian Sunday-school, the superintendent, infant-class teacher and two other teachers have been Baptists. Of course, it would not be worth while to wait for the church of two members to formally call a man; they will gladly welcome any one the Society will send. He must be a healthy man for this altitude, with talent and culture sufficient to command respect in this intelligent community, with energy and tact; and with God's blessing he can do great good. Can the young graduate from Hamilton that you mentioned come here? If the Society can give him \$400 he can secure \$300 or \$400 here, and \$800 will support him. My heart is burdened with the great destitution here—the excellent openings for Christian labor and the small supply. I can find good fields for at least six men within a month; but now one man for Lake City and *at once*, before October snows shut in the place.

To-morrow I expect to go to Silverton—thirty miles of stage ride, and ten miles on foot, climbing over the Continental Divide. Probably will spend next Sabbath in Durango.

**American Baptist**  
HOME MISSION ROOMS,  
TEMPLE COURT, NEW YORK.

☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, Temple Court, New York City.*

☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

☞ *The single subscription price of the BAPTIST HOME MISSION MONTHLY is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

The receipts of the Treasury for the general Fund during the month of August, were \$9,251.15; being \$1,030.43 less than last year. During the five months of the present fiscal year ended September 1st, the receipts were \$46,342.99; being \$17,210.26 less than for the same period last year. While this great difference may be in part accounted for by the receipt of a large legacy in the Summer of 1881, it still leaves the Board confronted with the question of incurring an embarrassing debt, or seriously crippling the Master's work. From this there is no escape except by larger contributions. The Board, looking over the field, so vast, so wasted by neglect, but bright with promise wherever touched, calls emphatically upon the churches and every friend of missions to make larger offerings, larger sacrifices, if need be, to meet the greatly enlarged necessities of this work.

“WHAT SHOULD BE DONE WE MUST ATTEMPT TO DO,” were the words along the top of the large Home Mission map at the Jubilee meeting of the Society. That is our motto in Home Missions. We are attempting great

things for God this year, and things that beyond question should be done. We believe that God will sustain us in it, by generous offerings from the Churches.

Now, if pastors will only adopt this motto in appealing to their churches for larger offerings to meet the growing demands, our attempts will be crowned with success.

The Jubilee Volume will be ready, it is hoped, early in November. Portions of it are already printed. It will be a volume of nearly or quite 400 pages. It may be found that the price put upon it, \$1.25, is too low to cover the cost. In that case the price to those who do not become subscribers now, will be advanced to \$1.50. Orders for it may be sent by postal card, and subscribers will be notified when the book is ready for delivery.

Now is the time to get new subscribers to the MONTHLY. Look at the low rate at which it is published. Our list is constantly growing; we want 10,000 subscribers before January, 1883. Will you get another to take it?

Our schools for the Freedmen and the Indians will all be in operation this month. Three of them opened in September. The prospects are for a larger attendance than last year, when 2,397 were enrolled. There have been some changes and some additions to the teaching force. Rev. H. R. Traver, of Saratoga Springs, N. Y., takes charge of Leland University. Rev. H. L. Gear, of Ohio, becomes associated with Dr. Robert at the Atlanta Seminary. Rev. Mr. Fish, of Massachusetts, is Pres. Ayer's first assistant at Natchez. Rev. J. L. Dart (colored), of the last graduating class at Newton, goes to Wayland Seminary with Pres. King. At Richmond, Mr. E. A. Corey, of New Brunswick, becomes

an assistant of Dr. Corey—they are not related, though names are similar. Prof. J. K. Davis, of Mich., is first assistant of Pres. Becker at Benedict Institute. Mr. F. W. Perry, of Mass., goes to Shaw University. To secure competent persons for every position to be filled in a teaching force of seventy, to make needed changes, and to strengthen faculties by the addition of new teachers who shall work harmoniously with those already in the service, are matters which must be attended to during the summer, and are matters often so delicate and perplexing that the summer work at the Rooms is as heavy as during any part of the year. We look for excellent results the coming year.

A noble-hearted Baptist of New England, touched by the statement that the Society has had to borrow over \$25,000 above receipts, to carry on the season's work thus far, and troubled about the accumulating interest thereon, offers to be one of fifty to give \$500 each to sweep off that debt. The announcement was made in several of our papers. The time in which it was to be done was at first limited to October 1st, but is extended to November 1st. Who will join him in this grand effort? We have not the fifty yet, nor half the number. Who will send their names to the Corresponding Secretary, saying: "Put me down for one share?"

An esteemed brother who recently sent fifty dollars for the education of a colored student for the ministry, added:

"The enclosed sum is, I believe, an answer to prayer, and was consecrated to this work, although I am obliged to hire the same amount to put in its place in my business, as I am heavily in debt, and expect to be for years, yet I cheerfully and gladly give this back

to the Giver of all blessings as a thank offering, and only wish every dollar was a thousand.

"That the richest of blessings may attend your labor in trying to educate and fit the Freedmen to carry the Gospel to their perishing race both here and in Africa, is my earnest prayer."

This is the way our Methodist brethren of the Freedman's Aid Society call for one hundred and fifty thousand dollars for their work. Dr. Hartzell says:

"For 1882 the Freedman's Aid Society asks for the work of Christian education in the South \$150,000. How small an amount this is when we look at the wealth of the church or the demand of the work!

"What say you, pastors? Shall not God's plea for this work go through you to all our people?"

"What say you, men of wealth, for whom God has done so much? You cannot afford not to have a hand in this great work for humanity, your country, and God.

"What say the multitudes of Christian philanthropists, who may not be rich in money, but who can give a few dollars?"

The words of a toiler and an eye witness of the needs of the Western field: "If I were rich I would not dare keep my money, lest it appear as a witness against me in the Judgment. *I think it a fearful thing for a Baptist to die rich, when the calls are so many and so urgent.*"

"The First Missionary Baptist Church of Spokane Falls" is the name of a church lately organized in Washington Territory and nourished by the Society. That is the right thing to do. Put the word "missionary" in the name, that no one can mistake the character of the church, and where it will ever remind

the people of their duty. The Society expects that every church receiving its aid will be a missionary church.

If any of our readers have a copy of the Annual Report and Proceedings of the Society for 1866, and especially for 1873 and 1874, we shall be greatly obliged if it can be sent to the Rooms for the purpose of completing some sets of the Reports for the last decade. Will you look and see if you have one, and write the Corresponding Secretary if you have?

Be sure and read in this number, "What one colored Baptist minister has done." Pres. Ayer, in a note accompanying the article, says: "You may color this up as high as you please and the truth will not be exaggerated. All the details of these years of industry and piety and happiness would make a very readable story. Brother Weston has had some trials; but he is one of the happy sort, and throws off his burdens by good work for his churches. He is quite free from the noisy nonsense of many preachers."

The record he has made is a good one, particularly considering the disadvantages under which he began his work. And yet some people say: "The colored people never amount to much!" Find a white minister who has done better, if you can!

A friend sends the following:

"*The Arithmetic* of our work is somewhat thus: The total Baptist membership for the whole country, as reported last year, is 2,337,041, of which total 1,706,293 are in the South, and 630,748 are in the North (East and West), or a little over one-quarter of the whole. As the Baptists in the South are identified with the Southern Boards, our own Board must depend on the 630,000. Last year, of \$360,000 direct receipts, \$152,000

came from less than 200 individuals and bequests, leaving \$208,000 raised by the churches. Deducing the amount from the Women's Societies, and amount paid by Freedmen students, and the church collections sum up still less by considerable.

"Now, it is too plain to question that the 600,000 Northern Baptists can do better. They could certainly average fifty cents per member; total, \$300,000, which, added to large gifts and bequests, would meet all expenses. There is only one thing necessary to make this sure in result, and that is to secure the interest of our pastors. They are willing but not sufficiently *interested* generally. Where they are, as in many cases, the churches do well. *It is not true that our members are stingy.* They are always responsive according as proper and earnest labor is bestowed upon them, or otherwise. Secretaries need the cordial coöperation of pastors, and then the result is a certainty.

"Shall this be the case this year? It would be so, if our pastors would read carefully the HOME MISSION MONTHLY. It is full of interest. Readers of it say it is 'excellent,' 'grand,' 'intensely interesting.' If it were put into our families, there would be a general revival in Home Mission interest."

Mormonism is as active as ever. In one week in September, 668 Mormon emigrants landed in New York, on their way to Utah. The *Tribune* of Sept. 20th, stated that twenty-two Mormon missionaries left for Europe the previous day, on the Guion steamship Wyoming. They go to labor largely among the Scandinavians and the peasant classes of other countries. About half of the recent arrivals were Scandinavians and Swiss; about half from Great Britain. It costs something to send twenty-two missionaries from Utah to Europe. We must have more Baptist churches

in Utah. We want one at Salt Lake City. Is there not some Christian Patriot who will give \$1,200 to sustain a missionary in Salt Lake City.

A home for disabled Baptist ministers and their dependent families is a theme about which Rev. Dr. Scofield, of this city, writes most cogently in a recent number of the *National Baptist*. We hope that the discussion of the subject will not rest until something is done as well as said about it. What nobler thing can the Baptist denomination do than provide a comfortable retreat for those who, on small salaries, have worn themselves out in its service, and have been able to lay aside nothing for their later years when they can no longer perform ministerial service. We have homes for various classes. Blessings will certainly rest upon the denomination that makes suitable provision for the disabled servants of Christ.

The temperance work in the West has engaged the hearty coöperation of many of our missionaries. Their letters frequently refer to their labors in this direction. In this we rejoice. This is an integral part of every missionary's work. Paul preached of "temperance"—"Add to your faith temperance." The evil flowing from the liquor traffic is beyond human computation. If public opinion can be developed to prohibit the manufacture and sale of it, as in Kansas and Iowa, let it be prohibited. Where this cannot be done, let the best possible restrictions be placed upon it. Pastors can accomplish much in developing the necessary moral sentiment for the enforcement of legislation on this subject. We believe in "moral suasion," and in *legal* suasion where evil snaps its fingers in the face of moral arguments.

Do not forget that the Home Mission Society asks for \$200,000 Endowment Fund for the practical maintenance of the Freedmen schools. The president of one of the schools of the Missionary Association (Congregational) announces that he has secured \$21,000 towards its endowment. We hope that many will not only give while living, but will make provision in their wills for this purpose. Endow a scholarship, or a professorship, or leave the gift for general purposes.

A word about wills. During the past year the Society has lost thousands of dollars to which it was morally entitled, because of contested and broken wills. Other contests involving large sums are pending. It is little less than robbing the dead for sordid heirs to thwart good men's plans in consequence of a legal technicality. Before God they must stand in the light of robbers, though legally considered, they may be accounted as honest men.

The recent decision, elsewhere published, should be read by all who purpose making a will, and should be an admonition to them not to put it off till fatal sickness approaches, cutting short their lives before the sixty days, required by the statute in the case, has passed.

Better yet than a will is the plan of placing money in the Society's charge at once, and taking the Society's bond for an annuity while living. This places the gift beyond reach of greedy and unscrupulous heirs and lawyers. The Board will gladly receive sums in this manner. The Society is paying annuities now to about seventy persons on this plan. Think about it, and see if you do not want to do the same thing.

"Honor the Lord with thy substance, and with the first fruits of all thine increase.—PROV. 3: 9.

## THE TOOLS FOR TEACHING.

One of the really pressing needs of our Freedmen's Schools is that for apparatus—the tools for teaching. A recent note of inquiry sent to the principals of these schools, brought out the fact that most of them are almost wholly destitute of apparatus. One in reply to the question, "What apparatus have you?" writes: "None but our brains and fingers." In regard to a suggested set of apparatus, he adds: "Get these things for us, and it will create a new era here in our educational work." Another replies, "You could hardly secure us more acceptable presents." A third answers, "We have one small microscope of almost no use whatever, a horse-shoe magnet, a small dynamo-electric machine and a pocket compass." A fourth says: "We have no apparatus. The articles you name, would be very acceptable. Secure what you can." A fifth responds: "The apparatus you speak of would indeed be very gratefully received by us, as I found not a single piece there last year." Two others say that nothing would stir up more interest among their students and among the colored people of their States, than such means of illustration.

Now, the best workman can do only little, and poor work, without tools, and a teacher without apparatus goes but half armed to his task. He must work harder and win poorer results.

Nowhere is apparatus for illustration of studies more important, and even necessary, than among the freedmen, with whom "*seeing is knowing*" and understanding.

The set of apparatus proposed as most useful at the outset can be furnished to one of these institutions for \$150. There are many men and women in our churches who could easily spare this amount, and some of whom we hope will accept this opportunity of doing

a great good and winning the gratitude of hard working teachers and grateful students.

J. M. G.

## "HOME MISSIONS AT THE SOUTH."

Dr. Winkler's article, elsewhere in this number, on "Home Missions at the South," contains some statements very complimentary to the American Baptist Home Mission Society. But our good brother is still disturbed, as he was at the Southern Convention, at the aggressiveness of the Society! "The Northern Baptists are invading the territory of the Southern Baptist Convention!" "The facts prove beyond question that the Southern Baptist Convention is being supplanted in its own domain!" "This intrusion is excused by Dr. Morehouse!" "At any rate the Society are on the ground and they intend to stay!"

Now, isn't this an alarming state of things? Invasion! Intrusion! Supplanting! There to stay! What answer have we to make? To the last charge we plead guilty; *we are there to stay*. The Southwestern District established last year is one of the settled things. Dr. Marston, whose services have been so satisfactory, has been appointed for the coming year. We are *there to stay*. The appointment of Dr. Gregory to the oversight of the Society's educational work in the South means, as respects that field, we are *there to stay*, until the Society's services shall no longer be needed in the uplifting of the needy millions for whom its work has been conducted the last twenty years. The Society will undoubtedly stay in this field at least for the next generation. Yes, the charge is true. What then? Simply this: Let us gracefully accept the inevitable and dwell together as brethren.

But what of this "invasion," "intrusion," "supplanting?" Our distinguished brother says this is "excused" by the Secretary of the

Society. The word is not a fortunate one. We have offered no "excuse"—have none to offer. We have given *reasons* for the establishment of the Southwestern District. Reasons are one thing, excuses are another. In addition to what has been said, we have merely this to add, viz.: That aside from aid extended from the Church Edifice fund, the Society has expended in that district, mainly for missionary work, \$180,000. If any other general Missionary Society of American Baptists has done more for that region, and is therefore more entitled to the returns from that field for missionary work in adjacent regions beyond, let them show the figures.

As to "invasion," "intrusion," etc., we might truly say we are there by *invitation* of Conventions which have merely exercised their Convention State rights, as it has pleased them. We have not heard a lisp from the brethren with whom we are coöperating, that they regard us as invaders, but rather as fellow helpers to the truth. "Intrusion?" We remember that this word was used by some about seventeen years ago, after the Society entered upon its work for the Freedmen; but thousands of our beloved brethren at the South and tens of thousands of the colored people to-day bless the Society for its loving intrusion, and would shudder at the thought of having its grand work undone, or of its withdrawal now from that work. "Blessings on the American Baptist Home Mission Society," say brethren in the South, who by word and deed are cooperating with us in various departments of Christian service, and who have no sympathy, as they assure us, with this cry of "invasion." But, more than this.

The Society is there and anywhere else on this continent by *right* of its original and unchanged Constitution, which names NORTH AMERICA as its field of operations; is there by

the right which is derived from the law of love that requires the strong to respond to the calls of the needy, instead of treating them as Samaritans with whom we can have no dealings, and leaving them to perish; is there by the right of and in keeping with the spirit of the new era of our nation when the old things have passed away, and all things have become new, when sectional lines and sectional feelings are being obliterated, and the spirit of fraternity is binding in its blessed bonds the Baptist brotherhood as well as the citizens of this land.

Ours is not the "Northern Society," it is the AMERICAN Society; its work prosecuted in every State and Territory, its receipts coming from all parts of the country: its aim being not to make conquests of domain for the sake of the Society, but to make gracious conquests for Christ. And to this work—in the closing words of the Annual Report—we summon and welcome with us all who with us believe that what should be done we must attempt to do.

#### Home Missions at the South.

BY E. T. WINKLER, D. D.

The minutes of the Southern Baptist Convention, and those of the American Baptist Home Missionary Society, coming to hand at the same time, invite comparison and reflection. In the South the two organizations occupy the same field.

The Home Mission Society is vigorously prosecuting its educational work among the Freedmen, and have now committed the oversight of this work to Dr. J. M. Gregory, one of the most distinguished educators in America.

It has also established such a plan of coöperation with various Southern State Conventions, that the missionaries are largely supported by the North, and make their reports to both bodies. In October a union of this sort was entered into between the Society and the Texas Baptist State Convention and the East Texas Baptist Convention, and in March with the Arkansas State Convention, including missionary work among the white and colored population. The Society coöperates with the Mississippi



Convention in the support of a general missionary for the colored people ; also with the Colored Conventions of Virginia, North Carolina and Florida, for the support of general missionaries in those States. In Georgia the State Convention pays one-third of the salary of two general missionaries to the Freedmen, the Colored Convention one-third, and the Society the remainder. A similar arrangement was proposed by the other Conventions, both white and colored, at the South, but were, "for the time, declined," as the finances of the Society would not warrant further enlargement at present.

The Society also contemplates the erection of church edifices at the South. In their report the computation is made that in the Southern States, east of the Mississippi, there are over 1,000 churches without their own houses of worship, and that many more, both white and colored, have but an apology for a meeting-house. And it is insisted that for the rising generation, trained to a better state of things, something better than these repulsive structures must be provided. To Ysleta, Texas, and to Columbus, Mississippi—the latter a colored church—gifts were made for church building the last year. It is the policy of the Society to seize strong points and to work thence outwardly; hence they have already occupied El Paso, Ysleta and Laredo, in Texas; and other centres of influence in that great State and in other parts of our Southern domain will be appropriated.

Those brethren who, at Greenville, ventured to deny that the Northern Baptists were invading the territory of the Southern Baptist Convention, must have been, to say the least, strangely ignorant of the facts of the case. Last fall the Southwestern Missionary District was established by the Northern Society, and was put under the charge of Dr. S. W. Marston. It embraces precisely those "regions beyond" which were designated by the Southern Baptist Convention as the special field of its Home Mission Board; for it includes Missouri, Arkansas, Texas, the Indian Territory and Western Louisiana. This intrusion is excused by Dr. Morehouse, because portions of the district had already received largely from the missionary funds of the Society; because it was thought proper that the Western States, cultivated by the Society, should aid those needy Southern regions, in which numbers from these States are going; and, furthermore, because the educational and missionary interests of the colored people in those States demand special attention. At any rate, the Society are on the ground, and they intend to stay.

The facts prove beyond the possibility of question that the Southern Baptist Convention is being supplanted in its own domain. Every one of the border States of the South is occupied by the Home Mission Society; and most of our older States are in coöperative alliance with the American Baptist Publication Society in colportage and Sunday-school work. The number of missionary colporteurs laboring at the South, under the auspices of the last-mentioned Society, is about 50. The missionaries employed in the South by the Home Mission Society is 120—just three times the number of those under commission of our own Home Mission Board. The total expenditure of the Northern Society at the South, for regular missionary and educational work and school buildings, during the past year, was over \$84,000, while, on the other hand, the entire contribution of Southern Baptists to their Home Mission Board did not amount to \$29,000. What the result will be, unless a great change takes place, no prophet is needed to foretell. A revival of interest in Home Missions must take place among the nine hundred thousand white Baptists of the South, or we must consent not only to be surpassed in giving by the five hundred thousand Baptists of the North, but even to become their beneficiaries.

Some brethren seem quite satisfied with this outlook. They inquire with surprise, sometimes even with an air of superciliousness, "What difference does it make where the money comes from? Why should we care who gives the funds that sustain our missionaries at the South, that build our churches, that endow our institutions?" The reply is, that we cannot become beneficiaries without lowering our manhood and sacrificing our self-respect. It would be dishonorable, disloyal, indecent in us to resign to others the work that God has given us to do. Our Northern brethren have taken a noble watch-word, and the broad scope and wonderful energy of their Missionary enterprise shows that they feel its sublime inspiration. But surely Christians of other sections should not be allowed to surpass us in contributions of men and money to supply the destitutions of our own field! We are under obligations at least to this extent. And the duty will not be discharged until our gifts to the Home Mission Board shall have been trebled or quadrupled.

The Atlanta Board state that \$100,000 are necessary to enable them properly to occupy their field, and that effective work cannot be done in all of them with less than \$50,000. These estimates are not extravagant. The change of place will in no wise enhance the efficiency of the Board, unless, in some way, it shall induce Southern Baptists to give more liberally to the sacred cause committed to its charge.—*American Baptist Reflector*, Aug. 23, 1882.

## Census of Our Foreign Populations.

The following statement shows the number of persons residing in the United States in 1880, who were born in foreign countries :

All foreign countries .....	6,679,943	Gibraltar .....	167
Africa (not specified).....	2,204	England .....	662,676
Asia (not specified).....	1,054	Ireland .....	1,854,571
Atlantic islands.....	7,512	Scotland .....	170,136
Australia .....	4,906	Wales .....	83,302
Austria .....	38,663	Great Britain (not specified).....	1,484
Belgium .....	15,535		
Bohemia .....	85,361	Total Great Britain and Ireland.....	2,772,169
Canada .....	610,017	Greece .....	776
New Brunswick.....	41,788	Greenland .....	129
Newfoundland .....	4,789	Holland .....	58,090
Nova Scotia.....	51,160	Hungary.....	11,526
Prince Edward Island.....	7,537	India.....	1,707
British America (not specified)....	1,793	Italy .....	44,230
		Japan .....	401
Total British America.....	717,084	Luxemburg.....	12,836
Central America.....	707	Malta .....	305
China .....	104,541	Mexico .....	68,399
Cuba .....	6,917	Norway .....	181,729
Denmark .....	64,196	Pacific islands.....	806
Europe (not specified).....	3,314	Poland .....	48,557
France .....	106,971	Portugal .....	8,138
Baden .....	127,885	Russia .....	35,722
Bavaria .....	171,699	Sandwich Islands.....	1,147
Brunswick .....	4,624	South America.....	4,566
Hamburg.....	8,854	Spain .....	5,121
Hanover .....	102,594	Sweden .....	104,337
Hessen .....	72,490	Switzerland.....	88,621
Lubeck.....	264	Turkey .....	1,205
Mecklenburg.....	45,959	West Indies.....	9,484
Nassau .....	6,253	At sea under foreign flags.....	4,068
Oldenburg .....	9,924		
Prussia (not specified).....	634,380	RECAPITULATION.	
Saxony .....	48,708	Native white .....	36,843,291
Weimar .....	685	Native colored .....	6,632,549
Wurtemberg .....	108,223		
Germany (not specified) .....	624,200	Total native.....	43,475,840
		Foreign .....	6,679,943
Total German Empire.....	1,966,742	Aggregate population.....	50,155,783

## Concerning Wills—Important.

We take from the *Brooklyn Eagle*, of September 8, 1882, the following statements concerning a will in which several Baptist societies are interested, and also Judge Macomber's decision. It is understood that the case will be appealed. Whether the decision is or is not sustained by a higher court, this will be of permanent interest. If it is affirmed, \$23,000 are lost to Baptist institutions. The text of the decision here given is correct :

Abraham Denike, of the city of New York, died on September 6, 1879, leaving no widow, children or descendants of children. Elizabeth A. Denike,

Charles W. Denike and Abraham Denike, the children of Isaac Francis Denike, a deceased brother of Abraham Denike, were his collateral relatives and only heirs at law and next of kin surviving him. On July 17, 1879, Abraham Denike made and duly executed his last will and testament, which was duly proved and admitted to probate by the Surrogate of New York. The testator devised and bequeathed to different charitable institutions and religious corporations legacies aggregating some \$23,000. The estate amounted to \$150,000.

A dispute arose as to the validity of the legacies to the charitable and religious corporations, the above-named children of Isaac F. Denike, claiming through

their counsel, Judge Veeder and Senator H. A. Nelson, that the legacies were void on the ground that the will, having been executed within two months of the death of the testator, the legacies became void by reason of the statute entitled, "An Act for the incorporation of religious and charitable corporations," passed in 1848, given in the opinion.

An action for the construction of the will was begun by the executors, and tried before Judge Macomber at the Special Term in New York. On the trial the charitable institutions and religious corporations, through their counsel, contended that the statute only applied where the testator left a wife, child or parent, and then only when the legacies exceeded one-fourth of the estate and the clear annual income of the amount of such legacies would exceed \$10,000. The legatees, through their counsel, took the ground that the statute was intended to run as against any last will or testament making such bequests executed within two months of the decease of the testator. In this view the court coincided, as is evident by the following opinion just handed down, which is the first decision on the question reported:

OPINION.

MACOMBER, J.—The principal question in this case arises under the sixth section of the act of 1848 (page 1,702, seventh ed. R. S.) which is as follows: "Any corporation formed under this act shall be capable of taking, holding or receiving any property, real or personal, by virtue of any devise or bequest, contained in any last will or testament of any person whatsoever, the clear annual income of which devise or bequest shall not exceed the sum of ten thousand dollars; provided no person leaving a wife or child or parent, shall devise or bequeath to such institution or corporation more than one-fourth of his or her estate, after the payment of his or her debts, and such devise or bequest shall be valid to the extent of such one-fourth, and no such devise or bequest shall be valid, in any will which shall not have been made and executed at least two months before the death of the testator." The testator died within the two months and did not leave a wife, a child or parent. It is contended by the learned counsel for the religious and charitable defendants, that the proper construction of this statute is, that a devise or bequest in a will, though made within the two months prior to the testator's death, is valid in case such testator left neither wife, child or parent. I do not so understand the statute. The plain reading of it is a prohibition of such bequests and devises "in any will" which shall not have been made within the prescribed time before the testator's death. This position of the counsel is borne out by the ingenious opinion of the Surrogate in *Lawrence vs. Elliott* (3 Redfield's Reports, 242). Upon the argument in this case, it was thought that this was a case of first impression by this Court, but I find that the question has been the subject of judicial determination quite recently, in the unreported case of *Stevenson and others vs. Stuart and*

another, decided at the recent June General Term of the Fourth Department. The Court, in that case, holds that the words "and no such devise or bequest shall be valid in any will which shall not have been made and executed at least two months before the death of the testator" are so broad and comprehensive, and stand in such connection that the Court feels obliged to give them application to any will which carries a devise or bequest to a corporation made capable of taking by the first part of the section. (See the opinion of Hardin, J., in detail in that case, as it covers and decides adversely to the religious and charitable corporations all the points which are here raised in their behalf).

The charitable and religious institutions affected by the decision are Baptist Home Mission Society, New York, \$5,000; Baptist Missionary Union, New York, \$5,000; Baptist Home for the Aged, New York, \$5,000; Tabernacle Baptist Church, New York, \$8,000.

Westward.

BY THOS. SWAIM, D. D., PA.

*Westward*, rolls on the living stream,  
From Eastern homes and foreign shore—  
Oh, promised land! to all, bright dream,  
As fairy tale, told o'er and o'er.

*Westward* all bound—the wondrous West,  
Where plenty waits their hardy toil,  
And virgin prairie land—the best—  
With generous harvests crowns the soil.

*Westward*, still on, where boundless plains  
Stretch forward to the setting sun,  
And countless herds yield richest gains,  
Where Fortune's courted smiles are won.

*Westward*, yet on, where mountains rise,  
"Rocky," and tow'ring high and cold--  
With waters pure, and bracing skies,  
And mines of precious ores untold.

*Westward*, on, on, to sunset shore,  
A-down Pacific's flowery slope,  
Where terraced hills are vine-clad o'er,  
Purpling the scene, with early hope.

*Westward*—all o'er that broad domain,  
"The Star of Empire" onward leads  
The ever-swelling, living train,  
Where Hope exultant ever treads.

Oh mighty, bounteous, sovereign West!  
Home of the wide, wide world she stands,  
Out-reaching plenty, refuge, rest,  
T' oppressed and poor from all the lands.

## From the Field.

"Watchman, what of the Night?"

### Missions.

#### Milestones of Progress.

BY REV. D. J. PIERCE, WALLA WALLA, W. T.

Ten years ago next month I visited the "Baptist dug-out" of Denver, being the remains of a noble man's work, who died at his post and left \$100,000 in value to the work of the denomination. Our name was in disgrace of failure. Laramie was \$1,350 in debt and stood on the frontier, nothing to break the desert waste for 1,000 miles. Boise Baptist Church had built an edifice and fallen to pieces. Portland, Oregon, had the only Baptist house of worship finished in the northwest.

It is gratifying to read of the 560 members of the Denver church, the growing missions, the strong churches at Laramie, Greeley and Cheyenne, the mission church at Ogden, the grand work of Brother Shearer at Boise, the new house going up at Baker City, the house enclosed at Walla Walla, the contract let at Spokane, where a year ago there was no organization.

As to the corner-stones, Denver to Cheyenne, 110 miles; Cheyenne to Laramie, 56 miles; Laramie to Ogden, 500 miles; Ogden to Boise, 375 miles; Boise to Baker City, 140 miles; Baker City to Walla Walla, 140 miles; along which our pioneer church builder, W. H. Britt, has erected churches at Heppner, Pendleton, Weston, and Mountain Valley; Walla Walla to Spokane, 150 miles; between which there are houses at Dayton, Moscow, and Colfax, and fifteen churches; all the growth of six years.

#### An Indian Chief's Letter.

We print a letter written by Chief Keokuk, chief of the Sac and Fox Indians, to Dr. Morgan, of the Committee on Indian Missions, at the last meeting of the Society. It has lost none of its interest. We also print the letter of the agent at that place concerning

Chief Keokuk's letter. If any one has doubts about the practicability of civilizing and Christianizing the Indian, it will do him good to read these letters. It is but a few years (in 1877) since the chief was converted from comparative barbarism.

SAC AND FOX AGENCY, I. T.,  
May, 1882.

TO REV. T. J. MORGAN:

Sir: The ideas advanced in the within letter from our esteemed brother, Chief Keokuk, may seem strange to you, as they certainly do to us. It is only four or five years since *Keokuk* professed Christianity.

At his conversion he laid aside all his Indian ways, and adopted fully the ways of civilization. He does not speak English, but is a man of rare ability—clear headed and firm in his convictions. The ideas in this letter are all his own. They were rendered into English by Rev. Wm. Hurr, a native missionary, and written down by myself in nearly the order in which he gave them, as the signature of Wm. Hurr, in the margin, will attest.

Yours truthfully,

E. B. FENN,  
Agency Physician.

(Attest)

WILLIAM HURR,  
your missionary for the Sac and Fox Indians.

Omitting the introduction, we give the remainder of Chief Keokuk's letter, as follows:

"There are a few facts which I desire should receive consideration. I will mention the first, the great need of more missionary work in the Indian Territory. This country is thickly settled, in fact, is fairly swarming with human beings, and yet there is not a church building or a church organization within a radius of fifty miles of this place. To the west of us we have the Kickapoos, Shawnees, and Potawatomes, and a large body of Iowas are scattered over this reserve; to the north of us the Pawnees, and east the Uches and Creek Indians, and on the south the Seminoles.

"The Potawatomes have a Catholic mission among them, and the Quakers are trying to look after their spiritual interests, and are also laboring among the Shawnee Indians. The Pawnee Indians have been entirely neglected, and the Uches, though dressed in civilized garb, seem to have had but little, if any, effort made among them with a view of Christianizing them. The field is a large one, but the laborers are few. Every foot of ground ought to be occupied, and our church, with its vast wealth and resources, both of men and money, will surely

be held responsible if vigorous efforts are not made by them to bring a knowledge of the gospel to this long neglected race of people. There are two ways that the Christian world can benefit us. 1st, by sending missionaries and Christian teachers to this people, and 2d, by influencing the Government to send us Christian agents and agency employes, and by seeing that licensed traders do not offer for sale articles that tend to keep alive the barbaric taste and love for finery and display which is an inborn characteristic of the Indian. Permit our traders to furnish only such goods as would find a ready sale in the States, and strictly forbid the sale of paints and beads, wampum and feathers, German silver ornaments and brass jewelry, as the tendency of such articles is to keep alive their old ways and habits of life. The government should also be made to understand that the sooner United States law can be thrown around the Indian, the better it will be for all parties. I desire to see my people a law abiding people. There is no law here to protect Indians from Indians. An Indian may kill his brother Indian, may steal his purse or his horse, and may be guilty of every crime imaginable, and yet there is no law to punish him.

"Let him in every way be dealt with like any other citizen of this country, and stop making treaties with them, only to be broken, and the Government will have taken a long step in the right direction, and a Christian civilization will spring up which in a few years will settle the vexed question of 'What shall we do with them?'

"I am now an old man, past 60 years of age. I had hoped to live to see my people walking in the right path.

"Some of them are ready to acknowledge that they are wrong, but lack the courage to take a bold stand for the right.

"May God in his infinite goodness open up the way, so that this, my people, may be brought to a saving knowledge of the truth, is my daily prayer.

"I am your brother in Christ, "KEOKUK,  
"Chief of Sac and Fox Indians."

#### A Burdened Heart Finds Utterance.

Rev. Dwight Spencer, of Ogden, writes as follows:

"A few days ago I wrote the missionary at Eagle Rock, with reference to spending a Sabbath in that place. I stated that it would cost about \$20 to make the trip and asked her if I had better come, and this is what she writes:

"I know not what to say. All day I have been thinking the matter over, and while busily engaged I have seemed to see a pair of balances suspended before me. Twenty dollars in one side, and one soul in the other. Pardon me, my heart is so full I must speak. Isn't discouraging to be thus hampered and hindered for the want of a little money? Oh, how little Christians in the East, surrounded by the comforts and luxuries of life, know of the wants of this great moral desert! The little blades of grass that spring up have not even the moistening *dews* of the gospel, much less a plentiful shower. Oh, why do the laborers wait for hire while the wasting harvest stands and the reapers are so few? I have everything to encourage me in my work. The interest is on the increase and somebody will be here to preach the Gospel this winter, I am sure. Don't think that my faith is growing weak. Oh, no; I would not exchange my place to-day for the downy beds of Eastern ease. How little the friends East know of sacrifice and the blessedness of making it! I pity those Christians who satisfy their consciences by giving a dollar or two to send the Gospel to the world. My Sunday-school goes on prosperously with an average attendance of forty. I hope you will come.'"

—Rev. W. Whitney, General Missionary for Minnesota, writes of one field he visited as follows, showing what destitution prevails in many sections of our own loved land:

"Here is a town of several hundred inhabitants, situated on the Watertown branch of the C. & N. W., the most neglected spiritually of any place I have yet visited.

"There is not a man or woman who can pray in public in the community. A half infidel is superintendent of the Sunday-school, and the only preaching is a service once in two weeks by a Baptist lay brother, who comes in ten miles, often to talk to empty seats, while the young folks are playing ball and the older ones pleasure riding. I heard of two ladies in the village who are Baptists, but their spiritual health is in a sad state of decline.

"One Brother, a good Baptist, is doing what he can consistently with the care of his family for the upbuilding of the cause.

"In his own neighborhood there are half a dozen staunch Baptists. The time may come when a church can be organized there."

—Of his preaching in another frontier town, he says:

"It did my soul good to feed such as were hungry.

One father, mother, and daughter walked in over four miles to hear a Baptist sermon, and said they were well paid for their trouble.

"How to answer all these pressing calls for preaching is a question that weighs very heavily on mind and heart."

—I write from the banks of the Arkansas river, where ten years ago the buffalo in thousands were undisturbed, where now thousands of higher animal life are making a far different use of these broad prairies. This county (Reno) has a population of 12,000 or more, and is thirty by forty-two miles in extent.

In this large county, with more than 12,000 inhabitants, our denomination has only two ministers who give all their time to the work, and one of these only a part in this county.

Surely, we need Grit, Grace, and Greenbacks to do our part of the Lord's work as it ought to be done.

The proper amount of the above three G's, with the consecrated men, could greatly change the spiritual condition of those thousands; and what can be compared to their spiritual needs?

At two points we have sites secured for building. At one we hope to commence building in a month or six weeks.

The Arkansas Valley Association comprises more than one-fourth of the entire State and *has only one Baptist meeting-house.*

Yours in the work, A. H. POST.

—Our missionary at Pembina, Dakota, Rev. A. C. Turner, writes of civilized heathen on his field as follows:

"Two Sundays ago, after the morning sermon, a converted soldier, who had recently come to the fort here, came forward to talk with me. Said he was glad to find a church in the town. He said he had called at a house in town that morning, where the lady was reading to her little girl and giving good instructions, and thought surely she was a Christian, and he asked her if there was a church in Pembina, and if so, where was it to be found."

"Church," said the woman; "Church!" "What is that? Do you mean the American Hotel?"

This in a town where a Methodist, a Presbyterian, an Episcopal, and a Catholic church have had each a pastor for years. There are several Icelander families in the town. I suppose this was one of them."

—Theological Seminary students, read this from Rev. P. W. Dorsey, who went from the seminary to

the mission field in Los Angeles, California, and then inquire whether God is not calling you to occupy some of those new fields in the great West:

"I am glad to be able to say at the close of the year that as a church we have made marked progress in almost every particular.

"Our congregations have been large and our prayer meetings have from the first grown in interest and power, and are now the largest in the city.

"We began the year without a cent's worth of property; we now own a church site valued at \$3,500.

"We have been greatly blessed, and we are greatly encouraged, and say, one and all, 'God bless the Home Mission Society.'"

—"This Western field is hard to work. You cannot get people to take hold of the work and stick to it. They are here to-day and elsewhere to-morrow. But it will not do to get discouraged. The field is too broad and important. The men who labor in this country are but seed sowing, and some time in future years the denomination may reap the harvest."—So writes our missionary from Idaho Springs, Colorado, Rev. Q. T. Simpson.

—"I have had to fight with hyper-Calvinists, anti-mission people, Adventists, and Universalists among believers. The good Lord was on my side, so that I now at the close of the year can give you a report of of thirteen baptisms, and twenty who joined my little flock by letters and experience."

And thus the Lord has given our missionary, Rev. C. Ohlgart, of Pekin, Ill., the victory.

—"To reach the young people of the German neighbors, I have to preach in English, and by their friendship I hope to reach the older Germans.

"The religious people of this neighborhood are used to meet only one Sunday in a month regularly, and their life in general is very much conformed to the world. I find it therefore hard to find regular hearers as many meetings as I would like to hold. Thus far I have had a large attendance at our meetings.

"In our Sunday-school we have nearly all grown young men and women of our German Lutheran neighbors. Two-thirds of all the people who attend our preaching services are unconverted young German people, who have their membership in the Lutheran Church with their parents." That is the way missionary Haensler is working in Friendship, Indiana.

—In Harrison Co., Texas, Rev. S. M. Russell is encouraged:

"My congregations are good and attentive, and

seemingly deeply interested. I am distributing Bibles as I go. I find that a blessed work, and quite an addition to work. I find where the most Bibles are distributed, the deeper the work."

—Among the Scandinavians our work goes on well, as is shown by the following note from the Rev. Aug. Johnson, of Kansas:

"About fifty of my people have been baptized in Kansas this year, two good houses of worship built, the church building in Concordia finished—a very fine chapel."

—"In labors abundant!" Rev. B. H. Brasted, of Lake City, Iowa, says:

"I preach three times on each Sabbath, and ride from ten to twelve and sixteen miles. I generally preach three or four times during the week when not holding continuous meetings. I get to each of my Sabbath appointments once in two weeks."

—Rev. J. N. Williams says of the French work in New England:

"There has been some progress during the quarter in the conversion of individuals and families to Protestantism. I think the interest among our churches in the French work is increasing. I have three unsolicited invitations to speak on that work in three of our most important churches, which I will improve as soon as profitable."

—This is the way Brother Pierce, of Walla Walla, is pushing the work in his field. It is a dash for life and victory:

"The day after I wrote you of the darkness, Mr. A., one of my 'boys,' a first-class carpenter, proposed either to start the church or leave the country, saying he would not be connected with a failure, but would loan \$500 to start the work. I obtained the name of one of my trustees as security, borrowed the \$500 till March 1, 1883, ordered \$700 worth of lumber, hired five men, and have the house enclosed to the roof. People are astonished and begin to talk of Baptist success.

"I owe nothing here but the lumber and hardware bills. My carpenters are paid every Saturday night. I have painted the entire body of the church outside, once over in two days. Shall do all the painting, some of the shingling, and most of the begging myself. Your telegram infused new life into the people.

"I have just returned from laying the corner-stone at Spokane, where a young, growing people have raised \$800—will make it \$1,000—for a church, where there were but four Baptists one year ago. Contract was let for \$1,500 up to painting, to be finished Nov-

ember 8, 1882, all reliable; best business men in city on Board. Banker gave \$100 and stands by Brittnobly. The work is very inspiring at Spokane and our preacher leads all preachers in popularity and real spirituality."

### Church Edifices.

The Denomination that Builds the most Houses of Worship may Expect the Largest Ingathering of Converts.

"In the days when Philadelphia was but little larger than one of our villages, the question was raised among the inhabitants whether another meeting-house was needed. While men were freely expressing different opinions about it, Dr. Franklin delivered his ideas somewhat after this fashion: 'I put up one martin box in my garden and it was immediately filled; I put up another and that too very soon found occupants. I observed that it was the same with my neighbors. In fine, those who provided the most martin boxes, had the greatest number of martins. So I believe that the sect which builds the most meeting-houses in growing communities like ours, will attract and retain the largest number of our citizens.' The sound common sense of Franklin has passed into a number of proverbs; but none of them is more valuable and more confirmed by daily observation, than the comparison here reproduced."—*Home Mission Herald*, 1873.

### Important to Contributors to Church Edifices.

We republish from the *Home Mission Herald*, of 1874, the following article on the subject of securing contributions for the erection of houses of worship to the denomination forever. We bespeak for it a careful perusal:

"The special attention of our friends is called to the subject of contributions toward erecting or paying debts upon Baptist meeting-houses, not included in donations directly to the Church Edifice Fund, to be loaned at seven per cent. interest.

At the last annual meeting of the Home Mission Society, held in Albany, N. Y., the Secretary of the Church Edifice Fund alluded to the subject, and urged a plan which would protect all such contributions against possible loss, and secure them perpetually in the Baptist denomination. It was stated that thous-

ands and tens of thousands of dollars contributed to the erection of Baptist churches, *given* without anything to show for it, to comparatively irresponsible, if not unworthy agents, has been lost to the denomination by the property having passed into other hands. Many thousands more would have been contributed, if the donors could have felt any assurance for the safety and usefulness of their contributions.

The views of the Secretary were unanimously adopted by the Society, and committed to the Executive Board to take all suitable measures to secure the results contemplated in it.

All that is necessary to protect such contributions, is for the church, or individual contributing such moneys, to do so through the American Baptist Home Mission Society, by either sending its money to the Treasurer, with the direction that it is for such a special appropriation, or by requesting the church receiving it to acknowledge its receipt to him.

Whenever a church receives aid from other churches or friends, let it be required to account for the same to the Treasurer of the American Baptist Home Mission Society. In this manner the donors will receive due credit for their gifts, that which is done by the denomination in the work of church erection will be permanently recorded, and all the money thus given be secured, for all time, to the object for which it is bestowed, the recipients being legally held to pay that money into the Treasury of the American Baptist Home Mission Society, should their church prove a failure.

In all such cases the Executive Board will require the following receipt from the Trustees or Corporation of the Church to be given them, duly signed and sealed:

RECEIVED FROM THE AMERICAN BAPTIST HOME MISSION SOCIETY, \$..... 188 ..

by contributions of..... making in all the sums of..... Dollars, which sum, the direct gift of the contributors, is made a special appropriation by the Executive Board of THE AMERICAN BAPTIST HOME MISSION SOCIETY to the corporation of the Baptist Church of....., County of....., State of....., to aid in payment for the house of worship of said church and its society or corporation.

And we hereby agree for ourselves, and our successors in office, that, in case the aforesaid Baptist Church shall from any cause become extinct, or cease to be an Evangelical Baptist Church, or shall abandon public worship, and sell its house, that the above sum of..... Dollars shall revert to THE AMERICAN BAPTIST HOME MISSION SOCIETY. And we hereby promise and agree to well and truly pay the said sum of money, or cause it to be paid to the Treasurer of

said AMERICAN BAPTIST HOME MISSION SOCIETY for the Church Edifice Fund, within six months after such a change of the church or sale of the house.

Name of Trustees: } Seal.

Such receipts would show the moneys contributed to this specific department of our work, and secure to the Baptist Denomination those donations permanently for its benefit.

Can any better plan be suggested? If not, we ask our friends *everywhere* to adopt it. It is as applicable to moneys contributed for a meeting-house in New England or New York, as in Kansas or Colorado, and would prove of great value to us every year.

There are houses standing idle to-day in some of our older communities, the churches once occupying them having disbanded, which if the foreign contributors to it had originally only required such receipts, could be made available in building churches where they are most imperatively needed, but where no means can be commanded to build them."

—Rev. D. J. Pierce, of Walla Walla, writes about our interest at Spokane Falls:

"On the 17th of August, 1881, the first Baptist sermon was delivered at Spokane Falls, the frontier of our civilization on the northeast. Just a year, wanting a day, the corner-stone of her Baptist church was laid with appropriate ceremonies; \$1,000 having been subscribed in the vicinity.

"The church numbers fifteen members and stands grandly up to its pastor, Rev. D. W. C. Brit.

"The town has the finest site and the best water power in the whole region. It is building two hotels, immense in size, and hopes to be the metropolis of the Palouse.

"We may learn the difference between early and late sowing by comparing results in this new town with those of Walla Walla."

—"At Concordia our church building is now all finished out and inside and paid for. It is one of the neatest chapels in this region."

This is a Swede Church about which our General Missionary to the Swedes, Rev. Aug. Johnson, of Kansas, writes.

—"The new church is completed and will be dedicated the 17th. The people are enthusiastic." This is at Brown's Valley, Minn., Rev. E. H. Lovett, pastor.

—"The want of a place for holding evening services is the reason I am not able to report a larger number of sermons preached during the quarter. We



have nearly \$1,000 subscribed toward getting church lots."

This is not an uncommon report from our missionaries in new fields. Oh! for money for more houses of worship!

—"At M—the brethren lack a little of courage enough to begin their chapel. I say *courage*, for I believe the means could be collected with a respectable amount of *vim*."—So writes a missionary of a field he visited.

Brethren, pastors of missionary churches, cultivate *courage* in your people. The leader of a missionary church should be a courageous man in attempting great things for God.

—Here is something about another theological student, our missionary, Rev. W. H. Latourette, in Southern California:

"Have secured donation of lots for church edifice in Willmore, a promising new place on coast, twenty miles from here. Lots will be held in trust by trustees of Los Angeles Church. Last Sabbath I organized a church of nine members in the rapidly growing village and colony of Compton, on R. R., eight miles from here. Ten at least will be added as soon as they can get letters from other churches."

—Missionary Britt, at Spokane Falls, rejoices in the laying of the corner-stone of their new church edifice Aug. 16th, for which they have raised over \$1,000. They ask aid from the Church Edifice Fund.

Lots have also been secured and subscription begun for a house at Cheney. Our missionaries in Washington Territory are bestirring themselves nobly. Bro. Britt writes as follows about the field:

"Spokane is also building rapidly and substantially. I do thank the Lord for the opportunity we have to plant the pure Gospel here, and pray that he may put it into the hearts of Eastern Baptists who are able to help us to take this grand missionary field for Christ. Remember, I am the only Baptist minister along the Pend d'Oreille division of the Northern Pacific Railroad, from Wallula Junction to the front, nearly 200 miles, and am fifty to sixty miles from the nearest resident Baptist minister or Baptist house of worship! And these points where I am laboring, Spokane Falls and Cheney, seventeen miles apart, are in the heart of an agricultural empire, into which a tide of immigration is constantly pouring. New towns are springing up on every side. I have already secured lots for houses of worship in two new town sites, but how to find time to go and prospect the country thereabouts I know not. May the dear Lord send men and means!"

## Brethren.

—One of the former students of Richmond Institute, writing to Dr. Corey of his labors, gives this suggestive incident:

"I attended an association about forty miles from here, at which place I saw my former master. Excuse me if this seems like self praise. He heard me speak on a question, and then said, he was utterly surprised 'at my intelligent ideas.' I was invited to his house, which was a distance of two miles, where I met his wife and children, whom I had not seen since 'surrender.' I was cordially received. I came away with this impression: that intelligence will certainly break down all prejudice."

—Rev. H. Woodsmall, Selma, Ala., furnishes us with some facts about the condition of the colored Baptist ministers and churches in the South:

"There are probably 600 colored Baptist churches in Alabama, and 500 other colored churches of all denominations; 1,100 in all in the State. The most of the churches have built some kind of a house. They had to build; they could not get houses without building, and in some places had hard work to get land in towns.

"About nine tenths, or nearly 1,000 of the church houses in Alabama are log huts or rough plank sheds without glass windows, and neither ceiled nor plastered, and so open that as one of the colored brethren one day expressed it, 'one could almost throw a dog through the cracks.' Probably one-half are built on land that does not belong to the colored people.

"There are probably over 100 colored churches in the State, in all, that have cost from \$500 to \$10,000; probably on an average of \$1,200 each. The people show a good spirit in the matter of building houses where they have good leaders. Very few are without a house, such as it is. A brother from New York, who is accustomed to churches with cushioned seats, stained glass windows, etc., who should come down and visit these churches, especially during the winter, would say that there were over 1,000 churches without houses of worship in Alabama. As to salaries of pastors, I do not know that I can give anything more correct than a statement in printed slip from the *Pioneer*:

'We find all over the State and all over the South pastors of churches, some having hundreds of members, who are compelled to labor hard in their fields or shops every day in the week almost, in order to

make a support for themselves and families. The reports recently from the churches in three associations, nearly one hundred in all, showed that only two pastors received enough to live on—one received \$450 and the other about \$400. The total amount received by the pastors of the other churches ranged from \$10 up to about \$150. There were but few who received over \$50 or \$75 a year, and out of that amount traveling expenses, railroad fare, ferriage, &c., had to be paid. One good brother had received less than \$5 this year, and another (as devoted a brother as there is in the Auburn Association, and who has four churches) had during this year received less than \$25. The Moderator of one of the associations received \$12 from one church and less than that from another. A deacon from his church said that the pastor thought he ought to have \$25, but they "Jewed him down" to \$12. [We are afraid that there are too many "Jewing down" deacons]. The Moderator of another association, also an excellent man, who supplies three churches, receives only \$90, and has to spend quite an amount of that in traveling.

"This is truly a sad showing, and yet the churches in these three associations are, no doubt, doing about as well, as to pastoral support, as the rest of the churches in the State."

—Rev. C. H. Lyons, laboring among the colored people of Georgia, but not now under appointment, writes :

"The third Lord's Day in May I baptized one hundred happy converts. This is the largest number ever baptized at once by anyone in this part of Georgia, and in the worst part of the State, so called. Through experience and baptism I have received one hundred and seventy-eight souls during this time, making a total membership of two hundred and thirty-one. This is an increase of two hundred and eight in thirteen months. In other localities this might not be considered a success, but in this destitute, immoral, intemperate, and wicked climate, it is wonderful. This is a great place for 'hardshellism.' This well represents the average efforts of ten other Baptist churches about here. I am earnest, Doctor, I have received as salary for this time sixty-eight dollars, with a family of five to support. How I have lived is a mystery to me."

—Rev. G. W. Dallas, missionary to the colored people in the Indian Territory, writes, Sept. 6th:

"My labors for the last quarter have been more encouraging than those of the previous quarters. There has been a general interest in the meetings which I have held, which have resulted in the baptism of several.

"I have traveled during the past three months about 600 miles, and have endured many hardships. I

have been troubled with fevers while riding in the hot sun, and at times have had to stop on the roadside and lie down in the shade until my fever would abate.

"I have visited several new and destitute settlements. Most of the people everywhere are without the Bible, or any other book. The great need here is schools. There is a great deal of difference in those settlements that have had schools and those that have had none."

—General Missionary Rogers, of the Indian Territory, writes about a "very remarkable interest near Texanna, in the southwestern part of the Cherokee Nation. I reached the place on Saturday, and found the people waiting for me at a shed which they had just completed for the anticipated meetings. On Monday evening I assisted them in organizing a church, which was named Greenville Baptist Church. Eleven united in the organization. They seemed waiting for a blessing, and God graciously manifested His presence and saving power. On Monday I baptized two, and on Tuesday six more, all but one of whom professed conversion during the meetings. One other was received as a member after baptism. Eight more were received into the church on experience. When I left, the church numbered twenty-six members. The leaven of gospel truth seemed to be working in other hearts. There is some good working material in the church. All, excepting one, speak the Cherokee language, and nearly all only that language. The fire that is kindled seems to be spreading. The people in a neighborhood a few miles distant urgently requested that meetings be held among them. I appointed a meeting for the fourth Saturday and Sunday of this month, the earliest possible time that I could be with them, owing to other very important appointments. That field seems white for the harvest. I longed to remain at a place made sacred by the realized presence and favor of God, but other appointments called me away. I left a native preacher to continue in the work there, and I went to fill my appointment at Webber's Falls.

### Chinese Missions.

The following letter from our Chinese missionary at Portland, Oregon, was listened to with much interest, when read by Dr. King, at the Jubilee Meetings in May last. It is still timely :

"There is much, very much to do, but who shall perform the labor? When shall there be workers, and when shall there be means to carry on the work for the Chinese on this Coast? There are many here, and many more on the way to this country; but where, and how, and by whom are they to hear the Gospel?"

"The Chinese in coming to America, meet with all its vices but very few of its virtues. They see the worst side of all classes and very little of the better. The Baptists have so far accomplished very little for the Chinese on this Coast, but the need of work to be done is oh, how great. In Oregon, Washington Territory, and Idaho Territory, there are now thousands of Chinese. I have no means at hand of knowing accurately just how many there are, but there is no place for them to hear the Gospel with the exception of Portland. There are thousands of Chinese now employed on the construction of the railroad. Seattle is another centre in Washington Territory from whence many Chinese separate into the surrounding country.

"But what can we do? We can only with aching hearts see these thousands of precious souls sinking into hell, with never a hand to save or a voice to warn. Oh, is there no money for the Chinese, however much there may be for others?"

"Must they be despised and hated themselves, and also the salvation of their souls utterly ignored? The Chinese are generally willing to hear the Gospel, and will gather and listen attentively to its preaching; but we have no wealthy converts yet, and so we cannot by ourselves carry on any great work, or employ missionaries. We are deeply grateful for the assistance that has been granted us by the Board thus far, and we pray that such assistance may be continued in time to come. Portland is a centre through which all the travel of Oregon and the upper country passes, so that not only many of the resident Chinese hear the Gospel here, but many who go out to work in various directions are also to a greater or less extent benefited. We trust and pray that the Board will fully sustain the mission here. We feel that the mission here must be sustained. The Chinese must not be wholly left without the Gospel. Whatever may be, do not think of helping the Chinese less. Think of thousands of souls without the Gospel, without one voice to warn them from the vortexes that yawn on every side to engulf them, and drag them down to endless ruin.

"If such work is neglected not only are souls lost, but there is a reaction against those who refuse them

the Gospel, by creating darkness where there should be light. It can hardly be realized in the East, what a strong arm of the work in China is the work on this coast.

"We have converts in China, while many have been to China and returned to this country.

"There are also many who have heard the Gospel through this mission, and though they are not yet openly Christians, yet an impression has been made that can never be wholly effaced, and ideas have been introduced that will never be forgotten. Yet comparatively we can reach but a few of the many.

"There is an immediate necessity, for the appointment of another missionary; there should be two—one to look after the work in Washington Territory, making his home at Seattle, while the Chinese on the railroad and in the towns springing up in eastern Oregon, and in Washington and Idaho Territories, should have some one to tell them of the better way. The mission at Salem should not be allowed to come to naught. One of our mission scholars has had a little school at Astoria since last Summer. The scholars have paid room rent, bought some books, etc., but they are in nowise able to sustain a mission, and the effort must sooner or later be discontinued. Thus there seems to be opportunity to extend the work for the Chinese, if means could be granted for that purpose; and we trust the Board will in the future find it possible to more fully improve this needy and important field.

With great respect and Christian regards, I am, truly your Brother in Lord Jesus Christ,

FUNG CHAK.

—The pastor of the Portland church, Oregon, writes thus of our Chinese missionary and the mission at that point. It is good reading:

"Fung Chak is an eloquent, devoted man, and his labors are meeting with marked success. During the eight years of this mission work, there has been but one apostate among the Chinese brethren, and he was received without due knowledge of his antecedents. The members are devoted, intelligent, earnest Christians. This is the finest mission work among the Chinese on the Pacific coast and the results have exceeded the most sanguine anticipations."

—We cut the following from the *Herald of Truth*, of California:

WELL DONE CHINESE, IN PORTLAND, OR.

PORTLAND, OREGON, July 27, 1882.

REV. G. S. ABBOTT, D. D.

*My Dear Brother:*—It is good news to inform you that two more Chinese were converted last week and will be baptized to-night. I humbly thank the Heav-

enly Father, who hath brought them out of the darkness to come to Christ, and revealed these good things unto them. I hope you will pray for us, that God may cause his gospel to spread out to our Chinese, and one by one they may come to be converted in the future time. We have received by baptism twelve and four by letters during the last year, from June, 1881, to June, 1882. Total membership, sixty-five.

We raised—

For Foreign Mission.....	\$100 75
“ Home Mis-ion Jubilee Offering.....	85 00
“ Walla Walla Colfax College.....	40 00
“ McMinville College.....	15 00
“ Benevolence.....	20 00
“ Incidentals, etc.....	247 25
By Concert.....	53 00

Beside this the scholars pay their teachers something, and Sabbath subscription. This is all from our Chinese Mission Church. “Wherefore by their fruits ye shall know them.” Good-bye.

I am very truly yours, FUNG CHAK.

## Women's Work.

The absentees from our city churches have now returned from their various summer wanderings, invigorated for their church work; the country and seaside villagers' and farmers' wives and daughters, free now from the care of their visitors and summer boarders, have more time “for the things that belong to the Lord,” to devise and carry out plans for the advancement of his kingdom. As we re-commence our Christian labor, there is among those interested in our woman's mission work, great anxiety to know what can be done to deepen and widen the interest in both the home and foreign department of this work. In the eleven years of the latter society and the four years of the former, plans of organization seem to have reached perfectness. We have in each, general boards and competent officers. Their plan proposes a secretary or vice-president in each State, taking general superintendence of the State work and reporting to the general officers; a secretary or director in each association, visiting or corresponding with each church organizing circles, and reporting to the State officer; a women's mission circle and mission board in each church, with an ideal membership of every woman and girl in the church. This is the almost perfect *theory* of organization, but not yet an accomplished *fact*. In some States there is as yet no State officer. In many of our associations there is neither a secretary for the foreign nor a director for the home mission work. Of the forty-three associations in New York State, only sixteen have directors for the home work.

In Ohio the proportion may be larger, but in all the other States, smaller. And there are many associations in which not one church has yet a women's organization of any kind. The ideal membership! Alas! Alas! If there are more than two Baptist churches in this broad land of which each female member is a contributor to our women's work or to any mission work, the writer would gladly know it.

Now what are the facts in localities where the work of organization has been perfected? Some of those appointed to superintend associational work, have failed through illness or absence, or pressure of care, to accomplish anything. In some churches in such associations there are no circles, in others they have so decreased in membership and in interest, that they have practically ceased to exist. In churches where there are efficient circles, there is still a large number who will acknowledge that they feel no interest in our work, never attend meetings and make no contribution of time, effort or money, and it is difficult to believe that such are earnestly praying: “Thy kingdom come.” Meetings are sustained, money raised, and work done by the minority, while the majority are indifferent. Now, as the year opens, the inquiry of each one interested in our woman's work, in view of the opening and demand for our missionaries, the needs of our training school, the calls from our industrial and Sunday-schools, is: What can be done to increase the number of contributors and workers? We need at once to commence the preparation of boxes of clothing for our frontier missionaries, whose small salary makes this aid essential to the comfort of their families. Our wise Secretary makes the timely remark in the last MONTHLY: “Now is the time to commence their preparation, that they may be in the field before cold weather sets in. A box which at Thanksgiving would be a rich blessing to many a needy toiler, will lose half its value by mid-winter.” Who is to do all this work? The same who did it last year and who have done it other years? Some of these have ended their labors and gone to their reward. Their places must be filled and a host of the indifferent must be interested. How is this to be done? They do not attend meetings, they do not read missionary monthlies, the *Helping Hand*, nor the *Tidings*. The writer would suggest that each missionary meeting of women make this a special subject of prayer and that committees be appointed, or individuals volunteer to visit and have personal conversation with each woman and girl of the church not interested, and not only of the church, but of the congregation. We must all be missionaries in this personal effort. Every-

where and in all Christian work this is imperatively demanded and will give life and efficiency to our organization, comparatively powerless without it. This method of exciting interest is as primitive as the time of our Lord. Andrew talked with Peter, Philip spoke to Nathaniel, and the woman said to individuals: "Come!" Let each of the workers of '82, with an intelligent knowledge of fields, needs and methods, a heart warm with Christ's love, and praying for the guidance of the Spirit, enter upon this house to house, face to face work, and persevere in it; the results in '83, notwithstanding temporary disappointments and failures, will surprise herself and bring joy to many now anxious, burdened hearts, to the angels in heaven and to Him, whom, with grateful love, we call our Lord.

NOT AN OFFICER.

### WOMEN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, No. 2101 Michigan Avenue, Chicago, Illinois; Corresponding Secretary, Mrs. C. Swift, No. 4506 Evans Avenue, Chicago, Illinois; Treasurer, Mrs. R. R. Donnelly, 144 Monroe Street, Chicago, Illinois.

Training School, 2338 Michigan Avenue, Chicago; Miss M. G. Burdett, Preceptress.

Last month we gave our readers a glimpse of Indian and mining life in Arizona, where religio-teaching is comparatively unknown and infidelity abounds—where, as one has recently written, "intemperate and blasphemous infidels delight to lead the young people into everything that is vile, and many children never hear the name of God spoken save in blasphemy. A very sad picture indeed.

This month we present to you again, a brief account of work done at some of our missions in the South.

Miss K. D. Sherwood, in writing of the work in New Orleans, says: "Every day I see more and more the great need of good strong missionaries,—those who are strong in body and in mind, who are thoroughly acquainted with the Bible, understand church government and discipline, are full of gentleness and patience, and are truly "wise as serpents and harmless as doves." The people come to us with all their trials and difficulties, and with all kinds of questions to reply to, which require much wisdom and skill.

"I will ask you to go with me to Milladown, a settlement across the river. I thought I had seen poverty, ignorance and sin before; but never so utterly dark

as there. In visiting twenty-three homes, I only found five that had a Bible or book of any kind. Only three of them had a chair. Dry goods boxes answered for table, chairs and cupboards. Large families live in a single room; only one bed to be seen, and that on rough boards, and seeming only like a pile of rags. At meal time we find them sitting on the floor, or on boxes, eating with their fingers from a tin plate. The poor, tired women work out of doors from morning till night, and their children grow up in dirt like weeds. I have twenty-five of these children from four to fifteen years of age, in my industrial school. Only five of them can read. The others know nothing but to fight, swear, lie, drink, smoke and chew tobacco; and most of the mothers are in the same condition. Three of the women come to my school. At first it seemed almost impossible to teach them anything; but the last few weeks have shown some improvement.

"Sometimes I have left my school feeling that I was sowing seed upon the rock, to die; but as I would cross the river, the calm blue sky above me, the sun just sinking in the west and throwing its rays across the water, making it sparkle like diamonds, the waves tossing our frail skiff from side to side, there has come to me a sense of the mighty power of God—a consciousness that His word is a lamp to my feet; and I believe that some day it will send its rays into those dark hearts, and light them up with the glory of everlasting life.

"On a recent Sabbath I went over to Milladown to Sunday-school. There were present, the pastor, two deacons and twenty-nine children. I first taught them how to open the school; then gave them plans for conducting the infant class; after which I taught the Bible class, to give them some idea of the way to teach. After the school closed, and I had gone a little way from the church, I discovered a group of boys sitting under a grand old oak. Going to them, I found there were thirty-one in the group, and they were playing marbles. I called their attention to the beautiful tree, with great clusters of moss swinging gracefully over their heads. After they had acknowledged that it was a beautiful tree, and that God was good to give them so many nice things, I told them it was the Sabbath day, and how it grieved God to have little boys break it; and then I taught them the fourth commandment. They promised to attend the Sunday and industrial schools; and nine of them kept their promise.

"On reaching the river, I found ten men in the ferry house, gambling. While waiting for the skiff to come across the river, I stepped to the door and asked them if they knew what day it was, if they ever read the Bible, and if they believed it; saying, I would enjoy reading to them if they were willing to hear me. They said they would listen; and I opened my Bible and read some of the commandments, and also from Malachi, 'will a man rob God, &c., then turned to the declaration that everyone should be judged according to his deeds, whether they be good or evil.' One of them said, 'Please read that again.' I did so. They looked at each other, and one said, 'This is bad.' They put their money and cards in their pockets, thanked me for reading to them, said I had done

my duty, wished they could do theirs, then handed the ferryman some money, saying it was to pay my fare. I left them praying that God would bless the seed thus sown. Pray for those poor people, and my work among them."

Mrs. Grover wrote in July, from Jacksonville, Florida :

"A revival is in progress in the Bethel Church. I am laboring in night meetings, in Sunday meetings and in my own meetings, and am striving for time and strength to visit the anxious. There are a multitude of them, many of whom are girls and women from my schools. In June, my visits were almost entirely with the sick and dying, being sometimes called out of meeting to go to them. One poor woman, though very near her end, was constantly talking about getting well. Painful as was the duty, I frankly told her she could not live many days. She thanked me, while over her handsome, intelligent face came an instant change. 'O,' said she, 'if others had told me the truth, I should have been thinking about dying, instead of living.' I hope the Holy Spirit accompanied the truth I read and explained to her, opened the blind eyes, and enabled her to see her Lord."

Who does not gather inspiration from such facts?

#### RECEIPTS FOR AUGUST, 1882.

##### ILLINOIS, \$37.15.

Hudson, \$10.78 : Chicago, T. S. Branch, \$1.12 : Alton, \$15.00 ; Ottawa, \$10.00 : Coral, 25 cents.

##### INDIANA, \$3.00.

Mexico, \$3.00.

##### IOWA, \$41.40.

For State Convention, Cedar Rapids, \$10.00; Ottumwa, \$1.00; Emerson, \$2.00; Council Bluffs, \$3.55; Keota, \$1.50; Charles City, \$1.30; Mechanicsville, \$5.00; Little Flock, \$2.00; Shendoah, \$1.10; Talleyrand, 25 cents; Sciola, \$2.50; Council Bluffs, \$3.20; Quasqueton, \$2.00; Red Oak, \$1.00; Washington, \$5.00.

##### KANSAS, \$16.85.

Lawrence, \$6.85; N. Topeka, \$5.00; N. Topeka, \$5.00.

##### NEBRASKA, \$11.25.

Central City, \$11.00; Edgar, 25 cents.

##### OHIO, \$131.01.

Dayton, \$47.74; Franklin, \$2.14; Bethesda, \$26.12; Toledo, Miss Sargent, \$1.00; Loudonville Branch, \$2.50; College Hill Branch, \$35.00; Granville, Missionary Band of Young Ladies' Institute, \$12.50; Rural Dale, \$1.00; Black Creek, \$2.00; Rural Dale, \$1.00.

##### PENNSYLVANIA, \$2.00.

Bryn Mawr, 60 cents; Brownsville, \$1.00; Titusville, 20 cents; Cash, 20 cents.

##### WISCONSIN, \$34.50.

Walworth Branch, \$5.00; Janesville, \$9.00; Delavan, \$11.00; Wycocena, \$7.00; Black River Falls, \$1.00; Burlington, \$1.00.

Total, \$277.16.

## WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

President, Mrs. Thomas Nickerson, Newton Centre, Mass.; Corresponding Secretary and Treasurer, Mrs. Andrew Pollard, 4 Beacon street, Boston, Mass.

DEAR SISTERS OF THE CHURCHES:—We bring to you at this time, our wishes, plans, and purposes for the coming year, with great solicitude as to the answer you will give to this appeal. We feel that upon us, as Christian women, are resting weighty responsibilities toward the ignorant ones of our own sex, in our own country. What shall we do? The "Woman's American Baptist Home Mission Society" has for nearly five years been working to give *Christian education* to this class of young women. The results justify us in believing it is the right way of working. The girls have gone into schools and homes with the best Christian influence. A teacher writes of one of these girls: "She has married one of our grandest young men, who will do great work among his people. You can feel that the money your Society has invested in her education, has been invested at a high rate of interest for our Lord's glory." All may not do equally well, but it is safe and wise, if we wish to keep a Christian country to give Christian education to the *mothers*.

The great need of our Society now, is for the earnest, hearty coöperation of all the Baptist women in New England. We need to have in every church one woman's mission society, in which there shall be equal interest in home and foreign work. The Lord is permitting foreigners to come to us in such vast numbers, perhaps to convince all that the work is one.

Very many churches have worked in this way, with the happiest results. Words cannot express to you our longings to be able to respond to the many calls that come to us just now for aid. Last year we supported wholly or in part forty-six students. Pledges and money have come to us for many for this year, but we would like to double the number of last year. The following letter is a specimen of those received :

ABBOTTSBURG, N. C., July, 1882.

*My Dear President:*—To-day with much pleasure I take my pen in hand, to write you. I am not well neither in health nor in mind, and it is for this reason, I have been so much fretted since I have left school. I do want the privilege of getting my education. I have had only five months schooling at Benedict Institute, because I had no one to help me. My mother has four more children to work for, and it is all she and I can do to keep them up. Last fall we did with-

out many things, so I could go to school. I haven't had any chance to go to school besides, since I was ten years old, because I have had to help my mother. The people don't pay us much for our labor, and it makes it very hard for us. I can hardly write *fitten* for anything, but I do hope you can read this. I have learned all I know at Benedict, and if I never see the dear place again, I will never forget what I learned there. My dear President, it is *hard* if *fair*. Do what you can for me in my trouble. I have not forgotten about the Lord, and I try to tell those about Him, who cannot go to Benedict for five months. I have not forgot the lesson that night when we had the closing exercise of our "Workers' Society," about the heathen at our own doors. That has been a mighty lesson with me since I have left the Benedict Institute. I am working away from home, but if you could get some of the northern friends to help me some, my mother would be glad to have me come right back to school. I will now come to a close, saying,  
 Ever your  
 MARIA V. REED.

Teachers tell us they are constantly refusing to take promising girls, who cannot come without aid, and they can get no support for them.

Fifty dollars will keep a girl in school for a year, fitting her to become a true worker among her own people. In some cases girls can provide one-half of this for themselves. The teachers of last year, wish to return to their different schools, their experience better preparing them for their work and intensifying their love for it.

Mrs. R. C. Mather (formerly a Boston teacher) fifteen years ago, purchased land and erected buildings for a school and orphanage at Beaufort, S. C. She has this summer deeded to our Society one of the buildings furnished for a girl's normal school, to be called "The Mather Normal School for girls," in memory of her husband, who was a Baptist minister. Mrs. Mather will still carry on the orphanage and preparatory school, with a care over the normal, but we must provide this teacher. Surely we should happily do this after she has so nobly prepared the way for us, by the influence of her years of teaching, and by this generous gift. Miss L. J. Gould would like to return to the preparatory department, for which she is peculiarly fitted and we cannot afford to lose her influence in the home, the school or the neighborhood.

Mrs. Pauline Dinkins (colored) has returned to the Louisville School. We have no truer teacher in the schools. She writes to-day of her pleasure in being again at her work. Misses Packard, Giles, and Champney are doing most efficient work in Atlanta, Ga. We believe they will have the new building they so much need, by the generous gifts of those to whom the Lord has lent much of gold and silver.

One has well said, "If these women of education and culture are willing to leave home and friends, to go there to labor for Christ, it must be there that our men and women, who from the abundance of their homes, would be glad to contribute, if they only knew of this grand work."

Rev. C. E. Becker asks if we will not support a much needed teacher, who shall be stationed at Benedict Institute.

Prof. Bacon, of Tahlequah, Ind. Ter., says: "When you are planning your good work for the year, do not forget our claim for one teacher for the Indian girls."

Rev. Dwight Spencer, of Utah, says: "Is there a mission in our own or in foreign lands, calling more loudly for woman's willing heart and hands, than this among the Mormons? Will you not send two devoted Christian women, to teach the young girls a better way of living?"

Miss E. F. Adams, of Nashville, Tenn., has regained her health, and is for a few months visiting the churches in New England, to arouse interest in our mission work. She will accept invitations to visit any of its churches in September and October, but she longs to go again to the field, to work for the Master.

We still need money to finish the much needed church at Deming, N. M. Dear sisters, with your help we can do all this and whatever besides comes to us as *duty*. Asking your speedy assistance, we can only bring to you the Saviour's message, "Freely ye have received, freely give."

#### CONTRIBUTIONS FOR AUGUST, 1882.

Judson Miss. Soc'y, Charlestown, Mass.....	\$20 00
Mrs. S. P. Hill, ".....	5 00
Wom. Home Miss. Soc'y, East Stoughton, Mass.....	5 00
Baptist Church, Goffstown Centre, N. H.....	4 50
Little Mission Band, Great Falls, N. H.....	13 41
Miss Olive Stockbridge, Wakefield, Mass.....	3 00
Bowdoin Sq. Baptist Church, Boston, Mass.....	5 00
Mrs. L. D. Parker, Framingham, Mass.....	10 00
Friend, Belmont, Mass.....	1 00
Baptist Sunday-school, Granville Corners, Mass.....	10 00
Coll. Meeting at Cottage City.....	24 76
Same time and place, Friend.....	150 00
Mrs. T. Nickerson, Newton Centre.....	55 00
Mrs. C. E. Ayer, Claremont, N. H.....	15 00
Mrs. Dr. J. Gordon, Buffalo, N. Y.....	5 00
Rev. and Mrs. H. R. Traver, Saratoga Spr., N. Y.....	5 00
Miss Isabel Comins, Barre, Mass.....	5 00
Miss Abbie Smith, Turner's Falls, Mass.....	5 00
Mrs. D. P. Davis, Somerset, Mass.....	5 00
Mrs. C. F. Byam, Charlestown, Mass.....	5 00
Mrs. Andrew Pollard, Boston, Mass.....	5 00

All the above at the Meeting.

Mrs. Mary T. Erskine, Week's Mills, Me.....	35 00
Mrs. Laura Parker, Reading, Mass.....	5 00
Miss Lucy M. Ball, Boston, Mass.....	10 00

Miss Susan Weld, Jamaica Plain, Mass.....	50 00
Miss Elizabeth Weld, " " " " .....	5 00
Baptist Church, Merrimacport, Mass.....	1 00
Member of Clarendon St. Church, Boston, Mass.....	5 00
Miss Mary Kingsley, Montgomery Centre, Vt.....	2 00
Mrs. Lucy F. Robinson, Searsmont, Me.....	8 31
Mrs. Sophia More, Corinna, Me.....	20 00
Mrs. Solomon Robinson, Webster, Mass.....	11 00
Miss Theodats B. Hodgdon, Lowell, Mass.....	2 00
Friends, Lowell.....	3 00
Total.....	\$514 00

MISSIONARIES APPOINTED IN SEPTEMBER.

The following new appointments were made :

- Rev. C. W. Teasdale, Seaford, Del.
- " I. M. Wise, Camden, Ark.
- " A. N. Hammar, Norwegians, in Chicago, Ill.
- " C. A. Sandvall, Second Swede Church, Chicago, Ill.
- " N. E. Chapin, Richland Centre, Wis.
- " Wm. Paul, Ahnapee, Wis.
- " J. L. R. Rasmussen, Danes, in Cedar Falls, Iowa.
- " H. Williams, Cedar Falls, Iowa.
- " S. Morein, Swedes, in Swede Bend and Des Moines, Iowa.
- " E. Gunn, Ft. Madison, Iowa.
- " E. E. Atkinson, Fort Dodge, Iowa.
- " J. T. Moody, Allerton, Iowa.
- " D. Zwinth, Germans, in Topeka and Leavenworth, Kans.
- " Robt. Fenske, Germans, in Butler County, Neb.
- " J. E. Rockwood, Nuckolls Co., Neb.
- " J. D. Fleming, Custer Co., Neb.
- " E. E. Tyson, Richland Co., Dak.
- " L. Lovelace, Centreville and Sunnyside, Dak.
- " E. Godwin, Montrose and vic., Dak.
- " W. L. Moore, Durango, Colo.
- " C. C. Bateman, Red Bluff, Cal.
- Mrs. E. J. Brady, Chinese in Oakland, Cal.
- Rev. C. W. Rees, Heppner, Oregon.
- " J. M. Wallace, Kerr and Bandera Co., Tex.

The following re-appointments were made:

- Rev. A. P. Mason, D.D., District Secretary for New England.
- " C. P. Sheldon, D.D. District Secretary for New York and Northern New Jersey.
- " S. W. Marston, D.D., District Secretary for Southwest.
- " J. N. Williams, General Missionary to the French in New England.
- " G. Koopman, Germans in Erie, Pa.
- " D. F. Leach, Colored People in Mecklenburg, Lunenburg and Charlotte Counties, Va.
- " Ellis Watts, General Missionary to Colored People in South Virginia.
- " Wm. Schunke, Germans in Elgin, Iowa.
- " Fr. Reichle, Germans in Emanuel Creek, Dak.
- " E. Ellis, General Missionary, Dak.
- " P. W. Dorsey, Los Angeles, Cal.
- " A. J. Hunsaker, General Missionary to North Pacific Coast.

- " Fung Chak, Chinese in Portland, Oregon.
- " D. W. C. Britt, Spokane Falls and vic., Wash. Ter.
- " G. H. Goodwin, small tribes in Quapaw Agency, Indian Ter.

The following were appointed teachers in Freedmen's Schools for the ensuing year :

- At Richmond Institute, Richmond, Va.
  - Mr. E. A. Corey.
  - Miss J. J. Turpin.
- At Atlanta Seminary, Atlanta, Ga.
  - Miss S. H. Champney.
- At Florida Institute, Live Oak, Fla.
  - Miss J. E. Pennoyer.
- At Selma School, Selma, Ala.
  - Miss L. M. Seeley.
- At Wayland Seminary, Washington, D. C.
  - Miss C. A. Deuel.

The following were appointed teachers in the Government Freedmen Schools in Indian Territory.

- Rev. G. W. Dallas, Shonettown.
- Rev. Z. T. Thistle, Boggy Depot.
- Rev. J. P. Lawton, Sulphur Springs.
- Rev. J. R. Banks, McAllister.
- T. T. Thuston, Council House.
- Dan'l H. Gaddie, Arbuckle.
- Wm. I. Johnson, Stonewall.

Contributions and Legacies.

FOR AUGUST, 1882.

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

MAINE, \$108 00.

Mr. Vernon, Francis Lyford, a Dying Gift.....	\$190 00
Jefferson, First Church.....	8 00

NEW HAMPSHIRE, \$54 24.

Concord, First Church .....	52 74
Piermont, Mrs. Ransom Fletcher.....	1 00
F. F. Piermont, Mrs. Ransom Fletcher.....	50

VERMONT, \$17 57.

Sharon Church.....	4 15
North Springfield Church.....	13 42

MASSACHUSETTS, \$1,303 22.

Boston, Bowdoin Square Church.....	135 00
Friends.....	1 00
Framingham, Mrs. E. B. Parker.....	10 00
Cheshire Church.....	8 00
Becket Church.....	26 71
Hellerica, First Church.....	8 03
Egremont Church.....	12 00
Belmont, Friend.....	1 00
Norwood Church.....	6 00
West Somerville Church.....	6 00
Merrimac, Mission Band of Ready Helpers.....	3 00
West Acton Church.....	12 00
LEGACY: Beverly, Bequest of S. Chase, in part.....	317 50
Mansfield, Bequest of Rev. John Blain ..	695 97
F. F. Lynn, Friend, for Natchez Seminary.....	50 00
Westminster Church, for Girls' Building, Atlanta, Ga.....	11 01



**RHODE ISLAND, \$25 30.**

Providence First Church, Weekly Offering.....	25 00
Wickford, Rev. L. W. Frunk.....	30

**CONNECTICUT, \$1,634 37.**

Thompson, Valentine Ballard.....	10 00
W. Hilton Ballard.....	10 00
Deep River Church.....	78 12
North Stonington Church.....	5 00
Danbury, Second Church.....	58 00
Sunday-School.....	20 00
<b>LEGACY; Suffield, Bequest of Z. Dickinson, L. Dickinson, exc.....</b>	<b>1329 50</b>
<b>F. F. Stonington, O. B. Grant, for Shaw University.....</b>	<b>100 00</b>
<b>C. E. F. Danbury, second Church Sunday-school, for Ogden.....</b>	<b>23 75</b>

**NEW YORK, \$848.16.**

New York, a friend.....	50 00
Brooklyn, H. Inson Place Church, per R. Cole, treas.....	185 33
Rochester, Araunah Mosely.....	100 00
South Ots-lic Church.....	12 00
Ischua Church.....	2 12
Belleville, Ellisburgh Church.....	39 21
Albany, Emmanuel Church.....	50 00
Cohoes Church.....	20 00
Adirondack Church.....	6 00
Cazenovia Village Church.....	43 89
Mrs. U. M. Clarke.....	5 00
Hamburg Church.....	6 42
Hannibal Church.....	42 75
Clifton Park Church, in part.....	41 01
Fredonia Church, per Ely Davis.....	3 00
McDonough Church, per Rev. A. W. Barrows.....	1 00
South Ballston, a Friend of the Society.....	39 85
<b>F. F. Vernon Church, for Furnishing Rooms Bishop College.....</b>	<b>27 16</b>
West Henrietta Church, for Furnishing Rooms Bishop College.....	4 42
East Henrietta Church, for Furnishing Rooms Bishop College.....	25 00
Malone Sunday-school of First Church.....	50 00
Ithaca, Prof. J. B. Webb, designated.....	12 00
Medina, Three Friends, for New Building, Benedict Institute.....	15 00
Albion, Two Friends, for New Building, Benedict Institute.....	12 00
Belleville, Friends, for New Building, Benedict Institute.....	5 00
<b>C. E. F. Brooklyn, W. W. Bliss, for Ogden.....</b>	<b>20 00</b>
Watertown, J. G. Harbottle.....	

**NEW JERSEY, \$482 21.**

Newark, Alice E. Johnson.....	100 00
Trenton, First Church.....	150 00
Vineland Church.....	20 59
Millville Church.....	28 76
Bridgeton First Church, Mrs. Waterman.....	5 00
Newfield Church, balance.....	1 00
Cape May Second Church.....	24 00
Asbury Park Church, in part.....	27 79
Paterson, First Church.....	120 35
Livingston Church.....	3 72

**PENNSYLVANIA, \$287 91.**

Philadelphia, Third Church.....	12 45
Upland Sunday-school.....	44 42
Gwynedd Church.....	9 00
Mount Pleasant Church.....	32 14
Lower Providence Church.....	46 50
Pottstown Church.....	30 00
Reading, First Church.....	32 18
Berean Church.....	9 52
Centre Union Church.....	1 50
Mill City Church.....	10 00

Newton Church.....	3 50
Abington Church.....	9 46
Clark's Green Church.....	4 10
Braintrem Church.....	13 75
Mehohpany Church.....	6 30
Russell Hill Church.....	1 65
Minersville Church.....	5 00
Rochester, "Penny Circle".....	5 50
Soldiers Run Church.....	6 87
Newburg Church.....	1 07
Zion Church.....	1 00
Getsemane Church.....	1 00
Mrs. Mills.....	1 00

**MARYLAND, \$2 00.**

Forest Hill, First Church.....	2 00
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**VIRGINIA, \$182 32.**

Waynesboro, Shiloh Church.....	90
Greenwood, Piedmont Church.....	2 78
Petersburgh, Harrison St. Church.....	3 00
Franklin, Cool Spring Church.....	2 20
Suffolk, Second Church.....	3 19
Portsmouth, Zion Church.....	2 90
First Church.....	1 32
Hampton, Zion Church.....	6 10
First Church.....	1 60
Beaver Dam, Union Church.....	1 00
Ashland, Shiloh Church.....	4 25
Union Church.....	1 68
Green Spring, Oak Church.....	1 00
Louisa C. H., First Church.....	10 00
Bewling Green, Shiloh Church.....	1 82
Haymarket, Mt. Pleasant Church.....	2 45
Plains, First Church.....	5 50
Front Royal, Mt. Vernon Church.....	6 17
Harrisonburg, Shiloh Church.....	5 00
Falls Church, Second Baptist.....	3 00
Fairfax Co., Oak Grove Church.....	1 00
Leesburg, Providence Church.....	6 50
Kings and Queens Co., Raikes S. S. Union.....	2 60
Tappanhanock, First Church.....	5 38
Second Church.....	2 66
Essex Co., St John's Church.....	2 60
West Point, Mt. Nebo Church.....	7 78
King William's Co., Bethany Church.....	4 04
Gloucester Co., Bethel Church.....	3 00
Round Hill, Mt. Zion Church.....	6 30
Lincoln, Mt. Olive Church.....	2 10
Concord Association, per Rev. D. F. Leach.....	12 50
<b>F. F. Lincoln, Mt. Olive Church, for Wayland Seminary.....</b>	<b>5 00</b>
Ware Neck, Baptist U. S. S. Convention, for Wayland Seminary.....	30 00
Tappanhanock, South Side Baptist Association, for Wayland Seminary.....	30 00

**WEST VIRGINIA, \$38 81.**

New Salem Church.....	13 64
Lumberport, Jones Run Church.....	2 00
Yeaters Mills, Pleasant.....	2 10
Wallace, Bethany Church.....	6 15
Fairview Church.....	82
Sardis Church.....	4 10
Clarksburg, Hepzilah Church, Woman's Mission Circle.....	10 00

**SOUTH CAROLINA, \$230 99.**

<b>F. F. Columbia, Rev. E. M. Brawley, for Benedict Institute.....</b>	<b>230 99</b>
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**GEORGIA, \$150 00.**

<b>F. F. Atlanta Baptist Female Seminary, for furnishing the same.....</b>	<b>150 00</b>
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**MISSISSIPPI, \$6 82.**

Winona, Collection, per Rev. A. H. Booth.....	6 82
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<b>TEXAS, \$411 80.</b>			
State Convention.....	310 00	Cresco Church.....	3 86
Oak Shade Church, per Rev. D. W. Jackson.....	5 15	Cherokee Church.....	30 00
Magnolia Church.....	1 40	Pattersonville Church.....	5 00
China Grove Church.....	2 25	Conway Church.....	2 50
Cash.....	3 00	Columbus City, per Rev. J. Kissel.....	21 85
Denison, Hon. R. C. Foster.....	10 00	Fairfield Church.....	20 50
Marshall, Jennings Brothers.....	15 00	Belle Plain Church.....	10 28
Pleasant Grove Association, per Rev. J. H. Scates.....	60 00	Mount Ayr Church.....	8 37
Tarkington Prairie, Rev. D. D. Forman, for Mexico.....	5 00	South Creek Church.....	2 00
		Rutland Church.....	10 00
<b>ARKANSAS, \$255 95.</b>		Carroll City Church.....	5 22
Little Rock, per Rev. W. A. Clark.....	150 00	Russell Church.....	3 50
" " per Rev. O. M. Lucas.....	105 95	Sharon Church.....	4 00
		Chariton Church.....	17 50
<b>TENNESSEE, \$27.00.</b>		Shenandoah Church.....	6 25
<b>F. F.</b> Legacy, Nashville, Bequest J. P. Rexford, in part.....	27 00	Coldwater Church.....	2 00
		Sheffield Church.....	2 00
<b>OHIO, \$158 19.</b>		McGregor, Mrs. Thomas Arnold.....	4 50
Cincinnati, First Church.....	65 00	Oskaloosa Church.....	16 80
Centreville Church.....	9 15	Nevada and Grand Junction, per Rev. J. F. Childs.....	17 50
Sunday-school.....	8 10	Marble Rock, per Rev. S. M. Davis.....	1 00
Rev. J. H. Wilson.....	5 00		
Jacob Wilson.....	5 00	<b>MINNESOTA, \$55 25.</b>	
Sandusky, Wayne Street Church and Sunday-school.....	5 61	Duluth, per Rev. C. H. D. Fisher.....	50 00
Wauseon Church, in part.....	5 61	Pipestone Church, per Rev. H. B. Marshall.....	1 25
Cleveland, Superior Street.....	3 50	Edgerton Church.....	4 00
Euclid.....	11 00		
Bedford.....	8 00	<b>MISSOURI, \$35 00.</b>	
Auburn, Centre Church.....	15 22	<b>F. F.</b> St Louis, Second Church, H. M. Soc. and Willing Workers, to Furnish Teachers Rooms, Bishop's College.....	35 00
Akron Church, in addition.....	17 00		
		<b>NEBRASKA, \$122 75.</b>	
<b>MICHIGAN, \$82 12.</b>		Tekamah Church.....	4 00
Detroit First Church, balance.....	10 00	Silver Creek Church.....	4 80
Alganssee Church.....	4 12	Bancroft Church.....	12 00
Cassopolis Church.....	5 50	Geneva Church.....	3 60
Hudson Church.....	18 00	Red Cloud Church.....	10 00
Parshallville Church.....	13 45	David City Church.....	13 85
Parma Church.....	4 05	Edgar, Woman's Mission Soc., Mrs. C. E. Green, Treas.....	5 00
Quincy Church.....	12 00	Ord Church.....	14 50
Leslie Church, per Rev. J. Heritage.....	13 00	Hastings Church.....	25 00
<b>C. E. F.</b> Flat Rock, Rev. T. H. Cary.....	1 00	Rev. John H. Mize.....	25 00
Quincy Church.....	1 00	North Platte Church.....	5 00
<b>INDIANA, \$45.00.</b>		<b>KANSAS, \$82 90.</b>	
Peru Church.....	45 00	State Convention, per J. Hidden, Treasurer.....	82 90
<b>ILLINOIS, \$294 23.</b>		<b>DAKOTA TERRITORY, \$61 89.</b>	
Chicago, Centennial Church.....	45 00	North Dakota Association.....	7 21
Central Church, in addition.....	13 50	Sioux Falls Valley Association.....	15 55
First Norwegian Church.....	7 00	Goodwin, W. H. M. Circle.....	9 04
Litchfield, Mrs. M. A. Savage.....	10 00	Dell Rapids, Swede Church per Rev. C. J. Johnson.....	2 00
Newport Church.....	4 65	Huron Church.....	23 09
Peoria First Church, in add.....	23 00	Lennox, per Rev. V. B. Conklin.....	5 00
Crystal Lake, Mrs. Elizabeth Thompson.....	1 00		
Freeport, D. M. Radarm.....	1 00	<b>CALIFORNIA, \$78 00.</b>	
Princeton Church, in part.....	8 50	State Central Missionary Convention, E. R. Rockwell, treas.....	28 00
Hudley Church.....	2 50	<b>LEGACY:</b> Oakland, Bequest Mrs. Melvina Hezlep, per Rev. Samuel B. Morse.....	50 00
Lockport Church.....	6 34		
Canton Church, in part.....	34 70	<b>NORTH PACIFIC COAST CONVENTION, \$14 50.</b>	
Marengo Sunday-school, for Swede Church, Rockford.....	14 89	Washington Ter., White River Church, Jubilee Offering.....	14 50
Mendota Church, in add.....	21 93		
Batavia Church.....	11 15	<b>EASTERN GERMAN CONFERENCE, \$200 00.</b>	
Carthage Church, Jubilee Offering.....	21 50	Eastern German Conference, J. A. Schulte, treas....	200 00
Arcola Church.....	4 23	<b>WESTERN GERMAN MISSION SOCIETY, \$500 00.</b>	
Altona, Swede Church.....	8 34	Western German Mission Soc'y, J. T. Schaberg, treas	500 00
<b>LEGACY:</b> Evanston, Bequest Mrs. Rebecca Mulford, in part, Rev. Wm. M. Haigh, D.D., Trustee.....	40 00		
<b>F. F.</b> Chicago, Centennial Church.....	15 00	<b>MEXICO, \$20 00.</b>	
		<b>C. E. F.</b> Rev. T. M. Westrup, for Monterey....	20 00
<b>IOWA, \$1,176 84.</b>		Total.....	\$8,992 34
State Convention, per N. Littler, Treasurer.....	661 95		
" " " Rev. D. D. Proper.....	291 66		
" " " Rev. J. L. Coppoc.....	5 00		
Mapleton Church.....	15 25		
Marengo and Norway Churches.....	8 35		

# THE BAPTIST HOME MISSION MONTHLY.

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NOVEMBER, 1882.

No. 11.



BISHOP BAPTIST COLLEGE, MARSHALL, TEXAS.

Bishop Baptist College building is of brick, with stone foundation and stone trimmings. Its dimensions are 75x36. The building is constructed in a very substantial manner.

The lower story is divided into four rooms, besides the general entrance. There is a large study and recitation room, with two smaller recitation rooms opening into it be

folding doors, and at the opposite end of the building and at the left of the entrance, the President's office.

The upper stories are devoted to dormitory purposes for young men. The building was located so that the sunlight enters the rooms on one side in the morning, and the other side in the afternoon. This important consideration in respect to health of the students, is often overlooked in the erection of dormitories.

The ten acres included in the site are on an elevation overlooking the plain on which the city of Marshall is built. Stately pine, oak, cedar and magnolia trees, in large numbers, adorn the grounds, making the place delightful at all times, but especially in the hot season.

The colored Baptists of Texas chiefly paid for the site; the white brethren of the State Convention giving \$400. The principal building was erected through the generosity of the donor, whose name it bears. A considerable part of the remaining expense was provided for by special contributions. The rooms are partially furnished by designated funds; thirty dollars procuring the furniture for a room, the donors' names being placed over the doors. About fifteen rooms are yet to be furnished. These will be needed in January.

In addition to the principal building is the "mansion" for teachers and for recitation rooms; also a frame building, the first story of which is used for a dining-room, and the second story for girls' dormitory; also a small building used last year for the primary department.

The second year of the school opens very hopefully under the charge of President Culver, who has as principal assistant, Professor Shaver; the whole number of teachers being ix.

The following is a statement of the College property, with cost of the several items:

Holcomb Mansion and grounds, 10 acres..	\$2,500 00
Thirty-seven acres of woodland.....	563 38
New College building.....	15,428 74
New dining-hall.....	1,077 79
Primary building.....	339 97
Alterations and repairs on Mansion.....	974 81
Fencing gates, etc.....	274 48
Furniture.....	1,887 18
<b>Total.....</b>	<b>\$23,046 35</b>

**The Sowing and the Harvest.**

BY S. G. CHASE, SPRINGFIELD, MASS.

"Go teach"—said Christ—"all nations,  
The Comforter I'll send;  
And lo! I'm with you alway,  
And will be to the end."

His faithful ones have trusted  
This promise of their Lord;  
The world's wide field have entered,  
Leaning upon His word.

They forth have gone with weeping,  
And precious seed have sown;  
The Lord has owned the reaping;  
They have not wrought alone.

A Jubilee song we raise Thee,  
For heavenly sheaves they bring  
From whitened fields--rejoicing,  
To Thee our risen King.

And while the past is glorious,  
The future is more bright;  
Thy truth shall be victorious  
And fill the world with light.  
So will we ever trust Thee,  
Our true, our constant Friend,  
Amid all earthly changes,  
Till earth and time shall end.

Heaven's Jubilee advances;  
We catch the glad "new song,  
Worthy the Lamb"—"All worthy,"  
Now sing the ransomed throng;  
"Worthy the Lamb." "Most worthy"—  
Is earth and heaven's refrain;  
"Give honor, glory, blessing,  
Forevermore—Amen."

## HOW TO CHANGE IT.

BY JOHN M. GREGORY, LL.D., WASHINGTON, D. C.

It is a matter of deep regret and chagrin to all intelligent Baptists and Baptist pastors that so large a proportion of our churches contribute nothing to our great missionary work at home or abroad. It is estimated that more than one-half of the Baptist churches take no part in these great enterprises in which the denomination is engaged; and in the contributing churches, probably one-half the members give nothing.

For years this has been known and deplored by the ablest and best men of the denomination; but, now that the fields of missionary effort are opening so widely, and are sending up their daily cries for help, the failure of more than three-fourths of our Baptist family to give any aid whatever to this work seems doubly sad and deplorable. Our deep mortification at the spectacle presented is swallowed up in the deeper sadness at the great loss of wasted power for good. It is pitiful to see the multitudes of our fellow-disciples standing idle, while a small minority are struggling to cultivate the Lord's great vineyard. But the thought turns to anguish when our eyes turn from the workers to the work, and we see millions perishing for lack of light—whole lands left almost unvisited, and great sections of our beloved country given up to darkness, sin and death. The Board and Officers of our Baptist Home Mission Society are at their wits' ends to keep the work going; and yet they are obliged to decline full one-third of the new calls for help in destitute fields which are pressed upon them. If the Baptist membership who gave nothing last year would give this year an average of *one cent a week* for missions, the

means for missions would be nearly, if not quite, doubled.

Is there no remedy? Cannot the Lord's disciples be rallied to meet the Lord's command, and do the Lord's work? We will not believe so ill of our brethren. We do not believe that Baptists are less zealous or liberal than other Christians. We cannot admit that there is anything in the Baptist faith to make its disciples less concerned for the salvation of souls and the advance of the Christ Kingdom on the earth than are the disciples of other creeds. If they give more than we, it must be because our people are not aroused and enlightened upon the work.

*We must spread the light!*

Fathers! brothers! sisters! Shall we not change all this? We can if we will it.

1. Let the Baptist press—that great, silent preaching power—lead us. Let them keep standing at the head of their columns the generous and inspiring battle-cry: *One dollar this year from every Baptist in the land, for the fulfilment of Jesus' command, Go ye into all the world and preach the Gospel.*

2. Let every missionary on the field send to the papers brief, plain, stirring facts and appeals, and let the secretaries and other officers of our great missionary societies furnish facts and statements of needs, both to editors and pastors. Give the light, ye who have it! Send on the cry, ye who hear it!

3. Let every pastor, already awake, wake up his neighbor pastors. The pastors are the Christ-chosen leaders of the people. Let pastors who know of the work, and whose hearts have been touched by the great cry of the perishing, visit churches in their region where nothing has yet been done, and address them in an earnest appeal to join in the common work. A known pastor can gain a hearing in churches where the foolish prejudice against "agents" shuts everybody else out.

4. Let every private member already warm in the work warm up others. Let him send for and circulate missionary papers, magazines and reports. Let him talk missions and solicit funds.

5. Let the Women's Mission Circles in every church adopt the motto already adopted in many churches: "*A dollar a year for Home Missions from every woman and girl in this church.*" Woman's work in missions, home and foreign, is the brightest and most promising feature in modern missions. When the Marys and Marthas, the Dorcas and Lydias of the churches—our mothers, wives, sisters and daughters—join in the work for our Lord, it will not, cannot fail.

6. Let the HOME MISSION MONTHLY and other missionary periodicals be circulated far and wide. "*From the Field*" cannot be read by any Christian with dry eyes and unmoved heart.

Will not some of our men and women of wealth do what has been done for the Pedit-Baptist Missionary papers—send to Dr. Morehouse means to send 1,000 copies of the MONTHLY to pastors who cannot or do not take it?

Finally, forget not the text: "*A contribution this year from every Baptist for Christ's work in the world.*"

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### WORK AMONG THE GERMANS.

BY REV. J. C. HASELHUHN, OHIO.

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Much has been said, and much has been written, concerning the large number of foreigners, who, since the beginning of this year, have arrived here. They are coming from every country of Europe, and throng to our shores by the tens of thousands every week. It is a migration greater than that of the first centuries of our era, by which mighty empires were changed.

The greatest number of these immigrants are those who speak the German language, coming from Germany proper, from Austria, Switzerland and Russia. They number more than all the others put together. There are at present over seven millions who understand and speak the German language in the United States. Nearly half of these can neither speak nor understand English, or they can do it in a very imperfect manner.

It is indeed a very important problem to solve: How can these masses of foreigners, with a language and with customs of their own, be Americanized? Well may every good American citizen ponder over this most important question. These masses are here either for the weal or woe of the country.

#### AMERICANIZE THEM.

I agree with those of my American brethren who say: "We must Americanize them; we must do it as fast as possible;" but I cannot agree with what some of them understand by "Americanizing." If I understand them aright, it needs only to learn the English language, and to adopt some superficial habits, and the Americanizing process is completed. Some ideas have lately been advanced in the East, as a new departure in Mission Work among the foreign population, according to which these foreigners should not first of all be approached with the blessed Gospel; but rather with the English spelling-book, and an English Bible may be used as such. While as a primary matter they are taught the English language, they may thus, quite unawares, become Christians. Thus the knowledge of the Gospel would become subordinate to the knowledge of the English language. By such means, it has been claimed in certain quarters, the masses of foreigners would be reached, and the evangelizing process would be carried forward on a much larger scale than by preaching

to them in their own language, as heretofore. As I stated before, I, in unison with all my German brethren, fully agree with those who insist that the Germans should become Americanized; but we believe that more is required to do this, in the full sense of the word, than merely to cause them to change their language and some of their habits. If this were sufficient, then every bigoted Irish Roman Catholic, who acknowledges the Pontiff in Rome as his sovereign, who considers his laws as of greater authority than the laws of our land, and who would do his utmost to bring us all in subjection to the Pope, would be a good American, for he can speak the English language with fluency, and no other. But would not every true American prefer a true-hearted German, who has made this country his home, and who loves it with all the fervency of his heart, to those subjects of the Pope, who use their knowledge of the English language and of the customs of the land to undermine our free institutions? Surely, he would prefer him, even if the German could not speak half a dozen words in English.

#### FROM WITHIN.

The true Americanizing process must not begin with a few outward coats of paint, but from within. I maintain that the only true way to Americanize the Germans, as well as other foreigners, is to evangelize them. If they become evangelical they are Americanized, even if they are not able to speak or understand the English language, while they might become Americanized without being evangelized, and would by such a process neither be blessed themselves, nor become a blessing to their adopted country.

While it has been maintained that these foreigners may be best reached with the Gospel in a language which they do not understand at all, or but imperfectly, we maintain

that this can be done in no other way more successfully than in their own language. This is the Scripture method; for, on the Day of Pentecost, the Holy Ghost taught the apostles the different languages, so that they were able to preach to every one in his own language. The Germans are in this respect no different than other people; they love best to hear a Gospel sermon in their own language. Although there are exceptions among them, as among others, they love their mother-tongue, and they see no reason why they should be ashamed of it, or repent for ever having spoken it.

Experience has proved it that in no other way can as much be accomplished to evangelize these foreigners, as to preach to them in their own tongue. It is well understood by business men and politicians, that the Germans can best be influenced in their own language. For this reason they employ clerks who can speak German; they find that it is important for commercial travelers to speak German, in order to sell them their goods. And the politicians, when important elections are at hand, send out speakers to address them in German, and spend thousands to circulate papers and political tracts in German. Should Christians, in order to lead them to the knowledge of the truth, be less wise than the children of this world?

#### GERMAN CHURCHES.

This granted, that the masses of these foreigners can best be reached in their own language, it is plain that, as long as preaching in German is needed, German churches are necessary to gather those in who have been caught in the Gospel net, where they themselves will be established in the faith, and find opportunity to help in every possible way to bring others of their people to Christ. It is plain that they themselves would not be much

benefited in an English-speaking church, nor would they be able to benefit others. This is understood by every other denomination; and American Methodists, Presbyterians, and others, spend by far more for Home Mission work among the Germans than the Baptists. The Methodists North have annually appropriated for the German work \$42,000; and more during the last decade. This is about seven times as much as has been spent annually during the last years by the Baptists for the German missions. The Presbyterians are also liberal in supporting German missions, and they have two German theological schools; one at Bloomfield, N. J., the other at Dubuque, Iowa. The Episcopalians try to induce ministers from the Lutheran, Moravian, and other churches, to labor among the Germans, and they offer good salaries. In New York, they even succeeded in catching a former deacon of the First Church to labor as their missionary, and they give him a better salary than any of the German Baptist ministers receive. There are German Churches of every denomination which offer the very best accommodations to the Germans to attend worship in their own language.

How could Baptists expect to have any success among them if they should insist on giving them have the Gospel in English or not at all? It is to be remembered that the Germans are naturally full of prejudice against the Baptists, for which reason they ought to offer them stronger inducements than any other denomination to attend their churches and missions.

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#### THE HOME.

Let American Christians look at this in another light. The welfare of the nation rests upon the family. It is in vain to expect to see a generation of good American citizens raised up without religious family education,

and without parental watchfulness, and without actual participation in everything that concerns the religious education of their children. Or should German parents leave the religious instruction of their children entirely in the hands of strangers? But if German Sunday-schools must be done away with, is the religious instruction of their children not taken out of the hands of German parents entirely? How could German parents instruct their children at all and bring them up in the fear of the Lord, if they are not able to express themselves in English, and their children were not able to understand German? Why, the children would laugh at the old "Dutch folks." If they attended family devotions at all, it would be only "to have fun, when the old man prays Dutch." Surely, such are not the conditions to raise good American citizens. On the contrary, we have seen the very worst class of characters grow out of such family relations. Such half-breeds help greatly to augment our dangerous classes.

Again, to take away our children and young people, is to take away the very material we need to maintain German churches. It would leave us the old and weak. And still the demand would be: "Make your German churches self-supporting as fast as possible." This would place us in a worse position than the Israelites were in, when the Egyptians denied them the necessary straw for bricks, and yet required from them the same "tale of bricks," as before. And granted that under the present circumstances we need German churches, I need not take up any space to argue the necessity of a German theological school for education of preachers among the Germans in our country, German publications, etc.

#### A HINDRANCE.

But it has also been insisted on in some quarters, that preaching in German, in German



churches, will perpetuate Germany in America, and will be a hindrance to Americanizing the Germans. Perpetuate Germany in America because of preaching the Gospel in German to Germans who could not be reached otherwise! This is an idea so preposterous that it seems almost impossible that any would seriously hold it. I am not aware ever to have found German Baptists who have had the thought to resist this all powerful current, of having the English language predominate eventually everywhere. Just as well might some of us place ourselves in the middle of the Mississippi and bid its current to flow in the opposite direction, as to resist the final predomination of the English language in our land. Such expectations, even if they were cherished by any, might be looked at as silly; but who could ever think them to be dangerous? No one need to be frightened if such an alarm is sounded—as if these poor German Baptist churches ever could change the final destiny of the American nation as far as the English language is concerned, even if they were trying ever so hard to do it. We could not if we would; but I can assure our American brethren we would not if we could. We consider German-speaking churches and Sunday-schools, and a German theological school, and German denominational publications, as a means to accomplish an important end; to bring the Germans to the knowledge of the truth as it is in Jesus. I repeat, the establishment of German churches is not an end with us, but a means. They are absolutely necessary in every German locality, and especially as long as the masses, who are here already, are continually augmented by thousands of fresh comers. When immigration ceases to flow to a certain locality, the German churches there will become English-speaking churches by a natural process. Such is the case now in Pennsylvania with some of our older churches belong-

ing to the Eastern German Conference; and, instead of offering any resistance, said Conference is aiding a brother who preaches English in one or two of the churches. But such changes ought not to be brought about by force before the proper time, if we would prevent much injury to our common cause. There are localities in many of our cities and many parts of our country where the Germans are massed together; and if American Baptists would lay the foundation for future English-speaking churches there, they can only do it by beginning with the German-speaking churches. If they refuse, others will enter the field; and when the Baptists may think of entering these localities with English preaching, they will find the field pre-occupied by those who did not refuse to begin with German churches. We expect that every German church will, in the course of time, become an English-speaking church.

#### GROWTH.

But even now these German churches are feeders of English-speaking churches. Continually members who were brought into German churches through German preaching when they were poor and ignorant of the English language, have joined English churches when they were well-to-do, and have become valuable acquisitions to them. Our loss has been their gain. I might mention quite a number of names of most valuable members in English-speaking Baptist churches who, humanly speaking, would not be there if our older German ministers had not been the means of the conversion of their parents, and thus brought the children under Baptist influence. Some of them have been worth thousands to the cause already. And still, with all these losses, with all our difficulties and drawbacks, the Lord has increased our numbers. In 1849, when I joined the little German church in New York, there was but three little

German Baptist churches in the country, with a membership of 150 all told. In 1851, the German Conference was organized in Philadelphia. There were then six ministers with the same number of churches, having a membership of 450. Now we have increased to nearly 10,000; and surely our English-speaking brethren have reason to feel encouraged when they look upon the returns of the German Mission to all their investments made in it. Surely, if ever we needed to have our hands strengthened, it is now. Germans are coming by the tens of thousands, and Americans ask with solicitation: "What shall we do with these masses of foreigners?" Our answer is: "Americanize them by offering them the Gospel in their own language." This is not the time to belittle this work and to raise prejudice against it in the minds of American Baptists. It is too serious a matter to place obstacles in its way. No one ought to give way to national prejudices. We work in unison with our Anglo-American brethren. Their cause is our cause. We work in a part of the vineyard where work is to be done, which, because of the language, no one can do as well as we. If some one thinks he has invented a better plan, and knows of "a new departure," to obtain in shorter time much greater results, let it first be demonstrated that it really is better before annihilating existing German churches and Sunday-schools.

For the present, we look to our English-speaking brethren, and we ask them for their sympathy, their prayers, and their pecuniary aid, to carry on the good work among the Germans. We have to labor among sceptics, Romanists, and formalists. This work is much harder and much more self-denying than is generally understood by those who judge it by the work among the more religiously inclined English-speaking population.

#### THE SOCIETY.

Our great Americanizing institution is the Home Mission Society. This Society does the work in the most effective way, by sending preachers of the Gospel among these foreigners, who proclaim to them the glad tidings of salvation in their own particular language. It deserves the hearty support and coöperation of every American Baptist, to carry on this noble work. It should be encouraged to carry on the work among these foreigners more extensively than ever before, by giving them the Gospel in their own language.

Nobody need to be troubled about the Americanizing of our foreign population so far as language is concerned. They all will be gradually Americanized; though there is considerable that is American which we would not wish to adopt, there is much that is European which we will drop.

We are co-laborers together for the glory of our Master and the salvation of immortal souls, although we labor in different languages as the case requires. May the Lord open the hearts and hands of all the English-speaking Baptists, to carry on this extensive foreign work in our home field more vigorously than ever before, and an abundant harvest will surely be the reward of our united faithful labor.—*National Baptist*.

#### THE LAND OF SHADOWS AND OF DARKNESS.

BY REV. RICHARD WALSH, YSLETA, TEXAS.

Mexico stands now, as a land, in the shadow—the shadow of Romish priestcraft—obscuring the light of truth and love now shining over her.

The people themselves have no faith; the priests do all the believing, the people have only to obey. And this obedience

differs materially in the different parts of the priestly dominion. In Mexico the feast days have been abolished by the government. This is a long step towards civilization, for here, in these Mexican towns of the United States, there are ninety-six feast days observed in the year. Why, the observance of these days and the consequent ignoring of all industry required of this people, is something which cannot be comprehended. It is nowhere in the Bible, and is not defined in their religious books. I have asked several of their leading men for the meaning and efficacy of the many feast days, and the reply is: "I don't know; I have forgotten."

I have looked into the ceremonies of the church on those days, and have seen how the remainder of these days are spent, and I cannot understand it in a religious light. It is hid in darkness. Here the early morning begins with a mass, either high or low. The service is always varied, and grants to the faithful ones some peculiar privilege, for which it is their duty to pay. Sometimes the privilege consists in the permission to kiss the feet of a wax figure, held in the hands of a priest. The service being over, the people are free for the remainder of the day. And how the remainder of the day is spent will surprise those in the distance. It is given up to visiting, drinking, merry-making; a grand dance running into the night always being included. Debauchery and riot are common. Such is the meaning of a saint's day to a benighted people.

Sunday is not kept with the strict observance of a feast day. They can work all this day in any form; and it generally means a day of bartering and trade.

I can only understand the shadow which is upon this deluded people, when I remember that they have been ruled by such priestcraft for nearly three hundred years. What has such a mockery done for this people? Is it anything like the heavenly influence which Jesus brought, or the love which he promised? This people stands to-day under the shadow of fear; there is no love manifest between the ruling priest and the ruled. This people will hail the day when that shadow of fear is cast aside; and they can look with all confidence in the light of love.

As we become better acquainted with the Mexican, and know his nature and circumstances, our sympathy is awakened. It is then we learn that his desire is not to be avenged, but rather to be released. Such release is coming, as the pressure of the tyrant anti-Christ is being lightened, and the overwhelming burden removed. Along the Rio Grande in New Mexico and Texas, light is dawning. It is only a few years since the people were led through the plazas of the towns, with naked backs, whipping themselves with mesquite (a hard, very sharp, thorny brush) until the blood ran down to the ground, and inflicting upon themselves other cruelties of similar nature. And all this, for what? To atone for sins. Sins which had been paid for with money, many times over, from the cradle to the grave. And then when death comes, all their property must be sold to deliver them out of purgatory!

But now, that the light of the Gospel is dawning, the punishment and cruelty is abolished; and money must accomplish all.

Romanism is beginning to teach history in these parts, and it runs thus: Catholicism was the first religion; Episcopacy is part of it; but not altogether in the fold. Yet the mother church is waiting with open arms for them to return. They were led away by a bad man named Luther. Baptists are a new sect, and have only practised immersion in the last few years. Other sects are of recent date, and have no divine authority. All of them are called Protestants, which means heretic. Such is the knowledge which is being spread by the Jesuits in charge. Yet here in Ysleta the spell is being broken; and many instances of open disobedience have occurred lately among the Mexicans. Mexico, at the time of the war with France, raised its arm for the protection of its people; since then the power of Popery has waned.

There is a light beaming afar off; but it is burning brighter and brighter. Protestant Christianity is bringing it. I can see advancing in that light the banner of the American Baptist Home Mission Society, with its glorious motto, "North America for Christ." May God's grace spread its hallowed influence over this land of darkness.

**American Baptist**  
**HOME MISSION ROOMS,**  
 TEMPLE COURT, NEW YORK.

☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, Temple Court, New York City.*

☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

☞ *The single subscription price of the BAPTIST HOME MISSION MONTHLY is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

Subscribers to the MONTHLY, in sending notice of change of residence, should be careful to give their former as well as their future address.

The MONTHLY is expected to be better than ever next year. We have many commendations of it, but do not print them, as we need the space for other matters. We hope for large additions to our subscription list before January.

If some pastors whose names are not among subscribers to the MONTHLY occasionally receive a copy of it, they will understand that it is for the purpose of refreshing their minds about Home Missions, and furnishing them with material for the Monthly Concert and a rousing Home Mission sermon.

Wanted.—Copies of the Annual Report for 1866, 1873, 1874. If any reader of the MONTHLY has a copy of either year mentioned, please inform the Corresponding Secretary.

Deacon Stephen Benedict, of Pawtucket, R. I. (husband of the noble woman who has

done so grandly in establishing and partially endowing the Freedmen school at Columbia, S. C.), used to say: "*As men live, so should they give.*" If they live richly they should give largely. To live sumptuously and plead poverty, when asked to contribute to benevolent objects, is unbecoming a Christian."

It is a pleasure to mention the promptness of the execution of the will of Mrs. Sallie L. Crozer, who died in August of the present year. The two sons, executors, have sent the amount of the legacy, \$5,000, to the Society, as if desirous to have their honored mother's wishes, concerning the portion of the estate consecrated to the Lord, fulfilled as soon as practicable. This is in pleasing contrast to the long and needless delays of some cases that might be mentioned.

The Society is now paying annuities to nearly seventy persons, on sums from \$100 to \$12,000. This plan secures the gifts to the Society, and secures to the donors an income during their lives. Let pastors and others call the attention of their people to this fact.

President Ayer, of Natchez, communicates the following sad intelligence:

"One of our great boats was burned the other night between here and Vicksburg. Twenty-three lives lost. A young man came in to-day, and reports that three young men from Jackson, on their way to the Seminary, were lost. Four boats have burned in the river since January."

A later note states that Rev. L. P. Day, who was an assistant of Professor Ayer a part of last year, narrowly escaped death on the Mississippi by the explosion of the boilers of the steamer "Gold Dust." He was badly scalded, and lost all his effects.

### State Conventions.

From the excellent report of the Committee on Home Missions, presented at the West Virginia Baptist Convention, by Rev. J. W. Carter, D. D., we take the following extracts. West Virginia is heartily in sympathy with the work of the Society :

"The Home Mission Society supports missionaries among the Indians. The success of the Gospel among the red men is highly gratifying. Thousands of them have been converted, and whole tribes have given up the dress and practices of their fathers, and adopted the habits and customs of civilization. Experience has proved that it is not only more humane, but far cheaper to Christianize and civilize the Indian, than to wage eternal war against him for the benefit of frontier traders and whiskey sellers.

"The Home Mission Society is doing a great and growing work among the colored population of the South. Eight hundred thousand of them are members of Baptist churches. If they are left without education and wise direction, it is likely that many of them will fall an easy prey to priests, demagogues, and all kinds of political and religious quacks. Perhaps more than anything else, they need a sufficient supply of intelligent and pious preachers and teachers of their own race. The want is pressing, but the Home Mission Society is faithfully striving to meet the demand.

"The world is coming to the United States. Over-taxed Europe pours its millions upon our shores. Crowded Asia sends its thousands to our Western coast. Infidels, Catholics, Formalists, and all classes of Gospel-haters are coming. Our Communism is about all imported. Most of our Catholicism is imported. Our infidelity is largely imported. Very many of our tramps and paupers are imported. Our organ-grinders and liquor-sellers are mostly imported. Multitudes of industrious and honest people come to us from abroad ; but it is still true that much Gospel-work needs to be done among the foreign-born of our population. Our Home Mission Society proposes to meet these incoming masses at the door with the open Bible, and tell them of a better liberty than political freedom, and of a better country than this land of schools and churches. Many of its missionaries preach in foreign tongues, and hundreds of Swedish, Norwegian, and German churches have been gathered.

"The Home Mission Society finds a vast field in the West. The great West is nearly all field. There are thousands of open doors. Cities spring up in a few weeks. Vigorous States are formed in a few years. Population pours in in almost ceaseless streams. It is the policy of the Home Mission Society to occupy the wide and promising field which the West opens ; and to plant churches and build houses of worship in those young communities, which will soon throb with life and activity, and become centres of wealth and influence, and in which some of our children will seek homes.

"Finally, the Home Mission Society has helped us

in the past, and is still helping us in West Virginia. It has spent about *twenty-five thousand dollars in actual mission work in our State*. To-day it is aiding three of our pastors laboring at important points."

Your Committee feel that the facts briefly stated in this report, entitle the American Baptist Home Mission Society to our gratitude for the past, and our confidence and liberal contributions in the future.

—At the Maine Baptist State Convention the following forcible resolutions on Home Missions were adopted, as presented by the Committee on this subject :

"In view of the facts that numerous communities in the great West are being rapidly established and built up under little or no Christian influence, that great mental and moral darkness still rests upon the colored people of the South, and that year by year an increasingly large and unchristian foreign population is flocking to our shores—facts which strongly appeal to both our patriotism and our piety, therefore,

"*Resolved*, That, as lovers of our country and of our Saviour, we are called upon to prosecute with fresh vigilance the work of Home Missions, to pray more earnestly, to give more freely, to labor more actively, that the power of the Gospel to save might be felt more generally throughout our land.

"*Resolved*, That the American Baptist Home Mission Society, and the Woman's Home Mission Society, are worthy of our highest confidence as agencies for pushing the conquest, 'North America for Christ.'"

—The Wisconsin Convention held its annual meeting at Beaver Dam October 4. From the annual report of the Board it is evident that good work has been done, and better work will be done the coming year. The report says :

"One Missionary was serving an unexpired term when the year began. The Board has recommended the appointment of twenty-three other missionaries during the year, and all these recommendations have been honored by the Home Mission Society. The Board has sought to distribute the missionary force, and to expend the missionary fund where Providence seemed to open the widest doors for usefulness, and where the best assurances of largest permanent results appeared to be given. Thus, while every large section of the State, and nearly every association, has shared in the benefactions of our mission work, it has been the constant prayerful aim and effort of your Board to put your missionary investments only into such fields as have given promise of early growth and the greatest ultimate good. This is our chief work, and the Board has constantly sought Divine guidance in its performance.

"The present system of coöperation between the two organizations is becoming more and more efficient year by year, as the consolidation sought in the beginning becomes more perfect. Our relations to the parent Society have been all that could have been desired during the past year. The Society has gener-

ously added 60 per cent. to all which has been given by our churches for their own State missionary work.

"Five missionaries, representing eight churches which received aid last year, do not expect to apply for aid this year. With the exception of two fields, this fact signifies that these missionaries and churches have reached a condition of self-support."

Several church edifices have been erected, and debts paid on others.

The Treasurer's statement shows \$3,489.25 received for the work in the State, or an average contribution of 31 1-10 cents for each member.

—The following resolution was adopted by the Baptist State Convention of Texas, at the meeting in Belton, Oct. 2d: "That the thanks of this Convention are due, and are hereby tendered, to the American Baptist Home Mission Society for the generous and timely aid to us during the year just closing, in our State Mission work. Our arrangements with that Board have been pleasant and satisfactory, and we authorize our Board of Directors to continue that work on the same plan as last year."

—The thirty-second annual meeting of the Eastern German Conference was held in Philadelphia, Sept. 28. Rev. P. Ritter, of Rochester, N. Y. was chosen chairman. The Conference represents fifty churches with 4,775 members. Additions for the year, 336 by baptism, 176 by letter. Contributions for Home Missions, \$1,380.44; for Foreign Missions, \$1,400. It was decided to appoint a general missionary for the Conference.

—The Northwestern German Baptist Conference held its second session at St. Paul, Minn., Sept. 20-25. Rev. H. L. Dietz was chosen Moderator. This Conference, one of three in the West, reports 40 churches; 2,524 members; additions the last year, by baptism, 230; by letter and experience, 209. The churches contributed \$1,230.86 to Home Missions, and \$902.81 to Foreign Missions. The three Conferences propose to raise \$1,000 to support a missionary among the Telugus; probably Bro. Thorrison who sailed about a year ago. The question of uniting the German work East and West by the appointment of a general Secretary or Superintendent, in cooperation with the Home Mission Society, was decided in the affirmative.

—The American Board of Commissioners for Foreign Missions have just held their seventy-third meeting at Portland, Maine. The aggregate receipts for the year were \$462,271.21, from the following sources: From the regular donations of churches and individuals, \$230,403.28; from the four women's

boards, \$111,523.33; from Sunday-schools, \$6,448.19—being a total of donations of \$348,374.80. Legacies amounted to \$105,667.06; receipts from miscellaneous sources, \$8,229.35. The Board called for \$100,000 more for next year's work, and about \$25,000 was pledged on the spot, some men who had given \$1,000 yearly increasing their gifts by another thousand.

—The American Missionary Association made a proposition to take up the mission of the Board to the Indians in this country, and to transfer to the Board its African Missions. This will probably be done.

## From the Field.

"Watchman, what of the Night?"

### Missions.

—General missionary Ellis writes cheerfully from Southern Dakota as follows:

"Prospects were never better for Sioux Falls. The cause in Southern Dakota is full of promise. In several of the fields the spirit of true revival prevails, conversions and baptisms are becoming more frequent. We are about to receive three or four grand helpers; our work is well organized. Four churches will soon be ready for dedication. Preparations are being made to build, if possible this fall, in Alexandria, Redfield, Columbia, Ordway and in the Scandinavian settlement near Lake Preston. The Baptists are not behind their neighbors in Dakota, we have three or four more churches than the Presbyterians in Southern Dakota; we have thirty-eight churches and they thirty-two when I last saw the Superintendent. But this matters but little; we can't have a Baptist Church without a converted people; hence, in some towns, we can only preach and wait. Be of good cheer, we are on the lookout in Southern Dakota. The Lord is with us, and He seems to establish the work of our hands."

—Rev. J. C. Baker, Superintendent of Missions for the Pacific Coast, mentions the religious destitution on portions of his field, as follows: "In California there are many churches destitute of pastors which are able to sustain pastors, and many other very inviting fields where help is needed. Among the former are Vallejo, Dixon, Petaluma; among the latter, Fresno, Santa Cruz, Alameda. A missionary

is greatly needed in Northern California. I have recently been on an exploring tour in one of the most destitute fields I have ever visited. Scores of Baptist families are without church privileges or Gospel preaching. There are but few places on the whole area settled where there are enough Baptist families to form a nucleus for church organization. We have several churches at different points, but all are very poor."

—Rev. J. T. Mason, of Helena, Montana, has been on an exploring tour through portions of the Territory, and reports the organization of a church between Corvallis and Stevensville, in the Bitter Root Valley, "the finest valley in the Territory." In a month or so when letters are obtained they will number twenty members. The people left their harvesting to attend the meetings, so desirous were they of hearing the preacher and having Gospel privileges. There is a prospect of another organization soon at Sheridan; also at Hillsdale. At other important points Baptist Churches could be organized; *but where are the pastors for these sheep in the wilderness without a shepherd? More men for Montana!*

—From Baker City, Oregon, Rev. E. P. Waltz sends us some facts about the destitution and the results of labors on his field:

"We are connected with Grand Ronde Association. It is composed of seven churches, with a total membership of 164. Three of the churches have pastoral service, but none of them have preaching every Sabbath. Only two ordained ministers in the Association, and only one of them doing pastoral labor. Our increase during the past year has far exceeded that of any previous year in our history. Our territory is Baker and Union counties, and we have no meeting house in either county, but by the help of God we will have one in Baker City soon. The contract is let for inclosing the house, and the carpenters commenced work to-day. Fourteen have been received into Baker City Church by baptism since the beginning of the year, and the same number at Wingville. The latter church is eight miles from Baker, and was organized eighteen months ago with seven members, and now numbers thirty-two, with two others approved for baptism."

—Rev. R. A. Windes, of Prescott, Arizona, is as hard at work as ever. He writes October 4th:

"I have been absent twelve days, preaching night and day, for the Verde Baptist Church, forty-five miles east of here. We witnessed twelve conversions and seven accessions, six by baptism. The church

have settled a resident pastor, and from this time forth they are going to try to be self-supporting, and relieve the missionary from the trouble and expense of visiting them. They are now sixteen strong after a little over one year's work. They are a heroic little band. Their Sunday-school is grand."

—Rev. B. F. Rattray, at Stillwater, Minn., is greatly encouraged in his labors, not only among the American population, but among the Danes also, as the following extract from his letter shows:

"Another feature in our work here worth noticing is the deep religious interest among our Danish brethren. Shortly after my labors commenced in Stillwater, I found a couple of Danish Baptists. They attended our meetings but couldn't understand a word that I preached. I had them come to my house for instructions. I also advised them to hold prayer meetings in their own houses, and invite their countrymen in. They did so. At times they would have a minister of their own; at other times I would meet with them and encourage them as well as I could. Souls have been converted and quite a number baptized. A month ago next Sunday evening, I administered the ordinance to two of them, and to one of our own people. I wish something might be done soon for our Scandinavian people in this city. I have really the care of two churches; and, while I have given in my reports simply an account of my labors in connection with the church to which you appointed me, my labors for this people have been as arduous as for our own; and now there are over thirty Danish Baptists in Stillwater holding one meeting on Sunday, and one on Friday evening of each week. I think I shall soon be able to report a minister in the field caring for our foreign brethren."

—How our German work is spreading and prospering may be seen from the following letter from our missionary, Rev. Charles Tecklenburg, at Culliman, Alabama:

"This is a most promising mission field, but everything is yet in the first stages of progress and the beginning is very difficult.

"The first German Baptist came here about three years ago, and began to work in the midst of the forest without hardly any capital; with the help of a few friends we have succeeded in building a house of worship. On the 16th of this month the church with eighteen members was recognized by a council. Of these eighteen, ten were converted and baptized last February, during which time I had very good meetings. So we have the best prospect for gathering a

good church among the Germans in the South, which will prove religiously and morally a blessing there and in the vicinity."

—Rev. Eph. M. Epstein, on closing his labors as pastor of the church in Yankton, Dakota, to become a professor in the State University at Vermillion, has this to say to eastern pastors :

"Would to God that all the members who came to us from the East were sound back-bone Baptists. As it is, I would say to the question, What shall be done for the new Northwest? preach the pure Gospel of Jesus in the old North, East, South and West, so that members coming to the new Northwest, may not be so dilapidated spiritually."

—Rev. C. J. Coulter, at Colony, Kansas, mentions: "Three young converts were baptized in the presence of a large gathering last Sunday, Oct., 1st., also received one from the Presbyterians upon experience. Three others are expecting to follow these in baptism soon, and yet others are inquiring the way. Our congregations are increasing. I am always met with the school-house full at my out-station appointment. We expect to dedicate our new house in November."

—Rev. Richard Hartley, missionary pastor at Ogden, Utah, writes of the lively religious interest in the church, while the new house of worship is going forward. Congregations are the largest in the city. They have also begun Christian work for the Chinese. "Some of them were at our services Sunday night, the first time that any of their race attended religious service in Ogden."

—The Leadville Church, Colorado, Rev. Hervey Wood, pastor, is pushing forward vigorously under his leadership. In a few months there has been an increase of thirty-five members; an addition of 14x24 has been made to the house of worship; the house has been newly carpeted; some old debts paid; a colored Baptist Church has been organized, and a pastor is at work; and out-stations are looked after. He writes of seventy-two persons whom he knows who were Baptists in the East, but have become so worldly that their interest in religious matters is very low, and they refuse to unite with the church—some of them having lived there four years thus.

—Rev. J. R. Miller, of San Saba, Texas, who serves several churches, writes: "I have been engaged in protracted meetings with my other churches, the result of which has been thirty-seven received by baptism, and about six by letter. That is, I have baptized thirty-

seven with the two at San Saba. We want to begin a house of worship at San Saba soon."

—Rev. Geo. Downey, Miles City, Montana, writing Oct. 2, says :

"In addition to my regular work, I visit the County Prison every Sabbath and preach to its miserable inmates. The building is an old log concern, made for ten, but holding yesterday thirty-four. It is filthy to the last degree. I find in it young men from every State East, charged with all manner of crimes. They treat me with respect, and wish me to continue to visit them, which I shall not fail to do. *They are somebody's sons and are worth efforts to save.*

"We are having some Baptist additions to our congregations, who will, I hope, become members.

"I have been busy this week and last in getting our house ready for winter. Carpenters and masons are at work on the inside, and we shall soon be in readiness for cold weather."

—Rev. G. Gates, general missionary for Kansas, in a circular issued in September, states that the churches of that State contributed \$2,575.78 for Home Missions the past year, and that, with aid received from the Home Mission Society, \$8,344.27 has been expended in support of fifty-six missionaries, who have supplied more or less constantly 99 churches and 90 out-stations. Through aid from the Church Edifice Fund, 18 churches have been enabled to build houses of worship in that State. Kansas is coming up; things are getting into better, more systematic, condition every year. It is a matter of regret that our beloved brother Gates feels compelled, on account of his health, to retire from the work which he has done so well.

—Another missionary church self-sustaining! Rev. D. S. Mac Ewan writes from Wellington, Kansas: "With the close of the last missionary year the church at Wellington becomes self-sustaining. That church has not been very long under the care of the Society, but the aid given was just at the proper time, and ever depending on the blessing of the Master, we look forward with hope and great confidence."

—Almost incredible! Yet, horrible errors, like those mentioned in a letter received from one of our devoted missionaries to the colored people, prevail among them in many sections of the South. The reading of the following ought to stir the blood of every Christian to larger offerings, that more men may be sent to save these so-called believers from their ungodly delusions. This is what he says :



"Some of my brethren had a large debate a few days ago with several members of another association who insisted that unless a man has seen Jesus, and has gone with Him through hell, and up to heaven, and seen and talked with God, he is not a Christian. But if he has gone through that experience, and has been told that for healing the wounds of Jesus, his name has been scratched off from the brick walls of hell, and written in the Lamb's Book of Life, he may ever after do all manner of wicked acts, and it does not endanger his salvation. When the plain teaching of the Bible was shown them, they said they did not care for the Bible—those who believed it would go to hell. They said they had a Bible in them that told them all they wanted to know, and they could read it in the darkest night, etc., etc.

—Rev. O. Lindh, missionary to the Swedes in New York city and vicinity, was instrumental in the organization of a Swedish Baptist Church at New Haven, Oct. 8th. The church begins with eleven members. Others will soon unite.

### Education.

—The Trustees of the Slater Fund of one million dollars for education of the colored people of the South, held their first meeting in New York, Oct. 5th. Steps were taken to secure an agent, and the following general policy was marked out:

(1) That the income of the fund shall be directed to the encouragement and assistance of promising youths, a certain number of whom shall be annually chosen by the authorities of well-managed institutions approved by the Board of Trustees. (2) That the scholarships thus given shall be of such an amount as will help the deserving, but will not be adequate to their entire support, so that the spirit of self-dependence under encouraging circumstances may be constantly cherished. (3) That in each institution aided by this fund, a careful register shall be kept of the scholars thus aided, and of the careers which may follow after leaving the institution, and a semi-annual communication shall be required from each in order that the experience which is thus collected in the course of a few years may be of service in the future management of the trust. (4) That so far as is practicable, the scholars receiving the benefit of the fund shall be trained in some manual occupation simultaneously with their mental and moral instruction. (5) That the recipients of the Slater Fund aid shall be encouraged, when they are able, to return, in whole or in part, to the institution through which they are assisted the amount received from the fund, in order that it may again be devoted to the encouragement of others. (6) That special provision be made for the exceptional encouragement of youths

who are judged by the general agent or by the board to be worthy of such special assistance. (7) That inquiry be made as to whether the fund can be made available for the encouragement of schools where no adequate provision is now made for the instruction of colored youths.

The President of the Board was authorized to call a meeting of the Trustees at Atlanta, Ga., some time in February next. The meeting then adjourned.

—The annual meeting of the Trustees of the Peabody Fund was held in New York, Oct. 4th and 5th. The General Agent, Rev. J. L. M. Curry, LL.D., of Virginia, presented the report. The report says:

"It seems almost impossible to eradicate two misapprehensions: first, that the fund was intended as a charity for the poor; and secondly, that all schools complying with the prescribed conditions precedent are entitled to *pro rata* assistance. The fund is not eleemosynary, but has a distinct and well-defined object. As the income of the fund is limited, only a few schools can be aided; and the trustees, in accordance with the wish of Mr. Peabody, by judicious selections of schools and localities, and by appropriations as to amount and time, have sedulously striven to aid in the establishment of a permanent system of "free schools for the whole people." The prime purpose of aiding nascent school systems of the Southern States, so as to enable them to attain to permanency and efficiency, has been kept steadily in view."

The total income of the Fund since October, 1881, has been \$80,334.41, which has been distributed among twelve Southern States. Teachers' institutes have been held in several States with much advantage. This fund is for general educational purposes, without regard to race.

—President Tupper, of Shaw University, Raleigh, N. C., writes:

"School opens very full, with the prospect of large additions. The female department has fully recovered, and it is now certain that we shall have a good class of medical students of at least a dozen young men of best talent. West Virginia, Virginia, North Carolina, South Carolina, Tennessee, Georgia, Louisiana, and the island of Jamaica, will be represented, and perhaps other sections. Have the school of carpentry in process of organization, and much enthusiasm is manifest. Miss Porter is leading off in dressmaking and making bread, etc., and is just the person for the place. She has raised the standard of our boarding-house twenty-five per cent. Mrs. Perry has a large class of teachers that she is drilling, and they in turn are teaching the model school.

If no calamity befalls us, we have good reason to predict a prosperous year."

### Church Edifices.

—Rev. C. A. Sandvall, Chicago, writes about the good work among the Scandinavians :

"Our small meeting-house is crowded during our Sunday evening services, and the Lord has been pleased to bless our services to conversion of souls, and we expect that during the coming time we shall see more of the Lord's power revealed among us. One of the hearers was converted one Sunday in our meeting and baptized the Sunday following.

"Our meeting-house is too small and close. The church numbers now about 150 members, and we have place for only about 160 persons in our house. We want a house for about 350 or 400 people, and we are going to work as soon as possible."

—Rev. S. L. Holman, of Pueblo, Col., is pushing forward the new house of worship in that place with great energy, as we expected. It is to have aid from the Church Edifice Fund, the money being given by two Sabbath-schools in Massachusetts. There are many Sabbath-schools that could do no better thing than help build a chapel in a new field, so that the children might have a regular place for Sabbath-school. What he writes about the Baptistry may contain a valuable suggestion to others. He says :

"Our house of worship is very nearly ready for roofing—the stone walls being almost done.

"The Baptistry and steps into it are of brick, covered with Portland cement, and we have it all finished, for use next Sabbath. I do not know of another like it, and it will not cost more than one-half the price of the wooden baptistries."

—Rev. A. H. Carman, of Cresco, Iowa, is in fine spirits at the prospect of entering their new house of worship early this Fall, which they are enabled to do by aid from the Church Edifice Fund. "It is to be an exceedingly neat, tasteful, convenient, and warm church, and, I am sorry to say, has created considerable jealousy among the Congregational denomination, who argue that there were churches enough in the place without the Baptist, and that we might better have spent our money in some new place further West. Our success in raising funds has, however,

far exceeded our anticipation, for we now expect to dedicate it this month, free from all debt, though it has cost or will some \$700 more than we had any idea of being able to raise."

—Rev. M. D. Gage, of Modesto, Cal., who preaches also at Ceres, "the centre of a vast wheat district reaching from the San Joaquin Valley to the foot of the Sierras," rejoices in the prospect of a good house of worship soon. He says :

"We hope to finish and furnish the house with a bell, ready for dedication on the first Lord's day in January next. The total cost will not be less than \$600. We hope to dedicate free of debt. It will be the most complete house yet built in any small town in the State, and the only Baptist Church edifice in the San Joaquin Valley above Stockton."

—Rev. J. S. Jesse, of Wheatland, Cal., tells us of the difficulties of missionary efforts, without suitable house of worship :

"I feel the need of having a church house of our own. Quite a number of our young people have joined the M. E. Church South, as "seekers." They seem under conviction when they urge them to join as seekers. They have had a Sunday-school and say no other shall be had in the house. So we are cut off from the power of the Sabbath-school to train our children."

—Rev. J. R. Deckard, of Bismark, writes, Oct. 2d : "The foundations of the chapels in Mandan and Bismarck will be completed before the week closes—each edifice 24x36, with 14 ft. studding and 17 ft. ceiling, with vestibule 8x8. The contract for the house in Bismarck is let for \$1,400; in Mandan it will be put up by day's work, superintended by one of our brethren. Pray and work, the motto."

In this we rejoice.

—"There seems to be a very close connection between paying church debts and revivals," writes one of our missionaries in Colorado, whose church has done the former thing, and are rejoicing in conversion of sinners. It is at Boulder, where Rev. J. S. Mabie is pastor. Let other churches take the hint. When God's people begin to make sacrifices for Him and His cause, a blessing is at hand.

—Rev. A. M. Russell, of Ashland, Oregon, says :

"My work is over a field too large to be effective, and calls are coming from other points that I cannot go to. Josephine County needs a man for all his time—a *working-man*. Not a church-house that I can hear of, save one Catholic, in the county! Our

work is increasing in favor; Ashland ought to build at once; but poverty forbids. They have done well this year—have given beyond their strength."

## Women's Work.

To the article, "Women's Work," in the October number of your valuable MONTHLY, permit me to add a few suggestions:

*First.* Let each one who undertakes the "house to house, face to face work," referred to by the writer, take with her and leave with those visited, securing, if possible, promise to read, copies of the missionary monthlies, previously carefully read, with articles marked, giving information and designed to produce impression. In the MONTHLY of the Home Mission Society, the woman's department of work has its pages, and while *Tidings* may be helpful in the conduct of meetings, it would be more than unfortunate if that should take the place of the MONTHLY. As patriotic, as well as Christian women, we wish to understand the home work as a whole. While George McDonald's words are true, "The school can aid in the work of making good citizens, but the homes of a country far more than its schools determine the character of its citizens," and our work is especially in homes, yet, while 32 per cent. of the voters of our country are unable to read the votes they cast, and 2,000,000 voters cannot spell the names of the candidates upon their tickets, and three-fourths of them are in the old slave States, as prayerful lovers of our country, we must desire to know what our Home Mission Society is doing by its schools, its institutes and other means for those thousands of ignorant freedmen. And while a city of foreigners comes weekly to our shores to settle unoccupied territory at the West, we long to know what provision our Society is making of missionaries and church buildings for the soul wants of these blinded, starving multitudes.

We wish not only that the girls and women may become interested in this work, but also the husbands, sons and brothers. So let us bring the work as a whole, as presented in the MONTHLY, before those not interested.

*Second.* Let us repeat our calls before they are forgotten, and by a little tact, receive subscribers to the MONTHLY.

*Third.* Let us invite those whom we have visited to our next missionary meeting, promising to call for

them to relieve them from embarrassment, if they so desire.

*Fourth.* Let there be at the meeting a programme of writing and saying and doing, that all may be interested. One says: "I do not care for prepared papers; they are too formal. I want earnest talk." Another says: "I do not care for talk; I want a good paper." A third says: "I do not care for papers or speeches, unless there is work. If there will be anything for me to do, I'll go. Let there be something to interest each one in a meeting, opening and closing at the moment appointed.

*Fifth.* At State Conventions and County Associations let the meetings of women be at an hour when other meetings are not in session. This may curtail lunching and visiting. What of that? Should not the so much less yield to the so much greater. A little wise pre arrangement will remove all objections.

*Sixthly,* and finally for this writing. Let all meetings held in connection with Conventions and Associations be simply "missionary," with opportunity to present needs and progress of work in both home and foreign departments. In this year, 1882, and in the coming years, the report of foreign work cannot be full without referring to that part of it done in our own country by home missionaries, so-called. When there are 610 names on the rolls of Chinese Sunday-schools in New York, an average attendance of 331, forty professors of religion and twenty more giving evidence of conversion; when a church of Chinese converts in Portland, Oregon, supports a missionary in China, a year ago their own pastor, and a Chinaman; when all the nationalities of Europe are taught in this country in their own languages of Christ, the Lamb of God; when noble men of African descent, trained by our brethren and sisters of our Home Mission Societies, are carrying the Gospel to Africa,—has not this God-appointed work its foreign aspect? Was our Christ less a home missionary, that He had no home on earth and was the Lord from Heaven? Was He less a foreign missionary, that His earthly life was spent in little Palestine, and He never went to Briton, or China, or Ethiopia, or our far-off America?

"I, if I be lifted up, will draw all men unto me."

In both departments of this work women and girls may be efficient helpers, especially in that work among their own sex, which only they can do. And the writer has yet to learn that there is any higher, nobler sphere for a true woman, since God gave Eve to Adam, than to be a *helper* to man, to her country, to the world and to her Lord.

T.

## WOMEN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, No. 2101 Michigan Avenue, Chicago, Illinois; Corresponding Secretary, Mrs. C. Swift, No. 4506 Evans Avenue, Chicago, Illinois; Treasurer, Mrs. R. R. Donnelly, 144 Monroe Street, Chicago, Illinois.

Training School, 2338 Michigan Avenue, Chicago; Miss M. G. Burdett, Preceptress.

### UTAH.

The attention of Christians is being turned more and more to Utah as a legitimate field for missionary effort. The following from *Presbyterian Home Missions* gives a glimpse of the work now being done by the Woman's Executive Committee of Home Missions of that denomination. The writer says:

"The policy adopted by our Board of Home Missions for this field embraces two distinct lines of effort.

I. The simple preaching of the Gospel; and to-day seventeen of our bravest missionaries are laboring in this Territory alone. But it was found that the Mormon priesthood, would forbid their people from attending our places of worship; thus in many places our efforts were thwarted.

II. This led to the adoption of another plan—that of reaching the parents through their children. They were anxious to have their children educated, especially if it cost them nothing. Hence, they were gathered in large numbers into the day-schools and Sunday-schools.

In response to the call of the Board for Christian women as teachers, many were found willing to engage in this noble work. If women were to do this work, what was more natural than the suggestion that the women of our Home Missionary Societies should support them while thus engaged. The effort commends itself to the hearts and sympathies of all, as being the wisest and best. It is directed in behalf of the children, the class who will wield, in the near future, a most powerful influence. Those who teach the *old*, labor for the present; while they who instruct the *young*, lay the foundations for future generations. There are at present about fifty women who are engaged in this noble work in Utah alone, who are supported by our Ladies' Home Missionary Societies. And the women of our church are seeking to uproot *this* evil by beginning with the boys and girls of Utah, in the day-schools and Sunday-schools. The results of this work are the most promising and encouraging."

Sisters of our Baptist Churches, have we no duty in that direction? Fifty missionary women in Utah, and yet it is only a beginning of what is needed! The General Missionary of the Home Mission Society of that field writes to our Board: "Send us one hundred Christian women at once, to go into these Mormon towns and by day-schools and Sunday-schools, prepare the way for the preacher and the

church." God has recently granted us the privilege of taking up work on that field, and two have been sent from our Missionary Training School. Miss R. A. Denman is located at Terrace, Box Elder County, and Miss Mary Watson is temporarily laboring at Ogden, preparatory to entering one of the points in which Utah abounds, where neither the light of Science nor Christianity has thus far been permitted to enter.

In this connection, permit us to add the fact, that in order to meet the appeal from Utah, and similar ones from other parts of the country, the great want of our Board is, *suitable women to go*. We state this reluctantly, and do not believe it can be for lack of genuine love to Christ, or of desire to do good; but we do have reason to believe that it is for lack of knowledge of the needs of the hour, not only in Utah, but in every department of our Home Mission Work. Sisters, will you not make yourselves more familiar with the religious wants of our own country. The fields on which the Saviour exhorted his disciples to look were not more needy than those which now appeal to us for help. See the multitudes of colored children and young people, who must be saved now, if ever, from ignorance and degradation. See the incoming throngs of foreigners, who must be met with the Gospel at once, or the influence of their infidelity will permeate our whole country. See the new towns springing up like magic wherever it is possible to plant them, all over the great West, and destitute of everything that pertains to Christianity. May God help us to know in this, our day, the things that make for the peace and well-being of our nation, and what He requires at our hands.

### A BEAUTIFUL LETTER.

*Dear Friends:* I want to tell you what a comfort your kind words of sympathy and prayers have been to me during my sickness. The Lord reward you. It is now two months since I left New Orleans, and I feel as if I am almost well enough to return. Praise the Lord for his healing mercies. Since having so near a look into eternity, work for Christ rises up before me more and more as the one great object of life. All labor that has not this element in it is unworthy a human soul. Now, if I can keep a steady "looking unto Jesus," it will keep things in the right position the rest of my life. I wish I could make you see how the danger of those who know not the Gospel, or know it very imperfectly, seems to me to-day. Imagine yourself helpless, looking at a company of little children playing on the edge of a fearful precipice, some falling over, and all in great danger. How you would scream for help, and who would call you a fanatic for so doing? Then add to the picture hundreds passing by in total indifference, both to your cries or the children's danger. But look again at

those persons, and you will see their hands and hearts full to overflowing with gold, silver, merchandise, ruffles, puffs, pastry, novels, daily newspapers, etc., etc. Not one hand empty, and all clutching so tightly their treasures. Poor things! They are as helpless as you on your sick bed. What shall we do?

Get your Bibles and read Matt. ix.: 37, 38; then Acts xxv.: 16, 19; Gal. i.: 15, 16; Acts xx.: 19, 35. Also, if you have time, trace through the lives of a few more workers for Christ. Then read 2 Cor. viii.: 9; Luke xix.: 10; Acts x.: 38; Matt. xx.: 28; Phil. ii.: 5; and remember "Let this mind be in you which was also in Christ Jesus," is just as much a command as "Believe and be baptized."

I might write a volume about the wants of the field in the South, but it would only be repeating what you have already heard, and to-morrow's rush and noise, as you went out into the world, would drown every word. No, no; my only hope for you and me is, that we open wide our hearts and take the Lord Jesus in as King supreme, and not a kind of President with a Congress chosen by the devil, who hinders God's control over us. O, what grand working Christians God would make of each one of us, if He was really instead of nominally our King. Let us settle this question on our knees, with the judgment in view, and Jesus handing out the rewards.

J. P. MOORE,  
2,338 Michigan Avenue.

Chicago, Ill., August 2, 1882.

### RECEIPTS FOR SEPTEMBER, 1882.

#### ILLINOIS, \$149.84.

Coral, \$0.25; Belvidere, \$37.24; Chicago, \$1.00; Chicago, "H. M. N.," \$25.00; Mironk, \$1.00; Jerseyville, \$13.50; Jacksonville, "Diamond Grove Church," \$15.00; Aurora, "Park Place Baptist Church," \$10.80; Mendota, "First Baptist Church," \$10.00; Freeport, \$4.00; Clayton, \$6.75; Morris, \$0.30; Chicago, \$25.00.

#### INDIANA, \$71.70.

Newtown, \$3.50; Adamsboro, \$6.00; Franklin, "First Baptist Church," \$6.50; Galveston, \$3.00; La Fayette, \$20.00; Galveston, \$0.20; Kokomo, \$1.00; La Fayette, \$0.38; Decatur, \$6.00; Lima, \$5.00; Auburn, \$15.00; Newtown, \$1.00; Pleasant Lake, \$4.12.

#### IOWA, \$56.41.

Council Bluffs, \$5.00; Mechanicsville, \$1.75; Howard Grove Church, \$2.50; Keokuk 1st Church, \$25.00; Keokuk Association, \$2.60; Lone Tree, \$0.80; Downey, \$1.50; Dennison, \$5.50; Independence, \$3.00; Grinnell, \$0.21; Ida Grove, \$2.40; Cresco, \$5.75; Kiron, \$0.40.

#### MINNESOTA, \$21.97.

Minneapolis, "Scandinavian Baptist Conference," \$14.47; Minneapolis, "Young Ladies' Branch," \$7.50.

#### NEW JERSEY, \$46.00.

Trenton, "First Baptist Church, \$15.00; New Brunswick, "Infant Class, of the Rensen Baptist Church," \$5.00; Elizabeth, \$25.00; Plainfield, \$1.00.

#### NEW YORK, \$133.04.

Evans, \$0.75; Waverly, "Happy Helpers," \$16.50; Wellsville, \$1.00; New York, \$0.28; Jasper, \$0.24; Wellsville, \$5.56; West

Almond, \$1.00; Nicholville, \$0.68; Greene, \$3.00; Southport, "Southport Baptist Church," \$25.00; Jasper, \$7.23; Woodhull, \$2.77; Rochester, \$60.00;

#### OHIO, \$111.65.

Bethel, \$15.00; Prospect, \$5.50; Franklin, \$5.00; Toledo, \$25.00; Bethesda, \$0.20; Black Creek, \$0.60; Newport, \$6.68; De Graff, \$5.00; Peru, \$2.00; Lancaster, \$3.50; Lebanon, "East Baptist Church," \$7.50; Wilmington, "Children's Band," \$7.75; Fredonia, \$0.20; Covington, \$0.20; Riley Creek, \$2.80; Harveysburg, "Jonah-run Baptist Church," \$12.50; Toledo, \$4.00; Canton, \$0.15; Bryan, \$6.27.

#### PENNSYLVANIA, \$85.55.

Philadelphia, \$23.35; Elk Creek, \$0.15; Harrisburg, \$14.86; Montrose, \$8.60; Pittsburg, "Union Baptist Church," \$5.50; Byrn Mawr, \$0.60; Taylortown, \$5.52; Benton, "Benton H. S.," \$10.00; Byrn Mawr, \$0.21; Muncy, \$7.40.

#### COLORADO, \$27.70.

Greeley, \$27.70.

#### WISCONSIN, \$94.95.

La Crosse, \$1.30; Fox Lake, \$25.00; Verona, \$6.00; Monroe, \$6.15; Evansville, \$3.00; Monticello Prairie, \$2.00; Baraboo, \$10.00; Ripon, \$8.50; Janesville, \$14.50; Oshkosh, \$5.00; Black River Falls, \$3.50; Beaver Dam, \$10.00.

#### CASH, \$2.47.

Total, \$779.28.

## WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

President, Mrs. Thomas Nickerson, Newton Centre, Mass.; Corresponding Secretary and Treasurer, Mrs. Andrew Pollard, 4 Beacon Street, Boston, Mass.

It is very gratifying to the Board, as it must be to all interested in our Home Mission work, to know that while the Lord is laying upon our hearts new burdens for Him, and opening new avenues of labor for the needy women and girls of this land, He is also arousing among the sisters in our churches a desire to join in this blessed work, and to have a share in saving some for whom Christ died. Miss Adams, our faithful teacher from Nashville, Tenn., has been devoting her time and energies the past few weeks in visits to the churches in New Hampshire. We quote from her report of what she was enabled to accomplish:

"I have attended three associations, visited eight churches, and formed five new societies. In many of the churches they agreed to unite the Home work with the Foreign. At Concord a Young Lady's Band has been struggling along, but was very feeble, and, in fact, ready to die. I began to think the outlook for a meeting rather poor. If one were called, and the ladies had to go to another vestry, I knew few would wish to leave the association. Dr. Garner thought I had better speak before the whole body.

God helped me. For half an hour I had the utmost attention, and at the close the young ladies of Concord gathered round me, and promised to support a scholar in Nashville. This was one result of the talk for the Master. At East Jaffrey, Keene, South Lyndboro', etc., money was given and pledged for the work. At Troy, a very small church, I had a very warm welcome, and people from both churches, Baptist and Congregationalist, gave me a full house. Raised \$14.20 by collection. Both women and children were willing to organize for active work. Mrs. Brown, the pastor's wife, would have been made a life member if \$20.00 could have been raised. Mrs. Brown was herself anxious that the amount should be raised, but from their small salary could not give in money. She had in her home a canary, a beautiful German singer, which in the cities sell for \$5.00, and this she gave me as her offering. It made my heart ache to see her prepare him for his journey. It was next to parting with one of her children. Other beautiful instances of self-denial have come to my notice. One sister said at the close of a meeting: 'I cannot give you money, all that my heart prompts me to, but take this *gold chain*, and sell for all you can, and let it be my gift for the salvation of the degraded women of our land.'

I believe the women in all of our churches are awaking to a personal duty in Home Missions. I am proud of my mother State, and shall never forget the warm welcome I have received in both homes and churches.

Mrs. R. C. Mather, of Beaufort, S. C., is spending her vacation at New England, and has spoken of her school and mission work in many of our churches in Boston and vicinity, with the happiest results. She has already secured in gifts and pledges the salary for the teacher of the Normal School, and hopes to raise enough for the salary of Miss Gould, and help for the Orphanage. Mrs. Mather has given herself and her money to this school and mission; but to receive all who came to her, and do the work she must do for the large population of colored people in her midst, she must have the continued aid of our Christian people at the North.

The following letter from a young colored girl shows the glad eagerness with which offers of help towards a Christian education are received:

"MRS. A. POLLARD.—Dear Sister: Your kind letter was received a few days ago. Words would fail to express the joy it afforded me in seeing the generosity of the good people of the North, especially of Martha's Vineyard, so liberally extended towards me—one who has long been hoping and trusting for better preparation to work for Jesus. God may not grant me the privilege of meeting the good friends who gave this money in this life, but I hope to meet on that beautiful shore, where we shall know and love each other forever. I shall do all in my power to

show myself worthy of the kindness done me. Many thanks, Mrs. P., for your kindness. Yours in Christ,  
"MILLIE DAVIS."

Miss Packard and her associate Miss Giles write of their safe arrival at Atlanta, Ga., and how anxiously they were watched for and welcomed by their scholars there. They write:

"To-day we have been to the colored Sabbath-school and church to let them all know we are here, and assure them of our continued interest and readiness to work. They received us joyfully, and many a 'I am so glad to see you back,' was spoken. Yesterday Dr. Robert, Prof. Holmes and others called to talk about the prospects of the new building. The young men especially are wide awake, and engaged in raising the five thousand dollars (\$5,000). According to Dr. Gregory's request, we made inquiries about another place for our school. Two of the young brethren spent most of the day yesterday looking for either a house suitable, or a hall, but in vain. We see no alternative but to go into the basement again. The women say, 'there is a heap more coming than last year;' but we can tell more about the size of the 'heap' when school opens. The interest has not abated in the least as we can judge. The teacher's meeting which had increased so largely before we went away, has diminished in numbers; but we trust they will come back again in a short time. The women have seven quilts ready to be put together for the new building. We meet the Mission Band tomorrow. We are needed here, and are very glad we did not delay longer when we see so much to be done."

The importance of commencing work among the Mormon women and girls in Utah is pressing upon the Board more and more urgently, and they feel very desirous to send one or more teachers very soon. As the Home Mission Society is planning to send a missionary family to that region, it would seem best for our teacher to work in connection with them. The matter has been placed in the hands of a committee to consult with the Society's officers.

#### CONTRIBUTIONS FOR SEPTEMBER, 1882.

##### MAINE, \$101.50.

Greene, Sisters in Baptist Church, \$10.00; West Sumner, Mrs. Joann F. Berry, \$15.00; South Berwick, Women's Home Mission Society, \$35.00; Misses Foote, \$2.00; Livermore Falls, Friend, \$1.00; Bangor, Mrs. C. P. Griswold, \$25.00; Patten, Baptist Church, \$2.25; North Haven, Baptist Church, \$9.25; Norway, Miss Julia E. Miller, \$2.00.

##### NEW HAMPSHIRE, \$126.08.

Milford, Mrs. O. Wright, \$1.25; Mrs. C. F. Adams, \$1.00; Mrs. Mary Hamblett, \$1.00; Friend, \$0.14; Miss Emma F. Adams, \$5.00; Brentwood, Sunday-school, \$2.00; Antrim, Women's meeting at Association, \$9.01; Swanzey, Baptist Church, \$16.10; Mrs. Nellie Snow, \$1.00; Miss Alice Snow, \$1.00; Mrs. James Ware, \$0.50; Milford, Nashua Association, \$0.45; Lyndboro, Mrs. Sarah Putnam, \$5.00; Richmond, Friend, \$0.25; Antrim, Mrs. D. H. Goodell, (gold chain),

\$25.00; Bow, Mrs. Brown, \$0.50; Friend, \$0.50; Franklin Falls, Mrs. C. R. Brown, \$1.00; Mrs. Wiggin, \$1.00; Concord, Mrs. A. Tilton, for Mission Band, \$3.00; Sanborn, Mr. and Mrs. J. D. Tilton, \$5.00; Mr. Austin Tilton, \$1.00; Friend, \$0.75; Troy, Baptist Church, and Friends, \$20.00; Keene, Baptist Church, \$5.53; Mrs. Wentworth, \$5.00; Dr. Eaton, \$1.00; Mrs. Parker, \$1.00; Mrs. Thayer and Ball, \$5.00; East Jeffrey, Baptist Church, \$3.00; Miss Moore, \$1.00; Lyndboro, Baptist Church, \$3.10.

VERMONT, \$52.50.

Johnson, Ladies' Circle, \$15.50; Fletcher, Ladies of Baptist Church, \$6.50; St. Albans, Women's Mission Society, \$13.00; Infant Class, First Baptist Church, \$2.50; East Burke, Mrs. J. A. Hunter, \$1.00; Townshend, Mrs. Mark Carpenter, \$1.00; Miss Rosa Esterbrook, \$1.00; Miss Hattie Fletcher, \$1.00; Mrs. A. C. Howard, \$2.00; Mrs. O. Howard, \$1.00; Brattleboro, Mrs. Jacob Estey, \$5.00; Mrs. A. N. Howe, \$1.00; Mrs. Hall, \$1.00; Mrs. Campbell, \$1.00.

MASSACHUSETTS, \$708.15.

Ashland, Ladies' Home Mission Circle, \$5.00; Watertown, Ladies' Sewing Circle, \$25.00; South Sudbury, Mrs. A. Hunt, \$1.00; Boston, Friend, \$0.50; Cambridgeport, Mrs. C. A. Vinal, \$25.00; Dea. Holmes, \$10.00; Mr. J. S. Paine, \$10.00; Boston, Women's Mission Society; South Baptist Church, \$20.00; Newton Center, Miss Carrie S. Ryder, \$6.00; Friends, per Miss Packard, for Girls' Building at Atlanta, Ga., \$194.51; Belmont, Friend, \$1.00; Westboro, Women's Home Mission Society, \$16.35; Woman's Meeting at Warren Avenue Church, Collection \$3.84; Mrs. Thomas Nickerson, \$50.00; Mrs. W. G. Sargent, \$10.00; Mrs. A. P. Mason, \$10.00; Mrs. O. P. Gifford, \$10.00; Mrs. C. A. Reese, \$10.00; Mrs. Eunice Safford, \$10.00; Miss Hannah Dwyer, \$10.00; Mrs. L. F. Creesy, \$2.50; Mrs. W. T. Chase, \$1.00; Congregationalist, \$0.50; Springfield, First Church, Mrs. O. H. Greenleaf, \$10.00; Mrs. J. Beebe, \$8.00; Mrs. Wm. Smith, \$1.00; Mrs. F. M. Tinkhorn, \$1.00; South Abingdon, Baptist Church, per Miss Champney, for Girls' Building at Atlanta, Ga., \$50.00; Watertown, Collection at Boston North Association, \$4.40; Worcester, Mrs. W. J. Eddy, \$1.00; Worcester, Mrs. Joseph Walker, \$5.00; Mr. Isaac Davis, \$1.00; Worcester, Friend, \$1.00; Boston Highlands, Mrs. Susan D. Hovey, "Shawmut Branch," \$20.00; Amesbury, Mrs. Isabel Evans, \$1.00; Malden, Miss Bertha Upham, \$1.00; Cambridge, North Avenue Baptist Church, \$35.00; Broadway Baptist Church, \$8.00; Boston, Warrea Avenue Baptist Church, \$17.00; "Shawmut Branch," \$25.00; Leominster, Mission Band, \$30.00; Newton, Mrs. G. S. Harwood, \$10.00; Mrs. Stephen Moore, \$10.00; Mrs. R. R. Pomeroy, \$5.00; Friends, \$5.00; Leominster, Baptist Church, \$22.00; Lowell, Fifth St. Baptist Church, \$4.55.

Total, \$988.23.

MISSIONARIES APPOINTED IN OCTOBER.

The following new appointments were made:

- Rev. J. C. Curry, Colored Church, Montgomery, Ala.
- " James Hopkins, Douglas and vicinity, Butler Co., Kans.
- " R. P. Stephenson, Dover and Auburn, Kans.
- " N. L. Rigby, Madison Street Church, Topeka, Kans.
- " L. M. Whitney, Saguache, Colo.
- " C. L. Wood, Helena, Mon.
- " John S. Thomas, Germans in Warrensville, Pa.

The following re-appointments were made:

- Rev. C. H. Remington, El Dorado, Kans.
- " Levi Morse, Burlingame and Carbondale, Kans.
- " A. H. Post, Harmony and Salt Creek, Kans.
- " J. D. P. Hungate, Burrton and Friendship, Kans.

" J. S. Mabie, Boulder, Colo.  
 " J. P. Appleby, Larrimore, Dak.  
 " J. C. Schmitt, Germans in So. Phila., Pa.  
 Miss Chona Renteria, Asst, Missionary in Mexico.  
 Teacher in Nashville Institute, Nashville, Tenn.  
 Mr. Wm. J. Harvey.

Contributions and Legacies.

FOR SEPTEMBER, 1882.

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

MAINE, \$31 15.

Biddeford, per Rev. J. N. Williams.....	\$2 09
Bangor Second Church.....	5 00
Acton Church.....	3 00
Lebanon and South Berwick Church.....	3 00
Milton Mills Church.....	1 25
West Waterville Church.....	10 00
<b>C. E. F.</b> , Abbott Church.....	1 00
Piscataquis Association, A. F. Moore, Treas.....	6 81

NEW HAMPSHIRE, \$167 86.

Troy Church.....	10 00
Swanzy Church.....	12 95
East Jaffrey Church.....	14 25
Marlow Church.....	1 00
Concord First Church.....	25 66
Plaistow Church.....	2 50
Hampton Falls, Joseph Moulton.....	50 00
North Sutton, Rev. William Libbey.....	50
<b>F. F.</b> Hampton Falls, Mrs. Charles Green, for Richmond Institute.....	1 00
Exeter, Henry C. Moses.....	50 00

VERMONT, \$38 43.

Central Association, C. L. Brown, Treas.....	9 53
Whiting, Dea. H. Brown.....	5 00
Weston Church.....	6 00
Richford Village Church.....	7 40
West Haven, Mrs. M. M. Mills.....	50
Charlotte Church.....	10 00

MASSACHUSETTS, \$5,657 93.

Lynn, Mrs. Charles Leclair, per Rev. J. N. Williams.....	5 00
Haverhill, Collections, per Rev. J. N. Williams.....	3 40
Lowell, " " ".....	1 60
Cash, " " ".....	1 50
Fitchburg Church " " ".....	15 00
Worcester, Henry Dennis, " " ".....	1 00
Springfield, per Deacon Taylor " " ".....	2 00
Manchester Church.....	16 00
Groton Church.....	20 00
Waltham Church.....	14 06
Weston Church.....	11 87
Holyoke Second Church.....	50 00
Southbridge, Central Church.....	2 31
Shelburne Falls Church.....	45 55
Charlemont Church.....	50
Holyoke First Church.....	10 00
Beverly, First Church, Ladies' H. M. Soc., for Indian Missions.....	10 00
South Gardner Church.....	26 57
Harvard Church.....	203 68
Sterling Church.....	8 50
Westminster Church.....	15 07

Leominster Church.....	\$42 50	Chenango Association.....	\$40 02
Wales Church.....	6 12	Sherburne Church.....	27 86
Hyannis Church.....	7 00	Greene Church.....	16 82
Osterville Church.....	4 40	Smyrna Church.....	7 26
Mashpee Church.....	2 75	McDonough Church.....	1 75
North Tibbury Church.....	2 00	Coventry Church.....	12 70
Vineyard Haven Church.....	7 50	Oxford and Greene Church.....	8 00
Edgarton Church.....	3 25	Pitcher Church.....	5 44
Harwick Church.....	5 00	Preston, W. B. Lewis.....	5 00
Chatham Church.....	8 00	Buffalo, Washington Street Church.....	63 20
Brewster Church.....	8 20	Warrensburgh, Woman's B. H. M. Soc.....	5 00
Sutton Church.....	5 00	Bainbridge First Church.....	5 00
Bolton Church.....	15 28	Hamilton Branch of W. B. M. M. Soc. of Chicago, per Mrs. R. R. Connoley, Treas. Desig.....	15 00
Belchertown Church.....	5 00	Ashford Church.....	2 00
Wakefield Church.....	44 10	Haskell Church.....	3 62
Belmont, Friend.....	1 00	Hinsdale Church.....	20 65
Rome Church.....	5 00	Port Allegany Church.....	3 50
Bernardston Church.....	7 00	Rushford Church.....	20 75
Lowell First Church.....	21 00	Sandusky Church.....	4 01
Amherst Church.....	7 38	Sunday-school.....	4 27
Worcester, Hon. Isaac Davis, dividend on W. & N. R. R. Stock.....	121 50	Canastota Church.....	5 00
Worcester, Hon. Isaac Davis, coupon W. & N. R. R. Stock.....	\$25 00	Sunday-school.....	3 00
<b>LEGACY:</b> Boston, Bequest of Hannah Barker, Thomas Main, exc.....	3,637 41	Lenox Church.....	2 25
Shelburne, Bequest of Cynthia Upton, Luther Franklin, exc.....	761 83	Venice Church.....	12 36
Newton, Bequest of Roger Germain, Louisa Tolman Germain and Helen Maria Germain, exc.....	100 00	Genoa Church.....	10 00
<b>F. F.</b> Boston, J. Warren Merrill, for Medical De- partment of Shaw University.....	100 00	Port Byron Church.....	2 00
Ashland, Park Corner for Education, Table- quah.....	21 00	LeRoy Church.....	24 50
Lowell First Church.....	21 00	Berlin Church.....	14 00
Brookline, Thomas Griggs, for Richmond Institute.....	50 00	Flat Brook Church.....	5 03
West Newton, Mrs. D. R. Griggs, for Rich- mond Institute.....	10 00	Stephentown Church.....	23 00
Edgarton Church, for Richmond Institute..	4 50	Nicholville First Church, per Rev. H. H. Thomas..	11 00
Amesbury S. Woodman, ".....	50 00	Buffalo Association, Rev. E. E. Chivers, Treas, viz.	
John Woodman, ".....	10 00	Amherst Church.....	\$50 00
South Abington Church.....	30 00	Boston Church.....	6 00
Charlestown, a Friend.....	40 00	Eden Church.....	4 00
<b>C. E. F.</b> Southbridge Central Church.....	10 00	Evans Church.....	4 00
		Holland Church.....	13 63
		Springville Church.....	16 80
		Yorkshire Centre Church.....	3 00
		Strykersville Church.....	19 50
			116 93
		Friendship Church.....	14 50
		Hornellsville Church.....	11 00
		Addison Church.....	6 00
		Lansing and Groton Church.....	10 00
		McGrawville Church.....	16 25
		Locke Church.....	8 25
		Virgil Church.....	5 00
		Saratoga Springs, H. Cleaver.....	50
		Jay Church, Mrs. M. Bull, Treas.....	7 00
		Milo Church.....	22 00
		Penn Yan Church.....	29 00
		Pultney Church.....	5 00
		Himrods Church.....	8 00
		Barrington Church.....	4 00
		Naples Church.....	6 70
		Georgstown Church.....	30 00
		North Manlius Church.....	13 90
		Tully Church.....	5 23
		Vesper Church.....	2 00
		Auburn First Church.....	39 02
		Second Church.....	7 00
		Jordan Church.....	5 17
		Owasco Church.....	3 36
		Sennett Church.....	25 50
		Corning Church.....	17 00
		Elmira First Church.....	7 25
		Chemung Church.....	4 00
		South Creek Church.....	3 00
		Hornby Church.....	7 00
		Big Flats Church.....	2 00
		Rennsalererville Association.....	55 17
		Canisteo River Association.....	50 69
		Clay Church.....	3 00
		Fayetteville Church.....	30 00
		<b>F. F.</b> Henrietta Church, for Bishop College.....	1 00
		Steuben Association, ".....	11 15
		Rochester, Deacon H. Mosely, Books, for Bishop College.....	2 00
		Mumford Church, for Furnishing Room Bishop College.....	30 00

## RHODE ISLAND, \$580 92.

One of Fifty for \$25.00.....	500 00
Providence, per Rev. J. N. Williams.....	1 65
Woonsocket, F. Proux, ".....	4 00
A. Ballou, ".....	10 00
J. C. A. Wightman, per Rev. J. N. Williams.....	5 00
Phenix Church.....	6 27
<b>F. F.</b> Warren Association, Collections.....	54 00

## CONNECTICUT, \$1,324 43.

Contributions.....	1,050 00
Putnam, per Dea. Manning, per Rev. J. N. Williams	4 00
Danielsonville, Collections.....	75
Hartford First Church.....	25 00
Mrs. Catharine Hillier.....	25 00
Branford Church.....	7 00
Meriden First Church.....	118 68
South Colebrook Church.....	2 00
North Colebrook Church.....	1 00
Haddam Church.....	10 00
<b>LEGACY:</b> Uncasville, Annuity of Polly Browning, G. D. Jerome, Trustee.....	6 00
<b>F. F.</b> New Haven, James H. Linsley, per Rev. H. L. Wayland, D.D.....	75 00

## NEW YORK, \$1,313 30.

New York, Calvary Church.....	\$110 00
Brooklyn, Central Church, J. W. Niel, Treas.....	6 85
Meridian Church.....	15 51
Burnt Hills Church.....	27 00
Chautauqua Association.....	12 74
Harmony Church.....	29 15



Buffalo Association, for Furnishing Room	
Bishop College.....	\$32 20
Mt. Vernon, Eli Trout, for Richmond Institute.....	12 50
Maine Church, per Rev. C. Ayer.....	12 50
Madison Church.....	5 50
<b>C. E. F.</b> Brooklyn, Carroll Park S. S., for Ogden Troup Church, for Miles City, Montana.....	25 00

NEW JERSEY, \$337 74.

Bordentown Church.....	35 01
Lambertville Church.....	25 00
Cape May, Calvary Church.....	30 31
Mullica Hill Church.....	21 56
Rio Grande Church.....	7 06
Jacobstown Church, in part.....	14 35
Bloomfield First Church.....	45 45
<b>F. F.</b> Jersey City, Summit Ave. Church, for Furnishing Room Bishop College.....	32 00
Bergen, a Friend, per Rev. W. W. Everts, D.D., for Furnishing Room, Bishop College.....	32 00
Bergen, a Friend, per Rev. W. W. Everts, D.D., for Books for Bishop College.....	35 00
North Orange, Charles F. Linde, for Medical Department Shaw University.....	60 00

PENNSYLVANIA, \$298 27.

Philadelphia, Memorial Church.....	36 77
" Manyunk Church.....	56 82
Radnor Church.....	4 50
South Chester Church.....	15 66
Lewisburg, Mrs. Tucker.....	25 00
Carbondale, Berean Church.....	15 47
Blakely Church.....	12 75
Eston Church.....	10 00
Girardville Church.....	5 75
Solebury Church.....	2 27
Beulah Church, balance.....	5 50
Dimock Church.....	14 75
Rush Church.....	11 00
Auburn Church.....	7 25
Blossburg Church.....	20 15
Brown, Township Church.....	3 00
Middlebury Church.....	2 00
Three Spring Church, in part.....	12 05
Lockport Church.....	1 50
Leatherwood Church.....	5 20
Evansburgh Church.....	2 40
White De-r Church, in part.....	18 13
Drifton, Welch Church.....	5 00
Pittston, Welch Church.....	5 00
Anonymous.....	25

DISTRICT OF COLUMBIA, \$2 50.

Washington, Second Church, Sunday-school Primary Class.....	2 50
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VIRGINIA, \$31 50.

Yatesville, per Rev. D. F. Leach.....	12 50
Abington, W. W. Coleman.....	5 50
<b>F. F.</b> Richmond, W. H. White, for New Building, Richmond Institute.....	10 00
Rev. Spencer Todd, for New Building, Richmond Institute.....	2 00
Rev. A. Thurston, for New Building, Richmond Institute.....	1 50

WEST VIRGINIA, \$64 69.

Kanawaha Valley Association.....	4 40
Raleigh Church.....	1 63
Brescoe Run Church.....	6 41
Petroleum, Grove Creek Church.....	6 00
North Fork Church.....	1 00
Two Friends.....	1 00
Sistersville, Long Reach Church.....	10 50
Willow Island, Woman's Mission Circle.....	1 76

Hurricane, Rev. W. L. Van Horne.....	\$1 00
Laural Junction, Mrs. Dora Carle.....	3 00
Colfax, Calvary Church.....	2 94
Boothsville Church.....	2 70
Pruntytown, Bulah Church.....	1 00
Union Association, Public Collection.....	1 12
Point Pleasant, Big Elm Church.....	1 85
" Palestine Church.....	1 00
Little Creek Church.....	1 55
Sand Creek Church.....	1 00
Hopewell Association.....	3 00
Greenbrier Association.....	11 83

GEORGIA, \$32 00.

<b>F. F.</b> Atlanta, Friendship Church, for Girls' School Building at Atlanta.....	32 00
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MISSISSIPPI, \$11 40.

Collection, per Rev. A. H. Booth.....	11 40
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TEXAS, \$258 50.

State Convention, per Rev. O. C. Pope, D.D.....	200 00
San Saba Association, for Missions in Mexico.....	10 00
Brushy Creek, Collections, per U. W. Lunsford.....	24 25
W. H. H. per Rev. J. S. Evans.....	16 25
Colorado, per Rev. Peter Turner.....	8 00

OHIO, \$202 14.

Cleveland, First Church, Woman's Mission Society, for Arizona.....	75 00
Sidney Church and Sunday-school.....	8 02
Bellefontaine Sunday-school.....	1 47
Hillsboro Sunday-school.....	1 00
Hopewell Sunday-school.....	1 00
Ashtabula Church.....	8 12
La Grange Church.....	5 00
Litchfield Church.....	3 20
Sullvan Church.....	14 30
Henrietta Church.....	13 50
Penfield Church.....	1 00
Hanging Rock, Ohio Association, A. J. Trumbo, Treas.....	7 55
Van Wert, Harrison Church.....	9 00
Fredonia, McKean Church.....	7 00
Will Creek Association, Half Collection.....	6 10
L. Y. Walker.....	1 00
Thomas Hewes.....	2 00
Adams Association, Salem Church.....	1 00
Bethany Church.....	2 00
Zoar Association, per Rev. G. S. Clevinger.....	18 44
LEGACY: Cincinnati, Annuity of Richard Gaines.....	4 00
<b>F. F.</b> Cleveland First Church Woman's Mission Society.....	12 50

INDIANA, \$73 46.

Salem Church.....	17 50
Peru Church, in add.....	2 75
Letts Corner, Mt. Aric Church.....	3 25
J. M. Stout.....	1 00
Dry Fork, A. Davis.....	1 00
Job Shirk.....	1 00
Union Church.....	1 50
Mt. Pleasant, B. F. Garton.....	1 08
Salamonca River Association, Wilshire Church.....	10 00
La Porte Church.....	16 15
George C. Dorland.....	5 00
Liberty Church, Decatur Co.....	13 25

ILLINOIS, \$109 00.

Chicago, First Church, Deacon D. S. Garlick.....	5 00
Western Avenue Church, in part.....	15 00
Central Church, balance.....	5 00
Morgan Park, H. R. Clissold.....	11 00
Princeton Church, in add.....	5 15
Canton Church, in add.....	28 50
Rockford First Church, in part.....	14 70
Marston, Antioch Church.....	1 31

Goshen Church.....	\$10 75	Ellinwood Church.....	\$1 50
Griggsville Church.....	12 50	Rev. J. N. Kidd.....	1 50
<b>MICHIGAN, \$966 31.</b>			
Detroit, Lafayette Ave. Church.....	302 29	Raymond Church.....	10 45
Mrs. E. Prentiss.....	20 60	Pawnee Rock Church.....	5 60
Grand Blanc Church.....	5 00	Effingham Church.....	15 15
Hunters Creek Church.....	10 00	Mankato Church.....	2 00
Hadley Church.....	14 13	Lightning Creek Church.....	5 50
Coldwater, First Church.....	39 98	Girard Church.....	5 50
Otisville Church.....	2 00	Valley Falls Church.....	5 25
Mt. Morris, Mt. Golden.....	70	Seneca Church.....	12 10
Allegan Church.....	10 68	White Cloud, Roys Creek Church.....	4 70
Mundy Church.....	2 53	Oswego Church.....	4 45
Ganges First Church.....	1 00	Lancaster Church.....	7 00
Augusta Church.....	2 14	Elk Falls Church.....	4 50
Lawton Church.....	7 00	Clearwater, J. F. Hammers.....	15 00
Northville Church.....	10 00	Emporia Church.....	2 00
Birch Run Church.....	1 24	Augusta Church.....	1 50
Flint Church.....	22 32	Wihita Church.....	31 00
Highland, J. C. Morse.....	200 00	Parsons Church.....	1 00
Flushing, a Friend.....	25	Fort Scott Church.....	5 50
F. F. Highland, J. C. Morse.....	200 00	Paola, J. M. George.....	5 00
C. E. F. Detroit, Mrs. E. Prentiss, for Sioux Falls.....	100 00	Pamona, Greenwood Church.....	1 00
Highland, J. C. Morse.....	100 00	Ottawa, Sunday-school Missionary Society.....	13 10
Flint, J. Palmer.....	5 00	North Topeka, Rev. J. Barrett.....	10 00
<b>WISCONSIN, \$24 61.</b>			
Sister Bay, Swedes, per Rev. C. Wassell.....	5 00	Lansing, Bethel Church, of Leavenworth.....	5 25
Campbellsport, per Rev. W. S. Cook.....	2 00	Valley Falls, Susan M. Utz.....	5 00
Black River Falls Church.....	6 25	Hiawatha Church.....	19 00
Melrose Church.....	4 75	Ozark, Osage Valley Church.....	1 55
F. F. Delevan, Missionary Helpers of First Church.....	6 61	Caso Church.....	1 50
<b>MINNESOTA, \$25 00.</b>			
Brainerd Church, per Rev. J. Wilkins.....	20 00	Pittsburg, Eden Church.....	4 50
Mantor, W. F. Hillman (\$2.00 designated).....	5 00	Beloit Church.....	5 00
<b>IOWA, \$71 45.</b>			
State Convention, per Rev. C. A. McMannis.....	22 25	Highland, Rev. G. Gates.....	25 00
Monmouth Church.....	5 00	Republic City Church.....	5 00
Special Contribution, per Rev. E. Burch.....	4 00	Whiting, per Rev. A. D. Abrams.....	1 50
Dunlap, Rev. I. E. Kenney.....	27 00	Peabody Church, per J. M. Hare.....	6 00
Swea, Scandinavian Church, per Rev. A. Person.....	3 00	C. E. F. Iola Church.....	12 50
Grant Centre Church.....	5 20	<b>NEBRASKA, \$33 79.</b>	
Conway Church.....	5 00	State Convention, per Rev. W. R. Connelly.....	22 79
<b>KANSAS, \$543 56.</b>			
State Convention, per J. Hidden, Treasurer.....	99 35	Central City, per Treas. W. B. H. M. Society, of Chicago.....	11 00
Lawrence, Swede Church.....	4 10	<b>DAKOTA TERRITORY, \$7 10.</b>	
Mrs. B. P. Lambertson.....	5 00	Grand Forks Church.....	2 18
Toronto Church, per Rev. E. Lewis.....	2 85	Grafton, a Friend.....	50
New Albany Church.....	6 15	Bathgate Church.....	3 42
Junction City, per Rev. G. W. Brown.....	3 02	Parker, per Rev. J. P. Coffman.....	1 00
Arlington Church.....	1 00	<b>INDIAN TERRITORY, \$2.00.</b>	
Holling Church.....	10 00	Indians, per Rev. G. H. Goodwin.....	2 00
Grenola Church.....	2 67	<b>NORTH PACIFIC COAST CONVENTION, \$334 05.</b>	
Cedar Valley Church.....	6 95	Oregon, Northern Miss. Society of N. P. Coast, Mrs. A. W. Tenny, Treas.....	300 00
Coma Falls Church.....	1 85	Wash. Ter., Cheney Church.....	15 20
Philadelphia, Mary Bruner.....	1 00	Spokane Church.....	12 85
Several Friends.....	2 80	Idaho Ter., Boise City Church, per Rev. L. L. Shearer.....	6 00
Moline Church.....	5 26	<b>EASTERN GERMAN CONFERENCE, \$350 00.</b>	
Collections, per Rev. S. Holroyd.....	5 00	Eastern German Conference, J. A. Schulte, Treas... ..	350 00
Sedan Church.....	12 00	<b>U. S. GOVERNMENT, \$833 34.</b>	
Hutchinson Church.....	14 00	For Freedman Schools in Indian Territory.....	833 34
Augusta First Church.....	16 16	<b>NEW BRUNSWICK, \$27 20.</b>	
Emporia, per Rev. A. B. Tomlinson.....	12 00	F. F. Friends, for Richmond Institute.....	7 20
Grand Centre, per Rev. G. H. Clarke.....	30	Fredericton, Hon. A. F. Randolph, for Richmond Institute.....	20 00
Concordia, Swedes, per Rev. A. Johnson.....	12 50	Total.....	\$13,753 63
Kansas City, Swede Church.....	7 00		
Wyandotte Church.....	12 00		
Iola Church.....	20 00		
Walnut Creek Church.....	4 00		
Rev. A. J. Bengston.....	3 00		
Stafford Church.....	2 50		
Topeka, Swede Church, per Rev. J. P. Dahlquist.....	3 00		
Osage City, Swede Church.....	2 00		
Colony Church.....	8 50		

# THE BAPTIST HOME MISSION MONTHLY.

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NO. 12.

## WHAT THE HOME MISSION SOCIETY HAS DONE FOR THE WESTERN STATES.

FROM AN ADDRESS DELIVERED BEFORE THE MICHIGAN BAPTIST CONVENTION, OCT. 14, 1882,  
BY REV. J. SUNDERLAND, YPSILANTI, MICH.!

THE value of this work must be estimated largely by its relation to the future. It has laid foundations. But what kind of foundations? Are they adapted to, and do they prophecy, the great superstructure which future years should erect?

The development of this great field has but just begun. The 1,700,000 people of fifty years ago, have become 20,000,000; 8,000,000 of whom are west of the Mississippi river. But how many millions are these to become?

Dr. Morehouse in the last annual report, says: "In the Western Mission fields of to-day where 8,000,000 of people dwell, there will be twenty to twenty-five millions by A. D. 1900; and in fifty years hence, a population equal to that of the whole country to-day." And this is more than warranted by the past increase of population. The increase during the last decade, in the States and Territories west of Iowa was 124 per cent. At the same rate, by 1890 there will be 18 millions, and by 1900, 40 millions, west of the Mississippi river. And this region is just in a state to receive this great influx of population. Its development has but just begun, and with its vast resources

of agricultural, mineral, and forest wealth, with its three Pacific Railroads (two completed, the third to be done within a year), spanning its entire length, and scores of other railroads built and projected, cutting it in every direction, and opening it all to easy settlement, and bringing its products into the markets of the world; with immense wealth in our own and other nations seeking investment; with multitudes of our own people looking longingly toward it for homes and for wealth; with the vast European populations, oppressed, poor, restless, and no hope of relief at home, having heard the story of our great resources, and pouring upon us at the rate of three-fourths of a million a year; the increase in the rate of settlement will not be less for the immediate future than for the last decade, seems more than probable.

The immensity of the area yet to be settled is overwhelming. Five-sevenths of the area of the nation—leaving Alaska out of our estimate, lies west of the Mississippi river. The States between the Mississippi river and the Rocky mountains, including Colorado, and leaving out the Territories, cover an area equal to all of the States east of the same river—less 46,000 square miles. The nine Territories cover an acre of 939,463 square miles, 66,000 square miles more than all the States east of the Mississippi river. Out of the single territory of Dakota can be cut the whole of New England and the four Middle States, less half the State of Pennsylvania. It is three-fourths

as large as France with its 37 millions of people. New Mexico is as large as Great Britain and Ireland with their 33 millions. California is nearly as large as Spain with its 17 millions. Montana and Idaho together are as large as the German Empire with Belgium and Holland thrown in, with their 51 millions. The three territories of Washington, Utah, and Wyoming, are nearly as large as the Austro-Hungarian Empire and Switzerland added, with their 39 millions. Arizona is as large as Italy, with its 27 millions. These European countries have an aggregate population of 204 millions, and an area no greater than our nine territories, and the State of Minnesota added. Two-sevenths of the area of our own nation have a population of 42 millions, while five-sevenths have only 8 millions. When we look at such figures we surely will be startled at what is coming. When we look at the rate of increase of the whole nation in the past, we are led to the same conclusions. The average rate of increase since 1790 has been 33.2 per cent. each decade. The smallest increase from 1860 to 1870 was 22.61 per cent. During the last decade it was 30.08 per cent. At 30 per cent., by 1950 our population will be 312 millions; at 25 per cent., 238 millions; at 20 per cent., 180 millions.

As we see these on-coming multitudes, the great question must press upon every thoughtful Christian mind by what forces are they to be evangelized; are these prospective new cities, and towns, and country districts to be taken and held for Christ?

We turn instinctively to the great National Society, which has already done so much, and is still in the thick of the fight. Though she has made a wonderful growth, she has still "the dew of her youth," and must reach forward to still greater proportions. She asks us for \$400,000 this year. She will soon ask for \$1,000,000 a year, and she must have it. She

has not enlarged her work on this great field any too soon, increasing the number of missionaries last year by 76, the total number being 355. If there could be the same rate of increase each year for the next twenty, it would not more than reach the prospective demand.

But this work cannot be done alone by the Home Mission Society. It must be done largely, chiefly by the churches now existing and to be planted in these new regions.

With this thought in mind we turn anxiously to the character of the work already done by the Home Mission Society. What is the character and spirit of the churches she has fostered? Not so much the number as the character of the churches she has raised up constitutes her glory. Have these churches reproductive power? Are they like single seedless trees set down in this great region which never increase; or like Banyan trees which, from their very nature, reach down their branches until every tree becomes a forest? We have but to look at the facts for our answer.

By its method of appropriating money, receiving by these young churches is made conditional upon giving what they are able to give for their own support and for missions. This alone has been a most powerful educating agency toward benevolence. The Society has fostered a warm, loving, active church life. It has met upon this field the strong anti-mission influence which early set in, and though traces of it are still found in places, it has been largely overcome and made disreputable.

It has lifted up the true ideal of a consecrated church, working with and supporting a consecrated ministry, and called into being to carry on the great work for which Christ came into this world—to give the Gospel to the whole race.

Out of its spirit has grown our State Con-

ventions, of which it has not been a rival but a coadjutor. It has taught giving not to itself alone, but to every legitimate missionary enterprise. Nearly \$50,000 were given to Foreign Missions last year by the churches of these Western states and territories. Nearly as much more was given for Home Missions, besides between \$30,000 and \$35,000 raised and expended by State Conventions not in cooperation with the Home Mission Society; and besides all moneys raised for City and Associational Missions. Not less than \$150,000 were given for missions last year by the Baptists of this field, and for all religious purposes not less than two and a half millions.

Of the \$1,327,021.16 expenditure upon this field by the Home Mission Society in missionary work, \$544,049 has been paid back into its treasury. The ratio of the amount contributed by this field to the Society, to the amount expended by it upon the field, has steadily increased each decade. During the first decade of the Society's work it was 2.9 per cent.; during the last decade it was 60 per cent. These facts tell the kind of work which has been done here by the Home Mission Society.

With such a foundation laid, with such development of resources and power, and with the blessing of God resting upon us in the future as in the past, we will not fear. Let the nations come. Let Satan rage. Let Mormonism, and infidelity, and popery, and vice, and worldliness lift up their puny arms. "They that be with us are more than they that be with them." "When the enemy cometh in like a flood, the spirit of the Lord shall lift up a standard against him." With God and consecrated churches working through these great agencies which a wise Providence has raised up, we shall not fail. But we need to keep up our jubilee enthusiasm in Home Missions right on into the coming years.

## THE EDUCATIONAL WORK OF THE HOME MISSION SOCIETY.

FROM AN ADDRESS DELIVERED BEFORE THE MICHIGAN BAPTIST CONVENTION, OCT. 14, 1882.

BY REV. J. B. FORD, BAY CITY, MICHIGAN.

At these words thought leaps to the West and South. It fastens on two names—Indians and Freedmen. These names suggest two great problems: One is—how to civilize the Indians. The other—how to elevate the Freedmen. These problems go back to the earliest days of our country. Vexing elements have been added to them by the passing years. We are thus compelled to enlarge our statement till the problems stand something like this: How can we civilize the Indian, when, savage at the first, he has been made seven-fold more a child of the devil by two hundred years of violence and fraud? And, what shall we do with the freedmen—degraded, debased by a slavery so cruel that it ground out manhood, destroyed chastity; often made home a place like the den of a beast, and lowered parenthood almost to that which obtains among brutes. What shall we do with the freedmen when, after an experience like this, citizenship is thrust on them? Nor could these problems be covered in a corner. They came to the light. We wore them as a frontlet of shame in the eyes of the civilized world. Our statesmen struggled with them. Our government bent its energies to the task. It found an answer. How to civilize the savages of the lava-beds and prairies and make good Indians of them? Government said by the bullet. What did statesmen and the government do with the freedman when citizenship was thrust on him? But little. They temporized, yet their actions said—let him be ground between the upper and lower millstones of sectional strife, embittered on the

one side by passionate appeals to the bloody shirt, and made heartless on the other by race and class hatred; let him be ground, this freedman child—this *black* waif—this foundling left on the threshold of the nation that made him such, let him be ground!

Is it strange that Christian men made indignant protest against barbarism like this? Is it strange that longing for something better grew intense? Is it strange that, from the white heat of this protest and longing, came a new solution of these problems? This solution was found in a single word—*educate*. For the blood-thirsty savage in the West, for the ignorant, debased freedman at the South, one prescription, one remedy—*education*.

Schools under State control gave no hope. Class and race hatred stopped the freedman at the very threshold of institutions supported by the public fund. Then these men, on whose *hearts* God laid leadership in the new movement, believed in an education of the whole man. They believed in man's spiritual and religious nature. Nay, they believed the spiritual to be supreme. Therefore, they could not be content with that instruction which simply brings the intellect to a condition of "polished smoothness and oiled serviceableness." They were not even content to have this polished smoothness gained in a school of religious bias and control. They said we must lead forth the spiritual possibilities as well as the mental. In no other way can we have strong symmetrical character.

These men included the heart as well as the head in their system of education, because in no other way could they reach the freedman's case. The freedman was ignorant and impure. Culture of the intellect was not enough. For it has been found that mental power does not lead to moral purity. Else George Eliot's conduct would be in her code, or, her code in her conduct. If the freedmen are ever lifted

from their degradation, if they are ever other than a plague spot in the national life, mental and spiritual education must go hand in hand. Thus only can they be brought "unto a full-grown man, unto the measure of the stature of the fullness of Christ." There must be not simply education under spiritual and religious influences, but education in, and with, and through direct religious inculcation and conscious personal spiritual influence. Of all sad things under the sun, perhaps, the mere intellectual study and apprehension of religious truth is the saddest. Even Christ's knowledge of things seemed to grow out of his knowledge of God. Harmony with God is the true vantage point in right education.

This peculiar work to which Christian men turned so eagerly, was more than mere sentiment, more than the result of an impulse to aid the unfortunate. Beneath all that appeals to the emotions is the solid support of keen and orderly thought. Their idea of education rests on sound reason. It is granted that study of what man has done gives mental enlargement and culture. The heroic deeds he has performed, the engines he has built, have acknowledged educational worth. But can we thus attain best results? Or, will it be, by direct study of man himself, by personal contact and communion, till, as far as may be, the secrets of his being lay bare before us? It is also granted that the study of what God has done brings mental enlargement and strength. Men do not tire of praising the educational importance of the sciences of the day. Yet, most of them only seek to classify and arrange the works of God's hand. If study of God's handiwork gives such power, what results must come from direct, reverent study of God himself. What strength of mind and purity of heart must come from personal soul contact and communion with God, and from the mystery of His indwelling, through which God

takes our littleness and frailty up into His own infinite strength and purity, till we "become partakers of the divine nature."

To aim at results like these is the glory of the educational work of the Home Mission Society.

It is too early to speak with certainty. Yet it may be this work of the Society is the thin edge of a wedge, which, driven to the head, shall cleave our educational system from top to bottom. Surely we can no longer say man is man's noblest study, but God. And the plan works. It works toward making men have the power and wisdom of God. It furnishes a ministry with something of the Pentecostal fire. We speak no word against the power or need of cultured intellect in the Christian church. We believe in cultured Christian men. But to us, highest attainment was not reached on Mars Hill but at Pentecost. And the typical man was not Paul striving by logical acumen and force to gain converts from Athenian culture, but uncultured Peter, facing a crowd of scoffers whose brows still darkened with hatred of the Nazarene, and in the power of the Highest, winning three thousand souls as permanent additions to the Church of Christ.

### MISSION WORK IN CALIFORNIA.

By MRS. ELLEN MCLEAN, CALIFORNIA.

If California were regarded as a foreign mission field, and work prosecuted accordingly, results might, in the end, be more satisfactory. Outside a few large cities there are no really strong, self-sustaining churches. Population is conglomerate. A generation will pass before the people will be as one, and work harmoniously in society and churches. Children of foreigners, educated in our schools, will become Americanized, and time will bring North and South, East and West together. Southern brethren are conservative—averse to change. Northern brethren are radical—ready to go off on a tangent. When these two extremes meet in a church the result

is friction, often explosion. California has in the past been the resort of wanderers, adventurers, men of unstable characters, morally weak and warped, whose master passion was greed for gold. But a better class have of late years flocked here for health and homes. A minister in Burmah or China would expect a long, hard task and meagre results at first; so would those who send him out. Let him come to California with just these expectations. He must win his way on his own merits. His Eastern status or recommendations are of little value here. He will find himself among a shrewd, intelligent, self-reliant class of people, who will read him through very quickly. Should they see him more anxious for his own support than for saving souls, or for building up his own particular church than to win men to Christ, he might as well quit preaching. They will not tolerate shams; but genuine worth will win respect, *after they have seen it tested.*

Some rough miners once said to a man with a "Rev." to his name, caught horse-stealing, as they drove him out of camp at the point of the pistol, "We have no objection to religion, but we hate to see it spilled." A minister who will stay long enough in a place to become well known, and to have his character thoroughly tested, will stand more chances for doing good, and as much by what he *is* as what he *preaches*. If an Evangelist or itinerant preacher could be placed in every section of this State, not to form and build up churches of his own faith simply, but to preach the Gospel in desolate places, it would be a grand preparatory work, more needed than any other just now—the work of laying the foundation. It is often better to start in by working up new material than to depend upon the old backsliding church members, who, like Demas, having loved this present world, are turned aside by the hill Lucre. Then, too, a minister who will go about and preach in school-houses will reach many more people. Even if he has a church building, let him spend part of the time going out after the people, who will come to school-house, but can't be induced to go to a church.

We know of one such missionary whose monthly round takes him to five different school houses, and another still when a fifth Sunday occurs; and most of them a day's journey from home.

At one place people were much interested in having meetings in their own school-house. There was a large gathering in the morning, even a Catholic family being in attendance. Another service was announced at 4 P. M.; the attendance was good again—loyalty





SCENES IN THE YOSEMITE VALLEY.



to their meeting, as much as anything, bringing them together, although several confessed that it broke into their plans for the day. One man had set out to fix a fence, another to put up his threshing machine, and others must give up a visit, etc. The first night one man was pleased with the preaching; the second night did not like it so well. It was getting too close. "Is that the kind of preaching," he said to a lady who had been converted in meetings held at another school-house, "that you have down there?" "Yes," she said. "Why he made me think I was the greatest sinner that ever lived," adding, he thought he was as good a man as there was around.

One of his sons was much opposed to the meetings. "Too busy season," (there is never a season when California farmers are *not* busy), but before the week was out the Spirit of God met him and he was converted. The shape of the country is such, divided by mountain ranges; that preaching stations are often a long, hard ride apart. Before the missionary could afford a wagon these rides on horseback were a severe drain on his strength, not having any to spare at best. One day a man passing over these long, dusty roads, remarked, as if just realizing what it involved of time and strength: "Well, I think Mr. Blank earns his money (a Californian characteristic, to estimate everything on the basis 'will it pay?') going to preach so far." "Yes," was the reply, "if money was what he was after he could earn more by working out by the day." "Well," he replied, "I don't think it's any man's duty to work like that. He ain't no call to work without support. A man's first duty is to his family." But after all there is nothing that impresses these worldly, idolatrous people ("covetousness which is idolatry"), like such examples of unworldly, self-sacrificing spirit. They may call it foolish, but they know it is something above them, and respect the message such a man brings to them from the God who requires the first place in their hearts. If those who are laboring in hard fields, in the midst of worldliness and selfishness, with few helpers, could always bear in mind that the final test of *sincerity* is *sacrifice*, they would take comfort in knowing that the "precious ointment" is never wasted.

California is often looked upon as an earthly Paradise, but to the faithful minister of Christ it is small compensation when conscious of the spiritual desert all around. Too often Christian laborers grow tired stemming the tide of irreligion and worldliness. It is well for such discouraged workers to remember that the Master commends the *faithful*, not the *successful*.

## American Baptist HOME MISSION ROOMS, TEMPLE COURT, NEW YORK.

☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, Temple Court, New York City.*

☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

☞ *The single subscription price of the BAPTIST HOME MISSION MONTHLY is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

We propose some decided improvements in the MONTHLY for 1883. We are sure all our readers will be greatly pleased with the change, which will also give from five to six more pages of reading matter than is furnished in the twenty-four pages of the MONTHLY as now issued.

The growth of our subscription list, the many warm expressions of appreciation of the MONTHLY which we receive, encourage us to make the desirable change. Now, let all the present subscribers, who have not renewed, send in the renewal of their subscriptions, and send also as many more names as possible. Roll up the list!

The publication of the Jubilee Volume is delayed two or three weeks, mainly on account of the great labor and care requisite in the preparation of the historical tables. The price of the book from this date will be a dollar and a half. It will be a volume of about five hundred pages, and will contain a rare amount of information about the Society and its great work. But two thousand five hundred copies will be printed, so

that those who want it will be wise in sending their orders at once.

Receipts for general purposes in October were \$15,818.73, being \$881.77 less than for the same month last year. Total receipts for six months ending October 31st, \$75,878.54, being \$13,350.95 less than last year. Aside from a large legacy last summer, the general receipts of this year are a little more than for the same period last year. Our liabilities are \$43,688.98 more than last year at this time. Unless the friends of Home Missions increase their contributions about thirty per cent., the Society will have a debt of at least \$25,000 at the end of the next six months. Brethren, let this not be. *The great work must go on.*

In Kansas, 56 missionaries have supplied 99 churches and 90 out-stations, during the past year.

In Wisconsin, 23 missionaries have supplied 37 churches and 39 out-stations.

In Minnesota, 30 missionaries have supplied 39 churches and 8 out-stations.

In Iowa, 50 missionaries have supplied 67 churches and 53 out-stations.

Thus in four of our missionary States, 159 missionaries have ministered to 242 churches and preached at 180 out-stations. This is missionary work indeed.

We have not the particulars about the fields occupied in Nebraska, where 25 missionaries have labored.

In these five States the missionary churches have received during the year, 2,675 additions; 990 by baptism; 1685 by letter and experience.

At the November Board meeting, ninety missionaries and five missionary teachers were appointed. Since the Board meeting thirty-two applications additional have come in,

making a total of one hundred and twenty-seven. The amount required from the Society for their salaries is a little over \$35,000.

We have glanced over twenty-nine applications from Kansas and Nebraska, taking them just as they come to the rooms, and find that the aggregate asked from the Society is \$5,800, and the aggregate pledged by the fields on which the missionaries labor is \$5,950. So that the Society is asked to appropriate on an average \$200 to each field, and the average from each field is a little more than \$200.

How these faithful brethren along the frontier manage to keep their families clad and fed on \$400 per year is the mystery. Remember that this is the *average* sum, and that many fall considerably below this.

"Why don't you pay larger salaries?" Because we have not the means with which to do it. To pay larger salaries to some would be to leave nothing for others. And even by dividing the amount at our disposal so as to make it go as far as possible, we are compelled to leave many promising fields untouched.

Where will \$200 do more good than in supporting a missionary in one of these western fields? Is it not a great thing that for so small a sum we can secure Gospel privileges to many a growing western town? Many are the men and women, many the churches that could sustain a missionary in the West at these rates.

But not in all parts of the country are salaries so low as in the States named. In not a few cases, where the churches are not organized and the missionary is entirely dependent on the Society, the whole salary, more than double the amount mentioned, must be paid. In a few isolated cases, where important territorial centres are occupied, as Helena, Boise City, Walla Walla, Ogden, Tucson, we *must* for awhile, pay comparatively large salaries; but the missionaries at such points are as self-

sacrificing and straitened as their brethren elsewhere.

Brethren, in your missionary concerts for prayer, don't forget the home missionary and his household, who are struggling to live on \$400 or \$500 per year. And with the prayer, will you not send us, for them, an enlarged offering?

We have had to inform some of our general missionaries that a halt in our work will be necessary at once, unless the treasury is replenished by very large contributions. To this Rev. G. W. Huntley, of Dakota, answers:

"Your letter gives me pain. What! a debt! a call for retrenchment! when the work is more pressing than ever before? The fields were never so large or so white for harvest! What! a halt—when the Master says 'go forward?' Halt! when our hope is about to be realized. Halt! under our own glorious motto, 'North America for Christ.' *Must* there be a halt? Immigration does not halt. The fields do not stop whitening. Satan won't halt. Time moves on. Death keeps moving. Commerce and enterprise push on. New fields invite, and men of the world rush forward. New territory is opening, and settlers crowding to secure homes and lands. The race after wealth is swift and unabating. What, amid all this crowding, pushing, jostling and scrambling, must Baptist Home Mission work—the most glorious enterprise of the age—be obliged to halt? Sad! Sad!! Is there no alternative? Will not the men of Israel help? Will not humble, persistent prayer avail? If we halt, let it be for a day of fasting and prayer—consecrate ourselves and means anew to the Lord, then up and 'take possession of the land, for we are able.'"

After careful consideration, the Board has

decided to remove the School for the Colored People of Mississippi, from Natchez to Jackson, the capital of the state. For the past two years it has been clearly apparent that the inconvenience and expensiveness of reaching Natchez have worked unfavorably to the school, which ought to be where the largest number can attend it with greatest ease and least expense. The colored brethren of the State, at a convention during the summer, decided that a school in some other location was a necessity. After conference with them, the conclusion was reached to combine all our forces on the establishment of one school at Jackson: the Society to dispose of the Natchez property for this purpose, and the colored people of the State to do all they can to raise funds for the purchase of the site. They have taken hold of the work with great enthusiasm. The results of a special convention at Jackson, November 30th, will be given in our next issue.

Iowa takes a step in advance in the direction of a special collection for the Church Edifice Work of the Society, as shown by the following resolution adopted by the Convention

"In consideration of the great kindness and effective support of the Home Mission Society, not only in the missionary aid which has been granted, but also the liberal donations made from the church edifice fund, amounting in the year past to \$5,000; and remembering the necessities of its work, we do therefore resolve that every church in the State be earnestly urged to take a collection in January, 1883, or at some other convenient season, for the church edifice fund of said Society, unless designated otherwise.

We trust that other States may soon be ready to follow this worthy example.

Read about the glorious work in Utah. We made no mistake in planting our standard at Ogden. Now for Salt Lake! Brother Spencer has arranged for services there. May

like gracious results also attend that enterprise.

Hurry up the boxes of clothing for missionaries' families! Winter is at hand. Often two or three weeks—sometimes longer—are consumed in transportation. Unless the boxes go quickly, the recipients will not have the benefit of them till mid-winter or later.

Don't send to a missionary's family any article that you would be ashamed to have seen and known as given by you. Send it as if you were sending it to minister to the Master Himself, remembering His word: "Inasmuch as ye have done it unto one of these my brethren, ye have done it unto me."

We have frequent inquiries from missionaries of new churches on the frontier, whether second-hand hymn-books cannot be obtained from eastern churches that have made, or are about to make a change in hymn-books. If there are any churches that can spare such books, we shall be glad to receive the information and will put givers and recipients in communication with each other.

The address of Dr. John M. Gregory is 1349 Q. Street N. W., Washington, D. C.

#### BOOK NOTICES.

PLAIN TALKS ABOUT THE THEATRE. BY HERRICK JOHNSON, D D. Chicago: F. H. Revell.

This little book of 83 pages is the most telling thing against the theatre of to-day that has yet appeared. Theatrical circles have been greatly exercised by its statements. Both by his own vigorous, terse arguments, and by the testimony of dramatic critics, as well as by an examination of the "best plays" of the "best" theatres, does the author show the positive evil and immoral tendency of the modern stage. It is well worth fifty cents to every pastor who is brought to face this question in his ministry, and to

parents who are debating what position to take about their children's attendance at the theatre.

ENGLISH AND CHINESE READER; also, ENGLISH AND CHINESE DICTIONARY. BY REV. I. M. CONDIT, Missionary to the Chinese. American Tract Society, 150 Nassau street, New York. 75 cents each.

These books, of about 140 pages each, are in the Cantonese dialect, the one spoken by nearly all the Chinese now in this country and great pains have been taken to secure accuracy in their preparation. To those engaged in the instruction of the Chinese the Reader is invaluable. The illustrations also help to an apprehension of the meaning of words. The Society has done excellent service in the preparation of these books.

## From the Field.

"Watchman, what of the Night?"

### Missions.

—Rev. Richard Hartley, missionary pastor at Ogden, Utah, sends the following glad tidings:

"The Lord has been blessing us in an unusual manner, and I know you will be glad to hear of it, and rejoice with us. About three weeks ago we began a series of cottage prayer-meetings. Humanly speaking, everything was against us. The nights were dark and rainy and the roads very muddy. There was also much sickness in the community. But despite all these discouragements God blessed us from the very start.

"The houses were filled to overflowing.

"The unconverted began to come in, and soon the glorious work of conversion began.

"Almost every night witnessed the saving of a soul. There was no question as to the genuineness of the work that was done. Nothing but the power of God could move men as they were moved in our meetings. Strong men wept like children in their anxiety to find Christ. I never saw such depth of feeling manifested before.

"And the experience when the light came was correspondingly joyful. All the converts gave the clearest of testimony. Well, to sum up, as a result of the meetings, I baptized eleven persons yesterday, and received seven others on experience, and there is

one more to be baptized. I need not tell you that it was a blessed day for the Baptist church in Ogden. A large number of people witnessed the baptism. Next Sunday I shall give the hand of fellowship to nineteen, who in themselves would make a church as large as we had less than a year ago. Our congregation yesterday more than filled every seat in our hall. Our people share with me the belief that God has still greater things in store for us. I believe that according to our faith will it be unto us."

—Do we realize how fully the Roman superstition and intolerance has invaded the very soil where Roger Williams, two hundred and fifty years ago, proclaimed the doctrines of soul liberty? Multitudes of cases like the following from Missionary Aubin, of Fall River, Mass., evidence the fact:

"Some time ago I told you about a young lady who was severely persecuted in the mills. A month after that, I think, the priest told the parents of the young girl that if their daughter would not come back to the church of Rome, it was their duty to close their doors against her, and this they did; the brave young lady preferred to leave her parents rather than to give up her Bible and Saviour. But feeling that it was too hard and painful to be in the same city with those whom she tenderly loves, she left for Montreal, where she is now studying in one of our missionary schools. The priest is the cause of that savage and unnatural conduct of her parents.

"In August a New Testament was given to a Catholic young man. The reading of that book was his great delight. When his mother found out that he was reading the Gospel, she told him that he ought not to read 'such a bad book,' it would cause his ruin. He answered, the book was good and a blessing to him, and that he was going to read it. One day, as he was at his work, the mother took the book and threw it in the stove. The young man felt very sorry for that loss. Last week he came to see me in order to get another one, and he is determined to read it, cost what it may. Now he carries his book with him, so that his mother cannot destroy it. God bless that courageous and noble young man."

—Arkansas is reported by General Missionary W. A. Clarke, as receiving a new impulse in all Home Mission enterprises. We echo his prayer, "Arkansas for Christ:"

"I have visited several associations this quarter, and am happy to report that the missionary spirit is growing. Each association attended has em-

ployed a missionary to labor within its bounds, and pledged support. All of them approved the plan of coöperation between the State Convention and your Board. To sum up, our people are rapidly developing in the following phases:

"1. Missionary work.

"2. Pastoral support.

"3. Sunday-school work.

"4. A desire for educated ministers.

"5. And, best of all, in an increased desire or souls, which is manifested by prayerfulness, zeal, and a spirit of conciliation. Oh, that God would give us Arkansas for Christ."

—The following comes from Rev. D. W. Jackson, Missionary for Tryon Association, Texas:

"I send up a brief statement of my work for the year ending Oct. 31st. I have traveled on horseback 1,883 miles, preached 148 sermons, visited 221 families, attended to prayer meetings, delivered 15 exhortations, baptized 15 persons, received by letter 4, have organized one Sabbath-school, and delivered 4 Sunday-school lectures; have assisted in ordaining two deacons. Two churches have been organized on my field of labor, and two church houses built, and one just commenced. Have distributed gratuitously six Bibles and about 800 pages of religious tracts."

—Rev. T. M. Westrup reports eight additions to the church at Monterey during the last quarter, seven by baptism:

"We are being evidently favored at Monterey, as you will see by report of baptisms. I have good reasons to believe that all those lately baptized deserve a high character, and are most desirable additions, though by no means wealthy. Most of them are men; seven came from distances of fifteen to two hundred miles, and gave experience showing that they have believed our doctrines for years. If the Lord designs to bless us through a long future, as He has done lately, we shall, indeed, be prospered."

—Nothing rejoices us more than to receive reports of successful work among our citizens of foreign birth, like the following from Brother Wm. Papenhausen, our German Missionary at Springfield, Ill.:

"We had a most extraordinary revival at our station at Warrensburg, Ill., which resulted in the conversion of six precious souls who have temporarily united with our church at Springfield, until it shall be deemed advisable or them to organize as a church. Within the last two months three Baptists, directly from Germany, have located at Warrensburg,

so that they now have twelve members, an active, noble little band of Christians."

Or like this from our Scandinavian Missionary, at Omaha, Nebraska, Rev. N. Hayland.:

"During the quarter ending November 1st., the Scandinavian Church of Omaha has enjoyed great blessings from God. The young people, especially, have been very zealous in prayer and good work. The sewing society has giving to our building fund about \$100, and more is to come. We have repaired our meeting-house for the present, as times were too hard for us to build.

"At Valley several are asking for salvation, some are candidates for baptism, and two have been baptised."

"This item comes from Rev. C. Silene, Missionary to the Scandinavian Church, Rockford, Ill. Hasn't some one who has got ahead in the world a little help to give to these poor brethren who are thus nobly pledging their future earnings for a church home?

"We could have more meetings if we had a meeting-house of our own, and we could have a larger attendance if we could have our meetings at a more favorable time on Lord's Day.

"I have begun a subscription for the purpose, and we have raised one thousand and seventy dollars among ourselves, and the Sewing Society has about one hundred dollars; but most of the subscribed money has got to be earned yet. The members are newcomers from Sweden, and all poor, but they are willing to do all they can in order that we may get a church."

--Rev. E. S. Sunth, of Minnesota, writes as follows of an interesting work of grace among the Scandinavians of Dorchester, Wis.:

"In the first part of this quarter we had a glorious revival at Dorchester, eighteen new converts were baptized (which is stated in my report), and others will unite with the church soon. The little church I organized fifteen months ago of nine persons, number now forty-four. A house is also under erection and will be ready this fall. Our Norwegian mission field looks brighter now than ever before. If we only had more men and means great things could be accomplished. Though feeling bad about leaving my friends in this State, I have determined to enter upon a new field of labor, Minneapolis, as our countrymen in the Northwest can be reached better from that point than any other."

--REV. D. ROGERS, of Indian Territory, writes:

"I returned last night from a trip of 670 miles, 170

of which was by private conveyance. I was away from home eleven days. I just visited the Greenville and Webber's Falls churches. At the former place I baptized four. One was received into the church on experience. Another was received as a member after baptism. God has been greatly blessing this little church. I wrote you that I assisted in organizing this church the last of last August, with only eleven members. Since that time I have baptized twelve. Eight have been received on experience. The church now numbers thirty-one or two; others are awaiting baptism. They are talking about building a house of worship. They have now no place to worship, only a brush arbor in one neighborhood, and in the other a roof resting on some posts set in the ground."

--Missionary Goodwin, who has a hard but important field among the small tribes in Northeast Indian Territory, reports brighter prospects:

"It was my privilege to baptize the Chief's wife (Jim Charley, chief of the Peoria tribe) on the fourth Sabbath in last month. The prospect seems to be better for that church than at any time since I have been on the field."

--We are happy to announce that Rev. A. R. Griggs has been appointed General Missionary to the colored people in Texas. His support is shared by this Society, the Colored State Convention, and the Texas Baptist State Convention (white). In reporting the action of the latter, Dr. Pope says:

"The matter of cooperating with the Society and the Colored Convention in the support of Elder Griggs as missionary to the colored people of Texas, was brought before our Board at its meeting last night, and it was unanimously and enthusiastically agreed to appropriate \$300 toward his salary.

The church at Charleston, West Va., Rev. T. C. Johnson, pastor, is laboring strenuously for self-support, and thus recognizes the help it has received:

"Therefore, Resolved, That we appreciate and are thankful for the aid and favors received; that we recognize our obligations to the Society, and will continue to contribute regularly and liberally to its funds.

--Rev. J. S. Mabie rejoices in the fruits of patient and successful labor at Boulder, Colorado: .

"I have baptized several more since I last wrote you--fourteen in all since August 20th; and expect further additions soon of those already converted. Congregations are larger, and prayer-meeting full and of deep interest."

## Church Edifices.

—Rev. J. R. Deckard, at Bismarck and Mandan, writes of his field and his work in a right royal and ringing manner that ought to stir the souls of some Eastern ministers to go West, as he has done, to lay foundations for the influential communities that will dwell there a generation hence. He says, first about the rules of the Board, governing grants from the Church Edifice Fund:

“We heartily endorse the wisdom of the managers of the funds of our ‘Home Mission Society.’ It is perfectly right that the funds of the denomination should be fortified against alienation.

“This will be, Providence permitting, a remarkably busy week for the missionary pastor. We hope to complete our subscription for our Mission chapels in Bismarck and Mandan.

“We decided very reluctantly to occupy this field; but we thank God that He has led us into a country so desirable. We never enjoyed preaching the Gospel more than now, nor felt a greater interest in building up a people in Gospel principles and practices, than we do on this western frontier.

“We seek the Holy Spirit’s direction, that the best things may be brought into every sermon—every Bible reading—every prayer-meeting—every opportunity to lead a soul to Christ. Shall we not expect prosperity? We do expect it.”

—The wife of a Kansas missionary tells us how her husband is occupied while she writes the letters and makes out his report. “Who shall know or write the labors of these noble women on our frontier fields.”

“The Lord has indeed blessed us abundantly, but my husband felt it right to devote his time during the busy season whilst the farmers were busy with their crops, to push the house as fast as possible, so has hauled stone and worked with the hammer and hauled lumber twelve miles, and now to-day is in the hay field.

“Have asked for a donation from the Church Edifice Fund.

“How grateful we feel for the work of the Baptist Home Missions Society, and of the arduous labors of the dear brethren who manage the great society. Were it not the expectation of the coming \$25 in our case, I feel that it would be very discouraging, but just that little sum will help us out and keep our honor with the rest of the community.”

—Rev. G. W. Huntley, of upper Dakota, says in a letter just received:

“I want to get ready for the greatest influx of population into this northern half of the territory ever known in the history of settlements in the West. I want to finish the building of meeting houses. We dedicated one the first Sunday in this month and have eight more under process of construction or about to begin. We cannot stop for cold weather. If we can have such men as Deckard, Downey, Allyn, Livingston and Tyson, there will be rapid advance all along the lines. We hope to complete our house in Grand Forks by Jan. 1st next. We are building at Hamilton, Richland, Tower City, Bismarck and Mandan; just starting at Wahpeton; have got the foundation started at Lisbon.”

—A good year’s work in connection with the new interest in Milwaukee is shown by the pastor, Rev. W. J. Kermott, whose record for doing similar things is so well known. “During this time I have collected and expended on our church edifice including the land, \$14,000. Of this \$10,000 was given by Hon. C. L. Colby, \$3,000 by other brethren in this city and State, \$600 was raised on my field, and \$400 given by the Home Mission Society. We are now free from debt. On February 8, 1882, we organized our church, The Fifth Baptist Church, of Milwaukee, with seventeen members. We have now forty-two members. Seven of these have been received by Baptism and eighteen of the increase by letter and experience.

“We have during the year paid \$100 to denominational benevolence, and have raised for all purposes \$1,200. We are anxious to become self-sustaining as soon as possible, and pray for greater enlargement during the coming year than the past.”

## Education.

—The following is from President Culver of Bishop College. What can we do? With every advance in this work the more it presses us and oppresses us. The fact is we require to-day for adequate buildings and appliances for our Freedmen schools, *a quarter of a million of dollars*:

“It is evident we are getting hold of the best minds, and through them we shall certainly reach the masses of the colored population with elevating, civilizing and Christianizing influences. These young men come from distant parts of this and neighboring States, and they have come to learn. It gives

me great satisfaction to know that we are not only directing mental processes, and so teaching these people to think soundly, but that we are also, in a most efficient way, moulding character and shaping destiny. We can daily see the good results of work growing under our hands and before our eyes. These students are sure to be better and wiser men and women for what we are doing for them. Every student that comes from a distance tells us of from two to a dozen that are intending to come after Christmas. The prospect is that more girls will be here by the end of another month than can be accommodated at the rate of two in a room; and the rooms they occupy are really too small for more. If there is some wealthy person who wishes to imitate the good example of Mrs. Bishop, there is a chance here to build wisely and well."

—The friends of Shaw University, and they are legion, are rejoicing in a prosperous outlook. Jerry S. Lea, colored assistant teacher in the University, writes us:

"The new departments (Normal Model, Carpentry, Cooking, &c.) are just splendid. They work like magic. More time is being given to the study of the Bible.

"On the Sabbath I labor in three Sunday schools. Have a class in the First Baptist Sunday-school at 9.30 A.M.; am superintendent of the Second Baptist Sunday-school at 1.30, and superintendent of and teacher in our College Sunday-school.

"It would do your heart good to see how the Baptists of our own race are beginning to concede the obligations they sustain toward our school, and how fast they are learning to call it 'our school,' and not 'that Shaw University.'"

—President Tupper, who, we were sorry to learn, has been quite sick, is much better. He says:

"There is much enthusiasm among the pupils, and the only question is how many we can provide for with our present accommodations."

### WOMEN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, No. 2101 Michigan Avenue, Chicago, Illinois; Corresponding Secretary, Mrs. C. Swift, No. 4506 Evans Avenue, Chicago Illinois; Treasurer, Mrs. R. R. Donnelly, 144 Monroe Street, Chicago, Illinois.

Training School, 2338 Michigan Avenue, Chicago; Miss M. G. Burdett, Preceptress.

### DO WE? CAN WE?

BY EMMA L. MILLER.

In our homes of peace and comfort,

Christian women of to-day,  
Do we think of those who perish?

Do we ever work or pray  
For the women of our country,  
Wretched, poor, degraded, vile,  
Lost amid the gloom and darkness  
In the depths of sin's defile?

Do we say our glorious banner  
Floats no longer over slaves?  
That the curse has been abolished  
Where our starry emblem waves?  
Aye, the curse has been abolished,  
On their hands no chains we see;  
But upon their souls benighted  
Heavier bondage could not be.

From the regions of Alaska,  
Lawless, Christless land to-day,  
From the plains of central Utah,  
Where the Mormon lord holds sway,  
Come in low persuasive accents,  
Echoing by day and night,  
Voices of our fallen sisters,  
Asking for the Gospel light.

From the sunny South they echo;  
And upon our Western plain,  
Helpless, hopeless, Indian women  
Sound the pitiful refrain.  
Filled with thoughts of home and loved ones,  
Filled with selfish work and care,  
Do we close our ears against them,  
Those low voices in the air?

Can we listen to the pleading,  
And our hearts no pity feel?  
No; the rather may they warmly  
Burn with missionary zeal.  
We may give to these, the needy,  
Light and life, and joy and peace;  
And in giving thus for Jesus,  
Our own blessings will increase.

God is calling us to service.  
Christian women, hear the call,



And at His beloved altar  
 Lay in glad response your all.  
 He has need of women's labor  
 In His great redemption plan,  
 For He blessed her willing efforts  
 When His ministry began.  
 Woman's tender, loving service,  
 All His work on earth demands ;  
 And the Master owns and blesses  
 Every labor of her hands.  
 Like a Heavenly benediction  
 From the very Throne above,  
 Lo ! the Sovereign fondly places  
 On her work the seal of love.

— — —  
 THE MONTHLY.

In the November number of the MONTHLY under the head of "Woman's Work," there is one suggestion which we especially desire to emphasize. The writer says: "While *Tidings* may be helpful in the conduct of meetings, it would be more than unfortunate if that should take the place of the MONTHLY."

The issue of *Tidings* for use in the monthly meetings of Branches was a necessity. The missionaries and the Corresponding Secretary were flooded with requests for letters for that purpose, imposing upon them a task too arduous to be long continued. It also furnishes a means of familiar intercourse with Branches on the practical points involved in our work, which could be obtained in no other way. For the above purpose, simply, was it originated, and none would deplore more than we, that it should ever be allowed to take the place of the MONTHLY. Instead, we take pleasure in expressing our conviction, that no American Baptist can afford to be without the MONTHLY. It gives information concerning the religious condition of the whole country, that no other periodical does or can give. To obtain the same information on the subject named, a subject which is, or ought to be, of intense interest to every follower of Christ and lover of his country, would require the perusal of a score of other papers, at a cost of many dollars. If our interest in Home Missions were confined simply to our special work, we should urge the reading of the MONTHLY, because generous giving in any branch of Christian benevolence is seldom found in connection with limited intelligence, or prescribed sympathies. Let the information concerning Home Missions cover every department of the work, and let no one be content to deprive themselves of the best means to gain

such information. With gratification we note the fact, that the sisters most interested in the work of this Society, have, in the past, done faithful service in introducing the MONTHLY; and will not each one whose eye falls on this article constitute herself a soliciting committee, and as far as possible, see that it is introduced into every family.

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 A CALL FOR WORKERS.

The New York branch of the Women's Baptist Home Mission Society held a public meeting on the 8th of November in Calvary Church. There were about two hundred ladies present, representatives of the New York churches, and some from Brooklyn.

Miss Burdett, of Chicago, addressed the meeting in a very earnest appeal to American Christian women, to realize their responsibility to aid in giving the Gospel to the ignorant and degraded populations in our country. This she urged not only from pity for the needy, but from patriotism and loyalty to Christ our King. She called upon each present to ask herself the question—"Is it not *my* duty to go and do this work *myself* for the Master?"

She said we have reached a point where we are confident that a support will be furnished for our missionaries; but where are the women ready to go? Only eight are now at the training school, preparing for the service, while inviting fields are ready for many more, both in the work in the homes of the people and in the schools. C. C. B.

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 RECEIPTS FOR OCTOBER, 1882.

ILLINOIS, \$54.39.

Bethel, for "T. S.," \$1.00; Chicago, for "T. S.," \$2.50; for Miss J. P. Moore, \$0.50; Utica, \$0.83; Morrison, \$4.00; Roseville, \$0.60; Galesburg, \$5.90; Rockford, \$20.50; Joliet, \$5.74; Berwick, \$2.21; Greenville, \$0.21; Waukegan Branch, \$2.50; Waukegan Sunday-school, \$2.10; Hudson, \$0.60; East Dubuque, \$0.20; Upper Alton, \$5.00.

INDIANA, \$47.50.

La Fayette, \$23.45; Galveston, \$0.60; Delphin, \$4.00; Logansport, \$1.66; Flat Rock, \$5.42; Huntington, \$6.00; Washington, \$2.35; Fort Wayne, \$3.65; Orland, \$0.23; La Fayette, \$0.20.

IOWA, \$133.87.

Harlan Church, \$7.00; Richmond Church, \$6.15; Dennison Church, \$3.90; Dewitt Church, \$2.00; Davenport Church, \$2.00; Malvern Church, \$1.85; Brighton Church, \$5.00; Lion Church, \$5.00; Cascade Church, \$3.67; Washington Church, \$7.40; Ausworths \$8.65; Associational Collection, \$3.05; Louisa Center Church \$1.30; Denmark, \$1.00; New Hampton, \$2.50; Centreville, \$4.10; Ida Grove, \$5.00; Lima Association, \$7.00; Oskaloosa, \$4.00 on L. M., \$6.10; Burlington Branch, \$2.00; Davenport, for "T. S.," \$1.00; for *Tidings*, \$5.25; Indianola,

\$2.00; Spring Creek Branch, \$4.00; Spring Creek, Jubilee Fund, \$2.00; Burlington Branch, \$21.25; Burlington, Jubilee Fund, \$6.00; Burlington, Association, \$12.70.

KANSAS, \$15.00.

N. Topeka, \$15.00.

LOUISIANA, \$5.00.

New Orleans, \$5.00.

MINNESOTA, \$2.75.

Austin, \$0.20; Minneapolis, \$2.55.

NEBRASKA, \$10.00.

NEW YORK, \$492.32.

Buffalo, "T. S.," \$32.26; Pittsford, \$0.20; Penn Yan, for L. M., \$14.16; Wellsville, \$2.00; Jamestown, \$5.50; Buffalo, \$2.60; Rochester, \$4.00 for "T. S.," \$106.35; Albion, \$21.00; Mt. Holly, \$1.00; Troy Branch, \$40.50; Troy Association Collection, \$5.75; New York City Branch, \$243.00; Saratoga Springs, \$0.20; Evans, \$0.20; Albany, \$1.40; Pt. Chatauqua, \$13.70; New York, \$2.00; Hamilton, \$0.20; Marion, \$0.20.

NEW JERSEY, \$176.07

Mt. Holly, "Star Mission Band," \$15.00; Mt. Holly Br neh \$42.25; Plainfield, \$40.00; Newark, \$4.00; Bridgton, \$23.12; Trenton, "Earnest Workers' Band," \$10.00; Brookport, \$0.20; Lambertville, \$26.50; Paterson, for "T. S.," \$5.00; Clinton, \$3.00; Kingoes Branch, \$4.50; Kingoes, Mission Band, \$2.50.

OHIO, \$89.35.

Gallipolis, \$12.00; Franklin, \$2.00; Tedrow, \$0.20; Vermilion, \$0.00; Perrysville, \$6.00; Dayton, \$20.00; Loudonville, \$0.20; Wyoming, \$0.28; Canton Branch, \$10.00; Chauncy, apply on L. M. of Mrs. Ray Stinespring, \$5.35; Huntington, \$7.00; Cincinnati, \$7.10; Van Wert, \$6.40; Wilmington, \$1.60; Madison, \$0.60; Blanchester, \$0.21; St. Paris, \$0.20; Black Creek, \$1.21.

PENNSYLVANIA, \$97.20.

Etna, \$1.00; Olyphant, \$0.40; Fleetville, \$0.20; Pittsburg, \$2.20; French Creek Association, \$8.00; Pittston, \$8.55; Philadelphia, \$76.65; Johnsville, \$0.20.

WISCONSIN, \$16.80.

Geneva Lake, for "T. S.," \$1.00; Walworth, \$0.50; Stoughton, \$1.50; Verona, \$0.60; Ontario, \$5.00 to L. M., Mrs. Ellen Landon, \$13.00; East Delavan, \$0.20.

COLORADO, \$0.25.

Golden, \$0.25.

RHODE ISLAND, \$125.00.

Providence, \$125.00.

WEST VIRGINIA, \$5.00.

Wheeling, \$5.00.

MASSACHUSETTS, \$2.00.

Gloucester, \$2.00.

MISCELLANEOUS, \$98.70.

Total, \$1,371.26.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

President—Mrs. Thomas Nickerson, Newton Center.

Cor. Secretary and Treasurer—Mrs. Andrew Pollard, 4 Beacon Street, Boston.

With feelings of profound regret, we chronicle the death of our dear sister, Mrs. Rachel Thurber Hartsborn. Words feebly express our loss. Her departure has made a void in every department of Christian labor. Few of her private charities were known, save to those who received them. As a friend, a counselor, a Christian associate in the various branches of the Master's service, she had few equals. Sympathizing, wise and zealous in every good work and word, is the sum of her character and work. As a member of the Board of the Woman's American Baptist Home Mission Society, we, her associates, wish to bear testimony to the faithful discharge of the duties of the position. In view of the great bereavement that has come upon us and the whole Christian community,

*Resolved*, That by our renewed efforts in the department of Christian work we represent, and in which our dear sister was so deeply interested, we will endeavor, as far as possible, to supply the loss we have sustained by her sudden departure from our midst.

*Resolved*, That we emulate her love for the Master, her Christian zeal in laboring for all classes and conditions of mankind, her liberality in dispensing aid to the various objects of Christian benevolence, for which she was so widely known.

*Resolved*, That in grateful remembrance of the bright example of personal piety she has left to us, that was so prominent in her daily life, we will pray that her mantle may fall on the Christian women who were privileged to associate with her in deliberation for carrying forward their special work.

*Resolved*, That we deeply sympathize with her husband and family in their severe affliction; and pray that their sorrow may be assuaged by the comforting influences of the Holy Spirit.

MRS. W. G. SARGENT,  
MRS. G. S. HARWOOD, } *Committee*  
MRS. ANDREW POLLARD,

MRS. RACHEL (THURBER) HARTSHORN.

The readers of this Magazine, and all the friends of missions, have met with a larger loss than they can measure in the death of the gifted, laborious, consecrated woman whose name heads this article.

Mrs. Rachel (Thurber) Hartshorn, daughter of Dexter and Hannah (Gorham) Thurber, was born in Providence, R. I., May 27, 1818. On account of the death of her mother, she early bore responsibilities in a large family and manifested that thoughtfulness, mental poise and decision that always marked her life. At an early age, near sixteen, she disclosed a clear Christian character and united with the Fourth Baptist Church in Providence, under the ministry of the Rev. Peter Simonson. At once she became active, efficient and consistent in her Christian life. With fitness and conscientiousness she became a beloved teacher in the Sabbath-school. When about twenty years of age, by her talents and attainments, she rose to be a teacher in a grammar-school of the city. In August, 1844, she was married to Joseph C. Hartshorn, a graduate of Brown University and of Newton Theological Institution, and then pastor elect of the Baptist Church in Georgetown, Mass. As a minister's wife she was equal to the large responsibilities and duties that devolved upon her, and gained the highest regards, both of her own and of neighboring churches. She had unusual qualities of mind, disposition and character fitting her alike for private and for public life. To her modesty was added intelligence, sagacity, ability in council, and firmness of purpose.

On the failure of her husband's health and his retirement from the pulpit, she removed, with him, in September, 1850, to her native city, where, with her husband, since so well known and highly esteemed, she united with the Pine Street—now Central Baptist Church, in Providence. Here, herself and husband, prospered by their industry and economy, became very pillars and ornaments in the church, and helpers of every good cause. In her the orphans of the city found a mother, the sick a ministering spirit, the poor a constant benefactor, the cause of anti-slavery a bold advocate, the temperance reform a strong pleader, all home and foreign missions a warm heart and a large liberal hand. Her ardent piety made her face to shine, and her prayers were always matched with her noble benefactions.

Until her death she led a large and loving Bible Class. For fourteen years she was on the Board of the Children's Friend Society. Loving and faithfully she served the Orphan's Shelter, the Board of the Woman's Home Mission Society, and the Ladies' Society for Foreign Missions. While ever ready for all evangelistic work, her delight was in missions. Her wisdom prompted to safe counsels, and her faith dictated generous contributions.

Her home was one of great activity and happiness, radiant with the higher life in which she believed. She had three daughters, two by birth and one by adoption; the latter (Emily C.), wife of Rev. R. S. Colwell, Professor of Greek in Denison University, died about eight weeks before herself. She knew the joys, labors and changes of life, and through all she was wonderfully serene, trustful, hopeful.

Her last illness was short, less than three days. Ready for her departure, she triumphantly passed the bourne, Oct. 21, 1882, in her 65th year. Her death occasioned wide and sincere mourning. Thousands knew her pure, sweet, consecrated life and wept to learn of her death. At her funeral, Oct. 24th, the multitude present, including eleven ministers, indicated the esteem and love in which she was held. Her pastor, the Rev. Richard Montague and a former pastor, Rev. Prof. B. O. True, of Rochester, N. Y., officiated. At the head of her wreathed casket, the beautiful floral emblem of the "wide open gates," expressed the fact that her released spirit had passed through the pearly portals into the city above, the home of purity and love.

#### CONTRIBUTIONS FOR OCTOBER, 1882.

##### MAINE, \$79.04.

Waterville, Collection at Woman's Meeting at Convention, \$26.00; Augusta, Mrs. Joseph Ricker, \$20.00; Waldoboro, Woman's Foreign Mission Society, \$6.00; Rockland, Baptist Church, \$20.00; Lebanon, Mrs. J. S. Parker, \$2.00; South Berwick, Baptist Church, \$5.04.

##### NEW HAMPSHIRE, \$89.62.

Nashua, Woman's Home Mission Society, \$14.25, for gold chain, additional, \$3.00; Salem Depot, Sunday-school, \$2.14, Church, \$9.04; Friend, for Tracts, \$1.00; New Boston, Baptist Church, \$2.00; Manchester, First Baptist Church, \$30.00; Friend, \$1.57; Chester, Baptist Church, \$6.00; Three Friends, \$2.00; Mr. Blake, \$1.00; Amherst, Mrs. Dodge, \$1.00; West Harrisville, Baptist Church, \$4.62; Antrim, "Armor Bearers," \$12.00.

##### VERMONT, \$6.00.

West Cornwall, Woman's Home Mission Society, \$6.00.

##### MASSACHUSETTS, \$612.19.

Boston, Shawmut Branch, \$40.00, Mrs. David Parker, \$50.00; Mrs. Folsom, \$5.00; Sunday-school, Union Temple Church, \$25.00; Mrs. De J. Durant, \$10.00; Clarendon Street Church, \$20.00; South Baptist Church, \$25.20; Mrs. John Trull, \$5.00; Framingham, Mrs. E. B. Parker, \$10.00; Springfield, State Street Church Mission Society, \$22.00; Brookline Church, \$47.00; Sunday-school, for Girls' Building at Atlanta, \$28.78; Mrs. W. G. Sargent, \$5.00; Jamaica Plain, Mrs. Fowler, \$1.00; Malden, Sunday-school, \$10.00; Mrs. E. W. Converse, \$3.00; Becket Baptist Church, \$9.25; Ewing Baptist Church, \$2.50; Belmont, A Friend, \$1.00; Watertown, Friends, \$70.00; Brockton, Collection, Old Colony Association, \$14.50; Fitzburg, Collection, State Convention, \$5.51; Marshfield, Miss Sarah R. S. Doak, \$2.00; E. Boston, Woman's

H. Mis. Soc. Central Sq. Church, \$12.00; Charlestown, Judson Missionary Society, First Church, \$18.50; Lowell, Mrs. O. E. Mallory, \$5.35; Miss S. Mallory, \$1.00; Union Meeting, \$9.41; Reading, Baptist Church, \$6.39; Newburyport, Baptist Church, \$9.10; Mrs. Dr. Gile, \$2.70; Salem, Friend, \$1.00; Ayer, "Earnest Workers," \$20.00; Newton Center, Mrs. Thomas Nickerson, \$15.00; A Friend, \$100.00.

#### RHODE ISLAND, \$149.00.

Providence, Rhode Island Branch, \$100.00; "Busy Workers" Central Baptist Church, \$25.00; D. A. J. C. Hartshorn, \$5.00; Mrs. Prof. Chase, \$5.00; Friends, Central Church, \$4.00; E. G. Burrows, \$10.00.

#### CONNECTICUT, \$56.15.

Southington, Women's Home Mission Society, \$13.15; Hartford, First Baptist Church, \$15.00; Mrs. James L. Howard, \$20.00; Mrs. Lucius Barbour, \$5.00; Deep River, Friends, \$3.00.

#### NEW YORK, \$7.25.

Parma Center, Mrs. W. B. Wood, \$7.25.

#### SOUTH CAROLINA, \$1.80.

Beaufort, Friend, \$1.80.

Total, \$1,001.05.

## WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

President, Mrs. L. B. Austin, 755 Woodward Avenue; Corresponding Secretary, Mrs. W. B. Benwick, 266 College Avenue, Grand Rapids; Recording Secretary, Mrs. J. O. Stevens, 103 Baggs Street, Detroit; Treasurer, Mrs. Wm. A. Moore, 1015 Woodward Avenue, Detroit.

The ninth annual meeting of this Society was held at Niles, October 13th and 14th, in connection with the meetings of the State Convention. There was a good attendance, and the reports from the workers at home and its missionaries on the field were very encouraging.

The Society reports seven missionaries and two teachers supported and aided, five students in Freedmen Schools, and five churches aided, besides other work done. \$1,817.04 has been contributed in supplies and clothing and sent to missionaries in the States and Territories and Freedmen Schools.

#### NASHVILLE INSTITUTE.

Miss Dyer in sending us her annual report, says:—"I have the entire care of the girls out of school hours, assist in correcting the compositions, and have taught two Sunday-school classes each Sabbath, one at the First Colored Baptist Church, and one at the penitentiary. The last Sabbath that I was at the prison, I had the privilege of seeing one of the members of my class put on Christ by baptism. As he came up out of the water, he said: 'I was the *worst* of men, but the grace of God was sufficient to save even me.' Of the 270 students eighteen are from Indian Territory. Of these one young man and two young women are

Indians. Last year was a year of hard work, sore trials and rich blessings. Two of our number were brought very near the unseemly world by sickness, but the Lord removed the shadows and they were spared.

"In February the Lord's presence was most wonderfully manifested in our midst. Within a short time thirty-four of those who had come to us out of Christ made profession of religion. Of these nineteen were men, and fifteen were young women. As far as I know, with one exception, all have proved faithful to their profession. In September of last year, two of our former students were united in marriage, and went to Louisville, Ky., to teach those who themselves are to become teachers and to 'try to exert such an influence over them as shall help them the most in their future life and work.'

"In May, at the close of our school, one of our graduates, W. J. Harvey, was married to a young lady who had been a member of the school for several years. Mr. and Mrs. Harvey are now with us. Mr. Harvey has a position in the school as teacher. He is the first *colored* teacher that we have had. Mrs. Harvey assists me in my care of the girls. She is very valuable help, and I think her influence over the girls will be most excellent. Mr. H. was a mere child when he entered the school. He here gave his heart to Jesus and remained in school until he graduated from the classical course, and afterwards from the theological course. Some of our pupils who go out to teach find many difficulties with which to contend. One, in giving a description of her work, writes: 'The school-house is roughly built. I sometimes think that it was made to catch water, for in rainy days the rain comes in at all points. The seats are logs *split*, with holes in each end in which to place sticks for legs. My boarding-house is just two miles from the school. I get very tired, but when I think of the work I am doing for my people, I forget the hardships.'

"A large number of our students have taught during the summer. Some have been very richly blessed in their work."

#### WAYLAND SEMINARY.

President King says:—"The work of the New Year is upon us, and we are to have all we can do. The school gives us some excellent material, and we are enthusiastic to get it ready for Christian work. The Baptist women of Michigan are to be congratulated that they are giving us Miss Conklin's excellent help. When the *harvest time* comes you shall all share in the fruits. Yesterday I gave to mission work. It was a perfect day and I went into the country about fifteen miles. An old student has his home there, and I wished to visit his Sabbath-school.

"Five years ago he had commenced the work in his own house. There were no Baptists in the neighborhood. The Sabbath was spent for pleasure, and few seemed to care for a better state of things. But patient labor has been rewarded. The school numbers nearly one hundred, and a neat chapel is soon to be dedicated. The very small beginnings will ere long be a strong church. It did me good to talk with

the congregation about spiritual interests. The people interested me by the appearance of growth which they had already taken on. A collection of ten dollars was taken up at the close of the morning service. It would have done you good to have heard some of the experiences. One good sister had enjoyed so much that 'she could get no sleep at all.' Another found that 'it makes a heap of difference whether folks takes life cheerful,' and Aunt B—knew that '*industrius* keeping at it would build meeting-houses, if folks would.' A grand-mother told me how much she rejoiced that the children could go to school, and added, 'I makes them tell me every single thing they learn during the day.' The school-house is five miles away from a number of the families. I raised the question, if it was not rather a long walk for the smaller children, but was met by the reply that 'they *must* have schooling, even if they had to walk for it.'

"It was a real pleasure to help lift such a congregation as I found in that brown chapel by the hill-side. With such a day's experience our difficulties lessen, and we half forget the burdens that often grow heavy during the week."

TREASURER'S REPORT FOR THE YEAR ENDING OCTOBER 14, 1882.

RECEIPTS.

Auxiliary Societies.....	\$1,547 40
Mission Bands and Sunday-school Classes.....	222 13
Churches, Associations & Friends of Missions.....	315 21
Personal Contributions.....	410 73
Amount in Treasury at beginning of the year.....	335 12
<b>Total Receipts.....</b>	<b>\$2,830 59</b>

DISBURSEMENTS.

Disbursements to Missionaries :	
To Rev. P. Jentoft.....	300 00
" E. B. Bennett.....	175 00
" Wm. Putnam.....	125 00
" M. Johnson.....	75 00
" H. S. Mellen.....	150 00
A. B. H. M. Society, for Rev E. Ellis.....	400 00
A. B. M. H. Society, for Miss C. V. Dyer.....	450 00
A. B. H. M. Society, for Miss O. Conklin.....	235 00
To Miss Mary Gutzky.....	25 00
Disbursements in designated funds:	
Rev. P. Jentoft.....	15 00
Rev. E. B. Bennett, for Sunday-school Work.....	10 00
Rev. H. S. Mellen.....	42 20
Rev. J. Snashall.....	50 00
Miss O. Conklin.....	25 00

Manistee Church.....	10 00
Whitehall Church.....	25 00
Ashland Church.....	140 00
St. Louis Church.....	10 00
Sault St. Marie.....	10 00
Students in Leland University..	35 00
Students in Nashville Institute..	50 00
Miss M. A. Rounds in Indian Territory.....	4 75
American Baptist Home Mission Society.....	25 00
A. B. H. M. S., for furnishing in Wayland Seminary.....	35 00
A. B. H. M. S., for Student in Wayland Seminary.....	50 00

Disbursements in expense :	
For publishing Reports of Society To Mrs. S. Prentis, for stationery and postage.....	71 00
	11 39

Total Disbursements....	\$2,554 34
Balance in Treasury....	\$276 25

MISSIONARIES APPOINTED IN NOVEMBER.

The following new appointments were made :

- Rev. John Croeni, Germans in Bridgewater, Dak.
- " L. Glaeser, Germans in Somonauk, Ill.
- " August Transchel, Germans in Evansville, Ind.
- " G. A. Hertzog, Fairfield, Iowa.
- " G. W. Smith, New Virginia, Iowa.
- " J. Patrick, Pilot Mound, Iowa.
- " J. F. Bryant, Sheffield and Cold Water, Iowa.
- " J. M. C. Reed, McCune, Kans.
- " E. S. Sunth, Norwegians and Danes in Minneapolis, Minn.
- " W. A. Spinney, Duluth, Minn.
- " G. D. Vallentine, Brown's Valley, Minn.
- " Wm. K. Dennis, Lake City, Minn.
- " Chas. W. Booth, Forest City, Minn.
- " E. A. Cooly, Minnesota City, Minn.
- " Wm. H. Beeby, Granite Falls, Minn.
- " Frank E. Bostwick, Hastings and Dakota R. R., Minn.
- " W. D. Hall, Edgar, Neb.
- " W. J. Crawford, McMinnville and vicinity, Or.
- " A. R. Griggs, General Missionary to Colored People, Tex.
- " S. B. Callaway, Corpus Christi, Texas.
- " Joseph Gronde, Taylor, Texas.
- " H. W. Stearns, Chippewa Falls and Bloomer, Wis.
- " W. H. Barnes, Tomah, Wis.
- " A. P. Ekman, Scandinavians in North-West.
- " O. C. Jensen, Danes and Norwegians in North-West.
- " J. A. H. Johnson, Scandinavians in Brown Earth and vicinity, Dak.

The following re-appointments were made:

- Rev. E. Burch, La Veta and vicinity, Colo.  
 " Geo. A. Cressey, Huron, Dak.  
 " A. S. Orcutt, Watertown and Goodwin, Dak.  
 " J. R. Deckard, Bismarck and Mandan, Dak.  
 " L. Johanson, Swedes in Altona, Ill.  
 " Geo. Swimmer, 14-Mile Creek, Cherokee Nation, Ind. Terr'y.  
 " D. D. Proper, General Missionary, Iowa.  
 " P. Andrews, Mt. Ayr, Iowa.  
 " E. E. Atkinson, Fort Dodge, Iowa.  
 " J. F. Moody, Allerton, Iowa.  
 " J. L. Coppoc, Van Horne, Iowa.  
 " F. Edwards, Leon, Iowa.  
 " E. W. Heyburn, Sibley, Iowa.  
 " C. F. Hahn, Independence, Iowa.  
 " J. Kissell, Columbus City and Louisa Center, Iowa.  
 " J. Mountain, Algona, Iowa.  
 " C. M. Nelson, Swedes in Burlington, Iowa.  
 " M. H. Perry, Strawberry Point and Ward's Corners, Iowa.  
 " J. H. Pratt, Atlantic, Iowa.  
 " R. H. Shaftoe, Osceola, Iowa.  
 " C. T. Tucker, Clarinda, Iowa.  
 " E. G. Trask, Silver City, Iowa.  
 " E. Gunn, Fort Madison, Iowa.  
 " J. B. Thomas, Dubuque, Iowa.  
 " A. B. Fryrear, Reno, Pratt and Barbour Cos., Kans.  
 " Wm. A. Smith, Salisbury, Md.  
 " T. G. Field, 4th Bap. Ch., Minneapolis, Minn.  
 " B. F. Rattray, Stillwater, Minn.  
 " H. E. Norton, St. James, Minn.  
 " N. F. Hoyt, Albert Lea, Minn.  
 " S. S. Utter, Spring Valley, Minn.  
 " Frank L. Sullivan, Moorhead, Minn.  
 " Frank K. Roberts, Crookston and Carman, Minn.  
 " H. B. Marshall, Pipestone and Edgerton, Minn.  
 " W. H. Scott, Lake Amelia, Glenwood and Ben Wade, Minn.  
 " J. Fogelstrom, Scandinavians of North Pacific R. R., Minn.  
 " John Ongman, Swedes at St. Paul, Minn.  
 " J. B. Sunth, Scandinavians in Houston and Winnebago, Minn.  
 " Martin Dahlquist, Swedes in Alexandria and Douglass Co., Minn.  
 " Reinhard Hoefflin, Germans in Syracuse, N. Y.  
 " B. S. McLafferty, Eugene City and vicinity, Or.  
 " Jacob Staub, Germans in Scranton, Pa.  
 " O. C. Pope, D. D., General Missionary to Texas.  
 " Richard Walsh, Ysleta and vicinity, Texas.  
 " J. R. Miller, San Saba, Texas.  
 " Geo. W. Baines, Jr., El Paso, Texas.  
 " M. A. Clonts, Hempstead, Texas.  
 " J. B. Armstrong, Columbus, Texas.  
 " Peter Turner, Colorado, Texas.  
 " R. A. Sublett, Lockhart, Texas.  
 " A. R. Medbury, General Missionary, Wis.  
 " William Paul, Ahnappe, Wis.  
 " A. C. Blackman, Marinette, Wis.  
 " J. G. Johnson, River Falls, Wis.

- Rev. W. J. Kermott, 5th Bapt. Ch., Milwaukee, Wis.  
 " Wm. T. Hill, Mount Ida, Wis.  
 " Geo. D. Stevens, Cassville, Wis.  
 " N. E. Chapin, Richland Centre and vicinity, Wis.  
 " D. W. Hulburt, Burlington, Wis.  
 " H. H. Beach, Appleton, Wis.  
 " L. Knudsen, Neenah and vicinity, Wis.  
 " M. Hansen, Scandinavians in La Crosse, Wis.  
 " Chas. Wasell, Swedes in Sister Bay, Wis.  
 " L. G. Catchpole, Black River Falls, Wis.  
 " N. L. Sweet, Spencer, Wis.

The following were appointed teachers in Freedmen's schools:

- Rev. H. L. Gear, Atlanta Seminary.  
 Miss Ellen M. Wood, Wayland Seminary.  
 Mr. Ernest King, Wayland Seminary.  
 Mrs. G. Halleck, Kentucky Institute.  
 Miss Susan George, Shaw University.

## Contributions and Legacies.

FOR OCTOBER, 1882.

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

### MAINE, \$139 81.

Livermore Falls Church, per G. Chandler, Treasurer.....	\$15 00
North Newport Church.....	1 10
North Alfred Church.....	3 00
Hebron Church.....	5 00
Bryant's Pond, Rev. R. Dunham.....	1 00
Waterville, French Members of Baptist Church.....	25 00
Sidney Church.....	1 00
Fairfield Church.....	1 00
West Sidney Church.....	2 00
Kenduskeag, Miss S. S. Packard.....	2 00
Hampden, First Church.....	5 00
Bangor Second Church.....	4 61
Penobscot Association, J. C. White, Treasurer.....	16 00
Rockland, First Church.....	20 00
North Sedgewick Church.....	5 10
Tenant's Harbor Church.....	12 77
West Camden Church.....	1 50
Lincoln Association, F. S. Kallock, Treasurer.....	9 77
Sumner Church.....	4 04
West Sumner Church.....	3 12

### NEW-HAMPSHIRE, \$223 00.

Hampton Falls, Joseph Moulton.....	\$87 50
Salisbury Association, W. H. Allen, Treasurer.....	11 00
Stratham Church.....	5 00
Dunham Sunday School.....	10 00
Hanover Church.....	10 00
East Canaan Church.....	3 50
Legacy, Sullivan, Bequest of Thiza Boynton Elliot, C. Winchester, Exc.....	101 00

### VERMONT, \$53 13.

Burlington, French, per Rev. J. D. Rossier.....	3 50
Guilford Church.....	13 25
Windsor Church.....	3 13
East Dover Church.....	7 30
South Windham Church.....	8 00

Montgomery Centre Church..... 6 20  
 East Hubbardton Church..... 11 75

## MASSACHUSETTS, \$1,749 09.

Friend..... 50 00  
 Boston Friend..... 25 00  
 Rev. J. Clement..... 1 00  
 Clarendon Street Church, A Friend..... 10 00  
 Agawam Church..... 30 00  
 Rockport Church..... 5 00  
 Salem, First Church..... 77 83  
 South Chelmsford Church..... 8 50  
 Haverhill, Portland Street Church..... 60 00  
 Beverly, Second Church..... 27 00  
 Wenham Church..... 15 00  
 New Bedford, First Church, W. H. M. Society, Mrs.  
 A. A. Greene, Treasurer..... 40 00  
 Rowley Church..... 5 00  
 Cambridge, Friend..... 2 00  
 Chelmsford Central Church..... 7 50  
 Huntington Church..... 5 00  
 Three Rivers Church..... 3 00  
 Belmont, Friend..... 1 00  
 Middlefield, Mrs. Laura Root..... 5 00  
 Weymouth Church..... 86 00  
 Newton, Centre Church..... 30 03  
 Malden, First Church..... 41 31  
 Hingham Church..... 4 14  
 Framingham, First Church..... 26 05  
 South Framingham Church..... 6 06  
 Northboro Church..... 15 00  
 Framingham Association..... 6 36  
 Amesbury, Salisbury and Amesbury Church..... 57 02  
 Greenville Church..... 4 81  
 South Hanson Church..... 14 00  
 Beverly Church..... 150 00  
 Rutland, G. K. Hadley..... 10 02  
 Clinton First Church..... 33 83  
 Granville Church..... 31 38

LEGACY: Boston, Bequest of Hannah Barker  
 Thomas Mair, Trustee..... 240 50  
 Woburn, Annuity of Peter Fiske, per  
 Trustees of First Church..... 164 22

F. F. Friend..... 50 00  
 Boston, W. B. H. M. Society, Mrs. A. Pollard, Treas.  
 A Lady Friend, per Dr. Seymour, for In-  
 dian University..... 100 00  
 New Bedford, Friends' Bible School, per Mrs. Cora  
 Ingram, for Indian University..... 25 00  
 Neponset, Mrs. Dr. Banvard's Sunday-school Class,  
 for Indian University..... 2 58  
 Plymouth Church, for Indian University..... 12 50  
 Southboro, A. Jones and Wife, for Natchez Seminary  
 Framingham, Mrs. B. Rice..... 7 00  
 Athol, Mrs. E. Fay..... 5 00  
 Worcester, Pleasant Street Sunday-school, for Rich-  
 mond Institute..... 1 00  
 Worcester, Pleasant Street Sunday-school, for Shaw  
 University..... 12 50  
 Rowley Church..... 3 00  
 Newton Centre Church..... 30 04

## RHODE ISLAND, \$329 93.

Providence, First Church Weekly Offering..... 37 56  
 Friendship Street Church..... 30 00  
 East Providence Church..... 19 70  
 Second Church..... 4 00  
 East Greenwich Church..... 15 30  
 F. F. Providence, First Church, for New Building,  
 Benedict Institute..... 50 00  
 First Church, A Member, for  
 New Building, Benedict In-  
 stitute..... 50 00  
 Mrs. Wm. Green, for New Build-  
 ing, Benedict Institute..... 5 00  
 Stewart Street Church, A Lady,  
 for Natchez Seminary..... 10 00  
 Dr. J. Matteson..... 25 00  
 Mrs. C. A. Ross..... 25 00

State Convention, Collection at First Church, Provi-  
 dence, per Jas. H. Read..... 58 37

## CONNECTICUT, \$390 00.

Niantic, A Christian Woman..... 208 00  
 Greenville Church..... 16 50  
 Clinton Church..... 20 00  
 Rockville Church..... 10 00  
 Plainville Church..... 5 00  
 Bloomfield Church..... 6 00  
 New Hartford Church..... 1 00  
 Ansonia, Friend, for Utah Mission..... 1 00  
 Thompson, Central Church..... 82 50  
 C. E. F. Suffield, Miss Mary C. King..... 10 00  
 Mrs. W. W. Cooper..... 5 00  
 Thompson Church, Hiram Arnold..... 25 00

## NEW YORK, \$1,654 35.

New York, Cash..... 1 50  
 Trinity Church..... 15 75  
 Mount Glivet Sunday-school..... 10 25  
 Brooklyn, Washington Avenue Church..... 187 50  
 Central Church (Bridge Street)..... 2 00  
 Buffalo, Prospect Avenue Church..... 92 04  
 Canton Church..... 2 00  
 Madrid Church..... 20 55  
 Malone Church..... 12 00  
 Parishville Church..... 13 00  
 Steuben Association..... 53 00  
 Potsdam Church..... 64 98  
 Cherry Creek Church..... 24 00  
 De Wittville Church..... 5 00  
 Frewsburg Church..... 20 00  
 Portland, First Church..... 6 14  
 Jamestown Church..... 5 35  
 Leon Church..... 7 00  
 Napoli Church..... 2 00  
 Perrysburgh Church..... 1 50  
 Stockton Church..... 15 00  
 West Portland Church..... 6 15  
 Syracuse, Hawley Street Mission..... 6 00  
 Himrods, Rev. H. R. Dakin and Wife..... 8 00  
 Hamilton, C. C. Payne..... 5 00  
 Amenia Church, in part..... 20 26  
 Beekman Church..... 8 75  
 Sand Lake Church..... 8 65  
 Schodack Church..... 10 00  
 Keeseville Church..... 46 40  
 Butler and Savannah Church..... 5 25  
 Clyde Church..... 3 90  
 Macedon Church..... 2 16  
 Rose Church..... 14 30  
 Walworth Church..... 5 25  
 West Walworth Church..... 2 75  
 Cascade Valley Church..... 50  
 Harpersville Church..... 14 21  
 Masonville Church..... 7 00  
 Bennettsburg Church..... 12 00  
 Caroline Church..... 1 00  
 Covert Church..... 5 00  
 Farmer Village Church..... 30 00  
 Ithaca, Tabernacle Church..... 5 00  
 Mechlenburgh Church..... 2 25  
 Romulus Church..... 25 00  
 Trumansburg Church..... 4 00  
 Bainbridge Centre Church..... 2 55  
 Fayetteville, Rev. J. K. Brownson..... 50 50  
 Brockport, F. R. Hickson..... 5 00  
 Long Island Asso., per J. Westervelt, Treas., viz.,  
 Woodside First Church..... \$4 00  
 Huntington Sunday-school..... 4 25  
 Rochester, Lake Ave. Church, per A. H. Cole,  
 Treas. Monroe Association..... 55 02  
 Mrs. L. H. Maples..... 1 50  
 East Avenue Church..... 77 13  
 Chili Church..... 7 00  
 Pittsford Church..... 5 25





Mahanoy City, Welsh Church.....	4 00
Mount Moriah Church.....	7 50
Mount Braddock Church.....	1 00
Flatwood Church.....	5 40
Monongahela Association Collection.....	13 86
Altoona Sunday-school, for Georgia.....	10 04
LEGACY: Carmel, Bequest of Mrs. Betsy Wiard.....	5 00
East Smithfield, Bequest of A. E. Scott.....	10 00
<b>F. F.</b> Factoryville Church, balance, for Richmond Institute.....	15 00
Lewisburg, Mrs. M. G. Tucker, for Wayland Seminary.....	50 00
LEGACY: Upland, Request of Mrs. Sallie L. Crozer.....	2,500 00
<b>C. E. F.</b> Philadelphia, Rev. S. A. Gill.....	5 00
Pittsburgh Fourth Ave. Church.....	10 00
LEGACY: Upland, Bequest of Mrs. Sallie L. Crozer.....	2,500 00

DELAWARE, \$2 00.

Wilmington, Shiloh Church.....	2 00
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WEST VIRGINIA, \$109 20.

Mount Pisgah Association.....	17 76
Jane Law, Broad Run Church.....	5 06
Woman's Mission Circle.....	3 47
Buckhannon Church.....	2 00
Freemansburg, Freeman's Creek Church.....	5 37
Romine's Mills, Hopewell Church.....	2 00
Holbrook, Pine Grove Church.....	1 33
South Fork Church.....	5 46
Rockford Church.....	2 00
Troy, Rock Grove Church.....	8 06
Lumberport, Jones' Run Church.....	2 00
Fink's Creek Church.....	5 00
Clarksburg, Centre Branch Church, W. M. Circle.....	3 00
Burton, Harmony Church.....	5 73
Worthington, West Fork Church.....	5 00
Yeaters Mills, Vermont Church.....	50
Samuel Collins.....	1 00
Mannington, Dent Run Church.....	2 10
Union Valley Church.....	1 60
Worthington Church.....	1 00
Guyandotte Association.....	2 35
Stewarttown, Forks of Cheat Church.....	10 05
Racoon, Independence Church.....	1 25
Clinton Furnace, Goshen Church.....	4 81
Laurel Point, Zoar Church.....	2 70
Pleasant Grove Church.....	1 50
Goshen Association Collection.....	5 60
New Salem Church.....	1 00
Browns' Mills, Rev. H. F. Garretts.....	50

SOUTH CAROLINA, \$22 48.

Carterville Station, per Rev. D. N. Pierce.....	\$2 10
Hartsville, Jerusalem Church.....	1 50
Effingham, Olive Grove Church.....	2 43
Scranton, St. Paul Church.....	56
Peter Eady.....	50
Mullin's, Effingham Church.....	2 30
Cheraw, Union Church.....	1 50
Marion Station.....	3 50
Mullin's Station.....	2 30
Ebenezer, Union Meetings.....	2 79
Graham, Peter Graham.....	50
<b>F. F.</b> Charlestown, Rev. J. A. Robinson, for furniture, Bishop College.....	19 98
Helena, Miss M. E. Williams, for Natchez Seminary.....	1 00
.....	1 50

GEORGIA, \$103 60.

<b>F. F.</b> Collections, per Prof. W. E. Holmes, for Building for Girls School at Atlanta.....	103 60
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FLORIDA, \$1 00.

DeLand Church.....	1 00
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MISSISSIPPI, \$225 67.

Collection, per Rev. A. H. Booth.....	6 27
<b>F. F.</b> Natchez Seminary Students, for Board.....	178 30
"    "    " Tuition.....	35 00
"    "    " Books.....	6 10

TEXAS, \$521 85.

State Convention.....	250 00
Cash, designated for Mexico.....	100 00
Collection, per Rev. F. Kiefer.....	66 35
Waldrup, per Rev. J. S. Evans.....	11 75
Cedar Grove Church.....	30 00
<b>F. F.</b> Victoria, Rev. M. Harrison, for Bishop Col. Independence, Rev. F. Keifer, for Bishop College.....	20 25
Le Grange, Rev. B. Hatcher, for Bishop College.....	5 00
Giddings, Dr. F. M. Law, for Bishop Col. College.....	5 00
Gainsville, Rev. C. Auguston, for Furniture for Bishop College.....	5 00
Brenham, Mount Rose Church, for Furniture for Bishop College.....	23 50

ARKANSAS, \$1 00.

<b>F. F.</b> Bright Star, Rev. A. Robinson, for Furniture, Bishop College.....	1 00
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TENNESSE, 1,106 25.

<b>F. F.</b> Cumberland Association, for Nashville Institute.....	15 00
Nashville Institute, Students for Board, Tuition, etc.....	1,091 25

OHIO, \$651 62.

Cleveland, Euclid Ave. Church, for Arizona.....	37 50
Wilson Ave. Church, Ladies Aid Soc.....	12 50
Marietta Association, 1/2 Collection.....	10 00
Independence Church.....	1 66
McConnellsville Church.....	20 10
Lawrence Church.....	3 14
Lower Newport, Valley Church.....	4 15
Pioneer Church.....	2 25
Avon Church.....	14 00
Prospect Church.....	2 00
Perry Church.....	15 65
Sunday-school.....	5 00
Burlah Church.....	1 00
Fredricktown, Mrs. Mary Conner.....	5 00
Homer Church.....	50
Pleasant Valley Church.....	4 00
Uniontown Church.....	3 55
Brookfield Church.....	2 00
Sunday-school.....	2 00
New Richmond Sunday-school.....	1 67
Franklin First Church.....	23 17
Sunday-school.....	11 80
Attica, Woman's Mission Circle.....	6 50
East Townsend, S. C. Riggs.....	9 00
A. L. S.....	1 00
Mr. Hawley.....	50
Fitchville Church.....	10 50
Auburn Church.....	7 00
Pequa, First Church.....	8 75
Lancaster Church.....	7 00
Fairfield Church.....	3 00
Ark Spring Sunday-school.....	1 00
Coshocton Association, per Rev. S. B. Page, D.D.....	3 05
Hubbard Church.....	9 68
<b>F. F.</b> Cleveland, J. D. Rockefeller, for Medical Dept. of Shaw University.....	200 00
Youngstown, Third Church.....	2 00
Granville Church, H. C. P.....	10 00

**C. E. F.** Cleveland, Mrs. S. Witt, for Webber's Falls, Indian Territory..... 200 00

INDIANA, \$187 48.

South Bend Church..... 21 65  
 North Vernon, A. Friend..... 25  
 Madison Association Collection..... 4 70  
 Madison First Church, C. A. & A. B. Stanton..... 10 00  
 North Madison, Rev. A. Y. Monroe..... 1 00  
 Mrs. Moncrief..... 50  
 Orleans Association Collection..... 12 00  
 Mitchell, Two little boys..... 17  
 Rev. G. C. Shirk..... 4 00  
 Union Association, Lewis Morgan..... 1 00  
 Judson Association Collection..... 15 50  
 Galveston Church..... 25 00  
 Kokomo, R. W. & A. J. Stewart..... 50  
 Bluffton Church, in part..... 25 42  
 Salamonica River Association..... 5 00  
 White Lick Association..... 2 51  
 Coatesville Church..... 40  
 Tippecanoe Association..... 15 39  
 Attica Church..... 2 00  
 Lafayette, First Church, in part..... 23 49  
 Greenwood, per Rev. N. C. Smith..... 16 00  
**F. F.** Clayton Church, balance..... 1 00

MICHIGAN, \$270 00.

Detroit W. B. H. M. Society, Mrs. Wm. A. Moore, Treasurer..... 25 00  
 Desig. for a Missionary in Dakota..... 100 00  
**F. F.** Detroit W. B. H. M. Society, for a Teacher in Nashville Institute..... 100 00  
 Wayland Seminary..... 45 00

ILLINOIS, \$35 66.

Upper Alton Sunday-school..... 2 00  
 Quincy, First Church Collection, per Rev. W. P. Everett..... 10 66  
 Cowdon, Horace Sanford..... 10 00  
**F. F.** Pecatonica, Mrs. E. C. Greene, for Natchez Seminary..... 3 00  
 Quincy, Mrs. L. T. Duling, for Furniture Bishop College..... 10 00

WISCONSIN, \$118 00.

Neenah, Scandinavian, per Rev. S. Knudsen..... 3 00  
 Oxfordville Church..... 10 00  
 Lacrosse, Rev. M. Hanson..... 5 00  
**C. E. F.** Milwaukee, E. Butterfield, for Brookings Dakota..... 100 00

MINNESOTA, \$1,370 30.

State Convention, D. D. Merrill, Treasurer..... 898 50  
 Collections, by Rev. J. Rockwood..... 37 50  
 Moorhead Church..... 10 50  
 Ortonville, Scandinavian, per Rev. J. A. H. Johnson..... 1 50  
 Alexandria, Swedes, per Rev. M. Dahlquist..... 9 39  
 Brainerd Church..... 74 50  
 Scandinavian, per Rev. J. Fogelstrom..... 2 21  
 Minneapolis, Norwegians, per Rev. J. Larsen..... 12 00  
 Albert Lea Church..... 11 50  
 Minnesota Valley Association, Collection..... 62 10  
 Mankato Church..... 8 50  
 Howard Lake Church..... 4 85  
 Minnesota City Sunday School..... 1 00  
 Litchfield, G. W. Fuller..... 10 00  
 Bird Island..... 1 00  
 Moorhead..... 1 25  
 Long Prairie..... 22 00  
 Parker's Prairie, W. H. M. Circle..... 1 00  
 Carroll Church..... 1 00  
 Norwood Church..... 1 00  
 Kasota Church..... 1 98  
 R. E. Haykes..... 3 25  
 Sleepy Eye..... 3 21  
 Benjamin Wolf..... 50

Winona Church..... 5 00  
 Granite Falls..... 15 50  
 Lake City Church..... 11 65  
 Brooklyn Centre Church..... 9 00  
 Brown's Valley..... 5 96  
 Le Sueur..... 23 75  
 St. Paul, Scandinavian, per Rev. J. Ougman..... 6 70  
 St. Charles Church..... 11 50  
 Glenwood Church..... 5 00  
 Spring Valley Church..... 18 00  
 New Ulm, Swede Church..... 2 00  
 Houston, Scandinavian Church..... 7 00  
 Crookston Church..... 54 00  
 Detroit, per Rev. J. E. Wood..... 15 00

IOWA, \$640 07.

State Convention, N. Littler, Treasurer..... 600 00  
 Carroll City Church..... 6 78  
 Mapleton Church..... 2 95  
 Cresco Church..... 9 14  
 Columbus, City Church..... 6 20  
 Jubilee Offering..... 15 00

NEBRASKA, \$546 66.

State Convention, S. M. Benedict, Treasurer..... 430 00  
 Grand Island Church, Rev. J. N. Webb, desig..... 100 00  
 North Platte Church..... 16 66

MISSOURI, \$37 80.

Sedalia, First Church..... 7 30  
 East Sedalia Church..... 3 75  
 Centertown, W. S. Treshour..... 1 00  
 M. Wilhite..... 50  
 California, C. M. Gardan..... 18 25  
 Concord Association Coll..... 20  
 Booneville, Rev. A. Machett..... 1 50  
**F. F.** St. Louis, Rev. Wm. Ferguson, for Bishop College..... 5 00

COLORADO, \$26 20.

Southern Association..... 16 20  
 Pueblo Church..... 10 00

INDIAN TERRITORY, \$11 50.

Tahlequah, Antioch Church..... 3 00  
 Muskogee, J. G. Vore..... 5 00  
 D. Childers..... 3 50

NEW MEXICO, \$5 00.

Las Vegas Church, per Rev. T. T. Potter..... 5 00

MONTANA TERRITORY, \$12 00.

Glendale Church..... 12 00

CALIFORNIA, \$2 45.

Chico Church..... 2 45

NORTH PACIFIC COAST CONVENTION, \$284 95.

N. P. Coast Convention..... 125 00  
 Swedes, per O. Okerson..... 27 50  
 Oregon, Oregon City Church, per Rev. J. C. Baker..... 5 70  
 McMinnville Church..... 6 55  
 Salem Church..... 44 75  
 Ashland Church..... 14 45  
 Sam's Valley, New Hope Church..... 23 00  
 Kerbyville, Willis Alden..... 2 50  
 Rock Point, W. S. Fitzgerald..... 5 00  
 Rouge River Association, Coll..... 4 35  
 Ashland, Miss Lida Reeser..... 1 00  
 Drain, Dr. J. E. Payton..... 2 00  
 Eugene City..... 5 50  
 Springfield Church..... 17 65

Total..... \$17,835 95

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