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# The BAPTIST Home Mission MONTHLY

VOL. VII., 1885.

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EDUCATION

CHURCH

EDIFICES

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# THE BAPTIST HOME MISSION MONTHLY.

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No. 1.

## OUR CONTRIBUTORS.

### \*FIRST THINGS AMONG AMERICAN BAPTISTS.

BY REV. FREDERIC DENISON, PROVIDENCE, R. I.

X.

### NEW HAMPSHIRE BAPTISTS.

*Part Second.*

#### CHURCHES AND ASSOCIATIONS.

Before the close of the last century, besides the churches already mentioned, the following had been embodied: In 1778, one in Marlow, with the Rev. Caleb Blood as pastor; in 1779, the churches of Newport and Londonderry; in 1780, at Meredith, where Dr. Shepard baptized forty-four candidates; in 1785, that at Potterville; in 1788, that at New London; in 1789, at Troy, Cornish, and East Canaan; in 1791, at Hanover; in 1792, at Meriden and Rumney; in 1793, at Sanbornton; in 1800, at Exeter, East Washington, Eaton, and Hinsdale. Eleven churches were formed between 1770 and 1780. Twenty-eight or more were organized between 1780 and 1791. In Canaan, in 1780, was converted that able preacher, writer, singer, and missionary, the Rev. Thomas Baldwin, D. D. He was born at Bozrah, Conn., December 23, 1753; became a member of the Legislature of Vermont; was ordained in Canaan,

June 11, 1783; removed to Boston, Mass., in 1790, enjoyed revivals in his church; had editorial charge of the *Massachusetts Baptist Magazine*; died in 1826.

Noble fellow-workers in New Hampshire were Job Seamans, William Elliott, Maturin Ballou, and Samuel Flecher. No wonder that some of the small churches formed prior to and during the Revolutionary war, with their limited means and large contributions to the army, and no houses of worship, finally became weak and lost their visibility, or were merged into each other.

Up to the year 1800, at least forty-eight churches had been planted in the State, and "this" was accomplished almost wholly by special revivals—the presence and power of the Holy Spirit attending the ministry of the word as it was spoken with plainness and fidelity."

At first the churches in New Hampshire identified themselves with the Warren Association, formed in 1767, in Rhode Island. Occasionally they had special conferences among themselves, particularly when they were oppressed by the Standing Order, and were urging petitions for their freedom. Such a conference grew into the "New Hampshire Association," formed in 1785, of churches in both Maine and New Hampshire—at first only three churches, but in 1800 increased to eighteen, six in New Hampshire, containing 905 members. Finally this body separated into two, the York Association in Maine, and the Salisbury Association in New Hampshire, that dates from 1818.

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But the first Association confined wholly to the limits of the State was the Merrimack Association, organized in 1789 of four churches, with a membership of 195. As late as the close of the last century, the churches in the western part of the State were connected with the Warren, Woodstock, and Leyden associations, which also included churches in Eastern Vermont. In 1809 was formed the Dublin Association; in 1828, the Portsmouth, Newport, and Milford associations. Thus the State has now six associations. These in 1883 reported 81 churches, with 8,775 members; 66 pastors; 93 ordained ministers; 75 Sunday schools, and a total contribution of money for all objects amounting to \$97,700.67, with a Widows' and Orphans' Fund of \$5,535.75.

#### MISSIONARY EFFORTS.

From the beginning the Baptists in this State, like all in New England and elsewhere, were missionaries and revivalists, doing what lay in their power to cause the wilderness and the desolate places to rejoice in the grace of Christ. Nearly all the ministers were special evangelists. In the early part of the present century this kind of labor was continued by such men as the Rev. Ezra Willmarth, and others like him. From the first, each church was a missionary body. In turn each association became a missionary organization. In June, 1819, was formed the New Hampshire Baptist Domestic Mission Society, "to employ missionaries in such places as might be deemed proper by the Board." In 1824 fifteen missionaries were employed. This was the year when the "Toleration Act" was passed in the State, securing full religious liberty to all.

Finally the churches and associations combined for the work of domestic missions, and in 1826 organized the New Hampshire Baptist State Convention, the great object of which was to promote the preaching of the Gospel in the State, and to assist needy churches. It is composed of ministers and messengers from the contributing churches, and life members. It unifies and concentrates the energies of the churches.

Almost as a missionary item in the history of the State may be mentioned what is known as the New Hampshire Confession of Faith, written by the Rev. J. Newton Brown, D. D., who became, in 1829, pastor of the Baptist Church at Exeter, and in 1838 Professor of Theology and Pastoral Relations in the New Hampton Institution. While at Exeter, he prepared the Confession to meet pending controversies with the Free Will Baptists, then somewhat numerous in the State. These articles were adopted by the New Hampshire Baptist Convention in 1832, and have been generally approved by the Regular Baptists of New England. They rank in American Baptist history only second to the famed Philadelphia Confession of 1742, which was a partial enlargement of the London Confession of 1689. But whatever use Baptists make of Confessions they hold them rigidly subject to the explicit teachings of the Scriptures. Many churches, like the 500,000 Disciples in our country, take the Scriptures alone.

In connection with the State Convention, are held the anniversaries of the other missionary and benevolent organizations of the Baptists of the State. The New Hampshire Sunday School Union, formed in 1828, became the New Hampshire Sunday School Convention in 1867. The New Hampshire Baptist Pastoral Association, organized in 1849, became chartered as the Conference of Baptist Ministers in New Hampshire in 1878. The New Hampshire Baptist Historical Society was embodied in 1881. The Woman's Baptist Foreign Mission Society, and also Home Mission Society, are auxiliary to the great denominational organizations. Thus ever the divine life in Baptist churches spontaneously puts on its working forms as occasions and opportunities may call.

#### EDUCATIONAL EFFORTS.

At first in the Granite State, as in the other colonies, all the educational institutions, including the common schools, were under pedobaptist management. Dartmouth College, founded in 1769, is still so controlled. The Baptists as they started in the educational race were at a great disadvantage. Grad-

ually, however, religious liberty won its way under the brave and persevering leadership of the Baptists, who always contended for impartial freedom. That they might have

tain State founded the New Hampton Literary and Theological Institution, at New Hampton. Its first principal and professor of theology was the Rev. B. F. Farnsworth,

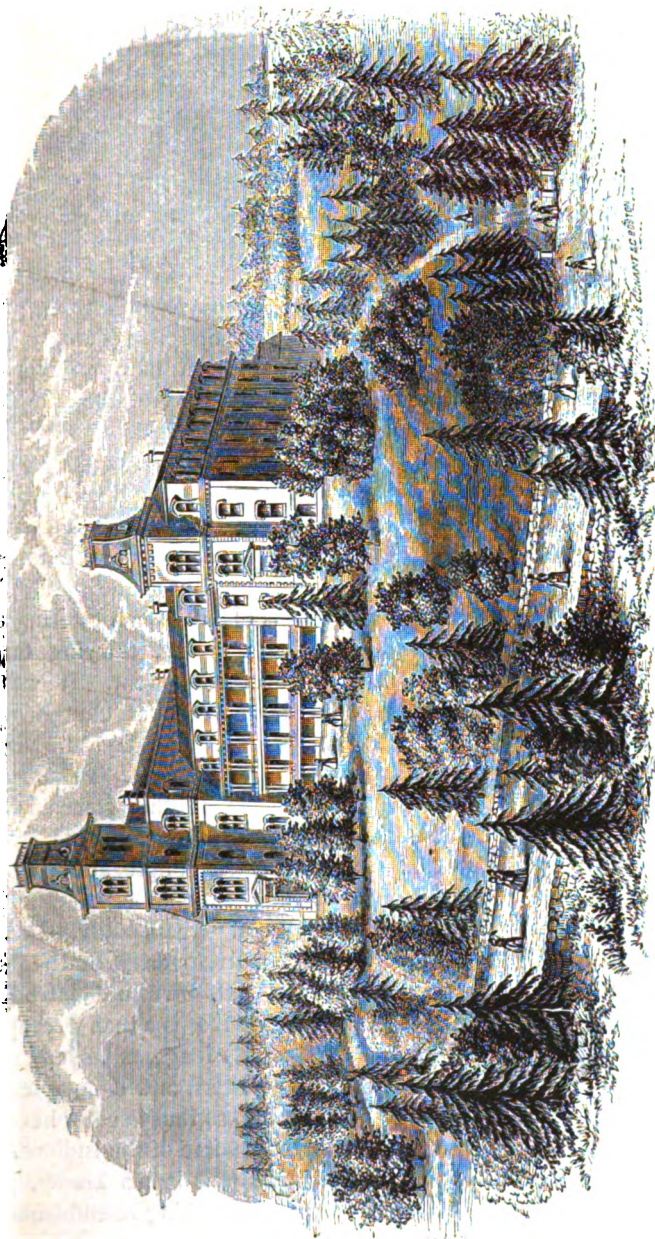
D.D. In 1833, he was succeeded by the Rev. Eli B. Smith, D. D., who retained his position till the institution was removed, in 1853, from New Hampton to Fairfax, Vt., and continued with it in its new location till 1860. In 1838, the Rev. J. Newton Brown, D. D., was chosen associate professor in theology, and ably filled his office till 1845, when he was succeeded by the Rev. James Upham, D. D., who went with the institution to Vermont, and succeeded Dr. Smith as president, and so continued till 1866. This institution both in New Hampshire and Vermont deserves a high record. It furnished instruction in the higher branches of a general education, and prepared young men for the ministry. In connection with it was an academy of high order for young women.

After the removal of this good institution to Vermont, in 1853, the Baptists of New Hampshire took immediate and vigorous measures

full advantages of their own and breathe their own atmosphere of liberty and catholicity, they early moved to plant Brown University, and then labored to establish academies.

In 1826, the Baptists of the White Moun-

to have another good seat of learning all their own. Efforts were so prompt and decisive that in the same year, 1853, an academy was planted at New London, in Merrimack County, called the New London



COLBY ACADEMY, NEW LONDON, N. H.

Literary and Scientific Institution, designed for both males and females. The able principals of this institution have been the Rev. George W. Gardner, D. D., Rev. George B. Gow, Rev. A. W. Sawyer, D. D., Horace M. Willard, A. M., Laban E. Warren, A. M., Rev. A. H. Lane, Rev. J. F. Morton, Elias J. McEwan, A. M., and the present head, James P. Dixon, A. M. Successful, too, have been the excellent lady teachers. In 1878, on the successful completion of the Centennial Endowment, nobly begun by the generous benefaction of Mrs. James B. Colgate, and pushed forward by the devotion and tact of the Rev. William H. Eaton, D. D., now president of the Board of Trustees, the name was changed in honor of the principal donor's father, the late Governor Anthony Colby, to Colby Academy. The sum of eighty-one thousand dollars, invested as a permanent fund, places the institution on a permanent foundation. And it has seventeen scholarships of one thousand dollars each. In many senses, it stands on a hill and is seen afar. At the head of the Board of Trustees, from the beginning until now, has stood the name of the Rev. E. E. Cummings, D. D., a man of wide reputation as a scholar and a preacher, and for whose work on the Baptist Ministers of New Hampshire, for the first century of the State's history, written after the plan of Dr. Sprague's "Annals of the American Pulpit," New England Baptists are now eagerly waiting.

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#### NOTES OF A TOUR TO THE SOUTH-WEST.

BY THE CORRESPONDING SECRETARY.

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#### INDIAN TERRITORY.

The progress of Christianity among the civilized nations and tribes of the Indian Territory is very gratifying, considering the disadvantages experienced. The late war of the rebellion made sad havoc of religious interests in the Territory. Large numbers of Indians enlisted in the ranks of the contending armies. Dr. E. E. L. Taylor, who visited the

Cherokees in 1866, soon after the close of the war wrote :

"As a nation they have suffered terribly by the devastation of both the Northern and Southern armies during the late conflict. They were the Virginia of the Southwest, over which now one army and now the other marched, each leaving little undestroyed, which was found in the hands of their enemy. As a people, however, the Cherokees were true and loyal to our government to the end, and sent into the field a larger number of Union soldiers, in proportion to their population, than either New York or Massachusetts. Not a little of this noble, self-sacrificing patriotism is to be ascribed to the Christian precepts and examples of the Joneses and the Baptist ministry whom they raised up and taught. I could easily establish this statement. They have gained their social and intellectual status chiefly through the influence of Christian missions. Less than fifty years ago they were wild barbarians. Behold! what hath God wrought!"

Passions, wrought up to an intense pitch during the war, subsided less quickly, perhaps, among the Indians than among the whites. But the good seed of the kingdom was not destroyed. At Tahlequah we met Mrs. Jones, widow of Rev. J. B. Jones, missionary among the Cherokees from 1865 to 1875. When she first went to the Territory, in 1868, scenes of violence were common. She relates how Indians rode galloping through the streets of Tahlequah uttering unearthly yells, firing pistols, carrying terror with them wherever they went. It was a common thing to see men at church with pistols in their belts. To-day, however, Tahlequah is orderly and quiet. Person and property are secure as in other places. The beautiful Baptist chapel is attended by an intelligent, well-dressed congregation, whose deportment is unexceptionable.

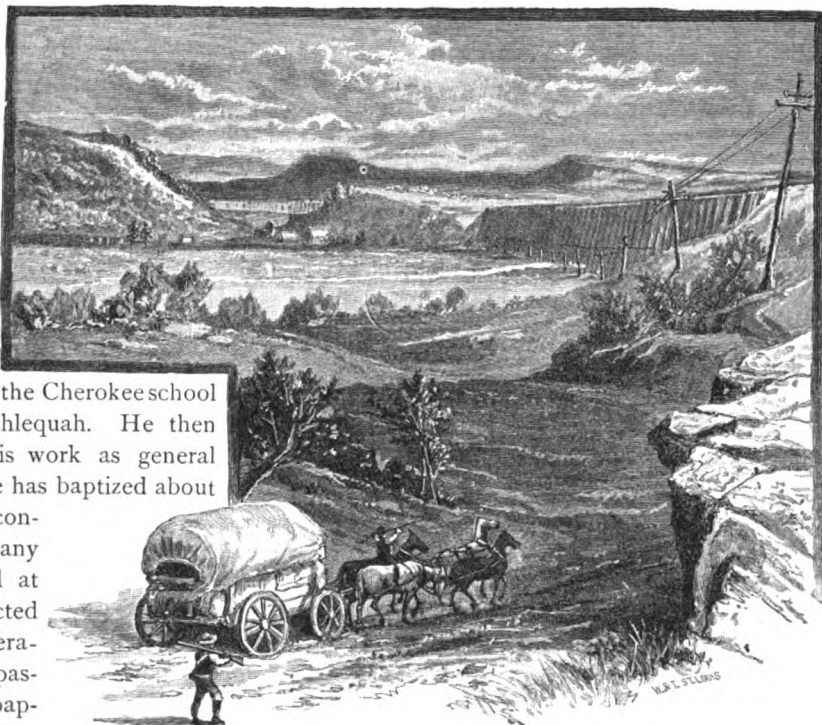
Here for several years Rev. Daniel Rogers has had his headquarters at the mission house on the hill. We will introduce him to our readers. He is a man perhaps a little past forty years of age, tall, spare, with black hair and whiskers, and a complexion bronzed by exposure, so that in color he compares favorably with some of the Indians. In general appearance and in his kindly, prudent ways, he bears a striking resemblance to his predecessor, Rev. Mr. Jones, who was also greatly beloved by the Cherokees. His original purpose was to go as foreign missionary to the Telugus. It was, however, a serious question whether his health was sufficiently good for the foreign field. He listened

to the solicitations of Dr. Bishop, then Corresponding Secretary of the Society, and in 1875 went to the Territory, first as teacher of a school at Atoka; afterward for one

year in charge of the Cherokee school for boys, at Tahlequah. He then entered upon his work as general missionary. He has baptized about one hundred converts, while many others, converted at meetings conducted by him in co-operation with native pastors, have been baptized by the latter. He has never been

molested in his journeys in the Territory, though often traveling long distances over lonely and unfrequented roads. His heart is in the work, and he groans over the inadequacy of laborers for this needy field, beseeching that more men be sent to give the people the bread of life for which they are hungering.

The native preachers generally are doing an excellent work, though some are lacking in that preparation which is more and more demanded with the increase of intelligence among the people. At Tahlequah it was our privilege to have a conference with several of these ministering brethren, with some of whom we conversed in English, while with others an interpreter was necessary. George Swimmer, a missionary of the society, walked about fifteen miles to the meeting. He has typical Indian features, keen eyes, aquiline nose, and mobile features, which respond quickly to the play of the feelings. He has been preaching about fourteen years; has several preaching stations; is highly esteemed. Three other brethren came on horseback



TRESTLES NEAR CANYON, TEXAS, TEXAS AND PACIFIC R. R.

from thirty to sixty miles. These were Revs. Adam L. Lacie, John Walkingstick, and Tehee. The latter has preached about twelve years; Brother Walkingstick about fifteen years; and Brother Lacie, a young man, and recently a student in the University, but a few years. Brother Walkingstick is pastor of the Antioch Church, which numbers 244 members, scattered over a territory twenty by seventy miles in extent. There are seven Sunday schools, with over 200 children, connected with this church. He rides from twenty-five to thirty-five miles to his preaching appointments. Once a month all the branches of the church meet at a central point. The Round Spring Church, of which Brother Lacie is pastor, is the largest in the Territory, numbering 294. This brother has a good education, and is a member of the Cherokee National Council.

With these brethren we had a most delightful interview, as we discussed questions relating to our educational and missionary work in the Territory. They entered earnestly into our plans for their support of stu-



dents for the University and for the evangelization of the uncivilized Indians in the Territory by native preachers, to be sent forth and supported by the united efforts of the Baptist churches among all the civilized nations. This has since been undertaken. Two young men are also aided in pursuing their studies for the ministry in the University. They are coming to feel more deeply their obligations in these matters. There is now a general Convention for the Baptists of the whole Territory, which is full of promise. A religious paper, which was talked of when we were there, is now published. Three things, the Convention for the whole Territory; the paper for the whole Territory; and the Indian University for the whole Territory, must have a most stimulating, salutary, and unifying influence.

At the conclusion of our interview we commended each other in prayer to God. The fervency, the tenderness, the unction of our Indian brother, as in Cherokee he supplicated the throne of grace, was something to be felt by the heart, though to the understanding it was in an unknown tongue.

The Baptists are most numerous among the full-blood Indians. The Cherokee Association, which held the annual meeting with the Round Spring Church in October, numbers twenty-one churches, with about 1,500 members. These churches reported 312 additions the past year. There are a few unassociated churches. The whole number of additions was about 350. Among the Delawares is a Baptist church of about 200 members, of which Chief Journeycake has long been pastor. This church, as well as some churches in the Cherokee nation would welcome a good English-speaking minister. There are now but two white Baptist missionaries among them. There should be at least five.

At the Sac and Fox Agency, where Rev. Wm. Hurr is pastor, there is a small Baptist church, and the work moves slowly. At the Wichita Agency there is also a Baptist church, and the Indians in this locality are favorably disposed toward missionaries, especially those of their own race. Two students of the Indian University labored here during the vaca-

tion last summer. To these Indians the Baptist churches of the Territorial Convention send and support a native missionary.

Among the Creeks, the Choctaws, and the Chickasaws, Baptist mission work is conducted chiefly through the agency of the Home Mission Board of the Southern Baptist Convention. We had the pleasure of meeting two of their laborers, Rev. J. S. Murrow, of Atoka, a resident of the Territory for many years, and Rev. A. Frank Ross, of McAlister, both earnest and successful missionaries. "The Levering Manual Labor School" among the Creeks appears to be doing good work.

The whole number of Baptist churches in the Territory is about 100, with over 6,000 members, about 5,000 of whom are Indians. These churches are gradually increasing in numbers and in spiritual power. Revivals of religion are frequent. There seems to be a general awakening of these Christianized Indians to the duty of giving the Gospel to their kindred dwelling in the shadows of pagan superstition and error. There is great encouragement for American Baptists to prosecute most vigorously their Christian missions in the Territory where they have so firm a foothold, and so large a native constituency, whose co-operation must become more and more efficient with their increase in numbers and in the opportunities for Christian education.

The Indian is with us to stay. He needs the Gospel. He has shown that he is susceptible to the transforming power of the Gospel. Even warriors, who boasted of enemies slain by their hand, have been converted, and becoming influential preachers of the Gospel. The good work must go on.

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#### WHAT THE SOCIETY SAID IN MAY, 1884.

"We reiterate and emphasize the statement, that FIVE HUNDRED THOUSAND DOLLARS are imperatively needed, annually, for the three-fold work of the American Baptist Home Mission Society."

**«American Baptist Home Mission Rooms,»**

**—+TEMPLE+GOURT,+NEW+YORK.+—**

—+WHAT SHOULD BE DONE WE MUST ATTEMPT TO DO.—+

**—+EDITORIAL+NOTES.+—**

**FINANCIAL STATEMENT FOR NOVEMBER.**

**MISSIONS AND EDUCATION.**

Expenditures for the month,	- . . . . .	\$20,063 82
<hr/>		
Donations from Churches and Individuals,	- . . . . .	\$14,820 68
Legacies,	- . . . . .	1,977 43
Income from Invested Funds,	- . . . . .	325 00
Tuition, Room Rent, etc., from Students,	- . . . . .	1,704 53
Net receipts for Board " "	- . . . . .	221 72
Home Mission Monthly and Jubilee Volume,	- . . . . .	109 71
Total for November,	- . . . . .	\$19,159 07
Donations, Legacies, etc., from April 1st to Nov. 1, 1884,	- . . . . .	\$108,022 66
Total for eight months,	- . . . . .	\$127,181 73

**CHURCH EDIFICE FUNDS.**

Donations for Benevolent Fund,	- . . . . .	\$376 22
" for Loan Fund,	- . . . . .	40 00
Interest for Loan Fund,	- . . . . .	348 28
Total for November,	- . . . . .	\$764 50
Donations, Legacies, and Interest from April 1st to Nov. 1, 1884,	- . . . . .	\$21,841 31
Total receipts from all sources,	- . . . . .	\$22,605 81
		\$149,787 54

**WHAT THE SOCIETY SAID IN MAY, 1884.**

**“We reiterate and emphasize the statement, that FIVE HUNDRED THOUSAND DOLLARS are imperatively needed, annually, for the three-fold work of the American Baptist Home Mission Society.”**

The Board meeting in December was an occasion of more than ordinary interest and importance. At two previous meetings, action on a large number of missionary applications had been deferred, until the financial outlook should more clearly indicate the path of duty. The results of the appeal for the \$50,000 emergency fund were somewhat encouraging, though less

than had been hoped. Taking into consideration the fact that most of the missionaries are on their fields, depending upon their appointment, in accordance with the recommendations of co-operating State Boards, and that the demands of winter must be met, the Board, after retrenching where it seemed practicable, made the remainder of the appointments, 148 in all, for a period of but six months instead of a year, as was asked. The most of these appointments, therefore, will terminate about the end of the fiscal year in April, 1885.

For the current year, therefore, the load is not materially lightened. The heartiest co-operation of all friends of Home Missions is necessary to carry on the work without much embarrassment until April. The Emergency Fund, which is now a little over \$20,000, should be speedily increased to the full amount required.

The financial year of the Society closes early in April. In the three months to come, great things must be done, or melancholy meetings in May will be the result.

Let us look the facts in the face and see what is required. An approximate estimate, as nearly as can now be made, shows that the obligations to be met by April amount to \$250,000. Of this \$131,000 is money borrowed to maintain the work. To meet this, the most liberal contributions of the churches will be needed. To keep the deficiency down to the figures with which we began the year in April, 1884, will require not only the \$50,000 Emergency Fund, but a large increase in the general contributions of churches and individuals. Will pastors bear this in mind in making their annual presentation of the claims of Home Missions upon their congregations?

The heaviest lifting that American Baptists have ever done for this great work is called for in the next three months.

#### A CALL TO PRAYER.

The Executive Board of the American Baptist Home Mission Society, in humble acknowledgment of their dependence upon the favor of God, and believing that He will regard the united supplications of His people, adopted the following resolution at the meeting held in December, 1884:

*Resolved*, That the Baptist churches of the land be requested to devote Wednesday evening, (or some other, if preferred) of the week of prayer, in January, to the consideration of the great missionary enterprises of the denomination; and that special prayer be offered for such a consecration of means to these objects, that not only shall retrenchment be prevented but proper enlargement, commensurate with the urgent demands of the hour, may be made.

Now we beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with us in your prayers to God for us, that we may be delivered from the peril which threatens us, and that our service on your behalf may be approved of God; that we may come unto you in May, with joy by

the will of God, and may with you be refreshed. [See Romans 15:30-32.]

#### OUR CHINESE WORK—SHALL IT GO ON?

It will be remembered that the Society at the Detroit meetings in May, 1884, devoted particular attention to the question of assuming the entire responsibility for the prosecution of Chinese missions on the Pacific coast, the work of the Home Mission Board of the Southern Convention there having been given up. In the report of the Special Committee on this subject, as adopted by the Society, is the following:

"It is recommended that the work among the Chinese in San Francisco be taken up by the Home Mission Society, and promoted with such expenditure of the money as the importance and promise of the field, compared with other fields, seems to warrant.

"The Society, having entire confidence in the wisdom of the Executive Board, recommends that all details as to agencies to be employed and sums to be appropriated be referred to it for the full and careful consideration they require."

The Board in June, acting under the foregoing instructions adopted the mission, appointing Rev. Dr. Hartwell superintendent, until January, 1885. It was also voted that the continuance of the mission beyond January 1, 1885, would be contingent upon the financial condition of the Society at that time.

The time has arrived for further action on this subject. The financial condition of the Society is well known from the appeal already made for an emergency fund of \$50,000. Duty seems to demand that the mission be maintained; but, if means are not at hand for this purpose, what are the indications of Providence?

Is it our duty to attempt to do what we lack the means for doing? Or, must bread be taken from others to supply these wants? Or, shall we trust that there will be no lack, and so go on?

The determination of the course of the Board is involved in the responses to the appeal for the emergency fund. Please think on these things, and if it is in your power by any special offering to illumine the path of the Board, let the ray of light and hope come quickly.

The November number of the *Florida Baptist*, published by President Fish of Live Oak, comes to us from the press purchased by him for this purpose and for the instruction of pupils

in type-setting and printing. The rules of the Institute require from every pupil at least half an hour's work each day. The industrial departments in our institutions are becoming more prominent and better organized. Students should not only *know* something, but should *know how to do* something well.

#### EMERGENCY FUND—RESPONSES.

The Thanksgiving offering of the Calvary Baptist Church of New York City for the Emergency Fund of the Home Mission Society was a unique and very successful affair. The beautiful chapel was well filled by a deeply interested company, composed largely of those who had responded to the appeal. Dr. MacArthur presided. With appropriate remarks he opened the envelopes containing the offerings, reading therefrom selections as time would permit. This was not the least interesting part of the exercises. Then followed some remarks by the Corresponding Secretary of the Society, and a poem by W. A. Cauldwell, Esq., which "brought down the house." Two highly accomplished vocalists by their singing contributed much to the enjoyment of the occasion. The result was a cash contribution of \$1,147 to the Emergency Fund. This was crowned by the generous proposition of Dr. MacArthur to give \$500 in hymn books—"the Calvary Selection,"—for the benefit of the mission churches in the West. Of this we speak more particularly elsewhere. The whole thing was so cheerfully and beautifully done, that it is difficult fittingly to describe it. The worthy women with whom the plan originated, and who carried it through so successfully, are deserving of high praise. Surely, great is the invention of women in the realm of benevolence; and this leads us to suggest that in this realm there is a fine opportunity for Christian enterprise, so that giving shall be made an occasion of cheerfulness and inspiration to nobler living.

From the numerous notes accompanying the offerings we make a few extracts.

*To the Executive Board of the American Baptist Home Mission Society.*

##### "Why Should The Work Cease?"

"When Nehemiah was rebuilding the walls of Jerusalem, in troublous times, being surrounded by opposers on every hand, he urged this question, 'Why should the work cease?'"

"That was the Lord's work at which he toiled, and he trusted in God to give him success. So it came to pass that the wall was built; and Nehemiah said that *even the enemies* 'perceived that this work was wrought of our God.'

"Cannot we now, in this dark day of our Society, trust also that God will work for us? Take heart, dear brethren of the Board! Many watch and wait with you, praying that the Lord will give to his people such a liberal, self-denying spirit, that they will speedily replenish the Treasury, so that the good work may go on gloriously."

"May it turn out in the Providence of God that this emergency has been the occasion of attracting many new friends to the Society, as well as deepening the interest of its old members."

"I enclose half of all the money I have—God only knows when I can earn more."

"If you cannot give a thousand  
You can give the widow's mite;  
And the least you do for Jesus  
Will be precious in his sight."

"The assurance given by the apostle Paul and reiterated by our pastor, when I was received into this church, has served to encourage and strengthen me, that I may give to the cause of missions notwithstanding the expense of a long illness, and other losses, 'for my God shall supply all you need, according to His riches in glory by Christ Jesus.'"

"He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause."

"God of the nations, now to Thee  
Our country we commend;  
Be thou her refuge and her trust,  
Her everlasting friend."

"For if there be first a willing mind, it is accepted according to that a man (a little girl) hath, and not according to that he hath not."

"Our grand business is, not to see what lies dimly at a distance, but to do what lies clearly at hand."  
(Carlyle.)

"The Holy Supper is kept indeed  
In whatso we share with another's need;  
Not what we give, but what we share;  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three,  
Himself, his hungering neighbor, and Me."  
(Lowell.)

"What does it mean, this empty Treasury? Should not there be united prayer for deliverance from impending calamity? Would it not be a proper thing for the Board at New York to call for a day when special prayer should be made unto God, that we may know and do his will? We know God hears prayer, but we must work while we pray—God will have us feel our dependence on him. He brings us low that He may exalt us when we exalt Him. I cannot feel that God is going to allow this important work to stop, and yet I know He does not *coerce*, but only constrains His people."

"May he bestow upon the Baptists of America the grace of which we read in eighth chapter of Corinthians—a grace which in deep poverty abounded in riches of liberality, insomuch that the people were willing of themselves to give, even, as expressed by the apostle, *beyond their power*, praying him with much entreaty to receive their gift."

Philadelphia is moving with spirit in response to the Emergency Fund appeal. At its recent semi-annual meeting, on motion of Wayland Hoyt, D.D., it was unanimously voted that "The Philadelphia Conference of Baptist min-

isters recommend to the churches, in view of the present and great emergency of the Home Mission Society, an extra offering in behalf of the Society; also, that we will co-operate with E. B. Palmer, D. D., the District Secretary of the Society, to our utmost in providing for this emergency." Envelopes and a brief statement of facts have been prepared for distribution at the door to all the congregations, at the close of a Sunday service, the envelopes with the offerings to be returned the following Sunday.

Nothing in the responses which come in answer to the appeal of the Board touches us more deeply or hopefully than the evidence that brethren and sisters, in all parts of the land, are intently *watching* us in the great work of the Society. Would to God that the eyes of the whole vast brotherhood of the church could be turned this way for a little while, to see what we are doing, and what needs to be done. We are sure there would be no lack of funds with which to do it.

Dr. Palmer properly says:

The District Secretary desires especially that this offering, whether large or small, shall NOT interfere with the annual contribution to the Home Mission cause, and with equal emphasis, it is desired that it shall not divert from other causes the support which they have been accustomed to receive. It is not our wish to increase the receipts of the Home Mission Society at the expense of other benevolent objects.

It is our firm conviction, however, that the people of God have never yet exhausted their resources of benevolence. There is at this very hour a demand that the whole Church of Christ should be aroused to a much larger use of her means in the endeavor to save this lost world. If the present and imperative demands of our Home Mission work are duly taken on our hearts, if the sorrow and disappointment of our needy brethren and sisters on the frontier at the removal of the pastors and closing of their house of worship, and the almost criminal abandonment in this inclement season of the year, of many ministers and their families without means to make them comfortable, is properly weighed by us, if we are careful to hear the voice of God in this new call for help, we shall find ample means of deliverance. This is a great work of soul saving, of building permanently for the Church of Christ. It is a work which makes for righteousness, for truth, for liberty, for humanity.

Rev. J. C. Baker, Superintendent of Missions for the North Pacific coast, has prepared for circulation on his great field two stirring circulars in the interests of the Emergency Fund. They must bear fruit. We would gladly quote from them, but limited space prevents.

Rev. Wm. Reid, of Brooklyn, N. Y., writes:

"Allow me to say that I regard the interest of our '*Home Mission Society*' so interwoven with the highest and purest civilization of our great and increasing populations, and especially identified with the eternal salvation of unconverted sinners and the

glory of our blessed Redeemer, that no stations should be abandoned and no missionary laborers dismissed. The fields are white already to glorious harvests; therefore the present laborers should be sustained, and many more put into destitute country towns and villages. I cannot send the money this month. Put me down for \$60 for next month, \$50 for General Fund, \$10 for Emergency Fund.

"P. S.—THE MONTHLY is intensely interesting for this month. Indeed, it is growing in importance and valuable intelligence with every month. All Baptists should have it in their families."

And this is from a veteran and widely known brother in Illinois:

"'A Great Emergency!' How these words, as they appeared in the November MONTHLY, ring through my head and heart! They have followed me ever since. Last evening the December MONTHLY was received, and I looked at once to see if the 'Fifty Thousand' were provided. And, as I read 'only about one-fourth the sum called for,' and from there on, 'of the whole sum thus contributed and pledged eight persons have given about nine-tenths,' I did not wonder at you! Our world's history has been full of emergencies. The history of God's cause on earth is full of them. They will rise in the future, as they have in the past, as they do in the present. It was an emergency that called Christ from heaven to earth and to the Cross. He met it and provided for our redemption from sin and hell! And shall his ransomed people fail to meet them as they arise? Shall the friends of Home Missions fail to meet this? It should not so be. It must not. It may not all be provided by January 1st, next, but it will come. Send out call upon call; tell the brethren it *must be met*. A failure is disaster to the cause on many fields where the work is well begun. It will be *unintentional* but *real* injustice to many of our hard-worked, self-denying missionaries.

"I am an old man, of limited means, but you may depend on me for twenty five dollars for this Fund. I have recently—October 10th—sent to your 'District Secretary,' for this State, ten dollars, as a special donation, and expect to make my annual contribution, as usual, when the time arrives.

"Keep up good courage. God will help you."

A lady in Western New York writes:

"I knew of the indebtedness of the Society last spring, and determined to do what I could to help make up the deficiency in the fall, and have been making arrangements for it all summer, and have closely watched the receipts credited in each month's MONTHLY. I now send the enclosed \$100 for the Emergency Fund. It seems so small compared with what is needed; but my prayer is that the Baptists of this country will rise to meet this emergency. I hope, in course of the winter, to send \$50 to the Church Edifice Fund."

A pastor in Iowa says:

"There came to my study this morning an aged brother of my church, and put into my hands \$100 for the Home Mission Society. This he had intended to give as a bequest to the Society, but concluded, after reading your *Emergency Appeal*, that the Lord's cause needed the money now.

"He is not a wealthy man, is over three score and ten, and an interested reader of the HOME MISSION MONTHLY, and a lover of Home Missions. If you could have seen the plainly-clad, trembling old gentleman, with tears of gratitude laying his gift before me, you would have prayed, as I now do, that many others

who have greater abundance may send to the Society proportionate gifts."

A Vermont lady, at present visiting in Wisconsin, says :

"I have just opened my MONTHLY, in which I find your earnest appeal to American Baptists in behalf of the Home Mission cause, and my heart almost stood still while I read, for I had been rejoicing at the opening doors to which God's hand evidently pointed us; yet I felt that American Baptists *must not shut the doors*. Then came the question, 'How much owest thou?' I thought I had just given to benevolence all I could afford, but I cannot and do not wish to resist this appeal, so please find enclosed \$5 for the Emergency Fund."

A pastor in Massachusetts says :

"Our church yesterday took a special collection for the Emergency Fund. Your work is such that it should suffer no embarrassment or retrenchment in any direction, and I shall be surprised, nay, amazed, if the churches do not come up to the work in this emergency, so that instead of *retrenchment*, the Society can *enlarge* its work, and so good come out of the present difficulty."

A pastor in Vermont, who has always shown a deep interest in Home Missions, sends us two gold watches, which were the property of his father and mother, to be disposed of for the benefit of the Emergency Fund. Though not modern in style, they are yet handsome in appearance, and good timepieces. Our brother remarks: "Neither of these would be parted with except for such a call as this of the Home Mission Society." Who will take one? Address the Secretary.

Among the earliest and most gratifying responses to the Emergency Appeal of the Board was that of the Fourth Avenue Church, of Pittsburgh, Pa., of which Rev. L. C. Barnes, is pastor. Having sent their regular contribution of nearly \$500 in October, in November they took another collection for the Emergency Fund amounting to \$500, the Ladies' Aid Society adding \$25.

The South Church of Newark, Dr J. E. Vaszar, pastor, having in November taken their usual annual collection, promptly added thereto the very generous sum of \$375, for the Emergency Fund.

The generous and timely Thanksgiving offering of \$500 by Rev. Dr. MacArthur, of N. Y., for the purpose of supplying mission churches with copies of the "Calvary Selection of Spiritual Songs for Social Worship," will be the occasion of hearty thanksgiving by many feeble churches unable to procure the books they need. In our judgment there is no better book than this in use among our churches. This edition contains 553

hymns and 330 tunes, and contains variety sufficient for the Sabbath services, as well as for social meetings of the church.

The regular wholesale price of this edition is fifty cents. At these rates the gift of Dr. MacArthur would provide 1,000 hymn books for our mission fields. But as every church can do something, even though not all that is necessary to procure books, the plan of distribution will be as follows: Twelve copies will be the limit of the gift to any church. The postage, express, or freight bills must be paid by the church making application. Ten copies additional will be sent on receipt of \$5, twenty copies additional for \$10, and at this rate for a larger number. In this way nearly 100 churches will be aided. Pastors of mission churches are urged to raise an amount sufficient to secure the additional copies needed for public worship. The most needy and those most disposed to help themselves will have the preference in the distribution of this gift. Address all communications on this subject to the Corresponding Secretary of the Society. Prompt action may be necessary to get the benefit of this offer.

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### SPECIAL PREMIUM.

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#### FIRST OFFER.

To any person sending us the names of thirteen new subscribers to the MONTHLY, with \$6.50, the regular price for the same, we will send, postpaid, one volume of "Baptist Home Missions in America," which is sold at \$1.50. This fine volume, of more than 600 pages, handsomely bound and illustrated, has received the commendation of hundreds who have become its possessors. It is not only a standard work, but the only comprehensive work of any sort on this subject. We make this generous offer, first because we wish to extend the circulation of the MONTHLY, and also to recompense in a suitable manner those who get up clubs for it. The book has a steady sale, but the time is coming when the edition will be exhausted and it cannot be obtained at all.

#### SECOND OFFER.

To those good friends who have gotten up clubs year after year, we make the following

offers: First. To those who will increase the number of their club from ten or twelve names to twenty, accompanying the list with \$8, we will also send a copy, post-paid, of "Baptist Home Missions in America." Second. To those who now send us a club list of twenty or over, we will also send a copy of the book for the renewal of the list and the addition of six new names thereto. We desire to recognize the services of our old and faithful friends, as well as those who, for the first time, form clubs for the MONTHLY.

Now, with these generous offers, let the friends of Home Missions send in names for the MONTHLY by the hundreds.

#### THIRD OFFER.

"The Ready Binder," for papers and pamphlets, is a recent invention exactly adapted for the MONTHLY. It is very simple, light, neat, and very durable. Anybody can apply it in half a minute. The price is ten cents. We have made special arrangements with the manufacturers, so that our subscribers can have the benefit of this device for keeping the MONTHLIES together, as in a volume. We will furnish the binder to existing clubs in quantities of not less than ten, for sixty cents. To new clubs of ten or more, paying the regular price of fifty cents per year, we will send binders sufficient for each member of the club. To those who reside where it is impossible to get up clubs, we will send two binders for three subscriptions sent us.

#### RINGING WORDS FROM DR. O. C. POPE.

The *Religious Herald* has been greatly exercised of late about the supposed deep designs of the Home Mission Society to "undermine," supplant, swallow up, or in some other way to weaken or overthrow the Southern Convention. It seems to think that every generous act of assistance to struggling interests in the South, especially among the whites, has behind it some sinister purpose, and that Dr. Pope and the Corresponding Secretary of the Society have been plotting dreadful things "behind a curtain," somewhere. The Society's co-operation with the

State Convention of Texas is to the *Herald* something of ominous significance. It has called upon Dr. Pope to tell what he knows about these matters.

Well, Dr. Pope has replied, and evidently from the *Herald's* comments, which are calculated to cast the shadow of discredit over some of his statements, the *Herald* has got "more than it bargained for." We cannot reproduce the entire communication of Dr. Pope, but take pleasure in making some quotations which will be of interest to our readers.

"Now, it is frequently difficult to be sure as to the purpose of one man, much more of a body of men; but as it is my belief that you wish, I can frankly say that if the Board of the American Baptist Home Mission Society, or the excellent Corresponding Secretary thereof, have any such "purpose" as you mention, they have succeeded most admirably in concealing such "purpose" from this scribe. I have been with Dr. Morehouse often and traveled with him for days together, and yet I have never heard him utter a word that showed anything but the kindest feeling for the Southern Baptist Convention. In my presence he has always spoken well of the Convention and its officers. I have attended one meeting of the Board and two anniversary meetings of the Home Mission Society, and have never heard at either any expression or intimation of a desire or a purpose to weaken the Southern Convention.

"The facts about the co-operation in Texas are simply these: Railroads were being built with great rapidity in our State, and new towns were springing up quite as rapidly. A large tide of emigration was pouring in and our forces were not organized, so we were unable to supply the new towns with preaching. The Board of the Southern Convention was not spending a dollar in our State; and, though we asked for help, we did not get it. What could we do? Sit still and see all our new lines of railroad and new towns occupied by others, or find some means to hold them for the Baptists? In our extremity, by authority of our State Board, I applied to Dr. Morehouse for help. He did not make overtures to us, either directly or indirectly, but we applied to him and his Board for the needed aid.

"As the accredited representative of our State Board, and with the written commendation and approval of our prominent pastors and leading brethren, I visited New York and laid our wants before the Board there. Articles of co-operation were entered into and presented for approval to our Convention, which met shortly afterwards in Galveston. After due consideration by a committee, of which, if I remember aright, Dr. Wm. Carey Crane was chairman, the plan was recommended by the committee and adopted by the Convention by a unanimous vote. Before four annual sessions of the Convention this question of co-opera-

tion has been brought, and there has never yet been a single vote in our Convention against it."

\* \* \* \* \*

"Of course, there has grown up a very friendly feeling between our people and the Society that listened to our appeal for aid, and came so generously to our help in our hour of need. How could it be otherwise? We would not be deserving the name of Christians, if we felt no gratitude and Christian love for those who aided us when a flood-tide of emigration was sweeping over us. Our now flourishing churches in towns that five years ago had no existence attest the wisdom of our course and the great benefit we derived from the timely aid of the Society. From one church, organized less than three years ago, our Convention has received over \$13,000 for the benevolent objects under its fostering care. It is all well enough for brethren in an old settled country to criticize our action; but wait until they see towns start on prairies, and in two years contain 6,000 to 7,000 inhabitants, while not a dollar comes from their old friends to aid in holding such places, and they will be less disposed to blame us for looking abroad for help. We love the American Baptist Home Mission Society because it has aided us so generously in money, while the management of the whole work has been under our own Board."

\* \* \* \* \*

"The New York Board, in helping Texas, has given the whole Baptist interest in this State an impetus that will be felt for one hundred years to come, and this influence reached even the Southern Convention at Greenville, S. C., and awoke it from its lethargy, causing it to reorganize its Home Board, and prepare for more efficient work. In the language of Senator Brown, of Georgia, on that occasion, I can say, 'Would to God that our Northern brethren would 'invade' every State in the South with money to help us build up our waste places.'

"You say, 'He (myself) is behind the curtain, and knows what is going on.' If there is a curtain anywhere I have not seen it. Everything has been open, fair and square, to the best of my knowledge. The curtain, I think, exists only in the imagination of those who are unnecessarily suspicious. I have not so much as seen a curtain, much less been behind it. We needed help to hold our 4,000 miles of new railroads; we asked the Home Mission Society to help us; they did so, and we feel very kindly toward them for it; this is the whole of it. Those must be behind a curtain of some kind who cannot see that the Baptists of America should be a band of brothers, helping each other in the hour of need. I never want to get behind a curtain that runs through the kingdom of Jesus Christ."

\* \* \* \* \*

"If the persons you call 'some' mean by loyalty to the Convention that nothing good exists beyond it—that one must sit idle, and see his State pass into the

hands of other denominations, because the Southern Convention cannot supply the destitution; that one must despise and abuse every other organization but the Convention, and refuse to be helped when in distress, except by a Southerner—then I am not loyal, and I pity the narrow, contracted man who is. I see no reason why I should love a Baptist better because he lives in Maryland instead of Pennsylvania, in Kentucky rather than in Indiana, or in Missouri instead of in Kansas.

"I do not think I am disloyal to Texas, to the South, or to Jesus Christ when I wish, as I sincerely do, that we were less divided into Southern Baptists and Northern Baptists, with sectional prejudice and sectional hate, but that American Baptists might be all one in Christ. If this be treason, make the most of it. I revere the memory of the grand men who have worked in the Southern Convention. Jeter, Fuller, Crawford, Howell, Dawson, Poindexter, are sainted names. Mell, Boyce, Broadus, Burrows, Williams Jones, are grand workers. I am glad to be in harmony with them, and from my heart of hearts I would rejoice to see all sectional feeling among Baptists broken down.

"I do not believe there is a grander body of Baptists on this continent than the Texas State Convention, and if brethren east of the Mississippi think that any one man or forty men can lead them astray, why, then they don't know Texas Baptists. They are the most independent people in the world; and while they love the Southern Baptist Convention, they think they understand the situation in Texas, and they will work with whatever organizations, in their opinion, will most promote the glory of God in the Lone Star State.

"Names, sentiments, and memories are pleasant things to cherish; but mere sentiment does not feed missionaries and build houses of worship. We are living in the present, and with present responsibilities we must deal. Leaving the dead issues of the past, we ask what are the possibilities of the future, and how are they to be realized?

"The Home Mission Society has done a grand work for Texas, and is doing it now; and we do not propose to kick down the bridge over which we have passed to such prosperity."

The nickel pest has reached the Pacific Coast. One of the Society missionaries says that, though his congregations are much larger than six months ago, the collections are hardly half what they were then. "Unfortunately nickels have found their way out here, and being here they have taken the place very largely of quarters and dimes." These nickel-laitans we hate. Nickel-plated benevolence will not meet the demands of God's progressive Kingdom in times like these.



## BOOK NOT CES.

BRIEF NOTES ON THE NEW TESTAMENT. The Gospels, by Geo. W. Clark, D. D. The Acts, Epistles and Revelation, by J. M. Pendleton, D. D. Price \$1. American Baptist Publication Society.

This handy volume of about 750 pages, printed on fine thin paper, in clear type, will meet the wants of many who do not wish to wade through watery speculations to get the simple, concise meaning of a passage.

The notes first explain the text and conclude each chapter with short, comprehensive, practical reflections. The prefatory notes concerning the Gospels and Epistles, as well as maps and tables, add to the value of the work. We know of no notes covering the entire New Testament, which, for anything like the price, at all compare with this work.

VILLANOVA-SOLARO. A Story of the Vaudois. By Miss L. Bates. American Baptist Publication Society. Price \$1.25.

The scene of this story is laid in the valleys of Piedmont and in the mountain heights by which they are enclosed. The period is during the later years of the sixteenth century, including the year 1572, the era of the Massacre of St. Bartholomew's Eve.

The work gives a very interesting sketch of the life scenes of the hunted Vaudois, and of the spirit that animated them. They, and their Christian life, stand out in bold relief from the dark background of Papal superstition and cruelty.

THE FENTON FAMILY; OR, FOR MOTHER'S SAKE. By Rose Hertwick Thrope, Author of "Curfew Will Not Toll To-night." Price \$1.25. Philadelphia: American Baptist Publication Society.

An interesting narrative for young people, showing the dangers to which many are exposed and the need of divine aid to escape the snares set for the inexperienced and unwary. Several illustrations.

KATHIE'S PECULIAR VIEWS. By Adah E. Smith. Philadelphia: American Baptist Publication Society. Price \$1.

This work bears a double character. It is a Sunday-school book—not merely a book for the Sunday-school library, but about Sunday-school teachers and scholars and Sunday-school work.

## OUR INDIAN WORK.

## Retrenchment or Advancement?

MY DEAR BRETHREN:—We, who are on the mission field, and engaged in a work which God sees fit to bless in a wonderful manner, are pained to receive word from New York that unless a great advancement in receipts is made in the next sixty days *retrenchment* must begin. That word strikes terror to our hearts, for it means the stopping of effective Christian work, the abandonment of churches just started and of mission stations now in successful operation, the crippling of our schools, and the turning over to other denominations, who are now doubling their active force, the bountiful harvest we are now reaping.

The fathers of this Indian mission spared no pains, shrank from no sacrifice, and even laid down their lives, in giving this people the word of God. They labored, and we are entered into their labors. Let me give you as clear and concise a statement of the case as I can.

1. *Our Government versus the Indians.*

(a). All treaties have been broken by the whites. Of these, sixteen were with the Cherokees alone, "God being our witness," and were broken when it suited our convenience. And God witnessed against us.

(b) In war every scalp has cost us ten lives and \$100,000. (Official Records.)

(c) There is due the Indians, to-day, \$13,000,000, which Congress has promised but will not pay.

2. *The Indians can be civilized.* Witness the Christian Indians here in the Territory. But this civilization has come from the Christian men and women of our land. The inability of our Government to accomplish it has been proven by its more than a hundred years of utter failure. When the Indians become Christians they are firm and steadfast, as one would expect from their general character.

3. *God has given the Indians to us Baptists.* John Jumper, chief of the Seminoles, said: "We are Baptists, because the Baptists are right." As a denomination, we have more members (6,000) than all others combined; hence responsibility. It is true the Methodists report 1,000 accessions during the year. This, however, includes infants and those who have expressed a desire to be Christians. They say, "Come into the church and we will help you." We state facts. They are making most strenuous efforts to absorb the Indian race. Shall we yield our prestige? Shall Papal heresy supplant gospel doctrine?

4. *The present crisis in their faith.* By tribes and nations the Indians are now forsaking their old fetish worship, and must speedily embrace Christianity or pass into infidelity, which is already rife among the Cherokees. The Comanches, Caddoes, Wichitaws, Sacs and Foxes, and other tribes, have repeatedly sent delegations to our mission stations, begging for the word of God. The whole field is ripe for the harvest, and could be reaped at once, if we had but laborers. "Shall we whose souls are lighted?" etc.

5. *Native preachers are preferred.* The cry to us is, "Send us missionaries, but send us Indians." During the first year there was in our mission school a young Choctaw named Jesse Murrow. Feeling a strong desire for the conversion of souls, he went to preach to a portion of his tribe still living in Mississippi. They dwelt in the backwoods, retaining their pagan customs, and refusing to listen to "white liars." But to young Murrow they gave heed, and in three weeks twenty-five were converted and baptized. Then he sickened and died. We sent another of the students, who labored there seven months, and in that time there were two strong Baptist churches established. This year we have with us one of those first converts, a young man of excellent abilities, who is preparing himself for the gospel ministry.

6. *Expense.* It costs our Home Mission Society \$800 to send out a white missionary, and but fifty\*

\*This is not exactly correct. Fifty dollars sometimes helps support a native missionary whose salary is partly paid by his church; but at least \$400 is needed to support a native missionary who, with his family, are wholly dependent on the Society's support.—*Cor. Sec.*

dollars to send a native preacher; so that what will support one white missionary will furnish sixteen preachers whom they prefer. The latter would, of course, be employed entirely if we had them; hence the need of

7. *The Indian University*, which was founded for the special purpose of raising up a native ministry. This it is doing, and the number of ministerial students this year is triple what it has ever been before. This is the only school we Baptists have for the Indians of North America.

Further, the University is a marked success. It has grown, in four years, from three to one hundred and thirty-eight pupils. The entire financial support for running expenses is secured. Marked spiritual blessings constantly attend it, and its students are successful in their missionary labors, two under-graduates reporting, this fall, thirty-six conversions as the result of their summer's work. There has been a change in public opinion, from open hostility to such esteem that tribes have contended for its location among them, and it has been unanimously adopted by the Indian Baptist Associations, who support two poor students. "Hitherto hath the Lord helped us!"

8. *The needs of the University.* A building of its own in a central location, and large enough to accommodate the pupils who are flocking to us for Christian instruction. We have been so crowded in our present quarters that we have had to refuse admittance; but still they come. The majority are not Christians when they enter the school, but seventy-five per cent. of those who go out become preachers or teachers. Just such a building as is needed is now in process of erection at Muskogee, under the direction of the Home Mission Society. It will be of brick, 108 by 48 feet, and four stories high: will have 160 acres of tillable land attached, and will cost \$17,000.

9. *What others are doing.* Our missionary, Rogers, is giving us at present the use of his house, he living, meantime, in a log shanty. The President, Prof. A. C. Bacone, has sacrificed every earthly consideration to this cause. Money contributions are as follows: Mr. J. D. Rockefeller, \$5,000; Mr. J. A. Bostwick, \$2,500; the Territory furnishes \$2,000; Mrs. E. A. Witte, \$500; Mrs. J. Chisholm, \$500; First Church, Cincinnati, O., \$500; Mr. J. H. Stevens, \$500; J. M. Hoyt, \$250. Others have given smaller amounts, so that the building will be done in March, if \$5,000 more are forthcoming. But Dr. Morehouse writes that the funds are already overdrawn, and the work must stop unless aid arrives. "Retrenchment!"

10. *Leading many to righteousness.* During the past year over one hundred have been led to the Saviour in Tahlequah alone. The young men in the field report constant conversions. At the Cherokee Association just held, there was a great increase in contributions and conversions, and a general awakening is reported. Now, will our "sanctified common sense" teach us to sow the most seed "by the way-side, on

stony ground, and among thorns," or in this ground whose yield of a "hundred-fold" shows it to be "good." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever!" How many stars will you have in your crown of rejoicing? Souls are converted under the preaching of these students at an expense of less than ten dollars apiece. *Think of it!* "And they that abide with the stuff share with them that return with the spoil." How glorious to have a coronet full of stars. Brethren, aid us in this great work by sending your prayers to God and your remittances to the Rooms at New York, designated for the "*Indian University Building.*"  
 PROF. E. T. ALLEN, in *Journal and Messenger.*

### Church Edifice Work in West Virginia.

Rev. W. E. Powell of W. Va. writes:

The little church that I organized at Salem in April, 1882, with 22 members, began at once to arrange for a church edifice. Last Sabbath we dedicated the house. It is well located, near the center of population. The lot is good size, and the audience room of the house is 18x35x49 in the clear, vestibule, bell-tower, and all complete. Full size of house is 18x36x58, and cost \$2,000.

Last Sunday every chair (302) was filled, and many extra ones put in. Brother Peters preached the sermon. Then, in just one hour and a half, I raised in cash and subscriptions \$840--being the full amount against the house. I never saw such liberality from any church with such limited means. Poor men, laborers, have paid, and pledge to pay, from \$50 to \$125 each for this house. They begged me to say that the Home Mission Society would help them, but I could not promise anything now.

There is yet \$150 due on the lot unprovided for. I will and do now ask the Board to be so kind as to transfer the \$150 appropriated for the church at Roncevert to this church at Salem, the former not being able, as I have said, to comply with the Society's terms. This will arrange for every dollar against the property, which is well worth \$2,500. The little band feel that they owe their existence as an organization to the Society, through your General Missionary. Each year they have given to the Society, and will continue to do so. As soon as this great burden is lifted, they will arrange for preaching each alternate Sabbath. I would not ask for this transfer of \$150 if I did not know that the church, as a whole, had made unusual sacrifices.

The other little church that I organized in January, 1882, with 10 members, now has a membership of 46, and has built a splendid little chapel at a cost of \$800--now free of debt.

## FROM THE FIELD.

"Watchman, What of the Night?"

### MISSIONS.

"There remaineth yet very much land to be possessed."—*Josh. 13: 1.*

"Spare not! Lengthen thy cords and strengthen thy stakes!"—*Is. 54: 2.*

\$200,000 needed annually for missionaries in the West, and among the foreign population, the Freed men, the Indians, the Mexicans, and the Chinese.

#### Salt Lake City, Utah.

REV. H. G. DEWITT, D.D.

After closing my extra meetings in the city, I continued my work in the villages about the City, taking with me a band of singers and laborers. Many of these people never heard a *pure Gospel*, and listened to me with all the interest that attaches itself to a new truth, when listening to its presentation for the first time. I taught them just as I would teach a heathen—the first principles of the doctrines of Christ.

They had been taught by Mormon elders, bishops, and apostles that Adam was the true God and *the only God* with whom they had to do; that he had attained to supreme authority by obeying the God who was the author of his being, and in rightful authority over him; and that this superior God had received his exaltation by the same process, *i. e.*, by obeying the Superior Being who was the author of his being.

Also, that we, by obeying our God (Adam), would attain to the God-head; but to reach such exaltation, every man must have at least *three wives*; also, that he must love his brother to that degree, that should he be guilty of any sin not provided for in the atonement of Christ, as revealed by Joseph Smith, or other members of the holy priesthood, he should spill his blood upon the ground, that it may atone for the sins of his soul.

This doctrine of "*exaltation*" is now being promulgated with more earnestness at any former period, and all are urged to endure prisons and death, if need be, to attain unto the God-head. The women are promised—as a reward for their polygamous relations—that they shall be exalted "*divine queens*" (whatever that may mean), occupying the relations to their husbands, who are Gods, the same as the queen occupies to the king.

This is the special dogma of to-day, and it is urged

from every platform and pulpit. All of the most corrupt and licentious are making great haste to attain to the God-head by taking new wives and multiplying their posterity.

But our schools and churches are influencing them most powerfully. I have more Mormons in my congregation than any minister in our city. I think there were at least one hundred of this class in our meeting last night. All confess that we are best adapted to influence them. Several of these were men of strong influence, who had been regular attendants at our Sabbath evening services. We have now about 300 in our night congregations.

I spent some time at Ogden aiding Brother Hartley, who is doing a noble work. When I came here I found D. Banks McKenzie, the brother of Rev. W. S. McKenzie, had given up his work of temperance and the gospel. I sought to bring him back from his wanderings, and after months of struggle he came back in deep penitence and confession. Last Wednesday morning he died. I preached his funeral sermon on Friday, and sent his body to Northboro, Mass., for burial.

I shall begin special meetings again next week. Pray for us.

*Idaho.*—"Good news!" says Rev. J. Earnhart, Missionary in Weiser Valley, writing from Falk's Store, Nov. 28th. "I have just closed a series of meetings with the Middle Valley Church, resulting in 26 additions, 19 baptisms, and more to follow soon. There is now an excellent revival interest at this place—the best I have seen in the Territory. I think you will hear of a good work here this winter.

"But how sorry I am to hear that the treasury is so hard pressed. My thought was to donate my first quarter's salary to the Society, but how can I make the sacrifice? I only get \$400 salary all told. I have clothing to buy, ferries to cross; if I ride in the stage to my appointments, I must pay eight cents a mile, and about the same by cars. Frequently I have to pay a dollar for a meal. Such is this missionary life. I commenced twenty years ago in Ohio, and I expect to end my days in it. I commenced well off, but I expect to die poor. When I gave myself to the work I gave up the thought of riches. My whole heart is in this mission work, and I make my wages as low as I can and clothe myself. I do hope the brethren in the East will make some sacrifices for this great cause."

*Dakota.*—Rev. T. Dyall, Missionary Pastor, says: "The readers of the MONTHLY will be glad to learn that the Lord is blessing the work at Vilas, Miner Co., Dakota. We have recently organized a New Testament Church, and have nearly completed a very neat house of worship. It will be the first Baptist church in Miner County. We feel that the Lord hath done great things for us, whereof we are glad."

## → Young People's Page. ←

*We earnestly invite the young people of missionaries' families to write for us letters that may be used in this page, describing the towns or country in which they live; the kind of Sunday school they have, and where they hold it; how the Lord's Day is observed, etc., etc. We shall be glad to receive from any quarter suggestions about young people's mission bands, and what the young have done and can do for Home Missions.*

### A Bright Idea.

Emily Thoughtful and Alice Rightwill were taking their last walk for the season over a hilly country road, shaded by maple, birch, and pine trees, and fringed with ferns and wild flowers, on their way to a lovely brook, still more deeply shaded, where for nearly three months they had often walked for quiet chat, varied reading, and pleasant song. Each, with family friends, had left a city home, on a hot June day, pale, thin, and languid, from hard study and the exhaustion of the varied excitements of society, Sunday school, and church life. Now, sunbrowned, and full in figure, they are walking with vigorous step. Their merry talk takes on a thoughtful tone as they seat themselves near a rustic bridge, and a moss seeker in the thick woods near by hears a pleasant voice say: "Yes, Alice, I was thinking of that last night, and dreamed about it. What can we do in our Mission Band after we go home? You know the first meeting will be week after next. I wish I could think of some object for which all the girls, and boys too, would be interested to raise money, that I could propose the very first meeting—something new that each one would feel that his or her fifty cents would pay for the whole."

"That would be a capital idea, Emily, if we could think of something. But the Publication Society gives Bibles and Testaments to destitute Sunday schools, and fifty cents wouldn't build a church or a chapel. Let me think. I remember hearing a home missionary speak in our Sunday school who asked if the children would not each pay for a brick in their new church. Dr. Morehouse writes, in the MONTHLY, about the need of chapels for preachers and Sunday schools far West. These buildings must have windows. Would it not be a good idea for us to take our money to pay for window glass for one of these chapels? I read last year of some colored children in Virginia who raised corn to get money to pay for glass windows, instead of the old wooden shutters, in their church. We ought to do far more than they."

"Capital, capital idea, Alice! Each of our band can pay for a pane to let the light in. Then we should be light givers indeed. I just love to think of light. This morning I read what David says, addressing the Lord, in the 94th Psalm, our Sunday school daily lesson: 'Who coverest thyself with light as with a garment,'—not only a halo round the head, but wrapped in light. Then you remember

Christ is called the Light of the world. And the light of the sun, scattering the darkness of the night, is a symbol of Christ—the light scattering spiritual darkness. So we will help the missionary. We will furnish window glass for the sun's light to shine through, and he will bring the people the light of Christ. As I am secretary of our band, I shall this very evening write a notice to take home to-morrow of the meeting the first week in November, and say that it will be a very important meeting, as we are to vote on a new object for the money we raise. As you are the President, you can make a speech on the pane of glass plan."

"Yes, and perhaps we shall call ourselves the 'Pane of Glass Society,' for windows for chapels will be needed as long as we live. Some other band may take up the idea, and each pay for a chair in seating a chapel, and be called the 'Chair Society.'"

"It is just pitiful to think of so many in our country with none of our Sunday privileges. I hope we shall do more in our band this fall and winter than we have ever done, and get more to join us."

They started again on their walk, still earnestly talking over their plans for good work.

May all these be realized, and many be stimulated by their example!

We want fifty Sunday schools to send ten dollars each for seats in the first Baptist Church erected in Mexico. It is at Monterey. Five hundred dollars are needed for this purpose. The house is completed excepting the seats. There is no money for this purpose. The chapel is needed for Sunday-school purposes. Will it not be a pleasant thought that Sunday schools in this favored land have provided comfortable sittings for the Mexican children who gather on Sundays to be taught out of God's word, which the Catholic priests in that country never permit children to read if they can prevent it? When the dedication of the church occurs it is proposed to give credit to all who have helped in this good work. Mexico is now the great mission field of North America. Among its ten millions of people there must be about four millions of children and young people who ought to be taught the truths of the Gospel. How many schools will respond with a New Year's offering for this worthy object?

*Arizona.*—Rev. J. M. Green, Prescott: "Some time last winter, while I was at the Seminary in Louisville, Ky., there came in our midst a 'Mace-

donian cry' from Arizona Territory. This 'cry' continued to ring in my ears until, under the appointment of your Board, I found myself located here among Arizona's people.

"The field is not only 'white unto the harvest,' but in many respects inviting. There are many mining camps and agricultural districts of from one to three hundred people, not only perishing for the Gospel, but many of them are asking for it, and are willing to aid in the support of a good, earnest, consecrated minister. Arizona is truly a grand opening for the Baptists, and I trust that ere long, instead of four or five good workers here, the number will be increased to twenty-five or thirty. We need just now at least ten more good men. The climate is delightful and healthy, and a missionary need fear no sickness.

"Will not the brethren back East pray for our success in Arizona, and also arouse our people to send us more men?"

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

President, Mrs. L. B. Austin, 755 Woodward Avenue, Detroit; Corresponding Secretary, Mrs. S. A. Gibson, Kalamazoo; Recording Secretary, Mrs. Kate B. Ford, 631 Cass Avenue, Detroit; Treasurer, Mrs. Wm. A. Moore, 1015 Woodward Avenue, Detroit.

The Eleventh Annual Meeting of the Society was at Fenton. The sessions were of unusual interest and marked by an earnest prayerful spirit.

We give brief extracts from the report of the Corresponding Secretary, Mrs. W. B. Renwick.

"There have been in our deliberations times of anxiety and serious doubt, but through it all we have in His providence heard the voice of our God bidding us 'go forward.' Prayer has been answered for our missionaries, and their work has been richly blessed. Therefore we come up to our Annual Meeting with grateful hearts, desiring to "give unto the Lord the glory due unto His name, for He hath put gladness into our hearts, and hath not withholden the request of our lips. Eleven Board Meetings have been held during the year. At each of these meetings business of importance has engaged the prayerful attention of those intrusted with the interests of the Society. Calls for help have come from many places that we would have been glad to aid if it had been in our power. We have not been called to mourn the loss by death of any of the officers of the Society, though his solemn presence has been felt in the homes of some of our Board. Instead of sitting down in their grief these stricken ones have resumed their duties with renewed energy, and the precious memory of the departed has been like an inspiration to attempt greater things for the Lord. Our Society has this year supported and aided eight missionaries in the State, one in Utah, and one in Dakota. Two

teachers in freedmen's schools have been supported and a number of students have received assistance. Seven churches in the State, one in Mexico, one in Utah, and one in Montana, have been aided. Quite a sum has been contributed for Hartshorn Memorial College.

"Over one thousand meetings have been held in the State during the year in the interests of the cause. Aged saints and dear little children are reaching out to help with loving gifts, and some offerings have been made as a memorial of those who have gone to be with Jesus. Not all of the money that has come into the Treasury has been widows' mites. The Lord has given abundant means to some of our sisters, and they have generously aided the cause with their time and money. In the providence of God a few of our band of workers are called to leave the loved work in Michigan and go among strangers. You will be remembered in their prayers, and we hope they may not be forgotten as they take up new work for the Master. May those who remain and those who go serve the Lord with fidelity, until we are called with the harvesters to lay our gleanings of golden sheaves at the Saviour's feet.

"The discussion of various practical questions and topics relating to the work occupied a portion of the time.

"The reports from the missionaries and teachers told of the conversion and ingathering of souls. Our new missionary at Ishpeming has been on the field but a few months. He says: 'The field here is hard, but some persons have returned their hearts to God, and we hope that our God will give us more of brothers and sisters soon.'

Miss Carrie Dyer, in her Annual Report as teacher at Hartshorn Memorial College says:

"Our school began the 7th of Nov., 1883, with 31 students. This number increased to 51. Of these, 40 were professed disciples of Jesus. Eight had been day school teachers; 12 were Sunday-school teachers; 9 were engaged in missionary work, of whom 3 had charge of Sunday schools and sewing schools.

"The Lord blessed the school very abundantly. He led the Christian students nearer himself, and brought some, who came to us out of Christ, into the kingdom of God. The school has again opened, and everything looks hopeful for the coming year. All the rooms which we can use have been engaged, and 17 applications have been refused. We have been obliged to say to pastors and friends, who desire to send us just such young women as we want, 'We have no more room. The State of Virginia contains 130,000 colored Baptists, and Hartshorn Memorial College at Richmond is the only Baptist school in the State where young women can be trained for Christian work. As the school will be eminently missionary in its character, we shall aim not so much to gather numbers as to gather the best material. We shall undertake first of all to give our students a thorough moral training.

"The acceptance of the Livingstone Mission, by the Missionary Union, should inspire with new zeal all who are interested in the Southern educational work. I look forward to the time when the women of the colored churches in the South shall be organized to aid in the carrying on of the work in Africa, and when workers shall go from our own institution.

"The great blessings which we have received add to our responsibility.

"Pray that the Lord may lay this work more and more upon the hearts of his children, that we may have the room and the helpers we need."

Miss Edwards, of Grand Rapids, has been chosen to take charge of the Industrial department of this school at Richmond.

**TREASURER'S REPORT FOR THE YEAR ENDING OCT. 15, 1884.**

*Receipts.*

Auxiliary Societies.....	\$1,767 88
Mission Bands and S. S. Classes.....	344 92
Personal Contributions.....	459 03
Church Associations and Friends of Mission.....	76 90
Balance in Treasury beginning of year.....	45 95
Total receipts.....	2,695.28

*Disbursements to Missionaries and Teachers.*

Rev. E. R. Bennet, \$216.67; Rev. C. M. Bruce, \$58.33; Rev. J. H. Girdwood, \$37.50; Rev. A. A. Hammar, \$25.00; Rev. P. Jentoft, \$300.00; Rev. H. S. Mellon, \$58.34; Rev. J. McArthur, \$75.00; Rev. E. M. Stephenson, \$150.00; Rev. E. Ellis, \$200.00; Rev. R. Hartley, \$200.00; Miss C. V. Dyer, \$450.00; Miss O. Conkling, \$400.00.

*Disbursements in Designated Funds.*

Harbor Springs, \$25.00; Pentwater, \$50.00; Belding, \$22.50; Manistee, \$20.00; St. Charles, \$0.00; Cass City, \$25.00; Ensley Center, \$2.00; A. B. H. M. S. Monterey, Mexico, \$50.00; Butte City, Montana, \$10.00; Hartshorn Memorial College, \$74.20; Wayland students, \$20.00; Roger Williams Students, \$6.50; Rev. N. P. Barlow, \$9.00; Rev. J. H. Straight, \$30.08; Mrs. E. M. Stephenson, \$10.00.

*Disbursements in Expenses.*

Publishing Reports of Society, \$100.80; Ex. of Corresponding Sec'y for Stationery, \$17.74.  
Total Disbursements.....\$2,701.36.  
Indebtedness.....\$5.98

**WOMAN'S MISSIONARY SOCIETY OF THE CLEVELAND ASSOCIATION.**

President, MRS. REV. N. S. BURTON, Akron, O.  
Treasurer, MRS. L. T. SCOFIELD, 185 Erie St., Cleveland, O.  
Foreign Mission Secretary, MRS. LAVINIA RUGGLES, 905 Prospect St., Cleveland, O.  
Home Mission Secretary, MRS. A. H. ADAMS, 115 Bolivar St., Cleveland, O.

This Society held an all-day meeting in the First Baptist Church, Cleveland, on Thursday, Nov. 13th.

Services commenced at 10 A. M. The weather was perfect, and all things seemed to invite to prayer and praise.

One hundred and fifty women met with prayerful purpose to work in extending the Kingdom of Christ.

The forenoon was given to the consideration of Foreign Missions. Near the close of the forenoon session, Mrs Dowling read a leaflet entitled "Mrs. Pickett's Missionary Box." The story most humorously and pithily shows the principle of all true giving.

Over one hundred people partook of a bountiful lunch, and enjoyed the opportunity of social intercourse.

The meeting opened at 2 P. M. The general work and needs of the American Baptist Home Mission Society were brought clearly before the meeting by Rev. Mr. Moxom and Mrs. G. O. King.

Its seventeen schools for men and women were represented by Mrs. Shafner; the work for the Indian University at Tahlequah, by Mrs. Fox and Mrs. Van Wyckle.

Mrs. A. T. Osborn gave a telling account of the way in which Baptist women had wrought for the A. B. H. M. Society from its beginning. Mrs. Loren Prentiss and Mrs. Dr. Page spoke in the same line, urging it upon the women of the churches to aid in sustaining this noble Society to which we owe so much. In the progress of the meeting, when opportunity was given, a large number of women expressed their interest in the work.

Several ministers were present, some of whom aided in the devotional services.

The interest continued until the close of the meeting, when substantial evidence of it was given by the addition of many new names and contributions. The contributions to this Society during the past association year were:

To Foreign Missions.....	\$1,294.15
" Home ".....	1,778.94
Value of Goods.....	699.02
Total.....	\$3,772.11

A noticeable feature in our history is this, that since the work for Home Missions was adopted the contributions to Foreign Missions have steadily increased.

**WOMEN'S BAPTIST HOME MISSION SOCIETY.**

2338 Michigan Avenue, Chicago, Ill.

**GENERAL OFFICERS.**

President, MRS. J. N. CROUSE, No. 2101 Michigan Avenue, Chicago, Illinois.  
Corresponding Secretary, MISS M. G. BURDETTE, 2338 Michigan Avenue, Chicago, Illinois.  
Treasurer, MRS. R. R. DONNELLEY, 2338 Michigan Avenue, Chicago, Illinois.  
Training School, 2338 Michigan Avenue, Chicago; MISS M. G. BURDETTE, Principal.

**VOICES FROM THE SCHOOLS.**

Miss Belle Pettigrew has been engaged for the two years at Shaw University, Raleigh, N. C., as a missionary teacher, appointed and commissioned by the W. B. H. M. Society. The following extracts from a recent letter allow us a glimpse at some departments of her work.

"I have had a very pleasant month with the girls—have not been obliged to consult Mr. Tupper about any of them yet. In fact, it is the Bible lessons and the missionary work they do that governs them.

"We have ninety-two enrolled; and all, without one exception, seem willing to do as I wish them. Sixteen are engaged in Sunday-school teaching.

"We have two very interesting ragged schools, besides Mrs. Garlands, one numbering forty members, only sixteen of whom attend any other school. Eight-

een of the girls go out to visit every week, and I have places for more.

They report at our Young Women's Christian Association meetings which are held every Friday night. We had a very interesting meeting to-night; the girls have made a quilt for a poor woman, which they will take to her next week. There are 50 members, and each one pays five cents a month. We use part of this for destitute cases they meet in visiting, and the rest goes into the treasury of our Missionary Society. After the report, different ones speak on subjects that have been given to them previously. To-night it was on missions and giving. We also have a short Bible reading each time on the subject for the evening, prepared by one of the members. The girls enjoy the meetings very much, and are willing to spend an hour of their play time for it.

"I think I wrote you that I take the city pupils into my daily class, which makes 110. They are always very attentive and orderly; it is a pleasure to meet with them. What an opportunity to mould character!

"Now, about my temperance work. I have a school every Friday afternoon. It rained to-day, so I expected only a few, but had about seventy. Twenty new ones came and joined. I take their names, then have them stand while I explain to them the meaning of the pledge, then I have them wait a week, and in the meantime see all their mothers. I have them promise for a year only, but after a year's training I think they will be prepared to take it for life. I have them in classes with teachers, and they learn regular lessons. I have badges, pledge-cards, a roll of honor, and various pictures, also the ladder texts. I have one of the girls go with me to play, and when we close they march out to music.

"I ought to have 200 children in this school. I have felt a great zeal for this work from the first, and I am sure the fire was kindled by the Lord.

"Sunday afternoon we have our Union Monthly Temperance Concert, at which time I hope to wake up the older people.

"I must tell you about a visit I made in the country two weeks ago.

"One of our students told me about a church whose women wished to organize a mission circle, but didn't know how, and wanted some one to come and help them. I found I could go Saturday in the morning, returning at night; so I promised. I went to Youngsville, twenty-two miles by rail, then rode six miles to the church, found quite a large congregation awaiting me, of men, women, and children. I told them about our Northern societies, and about the 'Congo Mission,'—advised them to organize for both home and foreign work. In fact, I carried out blank books, in one of which I had written the constitution prepared for union auxiliaries. After organizing with eleven members, I walked a quarter of a mile through those gorgeous woods to a house where I took dinner with colored people. On returning to the church I addressed the new Society, then talked on temperance, showing Sewall's stomach plates, which I took with me. I promised to visit them again in the spring, as they gathered around my buggy when I left. I reached Estey Seminary at quarter of eight that night, and found all the girls studying as quietly as if they had a teacher with them. They complained next day of having been very lonesome; one little girl of twelve said she didn't suppose she would miss me so."

Miss Page, another of our Missionary Teachers, writes, from Roger Williams University, Nashville, Tenn., concerning her Bible and Industrial Classes.

"The portion of Scripture I have been teaching this month is that embracing the account of the falsehoods

of Rebecca and Jacob, and through it I have felt that I was enabled to teach more effectually than ever before its evil and the importance of absolute truthfulness. I rest secure in the promise, "My word shall not return unto me void." Even now I believe I see its imprint. I meet the girls for sewing in two divisions, having each twice a week. One of the girls I make responsible for the records of the division, expecting her to note on the tags, and also in her book, the work given out and that returned. This gives me time to devote to the sewing, and also gives the girls business experience, for which, by the way, she thinks she pays a good price.

"I have, also, six girls who are capable and willing, to whom I am giving special instruction in dress-making in their rooms. It will doubtless be a satisfaction to you to learn that they all take out their work cheerfully when told that it is not neatly done, without my requiring them to do so. We feel there is being much accomplished in the way of public sentiment here upon the subject of sewing. The young men are coming to appreciate its importance, which is no little help. I am planning to make an exhibit of work in the chapel, at the Christmas time, which, I trust, will stimulate the interest."

#### MISSIONARY MOSAIC.

Mrs. Dr. Morse writing from Bozeman, Montana, says:

"We have been having a blessed time this month of November. God has poured out his Spirit upon us, and there have been twenty conversions and fifteen baptisms, two being from my own dear class. Many more are seeking Christ. Mr. Bostwick has been here two weeks helping us, and we have organized a Baptist Church of twenty members in the Valley.

"Miss Waugh of Newbern, N. C., speaks in one of her letters of a number of colored ministers who came to converse with her concerning their calling and work. She tells of one to whom a Bible with notes had been given, and who had received it with joy, saying, 'Mighty glad to get it, will carry it with me by the way; it will be powerful enlightening to mind.' To one had been given the story of the Bible, which he said he had 'read and read, and felt as if he had gotten into a great room full of light.' Many among these poor people are struggling upward, toward, and into the light, making the best possible use of their limited opportunities. In one association the delegates decided that all their ministers should go to school at least four months; and they have contributed about \$80 to help those who need aid to enable them to go."

Miss Harris is associated with Miss Moore in her country work among the colored people of Louisiana, and in speaking of work in La Fourche Parish says:

"I feel especially interested in the young girls here. They are nearly all rude and uncouth, but if you could visit their homes you would not be surprised. Some of them are church members, but seem to have a special aversion to the Bible; so I have to fix up the lessons like pills with plenty of sugar coating. Have taught lessons on dress, health, morals, manners etc. They are planning for a Christmas tree now, and I am helping them. Two of my girls had a regular pitched battle on Monday of this week. The stronger of the two bit the other one's arm and pulled out a quantity of her hair over her temples, which threw the one hurt into convulsions which lasted for several hours. I was there two hours, and even the doctor could not quiet her. I called again yesterday morning and read with them John 4: 7, 8, 11, 13, 16 and 21. I did not see them alone, so I could not talk to them as I

wished. They are sisters, and both members of the church. I wish I could write you a better account of the work here. I try all the plans I learned at the Training School, and all others that I know of which seem at all feasible. I wish if you have any new plans at the school (and of course you have) you would give me the benefit of them, for we certainly need all we can get. These people are like the Athenians in one respect, they always want some new thing."

Miss Anna Sandberg tells us of a meeting of the Dorcas Society, composed of women belonging to the Swedish Baptist Church in Minneapolis. She says :

"There were about thirty Swedish sisters present, all earnest workers, though some of them are old and poor. They are knitting stockings to give away to the poor, and also to sell for the benefit of the W. B. H. M. Society."

It may be well to notice in this connection that, in proportion to their number and means, the offerings of the Swedish people are very liberal.

Mrs. Rogers sends a word from the Indian Territory.

"Our band (Indian) has on hand a sum of money soon to be sent to you, a part of which we wish to have designated toward the support of the missionary to the *Wild Indians*.

"The women attending the Cherokee association manifested much interest in the causes presented, and for all the different objects our Cherokee people are learning to give much more freely than in the past."

TREASURER'S REPORT FOR NOVEMBER.

Dakota.....	\$12 73	New Jersey.....	47 00
Iowa.....	132 39	Ohio.....	209 81
Indiana.....	41 16	Pennsylvania.....	32 07
Illinois.....	313 15	Wisconsin.....	11 00
Kansas.....	57 97	Tidings and Publica-	
Louisiana.....	9 15	tions.....	49 72
Miscellaneous.....	11 00	Baby Band.....	12 00
Minnesota.....	39 80		
Missouri.....	35 58	Total.....	\$2,312.23
New York.....	1,297 70		

Boxes and supplies sent to Missionaries for the month of November—Value \$388.32.

Those who desire a detailed statement of moneys received and boxes and supplies sent to missionaries will find it each month in *Tidings*.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

President, Mrs. Thomas Nickerson, Newton Centre, Mass.; Vice-Pres., Mrs. Anna Sargent Hunt, Augusta, Me.; Corresponding Secretary and Treasurer, Mrs. Andrew Pollard, 10 Tremont Temple, Boston, Mass.

DEAR SISTERS OF THE CHURCHES:—

I could not sleep last night, because of anxiety for our Woman's Home Mission work. I did not feel that there was lack of love for our own country, but a lack of knowledge of the needs of mission work to be done to save us as a nation. Woman's Christian influence is needed in the destitute parts of America, as in foreign lands. The Woman's Home Mission

Society was organized that women might work wisely and efficiently for women. Six years of faithful, successful work have proved the wisdom of the step. Each year the Society has added to the number of teachers, because of the calls that could hardly be refused, and the assurance so earnestly given of missionary interest felt in the churches. The only way the Society has for paying these teachers is by the gifts of the sisters, young and old, in the churches. Many sisters are giving generously and very helpfully by sending their gifts early in the year, which is appreciated when the monthly payments must be made. But there are churches that have as yet no Home Mission Society, and we need their help. Our receipts will not meet expenses, as planned for this year's work. Shall the Board recall some of the teachers, and if so, from which field? I cannot believe a true Christian woman would advise recalling any of the teachers, if by the giving of her mite and her influence she could keep them at their work.

The members of the Board, State vice-presidents, and directors of associations feel a great responsibility, and yet the real responsibility rests personally with each Christian woman. Dear sister, are you giving your prayers and your money, as it is your duty and privilege, for the saving of the women and homes of our country? The Lord can do this work without us, but we cannot afford to lose His blessing, which He gives to faithfulness. This seventh year of work is full of promises in the gracious outpouring of God's spirit.

SPELMAN SEMINARY, ATLANTA, GA.

Spelman Seminary, under the care of Misses Packard and Giles, has twelve teachers, including the industrial department, and over 500 pupils.

Miss Packard writes:—

"The teachers are earnest and faithful, giving every moment to this work. Never did I see such a busy class of teachers and students. Already there is a deep religious interest, and twenty have found Christ, while many more have asked our prayers. We still welcome new pupils, though we have now 530 enrolled and our hands and rooms are quite full. We intend forming into a class the pupils who are preparing to go to Africa as missionaries. We feel sure it will have a good influence in the school."

The Board feels that this is a good way of supplying the best material for mission work for the colored people in our own country and in Africa.

HARTSHORN MEMORIAL COLLEGE, RICHMOND, VA.

Miss Caroline Loomis is our teacher, and she writes, "It is good to be here." From the opening of the term there has been a marked religious interest, which has resulted in the conversion of sixteen or more of the pupils. The new building will soon be occupied, and there is promise of a happy and successful school year. All honor to the Christians who build such monuments.

MATHER SCHOOL, BEAUFORT, S. C.

Mrs. R. C. Mather and her three assistants are



faithfully carrying on the school and mission work in Beaufort. Mrs. Mather has been raised up from severe sickness, and gives herself anew to the uplifting of the colored people. This is her life work.

## LOUISVILLE, KY.

Miss Emma F. Adams resumed her work at Louisville, Nov. 1st, after her two months of visiting churches in New England. She feels deeper interest and zeal in her work, if possible, than ever, for she has daily evidence that she is doing the people a permanent good. This is one of the best Christian schools. Miss Mary Cook, a beneficiary of the last few years, is now one of the teachers, and we hope will be supported by the bands of Maine.

## SALT LAKE CITY.

Misses Thompson, Paine, and Berkley are working earnestly and faithfully in Salt Lake City. One has well said: "The Society could not have done a wiser thing than they did by sending Christian teachers into this mission field."

The school fills the entire building erected last year. A younger sister of Miss Berkley is fitted to carry on a kindergarten department, which could be accommodated in the chapel on the same grounds. In this way the little Mormon children could be best taught of Christ. Are there mission bands ready to pledge her support?

## FRESNO, CALIFORNIA.

Mrs. Frances M. Potter has won the hearts of the Chinese in Fresno, and it is her wish to make mission teaching for them her life work. She is East for a short time soliciting funds for a suitable building. We carry the Gospel to China; will we not as readily give it to the Chinese, who are in heathenish darkness in California?

Mission Bands connected with the First Church, Boston, Watertown, Orange, and Weston, Mass., and Bristol, Conn., have pledged \$40 each for her support.

## SANTA ROSA, MEXICO.

Miss Viviana Treviño was converted and baptized when seventeen years of age. She writes:

"I have always wished to be a teacher, but had no chance for an education till after my conversion, when the Lord answered my prayer by opening the way for me to attend Mrs. Westrup's school, where I was fitted for the position you have so kindly given me. The people here are not very religious, but are glad to have their children in a day and Sunday school. I have thirty-two pupils in day school, and have two classes each Sunday for Bible teaching. I hope, by the grace of God, to become worthy of the trust you have placed in me."

Mission bands connected with First Church Gloucester, Fitchburg, First Church Worcester, and West Boylston have pledged \$40 each for this teacher. Other bands are hoping to contribute.

Miss Hattie Phinney, of Spelman Seminary, will write a letter to bands, to be published soon. We

wish her salary could be raised by bands. Is it asking too much to ask the band of each church in New England to give something for one of these teachers? Remember the band that said, "We know our gift is only a drop, but it shows our desire to help fill the bucket."

The great need of our work to-day is *money for the support of our mission teachers*. It is better to allow a few girls to return to their homes, for lack of funds to continue in school, than to recall a teacher.

Our schools are full, with promising pupils, who, by hard work, are paying their own way to get an education. We must give them the best teachers.

## RECEIPTS FOR NOVEMBER.

MAINE, \$56.21.—Athens, Mrs. A. Whittier, \$1.00; Bangor, First, Woman's Society, \$25.—Bangor Second, Mission Band, \$3; Brooklin, Azor Cole, \$15; Cherryfield, \$2; Corinna, Miss Lizzie J. Young, \$3; Paris, \$3; Portland, Friend, \$2.25; South Dover, Sunday School, \$1.25; Mrs. Hattie N. Merrill, \$1.75; Washington Association, \$1.90.

NEW HAMPSHIRE, \$29.19.—Hudson Center, Home Mission Workers, \$20; Milford, Friends, \$1; Miss Parkhurst, \$1; Portsmouth Association, \$7.19.

VERMONT, \$11.—East Bethel, \$7; Essex, \$4.

MASSACHUSETTS, \$439.73.—Bolton, Sabbath School, \$10; Boston, Friend of missions, \$10; Mrs. Hovey, \$1; Fourth St. Primary Class, \$1; Brookline, Mrs. L. B. Cressy, \$10; Charlestown, First Judson Missionary Society, \$25; First Ch., Mrs. L. Sherman, \$1; East Stoughton, \$5; Friends, \$2.38; Fall River, Mrs. Geo. W. Dean, \$25; Gloucester, Seaside Workers, \$60; Jamaica Plains, Mrs. E. N. Foss, \$50; Lowell, First Church, \$16; Friends, \$4; Branch Street Church Woman's Society, \$20; Walden, Mrs. E. S. Converse, \$6; Mrs. J. B. Upham, \$1; Bertha Upham, \$1; Memorial, \$1.90; Newton, Woman's Society, \$16.50 North Scituate \$8; Roslindale Baptist Church, \$5.85; Roxbury, H. L. W., \$10; Salem, Central Church, \$30; Scituate, Mr. Jotham Bailey, \$2; South Abington, Miss Olive Whitmarsh, \$20; Tewksbury, Friend, \$2; Wakefield, \$25; West Newton Church, \$50; West Somerville Woman's Society, \$12.

CONNECTICUT, \$47.61.—Clinton, Mrs. A. H. Farnham, \$3; Woodstock Valley, Miss Jennie Leonard, \$5; Deep River, \$14.31; New London, First, \$15.30; Deep River, Miss Clotie Ward, \$1; Southington, \$7; Suffield, Mrs. Berry, \$2.

OTHER SOURCES, \$189.78.—Trenton, N. J., \$12.61; Lehman, Pa., \$10.50; Slater Fund, for Atlanta, Ga., \$166.67.

TOTAL, \$773.52

BARRELS OF SUPPLIES, \$469.—Maine, Corinna to Louisville, \$20; Lisbon Fall, to Rev. Charles Ayer Jackson, Miss., \$26.00; Paris to Rev. J. S. Cox, Dakota, \$35; New Hampshire, Brentwood to Louisville, \$50; Vermont, Rutland to Atlanta Ga., \$25; Massachusetts, Gloucester to Atlanta Ga., \$90; Malden, Mrs. E. S. Converse to Louisville, \$30; Mrs. E. S. Converse to Nashville Tenn., \$70; Somerville 1st. Church, to Jackson Miss., \$30; Westboro to Atlanta Ga., \$28; Connecticut, Deep River to Beaufort S. C., \$20; Danielsonville to Atlanta Ga., \$20.

TOTAL VALUE, \$469.00

## Ministerial and Church Record.

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

## ORDINATIONS.

NAME.	PLACE.	DATE.
Wilson R. Terry,	New Canaan, Conn.,	Nov. 25.
W. J. Nicoll,	Baltimore, Md.,	Nov. 11.
A. J. Fristoe,	Washington, Va.,	Nov. 22.
J. E. Dean,	Brewton, Ala.,	—
T. G. Alford,	Providence, La.,	—
— Williams,	Le Belle, Mo.,	Nov. 15.
S. E. Davies,	Welsh Hills, O.,	Nov. 7.

F. Weaver,	Birch Run, Mich.,	Nov. 5.
Julius Jensen,	Chicago, Ill.,	Oct. 25.
E. L. Myrland,	Chicago, Ill.,	Oct. 25.
W. B. Burton,	Greenwood, Texas,	Nov. 2.
A. J. Harris,	Denton, Texas,	Nov. 9.
Sumner W. Stevens,	Fargo, Dak.,	Nov. 5.
C. M. Hill,	Eugene, Oregon,	Oct. 29.

CHURCHES ORGANIZED.

PLACE	DATE.
Veal's Chapel, Ga.,	Nov. 12.
Emmetsburg, Iowa,	Nov. 9.
Newell, Iowa, Danish Church,	
Youngstown, Kans., German Church,	Nov. 12.
San Francisco, Cal., First German Church,	Sept. 30.

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Charleston, Mass., Bunker Hill Baptist Church,	Nov. 3.
Salem, W. Va.,	Nov. 16.
Broad Run, W. Va.,	Nov. 16.
Mt. Zion, W. Va.,	Nov. 30.
St. Paul, W. Va.,	Nov. 30.
Dunkirk, O.,	Nov. 9.
Glenview, Ky.,	
Clifton, S. C.,	Nov. 2.
Prater School House, Mo.,	Nov. 14.
Millican, Texas,	Nov. 21.
Bryan, Texas,	
Correctionville, Iowa,	Nov. 16.
Atchison, Kans.,	Nov. 9.
York, Neb.,	Nov. 16.
Wahpeton, Dak.,	Nov. 9.
Centerville, Dak.,	Nov. 9.
Vilas, Dak.,	Nov. 30.
Eagle Rock, Idaho,	Nov. 2.
Toronto, Ontario, Bloor St. Baptist Church,	Nov. 9.

MINISTERS DECEASED.

NAMR.	AGE.	PLACE.	DATE.
Isaac Smith, A. M., M. D.,	75.	Foxboro' Mass.,	Nov. 17.
Joseph Ballard,	85.	Norwalk, Conn.,	Nov. 13.
Jabez Smith Swan,	84.	New London, Conn.,	Nov. 19.
Franklin A. Spencer,	73.	Clinton, N. Y.,	Nov. 26.
John James Lewis, LL. D.,	41.	Hamilton, N. Y.,	Dec. 4.
Luke Davis,	77.	Binghamton, N. Y.,	Dec. 4.
Isaac Moore,	81.	Port Richmond, N. Y.,	Nov. 17.
Isaac Westcott, D. D.,	80.	New Brunswick, N. J.,	Nov. 12.
Silas Bruce,	—	Culpepper Co., Va.,	Oct. 29.
George H. Gibbons,	65.	Savannah, Ga.,	Nov. 22.
B. F. Grenade,	—	Thomson, Ga.,	Nov. 23.
John S. Goodman,	62.	East Saginaw, Mich.,	Nov. 12.
L. L. Root,	80.	Spring Mountain, O.,	Oct. 12.
J. D. Cook,	29.	Edinburg, Ind.,	Nov. 131.
J. T. Hanna,	74.	Linteen, Ind.,	Nov. 13.
Frederick Ketchum,	75.	Havana, Ill.,	Nov. 6.
W. H. H. Eddy,	72.	Rock, Wis.,	Oct. 22.

Home Mission Appointments

IN DECEMBER.

The following new appointments were made :  
 Rev. C. H. Schmidt, Germans in Syracuse, N. Y.  
 " Ludwig Lanyi, Germans in Town Polk, Wis.  
 " A. T. Miller, Ahnapee, Wis.  
 " J. G. Henshall, Green Bay, Wis.  
 " E. J. Brownson, Brainerd, Minn.

" R. C. Mosher, Herman, Minn.  
 " Carl F. Lindberg, Swedes in Clear Lake, Minn.  
 " John Hollstrom, Swedes in Fergus Falls, Minn.  
 " F. L. Patterson, Southern Association, Minn.  
 " J. O. Modahl, Scandinavians in Rolling Fork, Minn.  
 " P. W. Fuller, Kasson, Minn.  
 " L. E. Peterson, Swedes in Worthington, Minn.  
 " Erich Halvarson, Swedes in Duluth, Minn.  
 " H. B. Marshall, Fairmont, Minn.  
 " Michael Johnson, Swedes in Brainerd, Minn.  
 " R. M. Tracy, English River Association, Iowa.  
 " H. C. Nash, Creston, Iowa.  
 " O. W. Collin, Lohrville and Rockwell, Iowa.  
 " C. R. Brookings, Colored People in Burlington, Iowa.  
 " D. L. Clouse, Grand Junction, Iowa.  
 " S. H. Mitchell, Mapleton and vicinity, Iowa.  
 " A. F. Howell, Toledo, Iowa.  
 " J. F. Leek, Silver City, Iowa.  
 " R. A. Sublett, Anson and vicinity, Texas.  
 " W. I. Cole, Victoria and Ednaville, Texas.  
 " H. M. Rowland, Cuero, Texas.  
 " L. R. Millican, Llano, Texas.  
 " F. Kiefer, Evangelist among the Germans and English in Texas.  
 " Peter Malm, Swedes in Osage City, Kans.  
 " R. P. Stephenson, Minneapolis, Kans.  
 " H. W. Buckles, Burlington, Kans.  
 " S. J. Norton, Jewell City, Kans.  
 " J. R. Shanafelt, Amourdale and Turner, Kans.  
 " Robert Fenske, Germans in Woodbine, Kans.  
 " J. B. Brown, Northern Neb.  
 " J. B. Ward, Ponca, Neb.  
 " J. D. Stapp, Polk Co., Neb.  
 " G. Peterson, Scandinavians in Valley, Neb.  
 " I. D. Newell, Fairfield, Neb.  
 " J. Lewelling, Steele City, Neb.  
 " J. E. Ingham, Broken Bow and Oak Springs, Neb.  
 " G. H. Brown, Red Cloud, Neb.  
 " Lars Arlander, Scandinavians in Omaha, Neb.  
 " Peter Grant, Park River and vicinity, Dak.  
 " John Crawford, D. D., St. Thomas, Dak.  
 " Berthold Mätze, Germans in Lenox, Dak.  
 " P. Van Winkle, Ellendale, Dak.  
 " Henry H. Beach, Leadville, Colo.  
 " J. Wichser, Noosack Valley, and Semiahmoo, Wash.  
 " Robert Lennie, Whatcom, Wash.  
 The following re-appointments were made :  
 Rev. T. Clafford, Swedes in New Britain and vicinity, Conn.  
 " John Schiek, immigrants arriving at Castle Garden, New York City.  
 " Chas. Habrial, French in Paterson, N. J.  
 " William Schuff, Germans in Newark, N. J.  
 " O. Ellyson, General Missionary for D. C.  
 " Nicolai Brink, Swedes in Kankakee, Ill.  
 " A. Freitag, Second German Church, Detroit, Mich.  
 " Marcus Hansen, Scandinavians in La Crosse, Wis.  
 " A. C. Blackman, Marinette, Wis.  
 " W. J. Kermott, Fifth Church, Milwaukee, Wis.  
 " Iver Larsen, Scandinavians in Oconomowoc, Wis.  
 " G. Lundquist, Swedes in Ogema, Wis.  
 " J. P. Sundstrom, Swedes in Wood River, Wis.  
 " Charles Wassel, Swedes in Sister Bay, Wis.  
 " N. L. Sweet, Spencer and vicinity, Wis.  
 " Geo. D. Stevens, Cassville and Lancaster, Wis.  
 " H. W. Stearns, Chippewa Falls, Wis.  
 " Wm. Paul, Watertown, Wis.  
 " D. E. Halteman, General Missionary for Wis.  
 " W. H. Scott, Glenwood, Minn.  
 " H. C. Putnam, Bird Island and Hector, Minn.  
 " William H. Beby, Granite Falls, Minn.  
 " John Ougman, Swedes in St. Paul, Minn.  
 " Howard M. Jones, Albert Lea, Minn.

- " H. L. House, Crookston, Minn.
- " Rev. John Fogelstrom, Scandinavians in Red River Valley, Minn.
- " R. R. Coon, Jr., St. Cloud, Minn.
- " D. B. Cheney, Jr., Stillwater, Minn.
- " Andrew Blomgren, Swedes in Stanchfield, Minn.
- " William K. Dennis, Lake City and West Albany, Minn.
- " Martin Dahlquist, Swedes in Alexandria, Minn.
- " R. W. Arnold, East Church, St. Paul, Minn.
- " J. W. Luke, Moorhead, Minn.
- " Donald D. MacLaurin, Immanuel Church, Minneapolis, Minn.
- " J. B. Sunth, Scandinavians in St. Paul and Stillwater, Minn.
- " Frank L. Sullivan, Fergus Falls, Minn.
- " E. C. Sanders, Sleepy Eye, Minn.
- " C. J. Thompson, Walnut St. Church, Burlington, Iowa.
- " A. B. White, Corning, Iowa.
- " J. B. Thomas, Dubuque, Iowa.
- " C. T. Tucker, Clarinda, Iowa.
- " C. M. Nelson, Swedes in Des Moines, Iowa.
- " J. R. Murphy, Mt. Pleasant, Iowa.
- " A. E. Lovegren, Swedes in Forest City, Iowa.
- " E. M. Heyburn, Sibley, Iowa.
- " E. G. O. Groat, Humboldt, Iowa.
- " H. H. Clouse, Van Horne and Ferguson, Iowa.
- " A. H. Carman, Cresco, Iowa.
- " J. F. Byrant, Sheffield and Coldwater, Iowa.
- " B. H. Brasted, Spirit Lake and Milford, Iowa.
- " J. D. Burr, Greenfield, Iowa.
- " S. Cornelius, D.D., Little Rock, Ark.
- " Joseph Gronde, Germans in Brenham, Texas.
- " J. M. McFarland, Taylor, Texas.
- " J. B. Armstrong, Columbus and Eagle Lake, Texas.
- " Geo. W. Baines, El Paso, Texas.
- " W. D. Johnson, Rio Grande Mission and Laredo, Texas.
- " Geo. Swimmer, Fourteen Mile Creek, Ind. Ter.
- " A. S. Merrifield, General Missionary for Kansas.
- " J. M. McIntosh, Republic City and Bellville, Kans.
- " James Hopkins, Douglas, Kans.
- " C. S. Sheffield, Memorial Church, Topeka, Kans.
- " G. W. Melton, Yates Centre, Kans.
- " M. Wood, Concordia, Kans.
- " J. W. Osborn, General Missionary for Neb.
- " A. W. Webb, Weeping Water, Neb.
- " G. J. Travis, Wayne, Neb.
- " A. W. Snider, Auburn and Brock, Neb.
- " K. S. Swedberg, Swedes in Wahoo and Weston, Neb.
- " Jacob Schutz, Minden, Neb.
- " Z. C. Rush, St. Edwards and Columbia, Neb.
- " J. E. Rockwood, Nelson, Neb.
- " H. A. Reichenbach, Danes and Norwegians in Omaha, Neb.
- " B. P. Russell, Ord, Neb.
- " A. H. Law, Wymore, Neb.
- " R. W. Lowe, Friend, Neb.
- " D. S. Hulbert, Plainview, Neb.
- " W. G. Evans, Sterling, Neb.
- " Joseph Carson, Superior, Neb.
- " T. L. Crandall, Brancroft, Neb.
- " L. F. Compton, Gibbon, Neb.
- " A. W. Clark, York, Neb.
- " John Barr, Seward, Neb.
- " B. Bedell, Peru, Neb.
- " E. A. Abbott, Holdrege and Oxford, Neb.
- " B. F. Lawler, Humboldt, Neb.
- " Nis Tychsen, Danes in Turner Co., Dak.
- " J. A. H. Johnson, Scandinavians in North Dak.
- " S. J. Winegar, Mitchell, Dak.
- " Jacob Olsen, Scandinavians in South Dak.
- " Edward Ellis, General Missionary for Southern Dak.

- " J. R. Deekard, Bismarck, Dak.
- " George B. Morse, Bozeman, Montana.
- " L. L. Wood, Helena, Montana.
- " F. L. Sanborn, South Pueblo, Colo.
- " S. S. Fish, Pasadena, Cal.
- " A. M. Russell, Ashland and vicinity, Oregon.
- " A. P. Mason, D.D., District Secretary for New England.
- " C. P. Sheldon, D.D., " " " New York and Northern New Jersey.
- " William M. Halgh, D.D., Superintendent of Western Missions.

The following teachers were appointed :

- At Benedict Institute, Columbia, S. C.—Miss Carrie I. Wayte.
- At Bishop College, Marshall, Texas.—Miss Beatrice R. Fay.
- At Hartshorn Memorial College, Richmond, Va.—Miss Caroline H. Loomis.
- At Shaw University, Raleigh, N. C.—Prof. S. N. Vass.
- At International School, Monterey, Mexico.—Mrs. Frances B. Westrup.
- At Chinese School, Chico, Cal.—Miss Eliza Willis.
- At Chinese School, San Francisco, Cal.—Miss Nellie E. Hartwell; Miss Lillie Stilwell; Mr. A. A. Church.
- At Chinese School, Stockton Cal.—M. W. Davies.

## Church Edifice Grants.

IN DECEMBER.

By Loan,	5
Aggregate of Loans,	\$2,700 00
Aggregate Value of Church Property Secured,	\$19,750 00

LOCATION OF CHURCHES AIDED.

Humboldt, Neb.	Pleasantville, Ind.
Auburn, " "	Memphis, Mo.
York, " "	

## WHAT THE SOCIETY SAID IN MAY, 1884.

"We reiterate and emphasize the statement, that **FIVE HUNDRED THOUSAND DOLLARS** are imperatively needed, annually, for the three-fold work of the American Baptist Home Mission Society."

## Contributions and Legacies.

FOR NOVEMBER, 1884.

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

MAINE. \$ 279.85	
Portland, First Church.....	100 00
Brunswick, A friend, for Emergency Fund.....	5 00
Dexter Church, per Rev. W. V. Lane, for Emergency Fund.....	3 00
Parkman, Mrs. E. M. Clark, for Emergency Fund....	1 00
Thomaston, C. Mitchell, " ".....	2 00

Kennebunkport Church.....	20 00
Damariscotta Church.....	5 00
Foxcroft, Dover and Foxcroft Church.....	7 77
Warren Church.....	19 00
Bangor, Second Baptist Sunday school.....	14 93
Hamden, First Church.....	5 00
Pawtucket Asso., J. C. White, Treas.....	10 15
Biddeford Church.....	10 00
Livermore Falls Church.....	27 00
Oakland, Children's offering for Bible work.....	10 50
Brooklyn, Gideon Mayo.....	4 00
Farmington Church, \$19; Mrs. Mary N. Massell, for Emergency Fund, \$2.....	21 00
*Waldoboro Church, for Jackson College.....	6 00
*Boothbay, W. J. Winslow, for Indian University.....	5 00
*Churches, Baptist Association, ".....	3 50

NEW HAMPSHIRE, \$122.34

Manchester, First Church, Monthly Concert.....	6 00
New London Church.....	32 91
Goffstown, Centre Church.....	4 64
Claremont Church.....	63 79
Lake Village, Rev. K. S. Hall, D.D., for Emergency Fund.....	5 00
Antrim, E. W. Baker, for Emergency Fund.....	10 00

VERMONT, \$109.88

Chelsea, Mrs. R. L. M. Douglass, for Emergency Fund.....	5 00
West Bolton Church.....	3 00
Hinsburg Church.....	14 00
Hubbarton Church.....	12 50
West Wardsboro Church.....	21 54
Poodyville Church.....	9 29
Whitingham Church.....	6 50
Brandon Church.....	25 70
Wilmington Church.....	5 57
*West Haven Sunday school, for Atlanta Seminary.....	6 78

MASSACHUSETTS, \$1,302.08

Boston, Warren Church, in part, \$100; for Emergency Fund, viz.: Rev. L. A. Gould, \$1; G. H. Quincy, \$100; Friend, \$15.....	216 00
Hancock Church.....	18 00
Worcester, Rev. J. D. Rossier, for Emergency Fund.....	5 00
East Stoughton, L. A. F., for Emergency Fund.....	5 00
Newtonville, Mrs. E. F. Hyde, ".....	10 00
Rochdale, Albert D. Spaulding, ".....	10 00
Greenville Church, per Rev. E. D. Spaulding, for Emergency Fund.....	6 00
Newton Centre, W. L. Wood and wife, for Emergency Fund.....	1 25
East Long Meadow Sunday school, per Mrs. Bridge- man Pease.....	5 00
North Adams Sunday school, E. A. Bryant, Treas, \$100; Bible Class of Mrs. V. A. Whitaker, for Emergency Fund, \$10; A friend, \$12.....	122 00
Amherst Church, \$10.47; for Emergency Fund, \$8.....	18 47
South Sudbury, Dr. L. Goodnough.....	5 00
Clinton, First Church.....	66 00
Billerica, First Church.....	5 41
East Gloucester Church, per Mrs. A. H. Wonsor.....	6 55
Marlboro Church.....	7 00
North Scituate Church.....	20 00
Waltham Church, Judson Mission Soc.....	20 00
Swanzy Church.....	8 55
Framingham, First Church.....	58 55
Maplewood Church.....	14 86
Weston, Children's Mission Band for teachers in Mex. Charlestown, First Church.....	40 00
Haverhill, First Church, \$15.48; two friends for Emergency Fund, \$25.....	40 48
Sutton, First Church.....	3 00
Waverly, friend.....	1 00
Holyoke, Second Church.....	75 00
Weymouth, First Church Sunday school, for Emer- gency Fund.....	25 00
Lynn, J. H. W., for Emergency Fund.....	5 00
Watertown, friend.....	50 00
Gloucester, First Church.....	33 00
North Leverett, Rev. B. Newton, for Emergency Fund.....	2 00
West Sutton, Franklin Sibley, ".....	5 00
Chelsea, Rev. A. P. Mason and wife, ".....	50 00
Sutton, First Church, ".....	30 00
Stoneham Church, Special Coll., ".....	11 00
West Sutton, Rev. C. Newhall, ".....	5 00
*West Acton Sunday school, for Richmond Institute..	25 00
*Worcester, Pleasant St. Sunday school.....	12 50
*For Shaw University, viz: Worcester, Pleasant St. Sunday school, \$12.50. Weston Bapt. Sunday school for Medical De- partment, \$25; Children's Missionary Band, \$20.....	57 50

*Reading, Dr. J. H. Hanaford for Roger Williams' Univ., desig.....	25 00
*Winchendon, Baptist Sunday school for Atlanta Sem. \$2; a friend, \$2; for furnishing Leland University.....	20 25
C. E. F. Boston, Rev. L. A. Gould.....	4 00
Springfield, State St. Bible School, for Butte City.....	10 00
Westfield, W. B. M. Soc., per Mrs. A. J. Mallory, for Butte City.....	40 00
Butte City.....	10 00

LEGACIES.

Southbridge, Interest on bequest of John Edwards..	27 00
Groton, bequest of Avon Corey, in part, J. W. Packer, Exr.....	26 16

RHODE ISLAND, \$616.72

Providence, First Church, J. F. G. and others, \$15.50; Friendship St. Church, \$30; Friend, \$25.....	70 50
Natick, W. A. Briggs, for Emergency Fund.....	10 00
Hope Valley, Rev. E. B. Haskell, ".....	20 00
Tiverton Church.....	30 72
Newport, Central Church.....	38 50
Pawtucket, Pleasant View Church.....	25 00
*Pawtucket, First Church, Ladies' H. M. Soc., for Benedict Institute, desig., Mrs. B. A. Bened- ict, Treas.....	50 00
*Providence, Stewart St. Church, a lady for Jackson College.....	10 00

LEGACY.

Providence, Interest on Dr. Jackson, bequest per S. R. Weeden.....	20 00
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CONNECTICUT, \$1,094.21

New Haven, Mrs. O. F. Winchester, for Emergency Fund.....	100 00
Hartford, G. N. Clark, for Emergency Fund.....	5 00
First Church Sunday school.....	20 00
Danbury, Second Church, \$93.71; for Emergency Fund, \$5.....	98 71
New Britain, Rev. T. Clafford.....	2 50
Rockville, Wm. Butler and wife for Emergency Fund.....	15 00
New London, Mrs. H. H. Rogers.....	50 00
Northford, James S. Linsley for Emergency Fund.....	5 00
Bridgeport, First Church.....	237 50
Putnam Church.....	106 50
New London, Rev. L. Fitch, for Emergency Fund... ..	1 00
Deep River, Rev. Russell Jennings, ".....	250 00
*Hartford, Gail B. Munsall, for Indian University.....	15 00
*Meriden, W. B. H. M. Soc., for Benedict Inst., desig.....	112 50
*New Haven, First Church H. M. Circle, \$6; Juven- ile Mission Band, for furnishing Dormitory, Benedict Institute, \$19.....	25 00
*Putnam Church for Florida Institute.....	100 00

NEW YORK, \$3,673.17

Brooklyn, A Friend, desig., \$1; Miss P. M. Lovell, for Emergency Fund, \$5; John Hills, for Emer- gency Fund, \$1.50.....	156 00
Leesville Church.....	9 00
Elbridge Church.....	70 00
Genoa Church.....	5 00
Potsdam Church.....	31 45
Bartlett Church.....	6 00
Camden Church.....	3 00
Clinton Church.....	7 00
Durhamville Church.....	2 37
Trenton, First Church.....	6 00
Utica, Bleecker St. Church.....	50 28
Vernon Church.....	11 50
Wayne Association.....	30 45
Woodhull, Wm. J. Miller.....	10 00
Marion Church, Emergency Fund.....	3 00
Newark Valley Church.....	12 00
White Plain, Mrs. Sarah E. Lester, Emergency Fund.....	10 00
Albany, Emmanuel Church, \$295.63; First Church in add., \$25.....	320 63
Patterson Church.....	8 00
Hudson, Rev. James M. Bruce, Emergency Fund.....	5 00
Cuba, Rev. V. A. Sage.....	5 00
Newport, for Emergency Fund, Miss R. A. Wilcox, \$4; Miss E. Howlett, \$1; Mrs. A. B. Luther, \$1; Mrs. Lydia Hill, \$50; Mrs. Mary Hill, \$50.....	7 00
Rochester, Miss H. E. Allen, for Emergency Fund..	5 00
Rev. S. P. Merrill, for Emergency Fund.....	5 00
Norwich, Benjamin Parker, for Emergency Fund.....	5 00
Saratoga Springs, Rev. E. R. Waterbury, for Emer- gency Fund.....	10 00
Elisabethtown, Edwin C. Rowe.....	1 00

Troy, Rev. C. P. Sheldon, D.D., for Emergency Fund.	10 00
Wilson, Curtis Pettit (\$100 for Emergency Fund) . . . .	150 00
Troy, First Church and Sunday school, for Emergency Fund . . . . .	39 22
Albion, B. F. Baldwin, for Emergency Fund . . . . .	5 00
Batavia, H. L. Foster, for Emergency Fund . . . . .	1 00
Yates, First Church . . . . .	10 50
Rochester, S. H. Phinney, for Emergency Fund . . . . .	10 00
Medina, Mrs. James Sumner, for Emergency Fund . . . .	100 00
Fayetteville, Rev. I. K. Brownson and wife, for Emergency Fund . . . . .	2 00
Stoneville, Morgan L. Vail . . . . .	100 00
*New York, Sixteenth Church Sunday-school, Kincaid Missionary Society, for Benedict Institute . . . . .	50 00
*Joseph Campbell, for Indian University Building . . . . .	50 00
*Brooklyn, First Church on Pierrepont St., T. C. Wiggins, for Indian University desig. . . . .	15 00
*Central Church, for Indian University . . . . .	50 00
*Schnectady, Miss Annie Parker, for Indian University . . . . .	3 00
*Bath, Friend . . . . .	300 00
*For Furnishing Leland University, viz : Brooklyn, Rev. John Humpstone, \$10; Mrs. Hazard, \$5; Schuylerville, Mrs. Thoms Rogers, \$2; Aton, Mrs. H. Landis, \$1; Mrs. Shaw, \$50; Oxford, Mrs. Turner, \$5 . . . . .	23 50
<b>C. E. F.</b> New York, Rev. H. L. Morehouse, D. D., for Monterey . . . . .	50 00
Brooklyn, Strong Place Sunday school, for Butte City.	25 00
Brooklyn, E. D. Central Church Sunday school, for Butte City . . . . .	37 00
Wilson, Curtis Pettit . . . . .	50 00

LEGACIES.

Sherburne, bequest of Charles Lewis, C. W. Lewis, Exr	800 00
Harpersville, bequest of Ruby Birdsall . . . . .	500 00
Oswego, bequest of Simeon Bates, per Thomas Matthews . . . . .	504 27

NEW JERSEY, \$160.28

Livingston Church . . . . .	3 50
New Brunswick, First Church Sunday school . . . . .	69 60
Lambertville Church, \$20; W. H. M. Soc., \$10 . . . . .	30 00
Dividing Creek Church . . . . .	12 17
Allowaytown Church . . . . .	6 45
Camden, Tabernacle Church, \$4; Shiloh Church, \$1 . . . .	5 00
Westfield Church . . . . .	5 35
Trenton, Rev. E. J. Foote, for Emergency Fund . . . . .	5 00
*Jersey City, Bergen Sunday school, for Dakota Collegiate Institute at Sioux Falls, desig. . . . .	23 75

PENNSYLVANIA, \$1,320.14

Philadelphia, Mrs. M. R. Trevor, for Emergency Fund, \$300; Mantua Church, \$32.50; Sunday school, \$14.53; Fourth Church, \$108.32; Union Church, \$3; Shiloh Church, \$2.50; Miss M. T. Smith, \$2; Mr. Smith, \$5 . . . . .	467 85
Lower Merion Church . . . . .	10 00
Wayland Church . . . . .	5 75
Springfield Church, \$3.01; Sunday school, \$1 . . . . .	4 01
Townville Church . . . . .	6 00
Transfer Church . . . . .	2 00
Edinboro Church, \$2.25; Women's Soc., \$1.15 . . . . .	3 40
Randolph Church . . . . .	1 84
Carmel Church . . . . .	15 95
Harrisburg, First Church, \$27; Sunday school, \$11.20 . . . . .	38 20
Tacony Church . . . . .	5 29
New Britain Church . . . . .	39 82
Monongahela Union, \$10.70; Mrs. Margaret Mintzer, \$50 . . . . .	11 20
Goshen Church . . . . .	10 00
Cambria Church . . . . .	9 95
Newtown Church . . . . .	5 36
South Chester . . . . .	12 21
Lower Providence Church . . . . .	36 00
Upland Church . . . . .	44 18
Hatboro Church . . . . .	18 18
Mehoopeny Church . . . . .	2 55
Wilksboro Sunday school bal . . . . .	4 46
Johnstown Church . . . . .	9 75
South Auburn Church . . . . .	6 20
Union Church . . . . .	1 50
Elmsport Church . . . . .	1 80
Pittsburg, Fourth Ave. Church, for Emergency Fund, \$50; Ladies' Aid Soc., per Mrs. Geo. C. Davis, Treas., \$25 . . . . .	525 00
*Philadelphia, Fifth Church, for Shaw University, desig. . . . .	21 87

DELAWARE, \$3.00

New Castle Church . . . . .	3 00
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DISTRICT OF COLUMBIA, \$1.00

Washington, Rev. Wm. Gibbons . . . . .	1 00
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VIRGINIA, \$283.00

*Richmond Institute Students for Tuition, \$254; Rent of Rooms, \$14 . . . . .	268 00
*Suffolk, M. E. Taylor, for Library Richmond Inst . . . .	15 00

WEST VIRGINIA, \$41.83

Guyandotte Church . . . . .	2 50
Spencer . . . . .	3 20
Wallace, Bethany Church, \$2.75; Fairview Church, \$1.13 . . . . .	3 88
Wilsonburg, Bethlehem Church . . . . .	4 40
Grangeville, Bingaman Church . . . . .	4 00
Manington, Dents Run Church . . . . .	1 06
Cross Roads, Union Church . . . . .	1 10
New Martinsville, Dunkards Valley Church . . . . .	24
Benton, Harmony Church, \$4; Mt. Zion Church \$2; Pine Fork Church, \$75 . . . . .	6 75
Centre Point, Pleasant Church . . . . .	10
Barrackville, St. Paul Church . . . . .	1 00
Bentons Perry, Wirt Fork Church . . . . .	3 50
Clarksburgh, Hepzibah Church . . . . .	12 80
Salem Vermont Church . . . . .	90
Parkersburg, Woman's Mission Circle . . . . .	4 00

NORTH CAROLINA, \$1,139.07

Raleigh, Teachers and Students Shaw University, for Emergency Fund . . . . .	21 00
*Raleigh, Shaw University, Students for Tuition, \$112.95; Rent of Rooms, \$111.95; Sales of Books, etc., \$14.75; Tuition and Rent of Rooms, previous year, \$779.42; John F. Slater Fund, for Shaw University, \$100 . . . . .	1,118 07

SOUTH CAROLINA, \$70.81

Charleston, Morris St. Church . . . . .	14 35
Cheraw, Pee Dee Union Church . . . . .	4 16
Ebenezer, Savannah Grove Church . . . . .	4 00
Key, Pleasant Hill Church, \$1.30; Rev. S. Henegan, \$1; Mrs. S. Henegan, \$1 . . . . .	3 30
Three Creek, Cedar Fall Church . . . . .	2 00
Sumter, Mulberry Sunday school . . . . .	3 00
Pee Dee Association . . . . .	40 00

GEORGIA, \$101.42

Atlanta, Rev. D. F. Estes, for Emergency Fund . . . . .	5 00
*Atlanta Seminary, Students for Tuition, \$34.25; Diploma, \$11 . . . . .	45 25
*For Atlanta Seminary, viz : New Hope Asso., \$10; Atlanta, Friendship Church, \$10.17; Zion Hill Church, \$4; Shiloh Asso., \$10; Middle Grove Asso., \$2; Ebenezer Asso., \$15 . . . . .	51 17

MISSISSIPPI, \$231.85

Jackson, Eli S. Sanderson, for Emergency Fund . . . . .	5 00
"    College Missionary Soc., " . . . . .	30 00
"    Students for Tuition . . . . .	46 00
*For Jackson College Building, viz : Macon, Second New Hope Asso., \$25; Second Sunday school Convention, \$25; Madison Station, Ridley Hill Church, \$5; Flora, Good Hope Church, \$1.10; Steen's Creek, Spring Hill Asso., \$14.15; Enterprise, Asso., \$23.60; Columbus, General Asso., \$28; Utica, Jackson Asso., \$29 . . . . .	150 85

LOUISIANA, \$203.34

New Orleans, S. T. Clanton, for Emergency Fund . . . .	1 00
"    *Leland University, Students for Tuition, \$65.75; Rent of Rooms, \$20.55; Cash, \$40.28; Sale of Books, \$42.91 . . . . .	175 29
*Shreveport, Antioch Sunday school for Girl's Building, Bishop College . . . . .	10 00
*Dixon Cross Roads, Rev. B. L. Cooke, for Girl's Building, Bishop College . . . . .	3 50
*Shreveport, Antioch Church, for furnishing Bishop College . . . . .	12 20
*Greenwood, Union Church, for furnishing Bishop College . . . . .	1 35

TEXAS, \$1,021.72

State Convention, per Rev. O. C. Pope, D.D.....	390 00
Bethel Association, per Rev. J. J. Rice.....	90 25
Gatesville, Y. S. Jenkins, per Rev. C. C. Biting.....	4 00
*For New Building Bishop College, viz.:	
Waxahachie Church (Colored), \$1.80; Brenham, Rev. F. Keifer, \$5; Spanish Needle, Rev. H. Hooks, \$35; Bonham, Mollie Jenkins, \$10; Clarksville, N. C. Pryor, \$5; Kiomata, Rev. E. Barns, \$40; Jonesville, Old Border Church, \$2; Daniels and Brothers, \$5; Corsicana, Fannie L. Hall, \$5; Caldwell, Rev. W. E. James, \$2.25; Rev. J. A. Jackson, \$5; Rev. L. Keith, \$2.25.....	34 15
*For Furnishing Bishop College, viz.:	
Waskom, Republican Church, per D. Abner, Jr., \$3.15; Union Church, \$2.15; Overton Church, \$2.35; Palestine Church, \$2.35; Houston, Antioch Church, \$6.05; Jefferson, Union Church, \$4; Pittsburg, Pine Bluff Church, \$5; Dangerfield, New Hope Church, \$2; Jefferson, Macedonia Church, \$2; C. E. Clark, \$2.50; Clarksville W. M. Soc., \$5; Zion Church, \$6; Sunday school, \$1; Paris, St. Paul Church, \$5; Denison, Hopewell Church, \$2; Austin, Second Church, \$2.50; Texas and Louisiana Asso., \$17.25; S. W. Frienson, \$1.50; Zion Asso., \$7.05; Fort Worth, Second Church, \$2.50; Longview, Col. Montgomery, \$1; B. & B. Union Asso., \$7.25.....	89 60
*Marshall, Bishop College, Students for Tuition, \$66; Rent of Rooms, \$23; Sales of Books, \$53.65; Old accounts, \$46.35; Cash, \$221.72.....	413 72

KENTUCKY, \$5.00

Louisville, Prof. C. S. Dinkins, for Emergency Fund.....	5 00
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OHIO, \$1,591.09

Cincinnati, Columbia Church, \$12.39; Ninth Street Church, in add., \$60.....	\$72 39
Cleveland, First Church, in add., \$12; O. M. Stafford, for Emergency Fund, \$5; Euclid Ave. Church, \$300.....	317 00
Euclid Church, \$4; Sunday school, \$1.....	5 00
Zoar Association Collection.....	7 36
Zanesville, First Church.....	10 00
Sandusky, Wayne Street Church.....	9 41
Jefferson, First Church.....	17 00
Van Wert Sunday school.....	2 15
St. Mary's Sunday school, \$3.06; Bethel Church, \$1; Mt. Zion Church, \$2.55.....	6 56
Perry, First Church, \$16.50; Sunday School, \$5.....	21 50
Jonah's Run Church, \$20; Sunday school, \$5; Rev. J. H. Wilson, \$5.....	30 00
Wilmington Church.....	6 20
Colebrook Sunday school.....	3 84
Cherry Valley, Woman's Mission.....	6 00
Richmond Church.....	3 00
Xenia, J. W. King.....	3 37
Greenfield, Mrs. Minerva P. Griswold, for Emergency Fund.....	5 00
New Dover, Morgan Savage.....	3 00
Painesville Church, a Sister, for Emergency Fund.....	5 00
Granville, Mrs. Hanna Packard, \$5 of which for Emergency Fund.....	15 00
Brookville Church.....	10 00
Rockville Church, \$14; Sunday School, \$4.....	18 00
Mt. Washington Church.....	19 06
Columbia Church.....	1 00
Caldwell Church, \$7; Y. M. M. C. "Willing Workers," \$5.....	12 00
Geneva, Rev. L. Andrews, for Emergency Fund.....	1 00
*For Indian University, viz.:	
Cleveland, Mrs. Rebecca Rouse, \$200; Euclid Ave. Church, desig., \$75; Dayton, First Church, Sundry Sisters, for the building, \$106; Mrs. Stillman Witt, for Emergency Fund, \$500.....	881 00
C. E. F. Columbia Sunday school.....	25

LEGACY.

Granville, bequest of P. R. Gorton, per E. U. Thresher.....	100 00
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MICHIGAN, \$487.07

Detroit, First Church, bal., \$11; Eighteenth Street Church, \$50; Sunday school, \$21.20.....	52 20
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Greenville, First Church.....	7 79
Galesburg Church.....	6 00
Prairieville Church.....	1 00
Lansing, Mary A. Herrick.....	4 50
Brighton Church.....	8 71
Holly Church Monthly Concert.....	1 29
Kensington Church, \$12.65; Rev. S. V. Farnham, \$1.....	13 65
Ithaca Church.....	8 00
Spencer Mill Church.....	1 00
Marquette, First Church.....	10 00
Ypsilanti, First Church, bal.....	3 00
Mt. Morris Church.....	22 10
Farmington Church.....	1 70
Milton Church.....	2 00
Tecumseh, First Church and Sunday school.....	45 21
Mooreville Church.....	3 30
Lapeer Sunday school.....	6 06
Worth Church.....	2 00
Milford, A. Fielden, for Emergency Fund.....	20 00
Flint, Mrs. H. W. H.....	4 80
Benton Harbor, Rev. S. F. Heath, for Emergency Fund.....	2 00
Sand Beach, J. Jenks, \$5; Mrs. C. W. Jenks, \$5, for Emergency Fund.....	10 00
Morenci Church.....	20 00
Ypsilanti Church and Sunday school.....	33 00
St. Clair Church.....	2 00
Gregory, Unadilla Church.....	22 00
*Detroit, W. B. H. M. Soc., Mrs. Wm. A. Moore, Treas., for furnishing room Hartshorn Memorial College.....	62 70
C. E. F. Detroit, W. B. H. Soc., viz.:	
For Butte City, Mont., \$34; Monterey, Mex., \$50; Eagle Rock, Idaho, \$25.....	110 00

INDIANA, \$292.95

Rock Cottage Church.....	1 00
Hopewell Church.....	7 25
Attica Church, \$75; Rev. C. J. Bowles, Jr., \$1; W. C. Cole, M. D., desig., \$30.....	31 75
Chauncey Church, \$1.25; Sunday school, \$1.20.....	2 45
Lafayette, a Young Member of First Church.....	10
Middlefork Church, \$6.29; L. M. C. and Band \$10.50.....	16 79
Galveston First Church.....	38 55
Salem Church.....	11 58
New Philadelphia Church.....	1 00
New Providence Church.....	1 00
Mill Creek Church.....	1 00
Lebanon, First Church.....	7 25
Bluffton, First Church, in part.....	25 00
Palestine Church.....	4 60
Bloomfield, Mrs. Susan Cavine.....	2 00
Warren, David G. Smith.....	5 00
Logansport, \$3; Sunday-school, \$10.....	13 00
Greenwood Church, \$12.05, Sunday school, \$5.50.....	12 55
Etna Church.....	1 45
Columbia City Church.....	5 50
Bethel Church.....	3 65
Huntington, J. Kenover.....	1 00
Ellettsville Church.....	3 48
Amity Church.....	1 25
Columbus Church.....	3 15
Kimberlin Creek Church.....	1 00
Rosburg Church.....	1 00
Midland Church.....	1 00
Franklin, Hurricane Church.....	10 10
Goodland Church.....	2 50
Aurora, T. C. Smith, M. D.....	5 00
Richmond, E. E. Butte.....	5 00
Edinburg, J. W. Davis, for Emergency Fund.....	10 00
Madison, W. Trow, \$5; C. A. Stanton, \$25; Mrs. Annie B. Stanton, \$25 for Emergency Fund.....	55 00
C. E. F. Frankport Sunday school.....	1 00

ILLINOIS, \$194.59

Chicago, A Friend, desig.....	5 00
Duquoin, Nine Miles Association.....	11 14
Coltnsville, Bethel Church.....	7 95
Maywood, Frances E. Townsley, for Emergency Fund.....	3 00
Rockford, State St. Church, for Emergency Fund.....	100 00
Galva, Mary C. Hungerford, for Emergency Fund.....	2 50
*Stillman Valley, Sunday school, for Shaw University.....	25 00
C. E. F. A. L. Farr, \$30; A. Lawler, \$10.....	40 00

WISCONSIN, \$6.00

Superior, Mrs. E. H. Clough, for Emergency Fund.....	6 00
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MINNESOTA, \$771.21

State Convention, per D. D. Merrill, Treas.....	664 81
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St. Paul, Swede Church, per Rev. J. Ongman, \$10; Mrs. E. F. Drake, \$5; Alex. M. Drake, \$5; Miss M. F. McCong, \$5, for Emergency Fund..... 45 00  
 Lewiston, E. P. Williams, for Emergency Fund..... 20 00  
**C. E. F. St. Paul, First Church..... 41 41**

IOWA, \$1,097.39

State Convention, per Rev. D. D. Proper, \$356.97; per N. Litter, Treas., \$615.92..... 972 89  
 Ashawa, Samuel Brainard..... 5 00  
 Rudand, Rev. R. Persons, \$7; Mrs. Abigail Persons, \$1, for Emergency Fund..... 2 00  
 Hampton Church, Asa Wright, per Rev. B. G. Boardman, for Emergency Fund..... 100 00  
 Waterloo, Robert Williams, for Emergency Fund..... 10 00  
 \*Ashawa, Samuel Brainard, for Roger Williams University..... 5 00  
**C. E. F. Russell, First Church..... 2 50**

MISSOURI, \$17.47

Hannibal, Cash, for Emergency Fund..... 10 00  
 Carrollton, P. J. Robinson..... 2 50  
 Sedalia, Thomas Sollis, M.D., for Emergency Fund.. 4 97

NEBRASKA, \$583.96

State Convention, per S. M. Benedict, Treas., \$343; per Rev. J. W. Osborn, \$90.04..... 433 04  
 Holdrege Church, \$4.50; Mission Band, \$2.50..... 7 00  
 Plainview Church..... 5 00  
 Minden, per Rev. Jacob Schutz..... 9 50  
 Weeping Water Church..... 6 00  
 Albion Church..... 10 00  
 Wymore Church..... 5 00  
 Creighton Church..... 10 36  
 Omaha, Scandinavian, per Rev. N. Hayland..... 9 05  
 Central City, " per Rev. A. F. Palm..... 3 00  
 Mead, " per Rev. K. S. Swedburg..... 28 00  
 Glenville Church..... 2 00  
 Gibbon Church..... 23 16  
 Arberville, per Rev. J. D. Stapp..... 5 00  
 Columbus and St. Edward Churches..... 12 50  
 Exeter Church..... 5 35  
 Humboldt, per Rev. B. F. Lawler..... 5 00  
**C. E. F. Industry, Judge Whitcomb..... 5 00**

COLORADO, \$14.00

Golden, Chas. A. Cobb, for Emergency Fund..... 5 00  
 South Pueblo Church..... 4 00  
 Delta, Rev. Jas. A. Haycraft, for Emergency Fund.. 5 00

DAKOTA, \$153.85

Dakota Baptist Convention..... 8 00  
 Carrington, Rev. L. G. Appleby..... 5 00  
 Mapes, per Rev. S. J. Nunn..... 76 65  
 Fargo Church, \$14; Rev. G. W. Hundy, for Emergency Fund, \$10..... 24 00  
 Loži, Dane Church, for Emergency Fund..... 8 57  
 Danville, Woman's Soc., " "..... 6 43  
 Sedgwick, Louise Sedgwick, " "..... 1 00  
 Mitchell Church..... 6 85  
 Watertown First Church..... 10 35  
 Richland Church, for Emergency Fund..... 1 00  
 Mandan Church, \$3; Rev. H. A. Barden, \$3, for Emergency Fund..... 6 00

INDIAN TERRITORY, \$80.00

Cherokee Association..... 23 20  
 Tablequah, Rev. D. Rogers, \$6.80; Prof. A. C. Bacon, for Mission and Emergency Fund, \$40..... 46 80  
 \*Choctaw Association, for Indian University..... 10 00

MONTANA, \$50.00

Butte City, Rev. Dwight Spencer, for Emergency Fund..... 50 00

CALIFORNIA, \$104.30

General Baptist Convention, W. R. Strong, Treas..... 82 00  
 San Francisco First Church..... 17 30  
 Los Angeles, Rev. W. H. Latourette, for Emergency Fund..... 5 00

OREGON, \$444.96

Albany, John Conner, \$100; Rev. T. G. Brownson, \$5..... 105 00  
 Pleasant Hill Church..... 4 50  
 Pioneer Church..... 5 00  
 Salem Church, Dea. Kinney, \$245; Rev. J. C. Baker and Wife, \$43.46; J. Beezley, \$5;..... 293 46  
 Oakland Church, J. Chenworth..... 5 00  
 McMinnville, Rev. A. J. Hunsaker, \$5; G. J. Burchett, \$5..... 10 00  
 Pendleton, Rev. C. A. Woody..... 5 00  
 Collection..... 12 00  
 East Portland, Rev. C. H. Hobart..... 5 00

WASHINGTON TERRITORY, \$162.80

East Washington and North Idaho Conv. Coll..... 27 00  
 Spokane Falls Church, per Rev. J. F. Baker..... 21 65  
 Dayton Church..... 29 50  
 Medical Lake, A Friend..... 25 00  
 Palouse City, J. Olson..... 8 00  
 Spangle Church..... 2 00  
 Rockford Church..... 3 00  
 Spokane, Mrs. S. Traver..... 1 00  
 Garfield, Wm. Simpson..... 2 50  
 Western Wash. and B. C. Dist. R. S. Green..... 10 00  
 Seattle Second Church, \$6.75; Sunday school, \$1.75; Mrs. J. P. Ludlow, \$5; First Church, \$10.65; A. Bossel, \$4..... 28 15  
 Colfax Church, Miss. Dora Loxdale..... 5 00

IDAHO, \$53.50

Moscov Church, R. Beezley..... 10 00  
 First Baptist Association..... 19 50  
 Weiser First Church, \$10; per Rev. J. Earnhart, \$14;..... 24 00

WOMAN'S AM. B. H. M. SOC., \$170.30

\*Missionary in California..... 60 00  
 \*For Furnishing Room Hartshorn Memorial College... 25 00  
 \*Student Spellman Seminary, Atlanta, Ga..... 25 00  
 \*Benedict Institute..... 35 30  
 \*Mexico, Santa Rosa School..... 25 00

WOMEN'S B. H. M. SOC., \$25.00

\*For Indian University, Tablequah, Ind. Ter..... 25 00

GERMAN MISSIONARY SOC., \$1,000.00

General Missionary Society of German Baptist Churches, J. A. Schulte, Treas..... 1,000 00

BRITISH COLUMBIA, \$29.50

New Westminster Church..... 12 00  
 Louise V. Ward..... 2 00  
 Victoria, Thomas Houghton..... 15 50

TOTAL, \$19,110.65.

DONATIONS OF CLOTHING, ETC.

Paris, Me., Baptist Church, box and freight to Dakota, \$35.  
 Claremont, N. H., Missionary Circle, box and freight to Nebraska, \$85.  
 Winchester, Mass., Baptist Church, barrel to Mississippi.  
 Medford, Mass., bedding to Mississippi.  
 West Acton, Mass., Baptist Church, box and freight to Dakota, \$70.  
 Northampton, Mass., Baptist Church, box to Kansas, \$45.  
 Newport, R. I., W. B. H. M. Soc., barrel to Kansas, \$125.  
 Bridgeport, Conn., W. B. H. M. Soc., two barrels and freight to Minnesota, \$82.93.  
 Norwich, Conn., Central Baptist Church, barrel and freight to Minnesota, \$70.  
 York, N. Y., Baptist Church, barrel to Mississippi.  
 Rochester, N. Y., Second Baptist Church, two boxes and freight to Dakota, \$118.75.  
 Homer, N. Y., Ladies' Aid Society, box and freight to Iowa, \$63.22.  
 Brooklyn, N. Y., Strong Place Baptist Church, two boxes, package, freight, and cash to Dakota, \$164.33.  
 Yates, N. Y., Ladies' Home Mission Society, barrel and freight to Wisconsin, \$35.  
 Flemington, N. J., Ladies' Missionary Society, box and freight to Nebraska, \$75.17.  
 Hightstown, N. J., Baptist Church, box and freight to Iowa, \$41.62.  
 Norwalk, Ohio, Baptist Church, two boxes, freight and cash to Dakota, \$125.

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No. 2.

OUR CONTRIBUTORS.

NOTES OF A TOUR TO THE  
SOUTHWEST.

BY THE CORRESPONDING SECRETARY.

TEXAS.

We entered Texas on the anniversary of her independence, forty-eight years before. Then, after long and bloody conflicts, Texas threw off the Mexican yoke and became an independent Republic. This was on the 3d of March, 1836, four years after the organization of the Home Mission Society. After a somewhat unsatisfactory experience, Texas yielded to the overtures of the United States, and in February, 1845, was annexed to the Union. Of course the papers along our journey through the State were full of comparisons of the past with the present. So we were told that in 1836 Texas had only twenty organized counties, with a white population of about 30,000, while in 1884 there were 200



VIEW ON COMO RIVER, NEAR NEW BRAUNFELS, TEXAS.



counties and quite 2,500,000 population. The latter figures are probably slightly in excess of the fact, for we observe that a recent canvass of the State gives a population of 2,215,700. This shows a marvelous development. It is said the population has increased 624,000 during the past four years. This enormous immigration is from all parts of the world. Here are towns almost wholly composed of Germans. The Yankee is here side by side with the man from Georgia. Northern capital has large interest in the long lines of railroad running through the State from north to south and from east to west. The vast system of the Missouri Pacific Railway, with its excellent appointments and its important connections, makes Texas the favorite thoroughfare to Mexico and to Southern California. Thus opened up to through travel, Texas is becoming known better than ever before, and because of its climate, the fertility of the soil, its great pastures where the broad-horned cattle are fattened for the nation's beef, is attracting thousands to the population annually. It is and is destined to be one of the most important States of the Union.

Think for a moment of its bigness! Over 800 miles from its southeasterly to its northwesterly point, and about 750 miles in its greatest breadth from east to west! Think of a State reaching from New York city to Chicago, and from the city of Richmond to the St. Lawrence! It contains 274,365 square miles—four times as large as all New England, and out of which could be carved five and a half States of the size of New York! This rapid development overtaxed the ability of the Baptists of the State to maintain a proper missionary force in the new fields. The Home Mission Board of the Southern Convention was doing nothing therein. In this extremity Dr. O. C. Pope, after advising with leading brethren in the State and elsewhere, came to New York in the fall of 1881 to see whether assistance could be obtained from the Home Mission Society. The Board readily entertained the proposition, and entered into co-operation with the State Convention. The most pleasant relations have existed between the Boards of these bodies. According to a recent state-

ment of Dr. Pope, the Home Mission Society in helping Texas has given the whole Baptist interest in this State an impetus that will be felt for one hundred years to come. To Dr. Pope himself as Superintendent of Missions belongs largely the credit of bringing the mission work to so high a degree of efficiency. In some quarters at the South this alliance between the Society and the Texas Convention was received with much disfavor and not a few unkind things were said about the Society and about the representatives of the Convention for presuming to enter into such an arrangement. The Society was charged with a second "invasion" of the South, and the Convention was considered almost disloyal to the South for clasping hands with the Society in this great work for humanity and God. But the Texas brethren, in the exercise of "State Rights," and with that independent spirit which characterizes Baptists, particularly Baptists of "the Lone-Star State," held on their way and to-day thank God for the result of this co-operation.

It was our pleasure to meet at the Baptist Church in Austin, Texas, the widow of Rev. Wm. M. Tryon, who was a missionary of the Society at Independence about two years, from June, 1841, and whose co-laborer, also a missionary of the Society, was Rev. James Huckins, who in November, 1840, was appointed at Galveston and subsequently at Houston. What wonderful changes this aged sister has seen in these forty-four years in that State! Then there was a little feeble band of Baptists; now a mighty host of about 125,000, organized into strong associations and conventions, with fine institutions of learning and able religious newspapers, among which the *Texas Baptist Herald*, edited by Drs. Link and Pope, takes the lead.

The Germans constitute a considerable element of the population. The city of New Braunfels is chiefly German. Among these are several German Baptist churches which receive the fostering care of the Society. Dr. Kiefer has labored with much success for several years among his countrymen in the State.

In going through Texas we were highly



PICTURESQUE FEATURES OF SAN ANTONIO.

avored with the company of Dr. S. W. Marston of St. Louis, District Secretary for the Southwest, and Dr. O. C. Pope, who met us at Austin, for the trip to Mexico. Our route was through Fort Worth and Austin to Laredo on the Mexican border. Vast unfenced tracts of undulating prairie stretch away on either side of the road. In the middle and southern portion but little heavy timber

land is found, but in some sections the prairies look like extensive peach orchards, because of the small and sprawling mesquite tree which there abounds. The "hog-wallow prairies" present a singular appearance, as if numberless swine had wallowed in the soil when soft and had left their shallow, saucer-like beds to harden in the sun. The most satisfactory explanation given us was that these depres-

sions were the result of very wide and deep crevices in the soil during the hot seasons, into which the heavy rains succeeding washed the adjacent soil, thus forming these countless basins.

Pausing at San Antonio we glanced at this historic city, where a considerable Mexican element still dwell in their adobe houses, and where still stands the Alamo, the relic of the old fortification whose heroic garrison of 172 persons, after a bombardment of eleven days by the vastly superior force of Santa Anna, surrendered only to be massacred. Among those who perished was the eccentric Col. David Crockett, well known for his favorite saying: "Be sure you're right, then go ahead." This was in 1836. Up rose gallant General Sam. Houston, reinforced by volunteers from the States, who sweeping back the Mexicans in a most decisive conflict secured the independence of Texas. San Antonio has had a remarkable growth, having now a population of about 25,000, and being the largest city in the State. Some of the views about San Antonio are very fine. A few hours' ride below San Antonio brings us to the "San Marcos Springs," which burst forth from the base of a mountain, constituting a bubbling basin of forty to seventy feet in depth and about one hundred and fifty feet in width, from which flows the San Marcos River.

Laredo, on the Mexican border, presents a striking combination of the old and the new, of Mexican and American architecture and of Mexican and American population. Here at the depot, for the first time we meet the swarthy Mexican with his broad sombrero; and here, with our limited knowledge of the language we begin to prick up our ears to recognize some familiar words in Spanish. At this gateway to Mexico is a Baptist church which has been aided by mission funds, and which, considering the peculiar population of the place, has enjoyed a good degree of prosperity.

As this article relates to Texas only, leaving the trip into Mexico for subsequent mention, we notice the work among the colored Baptists of Texas, in the interests of which we

returned to Marshall in the northeastern part of the State, where Bishop Baptist College is located. The colored people of Texas number about 400,000. Many of them are acquiring homes and property. At Marshall we met Deacon Abner of the colored Baptist church, who, by his own industry and energy, has accumulated probably \$25,000 since the war. He is highly esteemed by all classes. His son David Abner, Jr., having about completed his college course, is a professor in the school. We met at the college Rev. A. R. Griggs and Rev. Wm. Massey, two of the leading colored ministers of the State, and found them cultivated, broad-minded, earnest Christian men, anxious to do all in their power to advance the educational and religious interests of the colored people.

Bishop College, as many of our readers know, is so called in memory of Dr. Nathan Bishop, of New York, for many years a member of the Board of the Home Mission Society and for about two years Corresponding Secretary. Not long before his death he had expressed his wish in the near future to give \$10,000 for the establishment of a school for the colored people of Texas, for whom the Society then was doing nothing in the way of education. After his decease, his widow, ever abounding in good works, placed this sum at the Society's disposal for this purpose. Upon the recommendation of Dr. Marston, who had given much study to the subject of a location, the beautiful and commodious grounds, consisting of about ten acres, on which was a large brick "mansion," was purchased for the remarkably low sum of \$2,500. Improvements were made. A large, three-story brick building for school and dormitory purposes was erected, and the school opened in 1882, under the charge of Pres. S. W. Culver, of Western New York. Associated with him as instructors were Professor Shaver, Miss Culver, Miss Learned, and Mr. Abner. The school quickly gained a reputation for thorough work, and has drawn to itself students from the best people in the State. We were agreeably surprised to find the general average of the students so good.

One object of our visit was to arrange for

the erection of a brick dormitory for the young women. There were some exceedingly vexatious things connected with this; but as we write the building approaches completion, and will probably be occupied very early this spring. When this is completed the property will be worth nearly or quite \$40,000. Toward the purchase of the property, and for other purposes, the colored Baptists of the State have contributed about \$4,000. What a fountain of blessing to the churches and to the people at large such a Christian institution will be. Wise stewards of God are they who make such investments for him, the products of which enrich earth and heaven!

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### OUR GROWTH IN SOUTH DAKOTA.

BY REV. EDWARD ELLIS, SIOUX FALLS,  
DAKOTA.

*"In the day of adversity consider."*

In this hour of emergency no people can be more deeply concerned in the outcome of the present heroic effort made by the officials of the Home Mission Society than the Baptists of Dakota.

From our position we can fully appreciate some of the perplexities which surround our noble Board. On the one hand we see missionary enterprises of incomparable significance and promise demanding prompt and increased attention, while new opportunities for service and glorious conquests for the Master are constantly coming to view. On the other hand we behold a depleted treasury, maturing obligations, and a threatening cloud of indebtedness sending its appalling shadow over all our cherished plans and prospects, while two and a half millions of Baptists, the Society's constituency, remain halting, hesitating, as though questioning the utility and fitness of the service.

To determine just what to do under these circumstances is by no means an easy task. What the Baptists of America ought to do is quite clear. What they will do is not so apparent. Nevertheless, something must speed-

ily be done. It seems to me that what ought to be done, in the interest of the kingdom of God, should be done. No one charges the Society with the fault of attempting too much, nor is it urged that the work should be conducted with less vigor and enthusiasm, neither is it claimed that our churches are overtaxed in the interest of Home Missions. Why, then, at this hour of signal success and triumph bring our forces to a dead halt? Why, now, in the day of His martial power, while such magnificent achievements are so nearly reached, demand retrenchment! So far as the operations of the Society in South Dakota are concerned, I am sure to halt now would be a fatal blunder, as well as disloyalty to our Great King. Should the Society be forced to recall its missionaries and to decline further aid to enterprises inaugurated, I fear our denomination would become and remain dwarfed and crippled for all time.

I would respectfully ask the friends and supporters of Home Missions to ponder the following facts and figures concerning the growth and condition of our cause in South Dakota, and while thus engaged to compute the gain on their investment in Western Missions. In the beginning of the year 1880, the American Baptist Home Mission Society began to apply itself to the needs and prospects of the great Territory of Dakota. At that time there were 17 churches in Dakota, now 63 in South Dakota alone; then we had 7 meeting houses, now 34 in South Dakota. At that time only two missionaries, I think, received aid from the Society. Last year 33 missionaries were under appointment for more or less time.

Year by year the Baptists of South Dakota have gained in efficiency and power. Last year was one of marked success in every department of work. The pastors have toiled constantly and undefatigably for the salvation of souls and the upbuilding of the Redeemer's kingdom. The spirit of revival has prevailed largely among the churches.

The membership has been nearly doubled. Twelve churches have been organized. Fourteen meeting-houses have been completed, costing in the aggregate \$30,850, or an average of \$2,203.57. Seven churches have made

permanent improvement on their property amounting to \$3,000, thus adding this year to the value of Baptist church property \$33,850.57.

The Home Mission Society contributes to this work \$4,950, or an average to each church built of \$353.57, a little less than one-sixth the entire cost. In addition, work has been successfully prosecuted during the year on our college in Sioux Falls. The building is now enclosed. The property when completed will be worth from \$25,000 to \$30,000. We lack about \$6,000 to finish this work. This secured, the denomination will have free of debt the best and most convenient building for the purpose erected in the Territory.

I am happy to state that, by the aid of the Home Mission Society contributing from \$150 to \$500 to the churches built during the year, in each case the debt has been absolutely provided for. Now, with 63 churches, 34 meeting-houses, 25 missionaries, a school in successful operation, Baptist convention, 3 associations, our work systematized, and with general good will and a good increase of the spirit of co-operation, we feel as though the day-spring from on high was about to break upon us. Yet we are reminded that these significant beginnings are all in the state of babyhood, and will need the kind nursing and tender watchcare of the mother of us all, the *Home Mission Society*.

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### RESULTS OF FOUR YEARS' WORK IN NORTH DAKOTA.

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BY REV. G. W. HUNTLEY, FARGO, DAK.

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The work of the Lord in North Dakota, as instrumentally carried on by the American Baptist Home Mission Society, during the year ending December 31, 1884, calls for devout gratitude. Eight new churches have been gathered and organized; six houses of worship have been built; 217 converts have been baptized into the fellowship of the churches; 213 persons united by letter, and 20 more by relation. Pioneer missionary work has been performed in the various new

towns and settlements in this part of the Territory, and in eight localities foundations are laid for the formation of churches, when the Society shall have means to place missionaries on the fields.

The fifteen local missionaries we now have on the field—hard-working, devoted ministers of the gospel—are still meeting with success. Revivals are enjoyed in some of the churches, and souls are coming to Christ. Lots are secured and plans laid for the erection of seven more houses of worship. At the meeting of the North Dakota Baptist Association, at Tower City, in June last, eight newly constituted churches were received into the body, now numbering twenty-six churches. Six more recently organized churches make the present number of Baptist churches in Upper Dakota thirty-two. A Territorial convention was formed during the year, a board appointed, and charter obtained. This newly constituted Baptist body has for its object effective missionary and educational work. A Baptist university has been founded during 1884, with a property worth \$120,000, and located in Tower City. A pastors' union has also been organized during the year. Sunday-school work has been successfully prosecuted. A Sunday-school convention was held in June last, and is to meet annually hereafter. Twenty-one schools were reported with 1,007 pupils enrolled. We have more than that number now. Numerous conversions are reported as the result of faithful teaching. Churches without houses of their own find it next to impossible to maintain Sunday schools.

We have two efficient Scandinavian Baptist missionaries on the field, which embraces about 35,000 of their own countrymen. Two Scandinavian churches have been established, and one house built. Several preaching stations are occupied by these two brethren. Missionary work among this class of our foreign population is very encouraging and hopeful.

A comparison between the present condition of the field and the time when the Society took up the work here in the spring of 1881, less than four years ago, may give a

better idea of the work accomplished. Then there was but one Baptist organization in Dakota north of parallel 46 north latitude. The Fargo Church had previously been constituted, but without a house of worship; now we number 32 churches, with an aggregate membership of 763. Then the Society had one missionary here located at Fargo as pastor; now we have fifteen missionaries, and two churches sustain their own own pastors, making seventeen ministers of our denomination on the field. Now we have seventeen houses of worship, with a property value of \$60,000. Then, as a denomination, we were behind all others, being about the sixth; now we are abreast with the first on the field. The Lord has done great things for us, for which we are glad.

The position we now occupy lays us under greater obligations to go forward in the work in bringing this whole great northern half of the Territory, embracing 76,000 square miles, to Christ. There is very much land yet to be possessed, and the year we are now entering is the favorable opportunity offered to take it. Delay makes the work more difficult and less successfully prosecuted. Our present working force is far too small, yet two of our missionaries we had at the beginning of the year have left the Territory. One new appointment has been made for a new and an important and rapidly growing town, but the missionary has not yet arrived on the field.

Eleven churches are without pastors, and the General Missionary has all of these to care for, besides looking after new interests. When will the Society be relieved from its present emergency? And when will reinforcements arrive? We are holding on, laboring and praying in hope.

#### FACTS VERSUS PROPHECY.

BY REV. A. G. THOMAS, MINNEAPOLIS, MINN.

The anxiety felt at the Home Mission Rooms in regard to the Emergency Fund is, no doubt, in part based on your thorough knowledge of the actual condition of the

field. Even a partial acquaintance with the Northwest impresses with the grandeur of the work the Home Mission Society is trying to lay upon the hearts of the Baptist brotherhood. It is really amazing to see how rapidly these States and Territories are coming to the front in everything of national importance. I have recently been reading Washington Irving's account of the trapping and fur-trading expeditions that traversed this country years ago. He ventured this prophecy, in a few sentences written near forty years ago: "This wilderness of the far West apparently defies cultivation and the habitation of civilized life. Some portions of it, along rivers, may be subdued by agriculture. But it is to be feared that a great part will be inhabited by marauding bands, like the Tartars of Asia, or the Bedouins of Arabia, mounted on fleet steeds, with the open plains for their depredations and the mountains for their lurking places."

Look to-day over this same territory and see, everywhere, great cities springing up, like Denver, Kansas, Omaha, Minneapolis, and St. Paul, most of them numbering a population of a hundred thousand. Take a map and see how all this area is traversed by railroads. Notice how rapidly stations are rising into the dignity of cities which are becoming centers of population and power. "Incapable of being subdued?" Why, already millions of acres in Minnesota and Dakota have been proved to be the best wheat-producing land on the globe. Their product of last year alone has called forth the cry in business circles all over the land, "Too much wheat, too much wheat!" Twenty-five years ago, when a student in Rochester, the mills of that city controlled the market of the country with their Genesee flour. Now Minnesota flour controls the market not only of this country but, I might almost say, of the entire world. In Minneapolis alone are mills with a capacity to manufacture 30,400 barrels of flour per day. Last year they manufactured 5,982,202 barrels, filling orders not only over this country, but in England, Belgium, France, and other portions of Europe, as well as in South America.



SAN PEDRO RIVER AND SPRING, IN THE PARK AT SAN ANTONIO, TEXAS.

And this enterprise of the people, if not enlisted for God and His truth, will be used far otherwise. The finest place of worship in this city is owned by the Universalists. The Unitarian preacher is, I am told, president of the Liberal Club, while he uses the title of Rev. to preach against the Bible. A little while ago, in one of our frontier towns, a fire broke out in a building occupied by a

faro club. While it was burning the gamblers moved their table out in the center of the street and continued their nefarious business by the light of the flames. Would that such zeal could be diverted to the Master's cause.

And everywhere are souls hungering for the Word of Life. I received, a little while ago, a letter from an intelligent Christian lady residing in Nebraska. Says she: "The

nearest church is nineteen miles from us. Our school house is five miles distant. Our children go on horseback a portion of the year. For five years I have seen but one minister, a Methodist missionary, who called at our house and prayed with us. We hope to have a school house within two miles of us in the spring, when a Sunday school will be started, and we are promised preaching occasionally. I do so long to enjoy religious privileges once more." And these are but the outspoken feelings of thousands in these frontier places. Intelligent and devoted Christian men and women have flocked here from churches in the East. Their first effort is to provide a shelter and bread for their families; then a school house and a Sunday school, which soon develops into a church. Just there they need the helping hand of the Home Mission Society. A few hundred dollars to help support a pastor or enclose a place of worship will be more than thousands a few years hence.

Other denominations are bestirring themselves in this work. As a sample, the Presbyterians, through their Extension Society, organized five churches in this city during the first year. Each of these has built a substantial house of worship, has called a pastor, and is prospering. The Congregationalists report nearly as good results for the year.

May your anxiety be speedily relieved by the hearty response of the brethren.

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### THE MORMON KINGDOM.

BY REV. DWIGHT SPENCER, GENERAL MISSIONARY, ROCKY MOUNTAIN DISTRICT.

READ BEFORE THE BAPTIST PASTORS' CONFERENCE, NEW YORK CITY, JANUARY 5, 1885.

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#### WHAT IS MORMONISM ?

About sixty years ago there was living in Central New York, in the town of Manchester, a poor and half vagrant family by the name of Smith. The father had the reputation of being a "shiftless fellow," and the mother was a glib-tongued woman who could tell a lie so smoothly, and stick to it so persistently, as to give it almost the force of truth. She was a fortune teller, she told where stolen

property could be found; and with a witch-hazel twig she told the farmers where to dig their wells.

In this family was a boy named Joseph, who inherited his mother's traits. While still a boy he found a peep-stone, and placing this in his hat, and then looking into the hat, he pretended to see many wonderful things. Then he professed conversion; and seeing, as he thought, many errors in the church, he set himself at work to right them. While meditating upon his task he was visited by an angel, who told him to dig in a hill near where he lived, and he would find some plates written over with curious characters, and with the plates a wonderful pair of spectacles, by the aid of which he would be able to read the characters upon the plates. He did as he was directed, found the plates and spectacles, and calling in some of his neighbors read to them what claimed to be the history of the first settlers of America. These settlers came from the Tower of Babel, and were a very warlike race. They fought and fought, until like the Kilkenny cats there was nothing left. Then, 600 years before Christ, another colony, this time direct from Jerusalem, came and settled here. These were the ancestors of the American Indians, who are spoken of as "bad Hebrews." About the year 400 of the Christian Era, the Almighty raised up from this people a prophet by the name of Mormon, and commanded him to write their history, with various prophecies relating to the "last days," and hide it in the earth. This is the Book of Mormon, and it is claimed to be a supplement to the Bible, and of equal authority.

To make people believe all this, Smith prevailed upon his neighbors to swear that they had seen both the angel and the plates; then their affidavits were published in connection with the book, and all was given to the world. At first converts came in very slowly, but after a few years a sufficient number had been gained to form a colony, and then they went West. But wherever they went they were accused of various crimes, such as stealing, harboring thieves, and the grosser forms of immorality. After attempting a settlement in various places, they finally pitched upon Nauvoo, Illinois, as the place divinely appointed for the setting up of the new kingdom, and a temple that was to rival in size and grandeur the temple of Solomon was commenced. But trouble soon broke out. The people believed them guilty of every crime, and the difficulty at last assumed so grave a character that the militia was called out, and in the *mêlée* that followed Joseph Smith and his brother Hyrum were both killed.



This gave a fresh impetus to the new religion; for Joseph Smith, though while living he had been charged by his own people with gross immorality, now that he was dead was clothed with all the virtues of a martyr. Besides this, the place made vacant by his death was at once filled by Brigham Young, who possessed all the cunning of his predecessor, joined with large executive ability, and an adamant will. He soon made his influence felt throughout the whole church. The settlement at Nauvoo was abandoned, and, marching across the Rocky Mountains, they finally pitched their tents in the Great Salt Lake Valley. From this point the history of their success commences. Their organization was perfected, their doctrines more clearly defined, and they began to increase in numbers, wealth, and influence, in a remarkable manner.

#### WHAT IS THE STRENGTH OF MORMONISM ?

It is strong in its organization. At its head is the President, who is the supreme authority. He is the mouth-piece of the Almighty to the Mormon Church. When he speaks there is no answering back. Then follow apostles, presidents of stakes, presidents of seventies, eight thousand priests, and almost numberless officers of lesser note. Every fourth adult Mormon is an officer; in other words, every three Mormons have an officer over them. By this means they are enabled to carry out their plans and execute the commands of the President with a certainty and exactness unknown to other organizations.

For instance, in the matter of tithing; there being so many officers, and the duties of each clearly defined, there is no escaping the levy. If a man is a day laborer, his wages are known; if a clerk, his salary; or, if a farmer, the number of bushels of wheat he raises. It is estimated that the income of the Mormon church, from tithing alone, is about three millions of dollars. And this large sum is used in the propagation of their faith. Their preachers and teachers are unpaid, or if paid it is in the form of gifts outside of the tithes. Now an organization like this, with an annual income of two or three millions of dollars, and with three hundred thousand zealous and determined followers obeying the voice of a single leader, is not to be despised.

#### MORMONISM IS STRONG IN ITS DOCTRINES.

There is in every community a class which, through indolence and vice, has lost standing in society. They are poor and wretched, but instead of attributing their wretchedness to their own vices they attribute it to bad government and a faulty church; and, as

they look out of their poverty-stricken abodes upon the contentment and plenty of their industrious neighbors, they manifest their discontent by sullen mutterings and angry scowls. And to this class Mormonism makes a loud appeal. Existing governments and religions, it says, are of the devil; society is wrong side up, and what is at the bottom belongs on top. The Mormon Church has undertaken the work of changing all this. Human governments and religions are to be destroyed, all social and moral standards changed, and the Mormon kingdom put in their place. Then, when this is accomplished, those who have taken an active part in the revolution will be exalted to stations of kingly dignity and honor. Now to a man who seldom knows the luxury of a square meal, and to whom the rarity of a clean shirt comes only two or three times a year, there is something very taking in all this. It is not necessary to break off one's vices in becoming a Mormon; he simply throws the mantle of religion over them and calls them virtues. The sensualist whose uncleanness has shut him out of Christian society becomes a Mormon, takes a dozen wives, and stands a fair chance of becoming president of the Mormon Church. The thief, if he confines his stealing to Gentiles, and brings the tithe of his plunder into the Lord's treasury, is counted a saint. There are prominent Mormons now sharing the spoils of the victims of the Mountain Meadow Massacre, and the actors in that awful tragedy have never been punished, nor has the Mormon Church ever disapproved the deed.

Now the class of people to be reached by this gospel is found all through the country; it is large in all our great cities, and in Europe, where Mormon missionaries are remarkably successful; its numbers can hardly be estimated.

#### WHERE IS MORMONISM ?

About one-half the United States lies west of the Rocky Mountains. It is a country of untold possibilities; of mountain slope, and valley sweep; of snow-clad peaks and verdant fields; of teeming harvests and increasing flocks. Look at a single Territory, Montana, the mountain country: sixteen millions of acres of excellent farm land, thirty-eight millions of acres for its pasture, fourteen millions of acres for its wood lot, and thirty-two millions of acres left for a hunting park. This Territory alone, if peopled as densely as Belgium, would contain the present population of the entire country. And this is only one of eight Territories averaging nearly as large, and this too without making any account of Alaska.

This region, a continent of itself, is at present but sparsely populated. Society is chaotic. By the way of Castle Garden on the East the tide of emigration has borne in those who, having been for ages the slaves of civil and religious despotism, and who, breathing for the first time the air of freedom, are ready for every excess; while through the "Golden Gate" on the West has rolled another tide, bearing the ignorance, superstition, and vices peculiar to Oriental life; and these two currents, meeting between the crests of the Rocky Mountains, have mingled their turbid waters with the dregs of American civilization, which seek for sated appetite and gratified lust through the subversion of our entire social and religious system.

With such elements society is simply impossible. Religious observances are forgotten. There is no Sabbath. Educational advantages are rare and of a low order, and whatever of Christianity has withstood the shock is of puny and sickly growth.

Now it is here, under the shadow of the Wasatch Mountains, and right in the center of this vast region, that the Mormon kingdom has been set up. From this central position it sends out its thousands of missionaries to visit every mining camp, to seek out the new railroad town and remote cattle ranch, and preach to their benighted inhabitants its gospel of sensual indulgence and sanctified lust.

It does more. From this central position, and by reason of its complete organization, it is able to colonize the country. President Taylor has 250,000 able-bodied servants, whose religion makes disobedience to him a mortal sin. These he can send wherever he pleases. He hears, for instance, of a fertile valley in Montana, and immediately sends a colony to occupy and hold it for the Mormon Church. In this way they are not only shaping the future religious life of these settlements, but also getting possession of the best land; for once settling in a valley they would be sure to make it unpleasant for any Gentile who might attempt to make his home among them. As I travel from place to place, I frequently fall in with these colonies on their way to the different Territories to form settlements. And each of these settlements becomes a mission station, and each settler becomes a missionary to spread the Mormon faith.

#### WHAT OF THE DANGERS?

*Mormonism is dangerous as a political power.* The Mormon Church always votes solid. If I thought my advice would have any weight with our law-makers, I would suggest to them

that, instead of maintaining an expensive commission to look after the matter of voting in Utah, it would be better to consult the census tables and find out the number of adult male Mormons, and add to it the number of married women, and let John Taylor cast the vote for the lot. It would not only be a matter of economy, but would save the people the trouble of going to the polls.

Now, politicians in all these Territories are careful not to antagonize a solid vote of several thousands. Hence the difficulty of enacting any laws that would be injurious to the Mormon Church. At the last session of the Idaho legislature a resolution forbidding a polygamist to sit in the legislative body was introduced and voted down, and I doubt whether a similar resolution could be passed by any Territorial legislature.

In Utah it is much worse. The Gentile element is so feeble that it is useless for it to attempt anything. Mormons run everything. They tax Gentiles to build school houses, and use them for Mormon churches. Their school system, one of their strongest auxiliaries, is supported by a public tax. And these Mormons never tell what they do with the money raised by taxation; and so, when the Gentile pays his tax, he never knows whether the money will be used to build a school house or buy a Congressman.

Now let this half of America become densely populated, as it is sure to be in a few years, and let the Mormon Church still hold the balance of power, and it will be able to dictate terms to the entire nation.

I know that men answer this with a sneer, and say: "What can a little handful of fanatics do? So Europe, a few centuries ago, sneered at the Mussulman power; but that same Mussulman power, gathering volume and strength in the Arabian desert, came forth at length to make every monarch tremble on his throne.

And who shall say that the followers of this modern Mohammed, breeding among the mountains of America, like the locusts of Egypt, may not come forth at length to shake our government to its very center? At all events, the analogies are so striking that the thoughtful observer cannot help having some misgivings. The mutterings of the discontented masses occasionally heard in our great cities are not hard to be interpreted. Give to these masses leadership and organization, and what pen shall describe the blood and carnage that will follow?

And these, leaders and organization, the Mormon Church has. The Mountain Meadow Massacre was the work of Indians, officered

and led on to that awful butchery by Mormon bishops and priests.

*Mormonism threatens our social life.* Mormonism destroys the family, and the family is the unit of society. At an early period in the history of the Mormon Church, its leaders saw that, with woman chaste and pure, with woman cultured and refined, their corrupt system could not succeed; and at that point, just when they needed it, they had a revelation commanding them to add polygamy to their system. Now the corner-stone of polygamy is woman's inferiority and consequent dependent condition. She has no soul, and her only hope of future life depends upon her having a husband. If she is married, her husband will see to her resurrection, because he will need wives in the future, as in the present life. Hence the greatest boon that can be conferred upon woman is to marry her; and for this she ought willingly to submit to every degradation, and count the most menial service no hardship. She is a mere creature, a chattel, a slave. Reaching its polluted hand up to the exalted position to which Christianity had raised her, a position where she is her husband's peer, and in the family a reigning queen, it drags her down into the mire of sensuality, and makes her the willing slave of cunning priests.

How is it, you inquire, that women can be made to believe this? Bear in mind that, save in a few of the railroad towns, there are none but Mormons. The preachers and teachers are all Mormons. The people hear nothing else, they see nothing else. It is taught them from the cradle, in the day school, in the Sunday school, in the church; it is taught everywhere; it is taught all the time.

Woman submits to this terrible degradation because she desires eternal life. I talked with a woman in Ogden, a woman of sixty years, whose husband had taken a younger wife and was living with her upon a ranche a hundred miles away. "Do you approve of polygamy?" "It is not for me to say what I approve of," was her answer; "the question for me to decide is, what is my duty, and knowing that my course is clear."

The answer was worthy of a better cause, and while I could but admire the spirit of loyalty to duty which it revealed, I cursed the system which made degradation a duty, and which promised future life only upon the surrender of everything that could make that life desirable.

Polygamy does away with conjugal love. Polygamous families are quarrelling families. Mormons admit this, but excuse for it on the ground that their women are living upon

a low religious plane. Their rivalries and jealousies grow out of a desire to attain to the first place in their husbands' affections. But they will by and by reach a plane of religious living where their minds will be wholly absorbed with the great work of the church, and then they will not trouble themselves about this matter of love.

Now, with woman thus degraded, with her nobler instincts trampled in the dust, and with conjugal and parental love destroyed, the family is simply impossible.

#### WHAT OF THE REMEDY?

Legislation? Yes, legislation can do something, and whatever it can do it ought to do. But so long as Congressmen are allowed, in the halls of Congress, to advocate crime and go unrebuked, I must confess that the prospect is not encouraging.

Our chief weapon in combating this error must be what the church's weapon has always been, the gospel of the Son of God. With this she has won her great victories in the past, and wielding this the future will record still grander triumphs. Wherever there is a Mormon tabernacle, wherever there is a gilded palace of sin, wherever a saloon, there we must build a church and there send a missionary. *We must not leave darkness alone. Evil never cures itself.* Into every Mormon settlement, into every benighted valley, let the light be borne.

The rotunda and dome of the National Capitol are lighted by hundreds of gas jets. I went in in the evening, and all was darkness. There were works of art there, but they could not be seen. Then the electrician touched a little key, and instantly the whole space was flooded with light. The darkness fled away, and the grand architecture and beautiful paintings were revealed. So it will be in all these settlements. There is beauty there, but the darkness hides it. Women who, in order that they may rise to the noble plane where duty is the rule of life, have crucified their womanly instincts and submitted to the most degrading slavery; guileless men, who have been duped by cunning priests; these will be revealed when the advancing light of the gospel shall have driven the darkness away.

And this is the great work in which our Home Mission Society is engaged. Alongside of the Mormon Tabernacle it builds the Christian church. By rail car, by stage coach, and by pack-horse, it sends its missionaries to counteract the vile teachings of the emissaries of Satan.

But its forces must be increased. It must build more churches. We must increase

our missionaries until they can feel each other's heart-throbs, and until the shout of victory that rises from one camp shall meet upon the mountain peak a corresponding shout from another.

Our forces are too scattered. Brother Earnhart in Western Idaho rides on horseback a circuit of more than a hundred miles, traveling over mountain ranges with the thermometer 40 below zero. At Eagle Rock, Mrs. Mitchell, the only Christian worker in the place, has held the fort for two years, preaching the gospel as a woman can and may preach it, to Mormons, to saloon men, to sneering infidels; and her nearest neighbor is more than two hundred miles away. At Ogden, Brother Hartley stands up alone in the Mormon Tabernacle and preaches the gospel to 3,000 Mormons in the face of scowling bishops and priests.

Brethren, you have noble representatives out there among the mountains. But they are few and the foe is strong, and can you wonder if at times their faith fails them?

My brethren, as I ride over my field, more than fifteen hundred miles in extent from east to west, I find myself asking the question, "Who is to bear sway over this continent?" The traffic of these railroads, the manufactories of these water courses, the wheat of these valleys, the gold and silver of these mines, and the destiny of untold millions of inhabitants—whose scepter is to bear sway, Christ's or Satan's? This gem of the mountains, this Switzerland of America—whose shall it be?

A mighty conflict is raging. The forces of evil are numerous and confident of victory. Mormonism, socialism, heathenism, infidelity, these all unite their forces for the final struggle. My brethren shall we save America? America made dear to us by its memories, and sacred by the blood of our revolutionary fathers? It is for us to answer the question. Ours is the responsibility, ours the golden opportunity. The few efforts already made have been crowned with victory. Every Providence is inspiring, every outlook hopeful. O for the faith and courage, O for the spirit of consecration, that shall enable us to "go in and possess the land!" Brightest among the constellation of nations, REDEEMED AMERICA shall shine forth "the joy of the whole earth."

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#### In the "Mormon Kingdom."

Dr. H. G. Dewitt writes from Salt Lake City:

"I am prosecuting a thoroughly aggressive work, visiting from house to house through the city. We

carry the war over into the enemy's country, and they feel the pressure. They send the elders and bishops to follow us even into the houses of those who are known to be apostates. There is certainly evidence of a great commotion among the leaders. Many of the best saints are beginning to say that polygamy as a principle must be given up, and that it never ought to have been incorporated into the church. Companies are drawing out because they disapprove of the church's defiant attitude towards the government.

"The field is peculiar in many ways, but certainly a very fruitful spot for gospel labor. I know that it will be more so the coming year than it has been in the past."

Rev. Richard Hartley writes from Ogden, as follows:

The Baptists of Utah are watching with deepest interest the progress of the "Emergency Fund." Its success or failure will mean much to the work in Utah. To those who know the needs of this peculiar and difficult field retrenchment seems impossible. Instead of retrenching we *must* extend.

Utah is pre-eminently ours as a denomination. Thousands are looking to us as their emancipators from the tyranny of Mormonism. Other denominations are doing a good work, but ours must furnish the church home for those who leave the Mormon Church. We have already expended too much not to do more. The foundation has been laid for a great work.

While our brethren in the East are bearing heavy burdens that this work may be done, let them not forget that these burdens rest more heavily still upon those whose lives are being spent amid these dark surroundings. I seldom speak of my own sacrifices for this work, but a word here may not be untimely. It has cost me seven hundred dollars more than I have received in salary. I do not say this complainingly. I have enjoyed my work, and thank God daily for the privilege of doing it. I mention this that you may know that the burden does not all rest upon the broad shoulders of liberal Eastern brethren.

There is one feature of our Home Mission work that ought to commend our work to Eastern pastors. Almost daily I am finding, amid the appalling godlessness of Western life, men and women who have in other days been members in good standing of Baptist churches in the East. Years of absence from Christian influence have almost destroyed the faith of other days. Some have gone into depths of sin from which it is almost impossible to lift them. A keeper of the lowest liquor saloon in our city came to the West from the superintendency of a large Sunday school. Another, a noted gambler, came from active church and Sunday-school work. I spent several hours with a dying man recently. He had been converted and united with a Baptist church. In his dying agonies he cursed this Western life that had

taken away his church, his Sunday, and his hope in Christ.

The tide of population flows Westward. If we would preserve the work done in our Eastern churches, we must strengthen and multiply these outposts. I

send you our collection of last Sunday, \$10; also \$5 as a personal contribution to Emergency Fund. I expect to start for Butte to-morrow to assist in the dedication of the new church.

«American Baptist Home Mission Rooms,»

— TEMPLE COURT, NEW YORK. —

— WHAT SHOULD BE DONE WE MUST ATTEMPT TO DO. —

— EDITORIAL NOTES. —

FINANCIAL STATEMENT FOR DECEMBER.

MISSIONS AND EDUCATION.

Expenditures for the month,	\$30,352 56
Donations from Churches and Individuals,	\$21,828 14
Legacies,	519 45
Received from United States Government for schools	138 48
Income from Invested Funds,	495 00
Tuition, Room Rent, etc., from Students,	1,342 35
Proceeds sale of Real Estate,	3,250 00
Home Mission Monthly and Jubilee Volume,	542 96
<b>Total for December,</b>	<b>\$28,116 38</b>
Donations, Legacies, etc., from April 1st to Dec. 1, 1884,	\$127,181 73
<b>Total for nine months,</b>	<b>\$155,298 11</b>

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$1,503 69
Interest for " " "	129 30
" " " Loan Fund,	515 05
<b>Total for December,</b>	<b>\$2,148 04</b>
Donations, Legacies, and Interest from April 1st to Dec. 1, 1884,	\$22,605 81
	<b>\$24,753 85</b>
<b>Total receipts from all sources,</b>	<b>\$180,051 96</b>

The contributions to the Emergency Fund of the Home Mission Society have come from *forty-six States and Territories, including Mexico*. So we again say, and say ever, that the Society is neither Northern nor sectional.

Some pastors of churches soon to take their annual collections for Home Missions have thought it *inexpedient to* make a separate effort for the Emergency Fund, but have given assurance that they would do their best to increase the regular offering. Will not all do this? And the excess of the offering over that of last year will be

placed to the credit of the church, if so desired. Thus, many churches may have a part in this movement to secure the \$50,000 so greatly needed to avert retrenchment on a large scale.

The death of Ex-Gov. Abner Coburn, of Maine, is announced, and in connection therewith the fact that the Home Mission Society is liberally remembered in his will. The particulars have not yet reached us. We hope to give them in the next number of the MONTHLY, together with some facts about Gov. Coburn's life.

It should be remembered that the settlement

of large estates like this usually takes from three to five years; so that the Society cannot, as some have supposed, expect immediate benefit from this legacy.

P. S.—Just as we go to press a copy of the will reaches us. The provisions relating to the Society are as follows:

“I give and bequeath to the American Baptist Home Mission Society two hundred thousand dollars, one-half of which to be applied in aid of freedmen's schools (other than Wayland Seminary).

“I give and bequeath to the Wayland Seminary at Washington, D. C., in memory of my deceased sister, Fidelia C. Brooks, late missionary to Africa, and Mary A. Howe, late teacher in the Seminary, fifty thousand dollars.”

The following directions to the executors show that our supposition concerning the time in which the legacies shall be paid is substantially correct, and that no present help will come to the Society from this source.

“I will and direct that all the above legacies and bequests shall be paid within five years from the probate of this will, and that interest at the rate of four per cent. per annum shall be computed on said specified legacies and bequests, in two years from said probate, and that upon whatever payments are made previous to the said two years a discount at the same rate shall be made.”

We call especial attention to the article by Rev. Dwight Spencer on “The Mormon Kingdom.” It excited so much interest when presented before the Baptist Pastors' Conference of New York City that they formally requested its publication. We are glad to lay it before the readers of the MONTHLY.

Be sure to read the articles of general missionaries Ellis and Huntley concerning our denominational progress in that great Territory under the fostering care of the Society. Read them carefully, and then answer the question, where larger and more satisfactory returns are to be found in the same time and for the same expenditure. Contributors to Home Missions have in these articles an illustration of what the Society aims to do in all new Territories. The founding of educational institutions through the direct agency of the Society's missionaries is not the least of the results accomplished. Brethren Ellis and Huntley have done grandly in these respects and have made their mark on the Territory for all coming time. While reading about Dakota do not fail to peruse the letter of Brother De Land, our energetic missionary in the Black Hills. It will be found very interesting.

We announced in September that the Church Edifice Benevolent Fund was exhausted and that no further appropriations could be made. Only about \$500 have since been received in general contributions to this fund. The virtual suspension of this important department of the Society's work calls for special effort. A Church Edifice Bulletin has been issued, giving the location and special needs of nearly 100 churches which should have aid at once. Rev. D. Spencer has been specially charged with this work, and for the present may be addressed on the subject at the Home Mission Rooms.

Since issuing the Church Edifice Bulletin the following churches have been provided for. A lady in Philadelphia builds the following: Ada, Kansas; Mountain Grove, Missiouri; White Sulphur Springs, Montana; Gardiner, Oregon.

L. J. Fosdick, Boston, builds the church in St. Augustine, Florida. Hesperia, Mich., has been provided for by friends in the place. La Conner, Washington Territory, has been taken by friends in Connecticut. The Sunday school in Stamford, Conn., builds the church in Garfield, Washington Territory. Appleton, Wisconsin, is supplied from miscellaneous contributions. The First Baptist Sunday school, Jersey City, gives \$100 towards the church in Weiser, Idaho.

In addition to these nearly all the Sunday schools in New York, Brooklyn, and vicinity, and several of the churches, have expressed their determination to build parts or the whole of churches named in the Bulletin. Ten churches taken. Now let other churches and Sunday schools give a helping hand. Who of our brethren and sisters will help the work along? Ninety churches left. Don't wait too long. Send for the Bulletin.

The gift of hymn books by Dr. MacArthur, as mentioned in the January number of the MONTHLY, has met a great want. Requests are pouring in. Letters from missionaries express their gratitude for this opportunity to get what they so much need. We hope to be able to supply all who request the limited gift of twelve copies to a church. But we shall give the preference in filling orders to those whose request is accompanied with the money for additional copies, as may be needed. We believe that there are few churches, indeed, that cannot raise \$5 for ten copies more, and so secure twenty-two copies. Do it, bretheren, and get what you want at once, at almost no additional cost for freight.

There is a small edition of the hymns only, which matches the "Songs for Social Worship," that will be sent for twenty cents per copy. Also an edition of the larger book, with hymns only, for thirty-five cents a copy.

But we advise the purchase of the hymns and tunes, so that everybody who can may sing, and those who cannot may learn how.

### THE EMERGENCY FUND.

It grows. But its full growth to the \$50,000 called for is not yet reached. It has been watched with anxiety, cultivated with much pains, and watered with tears and prayers. We believe that God will not fail to honor the prayers and efforts of His people in this matter. Prayers and offerings and words of cheer come to us almost daily.

As we write this, January 20th, just as the MONTHLY goes to press, the cash receipts for this Emergency Fund are \$17,500. Good expectations from other quarters make us confident that we can depend on about \$33,000. This leaves \$17,000 yet to be raised. Shall it not all be provided by March 1st?

How much it is needed appears from the Treasurer's statement for January 1st, which shows that the obligations of the Society becoming due on or before the close of the fiscal year in April are about \$225,000. This is a very large sum, and only by large and liberal offerings can it be met.

The Board are limiting missionary appointments to six months, awaiting with much concern the ultimate response of the denomination to their appeals. Retrenchment has been commenced to some extent, but the difficulties of extensive retrenchments are so great that immediate relief to the Treasury cannot be expected from this quarter. Indeed, as on every side we are urged not to retrench, and as many of these exhortations are accompanied with contributions to avert retrenchment, we hold on in hope that the good work may go on gloriously as in the past five years, until the important unoccupied fields shall be possessed.

From many letters received we would like to make extracts; but must content ourselves with a few which fairly express the feelings of others.

An honored and useful missionary in Nebraska writes:

"I feel sad about that Emergency Fund. I want to give something toward it but I have no money.

My wife and I have dedicated the *next wedding fee* to the Emergency Fund; be it more or less, it belongs there, and you will get it for that object. I wish you might get the next fee from *every* Baptist minister in this broad land of ours. Suppose you suggest it to them."

Amen. We suggest this as a beautiful thing to do. And we are sure that the pastors' wives, who usually receive these fees, will approve the suggestion. And now we hope that a great many people will hasten to Baptist pastors to be married, and that the wedding fees may be on an unusually liberal scale.

—A Massachusetts friend sending \$25 says: "I hope and pray that our good brethren will not let this blessed work for the Master suffer for want of funds. The Western frontier *must be cared for now* or our opportunity is lost forever."

—The Church of the Epiphany of New York city, of which Rev. Dr. Elder is pastor, made a Christmas offering, by the envelope plan, for the Emergency Fund, amounting to about \$700. This, they say, shall not affect their regular contribution to Home Missions, which comes early in the year. There is powerful consolation in such an offering in a time like this. This is an Epiphany—an appearing, a manifestation of Christian sympathy and beneficence which is as sunshine to the soul. This church was founded in 1791, about 93 years ago. We hoped to give the excellent paper prepared by Deacon A. F. Hastings and read when the envelopes were opened. But our columns are so crowded with missionary matters that we have to defer it. The good women of the church are entitled to much credit for their interest and activity in this matter.

—Pres. C. E. Becker, of Benedict Institute, Columbia, S. C., sends \$40.19.

"The proceeds of a collection taken at our missionary meeting on Sabbath evening for the Emergency Fund. This is from the teachers and students, and was in contributions of from fifteen dollars to one penny; for our students are straining every nerve to remain at school."

—G. P. W., of Lewisburg, Pa., sends \$5, saying: "I pray that you will not be obliged to retrench. 'Storm the Fort!' is the word." Yes, but if the ammunition gives out, what then?

—The following shows how it pays to help plant mission churches and to support good, efficient missionaries in growing centers of the West. This church was taken up as a mission just three years ago; has been aided two years; gave nearly \$400 for Home Missions last year; and now with 145 members rallies to the summons for the Emergency Fund as stated by the pastor, Rev. T. G. Field, of Minneapolis.

"We held our missionary social last evening. Raised \$155, and \$5 more to-day, making \$160. There is still more coming. If, instead of \$40, I send you four times that amount, will you be discouraged?"

—Rev. J. B. Thomas, of Dubuque, Iowa, says: "Last Wednesday evening we had a crowded prayer-meeting to pray for the dear Home Mission Society. That Society has saved our church; we know it is doing a grand and glorious work. You just ought to have heard the prayers of our people in its behalf. God led us to most earnest prayers. This contribution of \$25 to the Emergency Fund is a goodly sum, considering our exceeding heavy burden. It was cheerfully, and what is more, it was prayerfully made."

—The next is \$20 from a pastor in New Hampshire, whose salary is only \$300, and whose church numbers less than thirty members. Truly this is consecrated money.

From the young Baptist Church in Salt Lake City, Utah, comes a draft for \$75, with a promise of more to follow. Who three years ago would have ventured the prediction that by this time there would be a Baptist church in that city to do so handsome a thing? The little stock, then, has already become a fruit-bearing tree. Dr. De Witt says: "I am preaching every night, Saturday excepted. Our lecture room is full and souls are converted."

—New Mexico responds with a contribution of \$7.30 from the Las Vegas Church, of which our beloved and veteran brother, Rev. S. Gorman, is pastor.

—At a recent literary entertainment given by the teachers and students of Leland University, \$50 were obtained for the Emergency Fund, and more is expected.

—California unites to swell the offerings. Rev. J. C. Jordan, of Fresno City, a mission field, writes very interestingly of the spirit with which their offering was made. If a thousand other pastors would do likewise, what magnificent results could be reached!

"Your appeal touched a responsive chord in my heart, and drove me to prayer. At our next prayer-meeting I read it, and it was made the subject of prayer and of remark for the evening. It was a precious meeting. We then resolved to do something for the cause.

"I prepared a letter and sent to every member of the church and Sunday school and congregation. You know that we are poor, and that less than three years ago the church was organized with seven members, and that now we have but seventy-two, so that but little was expected. But, to our surprise, when the envelopes were opened and money counted, they contained \$52. To this amount the church added \$5, making at present writing \$57. This will, I think, in a few days grow to \$60. *Our Chinese boys gave about seven dollars.*

"The amount will be sent you in a few days by the treasurer of our church. So keep up good courage, my dear brother. I do not believe the Baptists of our country will fail you, or that they will act cowardly in the day of battle. What our churches need is *information*, and this must largely be given through the pastors and our religious journals. *Keep the facts before the people!* Let the command "*Forward!*" ring out along the whole line, and the "Baptist Host" will move swiftly to battle and to victory, while Truth will be laurel-crowned and reign without a rival."

—Wakefield Church, Mass., after a stirring talk by their pastor, Rev. R. D. Grant, one Sunday evening, responded in pledges exceeding \$100, which is to be increased to about \$200. Pastor Grant says, "Their mouth was filled with laughter," when the returns were counted. So was ours when we heard the good news.

—The Wisconsin churches, under the wise suggestion of Brother Halteman, general missionary, are to give an illustration of their appreciation of the Society's work in that State, by a special offering for the Emergency Fund.

—From the Alabama Baptist Normal and Theological school at Selma, Alabama, comes an offering of \$50, with the following excellent letter from President E. M. Brawley, showing also what Alabama Baptists propose to do:

"Just before school closed the attention of our teachers and students was directed to the consideration of the Society's present financial condition, and the sum of \$50 was immediately subscribed in aid of the Emergency Fund. I have just collected the last dollar, and enclose you draft for the whole amount. In all my experience I do not know of an instance where money was more cheerfully given to any benevolent object, and I feel sure that you will appreciate this willing spirit far more than the small amount which we have raised. This act of intelligent appreciation on the part of students shows what they will do when in the future they shall have charge of the churches.

"I also enclose you the resolutions adopted at the recent meeting of our State Convention. The purpose is to raise at least \$500 for the Society's general work. By vote of the Convention, the collecting of this money was entrusted to me. I shall at once begin to work up the matter through the *Pioneer* and by circulars. My intention is to use all my advanced students, placing them all over the State at important points on the day for the collection. It will be good training for them.

"This annual day for the Society is to be a permanent thing; and we may reasonably expect that the interest and the amount raised will increase as the years come to us."

Resolutions adopted at the recent annual meeting of the Colored Baptist State Convention of Alabama:

*Whereas*, The American Baptist Home Mission Society has generously given aid to us in our school work for a number of years, and it is proper that we should in some practical way manifest our appreciation of the help thus furnished; and,

*Whereas*, The Society, although burdened now with a debt of almost \$100,000, is still helping us; be it, therefore,

*Resolved*, First, That as a slight token of the gratitude we feel for the kindness manifested by the American Baptist Home Mission Society, we do raise during the fiscal year the sum of \$500 for the Society's general work.

*Resolved*, Second, That the second Sunday in March 1885, be set apart as "Home Mission Society Day," at which time the claims of the Society will be presented by our pastors, and collections taken for the Society.

—Rev. T. S. Barbour, of Fall River, sends greetings, with information of \$158 as a special offering, soon after their regular contribution.

—The Hackensack, N. J., Church Sunday school,



after hearing extracts read to them from the November and December MONTHLY, "promptly, cheerfully, joyfully authorized the Treasurer to send \$100 to the Emergency Fund." Their prayers accompany the offering.

—And here comes a touching letter from one of our mission fields, Dell Rapids, Dakota. It contains \$5.30 as the offering of the Sunday school to the Emergency Fund, and the Superintendent writes:

"Our school say that they are too poor to have a Christmas tree, but we are not to poor too help raise this fund. If all the Baptist Sunday schools in the United States would raise as much, the amount would be provided. And they are nearly all better able."

—"I send enclosed one dollar for the Emergency Fund. I feel that it would be a pleasure, if means would admit, to give a thousand; but if all gave by thousands the poor widows would not have the blessing of giving."—Mrs. T. P. T., New Hampshire.

—"Hold the Fort! Don't retrench! I send enclosed \$5 for the Emergency Fund, and that would be \$5,000 for some of our number. I don't want to talk about poverty till the dear old Society is head to the wind again."—J. M., Bangor, Maine.

The old ship that has weathered many a storm is just now rounding Cape Horn, and with the requisite amount of financial fuel for the Emergency Fund will soon be out in the Pacific Ocean.

—A lady in Northeastern New York sends \$10 saying: "I wish I could multiply it a hundred fold, but although it is but a handful of meal, I lay it upon the altar with a cheerful, glad heart, with the prayer on my lips that God will bless our grand Home Mission Society in its glorious work."

—From the mission church in Albany, Oregon, comes a Christmas offering, with the statement that when the envelopes were opened at their Christmas entertainment, "to the surprise of many, the offerings amounted to nearly \$50, and have since reached that sum. The resident members number less than thirty and had already liberally contributed for the Home Mission work."

#### DIFFICULTIES OF RETRENCHMENT.

There are two methods of retrenchment: one, by the reduction of salaries; the other, by the reduction of the number of missionaries. In order that expenditures may not exceed receipts, suppose that retrenchment on a scale of twenty per cent. is necessary. By the first method, salaries would be reduced twenty per cent., or one-fifth. This would require the general cutting down of the salaries of many teachers in our

schools from \$500 to \$400, and from \$400 to \$300; out of which, besides, their traveling expenses to and from their fields must be deducted. Most of the missionaries of the Society receive from \$500 to \$700 each, a number still less, a few somewhat more. As a rule, they have barely enough on which, by rigid economy, to live comfortably. A reduction of one fifth means distress and abandonment of their fields. Brethren in charge of our work at the West declare that already salaries are too small to secure permanency in the pastorates and to obtain the kind of men we need for many of our mission fields. The sacrifices which some missionaries of the Society are making, refusing better offers, because they deem it their duty to remain at their posts, are very great, and it would be cruelty to make any further reduction in their salaries.

By the second method, other and equally great difficulties are encountered. Reduction of the working force at the Rooms is impossible, without serious detriment to the affairs of the Society. To reduce the number of district secretaries would make but a slight saving, while it would be the suicidal act of one who, from false principles of economy, should decline to incur the expense of ploughing and sowing his fields, and so be without food when a harvest might have been reaped.

Shall it begin in the schools at the South? Suppose the aggregate of teachers' salaries to be \$60,000 per year. We attempt to reduce this to \$48,000 by diminishing the number of instructors. One in five must go, and this too as they average. If the president and some of the chief assistants are retained, then a larger proportion than one in five of the teachers with smaller salaries must needs leave, in order to secure such reduction. But when students are flocking to these institutions beyond our power to accommodate them, and when the force is now at the lowest efficient point, how is it possible to make reduction here?

Can we reduce the number of missionaries among the colored people? They average hardly one to a State now. To do less would be to do next to nothing. Among the Indians the missionary force is so small that a further diminution would be a disgrace to us. What field shall we abandon in Mexico, where the harvest is ripening for the reaper? Shall we cut down expenses one-fifth among the Chinese workers on the Pacific coast? If so, then at several

promising stations our missions must be suspended. Must reduction, then, fall upon the missionary force at large in the West and among the foreign populations? If the lot is to fall upon every fifth man among our French, German, and Scandinavian missionaries; if every fifth group of believers gathered with great effort from the bondage of error, and reaching forth to rescue others, are to be left shepherdless and a prey to wolves—who is prepared to take the responsibility of such action? Our great mission fields of the West are of three kinds: first, those where pioneer work is performed by missionaries who look up the lost sheep, who go where there are no churches or Sunday schools, and out of chaos endeavor to bring religious order and church organizations. Which of these men—all too few now—shall we say must abandon his post? Second, those fields where within the past three years, as in Dakota, churches have been organized, and where the missionary pastors, occupying frequently several stations, have made a strong and favorable impression upon the community. Shall the fatal lot fall on every fifth field of this character, and leave the small, poor, but promising interest utterly prostrate?

Third, those fields, which in one, two, or three years will be self-supporting. To cut off every fifth missionary in such a field would, in most instances, dishearten the church, scatter the congregation, and hereafter require twice or thrice the expenditure to bring it up again and carry it forward to self-support that is now required to take it to that point.

These are some of the difficulties of retrenchment. There are grave business as well as moral aspects of the matter to be considered, and only those who have known the strain upon the sympathy and upon the judgment in attempting such retrenchment can fully understand these difficulties. If a general reduction all around is impossible—if, for example, it is impossible in the Society's educational operations, then manifestly a heavier reduction must be made in the missionary fields elsewhere, amounting not merely to one-fifth but to one-quarter or more of the missionary force.

Our aim is to hold what we have and to possess what we ought; and, somehow, we believe God will enable us to do it for his own glory in North America. But as he works through human agencies, does he not summon all his people now to come up with more liberal offerings to the help of the Lord against the mighty?

Churches desiring to try the "envelope system," in taking their offerings for Home Missions, will be furnished with printed envelopes for this purpose on application to the Corresponding Secretary of the Society, without charge. It works so well in many cases that very likely others may wish to make the experiment, but are prevented from doing so on account of the trouble involved in procuring and printing the envelopes. So we have decided to help them in the good work.

#### SAMUEL S. CONSTANT, ESQ.

The sudden death of this good man, early Sunday morning January 11th, carried sorrow to a large circle of friends, and not less to the constituency of the Home Mission Society, which had been so long and so well served by him in his wise counsels and his liberal offerings. The regular meeting of the Board coming on the day following, appropriate resolutions were adopted, which are herewith presented:

*Resolved*, That the Executive Board of the American Baptist Home Mission Society have learned with profound sorrow of the death of Samuel S. Constant, Esq., of this city, who from 1861 to 1862 and subsequently from 1869 to 1884 was a member of this Board, and from 1882 to 1884 its chairman, resigned only when he felt that he could not properly attend to his duties in these positions; and who by his large-heartedness, his ripe business experience, his sound judgment, his liberality, his devotion to the interests of the Society, and especially by his earnest Christian spirit, greatly endeared himself to all associated with him in the Board.

*Resolved*, That we hereby extend to his afflicted family our sincere sympathy in the great loss they have sustained.

*Resolved*, That the Board as a body attend the funeral services of our deceased brother.

He was born at Newburyport, Mass., December 17, 1817, received his education in Boston, and in early life came to New York. Here for about a generation his name has been well known in connection with religious and philanthropic matters. He was one of the first board of trustees of Vassar College, was an active member of the Board of Managers of the Tract Society, was for years chairman of the Baptist Mission Society of New York city, and, as stated in the resolutions, for a long time on the Board of the Home Mission Society. He had a lively in-

terest in the evangelization of the French and the Germans, and was much interested in the establishment of the German Department of Rochester Theological Seminary.

His manly, hearty manner, his noble appearance, his sagacious counsels, his generous acts, will long be remembered by those whose privilege it was to know him well. By his removal a great void has been made in the church, in the Society, and in other circles where he was ever welcomed and honored. The question that presses upon us is: Where are the younger men who are coming up to fill the places thus made vacant?

## ✧ FROM THE FIELD. ✧

"Watchman, What of the Night?"

### Missionary Experiences in the Black Hills, Dakota.

BY REV. J. L. DE LAND, STURGIS, DAK.

I cannot tax your time and patience with a tithe of the details of even one trip, which sometimes embraces more than 300 miles travel.

Did you ever think that a circumstance may fill a large horizon in our own mind, but when stated formally to another shrivels almost out of sight? Yet I must run the risk of all that in this writing.

While I was "rustling" on foot this cold weather I found myself one day shut up to an unwelcome emergency. My objective point was to find the Wilson settlement. This took me over miles of up hill and down gulches. Being wholly unacquainted with the route, I did not calculate upon much water, or streams without bridges.

At a lonely point, on a dim trail, I came to Butte River, and could find no foot-crossings or bridges. I had no change of garments with me, and the weather was too cold to travel with wet clothes, and the day was too far spent to travel far in a vain search for a bridge. Besides, I must, that night, reach the settlement. Hence, after many doubts and fears of the consequences, I disrobed and bundled my garments and waded in. Whew! wasn't it cold!—colder even than I anticipated. That night I reached the settlement, and no man in the Black Hills knows how I crossed that stream. Next day I got out an appointment at the new school building, preached, and contracted with the people for a Sunday school at my next visit. The time came, and it was done. Deacon

Uriah Sparks, a Baptist, and recent arrival from New Brunswick, Canada, was elected superintendent, and I obtained Sunday-school supplies from Brother Thearle, of Chicago. The news of my next appointment had gone fourteen miles down the valley, and this time I met Sister Price, a Baptist, who faced that fourteen miles, in a cold day, to hear me and the first sermon in the Black Hills she had heard. She sought an appointment by me in her neighborhood. "Come once, if you cannot any more," she said. Having so many similar calls I could stand no longer my slow movements on foot, and hence incurred the heavy debt I owe for an outfit. By this time I was a long way from the settlement.

The purchase made, I started on the drive to Sister Price's. The route from my starting-point took me over much that was new and difficult to travel. The first trip over the country here, to a stranger, is bewildering. The numerous trails, the rise and fall of the route over high bluffs, and short turns into gulches, especially, as in this case, if there be no one near to inquire your course, make traveling, to the stranger, uncomfortably a study of trails. Toward night I became a little anxious to see somebody besides coyotes, or antelopes, or the broad horns of Texas herds. At the edge of evening the dim trail I was on led along the crown of a high bluff, and at close intervals, around the tip ends of terrific jaws of earth or chasms of death that opened downward into dismal gulfs, into which you may look if you *dare* to, or have the nerve to, hundreds and thousands of feet, I saw an old trail that was actually cut in two or crossed by one of these awful chasms, and the trail I was driving on that night was but a bend of the old trail, or cut-off around this fearful seam in the hills.

Evidently but recently a mighty shaft from the sky, a cloud-burst, had descended at that point and suddenly cut away this path of man. Soon I began to descend and enter the narrow valley of the much-dreaded Bell Fourche River. A sudden turn in the trail downward brought me along-side of one of these dismal and dangerous chasms. The off-wheels grated along within twenty inches of it. The descent is so steep my horse almost dragged on his haunches in his efforts to save his driver from rolling rapidly down to destruction.

But, safely the river's edge is reached. The thing I dreaded most was driving through it. It was night; I could not see the opposite shore plainly enough to know the course to take. I could see where to drive *in*, but where to drive *out* was the problem. Hit or miss, I went in. When half way across, the current became so stiff I turned half round and headed up, being determined to go back if I could. Just then I saw, on the point of an island up stream, the route I should take, and from which I could dimly see the landing on the other shore, which I reached in safety, and began to breathe easier. Half an hour later I saw a trapper standing in the door of his hut or "dug-out" in the hill side.

"Good evening, Colonel," I said, "can you tell me how far it is to Mrs. Price's?"

Taking a deliberate view of the strange appearance of a *buggy* in that wild locality, the noise of which had called him out, he slowly answered:

"I reckon she lives quite a bit further."

"My horse is tired out, and it is dark; I have a notion to rest up a little. Have you a family, Colonel?"

"Yes; won't you go in? Wife, this is a preacher—a Baptist missionary."

"Good evening, Mrs. Hopkins; how old is that baby?"

"Six months," she replied. It is the sixth in that family; the oldest is seven years.

The trapper's dwelling is 12x14 feet—walls of the hill-side enclose three sides of it. A little fire of corn cobs burns in the corner. The roof catches the smoke; but we do not care. It keeps out the winter, and it just clears our heads, so we can stand up or lie down.

"Can I stay here over night, Colonel?"

"If you can put up with such accommodations," he said, "you may."

"I can, if you can, Colonel."

"You ought to one night," he replied, evidently pleased with my request.

I had "struck" no dinner that day, and was supperless. The family table was soon spread. The Lord was thanked, and his blessing invoked upon the family. I ate the crust off of two doughy pieces of bread and a half potato with salt, and said, "No more, I thank you." After midnight we lay down on our backs to sleep. The trapper set the alarm of his clock for the morning signal. It fired off at 5 A. M., but the dear man and his numerous family and three dogs snored on till eight. I alone answered the morning summons, went to the corn-crib, fed my horse, then hitched up and drove to Mrs. Price's. Though not expecting to see me that week, she was glad.

That morning word went on the wings of the wind,— "a missionary had arrived—would preach at the cattle camp of the Bell Fourche Range, five miles below, that night." Mr. Van Eaton and his family, known as "Latter-Day Saints"—Mormons—live there. This settlement takes you to the very border, beyond which is the Indian reservation, 200 miles wide, and across which you may find white settlements again. Before the hour of service the settlers began to assemble. It was the first visit from a "preacher." The Mormon and his family were active with the rest in bringing in boards and extemporizing sittings. Every inch of space was occupied that night. To my astonishment, one double-team load of young people, belonging to my choir and congregation in Butte Valley, fourteen miles distant, was there. Also one load from seven miles, consisting of an old lady of eighty years, yet hale and hearty, with her married daughters, their husbands and her grandchildren—three generations.

Oh, how they did listen! Even the small children seemed savingly interested.

In the crowd I noticed the trapper and his entire household, with whom I had talked the midnight hour away the previous night. Literally bundled in rags, they had to travel four miles that cold night to reach the meeting. I was told that every settler was present. What a gracious privilege it was to preach to them; for, "Lo, I am with you," was a promise running over full that night. I was urged to leave another appointment. I wish I could have done so. The Bell Fourche is too treacherous for this time of the year. Besides, there is vastly more than one Baptist can do on the Black Hills side of the river. The next morning I hitched up for a long drive up the Bell Fourche River; for that evening I must preach at the "Bismark Crossing" for the first time. As in the meeting the night before, so here, the people had not been visited by a "preacher."

I was urged by Judge Chadwick to say I would come there some time this winter. His wife had sent him twenty miles to find me. Being "a straight Virginia Baptist," she said she was anxious to hear a Baptist minister, and have her neighbors hear one too. I arrived at her home late in the day, Judge Chadwick and his hired man immediately mounted horses and spread the news of my arrival. "A missionary is among us—will preach at Cassell's ranch to night." The hour came, and there was barely standing room for myself. A blind girl of seventeen years, a graduate of an Iowa institute for the blind, sat at the organ—a rare instrument *here*—supported by Judge Chadwick, who led the vocals that night. And so there was a good deal of modern *civilization* as well as religious fervor in the meeting. I promised to preach again, and I did so last Wednesday evening, with the promise from Judge Chadwick that a Sunday school shall be established forthwith. I use the week days for extending my explorations among the settlements, for as yet I have found no end of them. I use Sundays for regular appointments, concerning which I will be more specific in some future letter.

Two weeks ago last Tuesday I invited Brother Sample (Presbyterian missionary) to ride out a couple of days with me. I stopped at a log school house in the afternoon and left an appointment for that evening. I had spoken there once, last September. A crowded house greeted us. Both of us did the best we could to interest the people. There was no mistaking the impressions made that night. When walking away to get my horse, a Swede, one of our hearers, followed me. I wish I could tell you what he said. You would cry, and you would laugh through your tears, as I did. "Mr. De Land, if you'll stop here and preach I will talk somedings. I can't talk, but I *got* to talk somedings." It was with great difficulty that I could understand his broken English, which smacked a good deal of Black Hills vernacular. I left Brother Sample to go on to our lodgings for the

night, and devoted myself to this Swede. He has a cabin and lives alone. Like his neighbors, he has squatted on government lands. Now listen to him again: "Mr. De Land, this is a hard place. They work Sundays. They believe noddings. They fight and quarrel all the time. They believe noddings in the Bible. I got a Bible. I read him. You make him bust me all up to-night. I must read him again. I will read him all through. If you'll come here and preach, I'll build you room on my cabin; I board you six months, cook nice dings; build you fires for noddings. You bust me all up to night. You come preach here and all the cusses get busted up too," etc. Do not infer from such language that he was drunk. Far from it. I doubt if he ever tasted of any liquor. His "dead" earnest manner, his struggle to "unload" his feelings, his every action and voice forbid such an inference, or of all thought of profanity in his utterances. His was a case of "groanings that cannot be uttered."

What I have thus written covers less than ten consecutive days of travel and incident in my work. But do not infer from the foregoing that everywhere I go I find a predominant desire to hear the Gospel. Such is not the fact, but far from it. A large per cent. of the people of the Black Hills are as indifferent as is even a greater per cent. in New York and Michigan.

The interesting fact outside of this is, that many people who seemed not to appreciate gospel privileges in their earlier surroundings show uncommon interest here in the visits of a missionary, and are among the first to welcome him. Then again, there are others in almost every settlement who sorrow over the necessity that compelled them to leave the neighborhood of Christian churches for the better chances of acquiring a competence against old age for themselves and families here. I know of no settlement in the Black Hills in which there may not be found persons once members of churches, and who would not rejoice to enter organized activity in their new surroundings. Such persons are pioneers of utmost value to a new country and, in consequence, to the whole American commonwealth. Such people, on many accounts, deserve well of our common country and especially of our common Christianity. They should everywhere and immediately be utilized as the nuclei of aggressive missionary effort and future church organizations.

We cannot think of a healthy growth and extension of population in our land without these Christian pioneers, whom not always poverty, but a laudable spirit of adventure and enterprise has taken to the frontiers. Somebody is bound to go there.

The vast wilds must be tamed, and the waste places must be brought to productiveness, and all habitable lands peopled in the interest of civilization and true religion. How fortunate it is that, in the roving thousands of humanity constantly filling new settlements along our frontiers, there is always a precious per cent. of Christian men and women. With their motives for going to regions known to be desti-

tute of the gospel, we have nothing to do or inquire, but everything with the fact that there are children of the Most High, of like precious faith with ourselves, scattered all through the settlements on the frontiers, who are solely dependant for the gospel upon the operations of our American Baptist Home Mission Society. The almost overwhelming margin of unbelief and skepticism in their surroundings calls even more loudly for aggressive work and enlargement at the hands of our Board.

Think of this. There are growing settlements in every available locality in the Black Hills, over an area 110 miles north and south, and 65 miles east and west, in which are the organized counties of Lawrence, Pennington, Butte, Custer, and Fall River—five counties. In Lawrence County alone—saying nothing of the other four—there are 48 organized school districts and public schools, in each of which a sermon is needed at least every Sunday. I will not, I cannot, give you the exact number of organized school districts in each of the other four counties named, and where a sermon ought to be preached every Sunday, but where none is ever heard. But I *can* say the American Baptist Home Missionary Society has but *one* man in these five counties.

And *all* Protestantism has only fifteen now on this vast field. Repeatedly, as I hurry along with whip or spur, in a vain effort to meet the demands of this fearful destitution, it is said to me: "You are the first preacher we have seen."

Often when I ask of a settler, "Have you any preaching in your neighborhood?" the answer quickly comes, "Damn little, sir; come and see us; we will find a place and get out a hearing for you." And they always do. Now, though it be a troublesome fact that, in the eight years of heavy expenditures by other denominations on this field in maintaining numerous missionaries—varying both ways from fifteen in number—not one of them up to this day, and which will be true for many years yet, perhaps, but is dependant upon his appointing board for support. Nevertheless, who dare say the people here do not need missionaries, or that these heavy expenditures should not be incurred in their behalf? or wherever there are communities destitute of the gospel, regardless of the question of self-support, as near at hand or far away? For when *we* were helpless in due time *Christ died* for us.

I cannot pursue the discussion as to the absolute need of enlargement in our Home Mission operations with any kind of composure. The pen is but a mere straw offering a channel through it to the ocean on this subject. The public rostrum, with even the tongue of eloquence, is but a pleasing song to hearers who have not seen and felt and cried out in anguish of spirit when in full view of the great destitution here, and which obtains over other vast areas of our latest populations.

I beg every man in America, who is possessed of

any degree of common fellow-feeling, saying nothing of the Spirit of Christ, that he may or ought to possess, before he utters the word "Retrenchment" to our National Board of Missions, to *visit* the Black Hills settlements, in which no gospel is preached, where the Lord's Day never comes, where the public schools are ruled by infidels and taught by open and avowed skeptics, where the plastic mind of childhood is being more or less molded by them, and thus shaping for time and eternity minds that might so easily be brought under the influence of the gospel. And, above all, before listening to a suggestion of "retrenchment" in missionary work, let every man hear Christ commanding to "Go into all the world." That includes all our frontiers. In this "fearful emergency" that has come upon the Board, let no man or brother in North America "think within himself that he shall altogether escape in the King's House more than all the Jews. For if thou altogether holdest thy peace at this time, then shall deliverance arise to the Jews *from another place*; but thou and thy Father's house shall be destroyed, and who knoweth whether thou art come (to this generation) to the kingdom *for such a time as this!*"

## WOMEN'S BAPTIST HOME MISSION SOCIETY.

2338 Michigan Avenue, Chicago, Ill.

### GENERAL OFFICERS.

President, MRS. J. N. CROUSE, No. 2101 Michigan Avenue, Chicago, Illinois.

Corresponding Secretary, MISS M. G. BURDETTE, 2338 Michigan Avenue, Chicago, Illinois.

Treasurer, MRS. R. R. DONNELLEY, 2338 Michigan Avenue, Chicago, Illinois.

Training School for Missionaries, 2338 Michigan Avenue, Chicago, Illinois.

### EBENEZER.

The past three months have been months of unusual anxiety and perplexity to the officers and members of the Executive Board of the Women's Baptist Home Mission Society. Each month, as the time for paying the salaries of the missionaries and meeting the monthly bills for printing and other necessary expenses has approached, we have looked with troubled eyes and trembling hearts into an almost empty treasury, and wondered how the paltry \$200 or \$300 could be expanded to the needed \$2,000 or \$3,000. But while perplexed we have never despaired. Each time, as the distressing paucity of funds has stared us in the face, and we knew not whence help was to come, we have looked back over the nearly eight years of our history as an organization, and exclaimed with one voice: "*Hitherto* hath the Lord helped us," and even here shall we again raise a stone of testimony and inscribe it "Ebenezer."

"His love in times past forbids us to think,  
He'll leave us at last in trouble to sink,  
Each glad Ebenezer we have in review,  
Confirms his good pleasure to carry us through."

Once in an extremity we went to men and asked if they would lend us money, and they have refused, evidently having little confidence in our ability to repay; but remembering that the silver and gold are the Lord's, we again presented our need to him, and he did not turn us empty away. Neither did he miraculously pour money into our laps, while we sat with folded hands waiting to see our prayers answered; but He taught us how and to whom of his stewards to make our wants known, and he moved upon the hearts of his handmaidens here and there to respond to the call; so that slowly but steadily the offerings, dropping in with the daily mail, have enabled us to keep paying little by little, until every dollar of obligation has been met. As our honored President states it, God supplies us just as he did the children of Israel, giving us our manna day by day, but seldom allowing us a balance in the bank. Such having been our experience, we ought, by this time, to trust the un failing resources of him who has hitherto supplied our need.

It may be interesting to note some of the ways in which God provides money to carry on this work, from the penny of the little child shivering with cold and pinched with hunger, to the \$500 check of a godly woman, whose heart glows with love to her Lord, and who manifests her devotion by deeds of kindness to those in need of the ministrations of the gospel.

1. We have in our employ a colored sister who is struggling to acquire an education, that she may do more efficient service for her Master. For services as a Bible woman during her evenings and Saturday and Sunday, we pay her the small sum of seven dollars per month, and this is her only income.

Learning of our need of money and the probable necessity of retrenchment, she collected \$6.25 from the colored women and children in her district, and adding to it \$3.75 from her scant funds sent us \$10.

2. A company of washerwomen gathered at a "Women's Meeting," conducted by one of our missionaries, were led to compare their lot with that of many people in deeper need, and were so moved with compassion that, when told of the need of money to enable the Society to continue its work among these lowly ones, they sent \$2 as a thank-offering for what they had received, and as an earnest of their desire that there should be no retrenchment.

3. Read this letter from a dear Christian child but twelve years old:

"My grandma sent me five dollars in gold for a Christmas present. Because I love Jesus I want to give it all to him to help pay one of the missionaries."

The money has gone to help pay one of the missionaries.

4. Have you read how one of our missionaries saved \$25 in one year for this cause? Then read this:

Amount designated from the Lord's tenth, \$7.50; amount designated from general fund from time to time, \$3.88; amount saved on postage stamps (one cent on each letter), \$1.58; amount saved by merchants and others throwing off on goods, \$5.68; from Miss M., present of material for necessary articles of clothing, 50 cents; by having you deduct from salary instead of getting post-office order, 15 cents; at store where they were selling out cheap, \$1.30; on hat, through Miss M., 25 cents; Catholic baker woman, out of gratitude for medical prescription, loaf of bread and cake, 15 cents; sisters T. & F., who did some sewing for me, \$2; two other sisters who did washing for me, 75 cents; hotel bill, lodging, breakfast, and lunch, \$1; total, \$25.

The sister sending the above receives a salary of but \$35 per month, and has no other income.

5. Do you remember Miss Brainard's touching story of the gifts of one of her back-alley Sunday schools? She thus pictures the motly group: "Coatsleeves hanging in a fringe of rags, hats without any rims, rims with scarcely the semblance of a crown, shoes, if any, with half the bare foot on the ground, and every surrounding correspondingly forlorn. A look at their pinched faces and a glance at their fluttering attire forbade my asking them for money; but, as I was on the point of dismissing them, a little, bony hand was reached out to me and a child's voice was heard saying: 'Miss Brainard, you done forgot the collection.' In five months these children had given of their penury \$5 which found its way into the treasury of the Women's Baptist Home Mission Society, the children desiring that it should be sent to the good ladies who sent the missionaries."

We get very few large sums of money, but we thank God for the continual dropping in of large numbers of small gifts. Let no one withhold an offering because she cannot do much. If each will cheerfully do what she can, then it is accepted according to that she hath and not that she hath not; only see to it that there is first the willing mind.

As these words are penned, we record gratefully that all salaries for December have been paid, but there is not a dollar for January salaries, which will be due in five days, and should, and we trust will, be paid by the time this number of the MONTHLY reaches its readers; but if so, we must then have money for February. What have you done? What are you doing? What will you do? We are not able to send to the field those graduating from the training school. Shall we not have a little more money, that this may be done?

#### MISSIONARY MOSAIC.

*Visiting in Homes.*—"One of my girls was so bad last week that I didn't know what to do with her. I went to her home this week, and then I didn't wonder. The mother poured a long story into my ears about how bad the children all were, and Mary in particular. All the while I was there she sat with a huge whip in her hand. I gave her a Bible lesson on training the children, but did not give her spare the

rod and spoil the child, as I did not think she needed that part. I watched my chance and, talked a few minutes with Mary alone. I did not have a better child in the school in the afternoon; not a whisper or a giggle passed her lips during the lesson. We can reach and help these people in their homes as we can nowhere else. The best way to hold women's meetings is in connection with house to house visiting, for I can get from two to a dozen women together several times during the day. They feel free to run into each other's houses, just as they are, and I can have quite a meeting. A.M.W."

*Getting Acquainted.*—"It seems to require no little time to make known the character of our work; and then, again, when we think it fairly started, we arrive at our place of meeting to find an array of carriages outside and a funeral gathering inside, which would appall the bravest. Sometimes we are pressed into service as organist or chorister, if it is an occasion when special honor is wont to be paid. Truly a missionary needs fitting for all kinds of emergencies.

"But these people in many ways give evidence of their sincere desire to do what is for their own best good and that of their children.

"A dear old brother, a pastor of one of the churches, which numbers six hundred, said to us, the second day after our arrival: 'Sisters, it 'pears to me as though I've known you all my life.' F. D."

*Bible Readings.*—"The pastor of a large church is always ready to give up any service for the 'glorious Bible lectures,' as he calls Miss Peck's Bible readings and lessons. He listens to each as though it were a new revelation, and says it seems to him as though he did not want any dinner or supper, but could listen all day. F. D."

*Temperance.*—"The Sunday we had our temperance lesson six mothers and one brother promised not to make or drink any egg-nog on Christmas; also, eight of the children. Every one has kept this promise.

K. S."

#### TREASURER'S REPORT FOR DECEMBER, 1884.

Colorado.....	\$51 60	New Jersey.....	208 50
Dakota.....	8 50	Ohio.....	85 38
Iowa.....	64 48	Nebraska.....	4 00
Indiana.....	92 25	Pennsylvania.....	719 01
Illinois.....	236 64	Wisconsin.....	84 36
Kansas.....	72 63	Cash.....	14 68
Louisiana.....	22 00	Baby Band.....	40 97
Massachusetts.....	93 75	Tidings and Publica-	
Missouri.....	3 00	tions.....	58 04
Minnesota.....	34 51		
North Carolina.....	2 00	Total.....	\$2,814.95
Virginia.....	1 75	Goods.....	641.59
New York.....	916 90		

For detailed statement of receipts in money and goods, see TIDINGS, published monthly.

From the Indian Territory comes the following:

Last Monday evening a special temperance business meeting was called, to see what measures could be taken to prevent the further sale of liquors here, as during Christmas week much of the poison was unlawfully smuggled in and sold, till this usually quiet place was troubled with fights and riots.

The sentiment of the audience was against allowing it, but being unable to take the enforcing of the law into their hands, concluded to "take it to the Lord in prayer," and appointed a meeting for prayer on that subject for every evening this week. They have increased in interest, till to-night (Thursday) seven rose

for prayers at our church. They are more like *gospel* than temperance meetings. We hope much from God's blessing on them.

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

President, Mrs. Thomas Nickerson, Newton Centre, Mass.; Vice-Pres., Mrs. Anna Sargent Hunt, Augusta, Me.; Corresponding Secretary and Treasurer, Mrs. Andrew Pollard, 10 Tremont Temple, Boston, Mass.

Miss Phinney, of Spelman Seminary, has written the following letter to bands, and we hope the children in every church will read it carefully, and those not now pledged to other Home Mission work take a share in the support of this teacher. Dear children, give just as generously as you can, for this is the Lord's work.

SPELMAN SEMINARY, ATLANTA, GA., }  
December 11, 1884. }

#### MY DEAR YOUNG FRIENDS:

I wish you could all look into our School one of these warm, bright December days. But, as you cannot, just imagine yourselves in our Chapel, a room seventy by twenty-two feet, packed as full of seats as it can possibly be, with the aisles between so narrow that one has to turn sideways to go up and down them, and these seats, even the front ones, without desks, filled at the rate of three to a seat instead of two. The pupils are of all ages, from the bright little thirteen year-old to the gray-haired matron; of all shades of complexion, of all types of features, and, of course, of all degrees of intelligence. Many have bright, some beautiful, and nearly all intelligent faces. Numbers have long, glossy black hair, but some of these who have short and terribly kinky wool make a very funny appearance when they try to "make it grow" by dividing their heads off into little triangles and squares, and winding, very tightly the locks thus made with light colored strings, till it looks as if their heads were ornamented with striped snakes.

I have spoken of the older women. I am sure it would make your hearts ache to see their almost painful struggles over the simplest lessons, remembering that it is their first opportunity to gain an education, and that their main object in coming is to learn enough to be able to read the Bible.

But they *can* learn, though slowly. One of these gray-haired pupils, who did not know her letters three years ago, lately wrote and read before the school a composition that, though short, was almost perfect.

I wonder if many of the young people at the North would care enough for an education to work as hard, early and late, to come to school as these older women do, or even as hard as the girls in our boarding-house do. I will tell you how their days are filled. They have breakfast at seven o'clock, study-hour at eight, go into school at a quarter before nine, and remain until two fifteen, with a short recess and lunch at noon.

Shortly after the close of school they gather either in the sewing class or study hall, excepting those who take music lessons or lessons in type-setting, and those whose turn it is to be in the laundry (for the girls do their own washing and ironing). At four o'clock comes the dinner, and at half-past five we all gather in the chapel for the evening devotions, returning an hour later to the study halls, where the

evening is spent in preparing lessons. Besides this, the girls take care of their rooms, and, by turns, do the housework of the entire establishment, with its one hundred and sixty inmates. So you see they learn a great deal that will be of as much or more use to them than their book knowledge. Those who wish to be teachers are taught how to teach, those who wish to be type-setters are taught that, and *all* are taught how to sew and do laundry-work and housework.

Friday the school closes at noon with a prayer-meeting, and the evening is spent in studying the Sunday-school lesson. The friends of our pupils, and the students of the Baptist Seminary, and of other mission schools, are invited, and they come in such numbers that the chapel is more than full.

As for Sunday, it is nearly the busiest day of the week. We gather, after breakfast, for the regular morning devotions; and at eleven o'clock the girls read by themselves, or one of the teachers reads to them. At half-past two we have Sunday school, and at four a Bible reading by the Principal. The Bible is taught more than any other book, and the girls often tell, in their letters home, how much they enjoy hearing the Bible read and explained, and how they wish their friends could be here to hear it. One girl wrote: "I do enjoy this school so much; there is so much of Christ in it."

Almost the first question the girls ask a new comer is, "Are you a Christian?" And if she is not her room-mates are not slow to talk and pray with her and ask prayers for her until she is converted, and then great is the rejoicing. Sometimes it occurs that at a special meeting five or six will give their hearts to Christ at the same time, and then you should hear the joyful tones and see the broad smiles, the hand-shaking and hugging, as they gather in groups on the verandas or run back and forth carrying the good news.

Thanksgiving morning we had a praise service in the chapel, and more hearty thanksgiving could hardly be imagined. About seventy took part, expressing earnest, even tearful, gratitude for the privilege of attending this school and for the teachers "God had sent to them." Many said they were determined to learn all that they possibly could, so as to be able to teach others when they return to their homes next June. Their vacation will not be spent in seeing how good a time they can have, but in seeing how much of the good they have gained here they can carry to others.

Don't forget in your giving and in your prayers the dear girls in Spelman Seminary, remembering that the good done to them is carried on to thousands of others.

Your sister in Christ,  
HATTIE PHINNEY.

#### To the Bands of Maine.

Dear Young People of Maine:

It is the wish of the Board in Boston that our young people's and children's Home Mission bands should have a large share in our work by raising the entire salary of Miss Mary Cook, a young colored teacher in the State University, at Louisville, Ky.

Miss Cook was aided in obtaining her education by the South Berwick and Corinna churches, of our own State. She ranked very high as a scholar, and is now making a most excellent teacher. If any of the bands are now pledged to aid any other teacher or



any pupil, they should not change their plans; but, if not, will they not contribute as large a part as possible to her salary, which is \$360? In many places there is no Home Mission band. Will not the young people and children organize at once, and report their new band to their Associational Director of our Home work?

If a band cannot be formed, cannot some plan be made in the Sunday school whereby the boys and girls may contribute something to the salary of this teacher?

Sincerely,

MRS. ANNA L. HUNT, Vice-President.

LOUISVILLE, KY., Oct., 1884.

MRS. HUNT, DEAR FRIEND:

Having heard that the women and children who have helped me in school were still interested in me, I seize this opportunity to write you. I am proud to say that success has attended my path ever since I entered this school, not by my own merits, but through faith in our blessed Jesus, and if I am of any use in the school and to my race it is because I allowed the Holy Spirit to direct my every step. After praying for several years for the Lord to open the way by which I could better prepare myself for His work and the uplifting of the race, it was put in the hearts of some noble women (and I wish I had every name so as to write them how grateful I am) to support me. Through His divine providence I was selected, I am sure. How my heart leaped with joy when I perused the glad tidings. I shall never forget the morning of October 15, 1881. It was beautiful, and I was then teaching as assistant in a district school for this specific purpose—getting but little pay. While I read the letter tears of joy rolled down my cheeks, I was so happy. Being the only child, and my parents seemed so attached to me, I had always felt a dread of leaving them; but they gave me up freely, and I entered school within three weeks. I studied hard, not because I was helped, but because it was my duty to prepare without the loss of a moment to do God's work. I was a student-teacher. Having completed the Normal course, I was then appointed by the Trustees as permanent teacher. Since then I have tried to be as faithful as when a student—yea more so, on account of the responsibility. Though a teacher, I am still a student, studying afternoons and at night, teaching myself. I love the place; I love the women who helped me, because it is God's answer to my prayer. I love the morning's lesson, "Solomon's Choice." It reminds me of my prayer, and I am glad to know God never changes, and when we ask for things that please Him, He gives more. I feel God has a purpose in having me teach here, for I have been offered other places with better salary, but it seemed that this was the place for me yet. I thank you all for your prayers, interest, and help, and pray that you may live long to do good work for the Master, and that you may enter the rest prepared for the people of God, with your crown brilliantly adorned with the souls of those you have saved through your missions. I wish I could tell you how grateful I am. My heart is full. My joy is great. I shall consecrate myself more and more to this work. May God bless and prosper all the work of your heart and hands. Bear me in kind and tender remembrance to all the dear sisters. If we never meet on earth, we shall in heaven.

Yours in Christ,

MARY T. COOK.

RECEIPTS FOR DECEMBER, 1884.

MAINE, \$110.95.—Augusta, Friend, \$1.50; Bangor, First Wom. Soc., \$40.00; Belfast, Wom. Soc., \$10.00; Belfast, A. S. H. Society, \$2.40; Kennebunkport, \$7.50; Livermore Falls, Mission Band, \$12.00; Morrill Baptist Church, \$1.25; Rockland Willing Workers, \$25.00; Thomaston Girls' Mission Band, \$10.00; Waldo Association, \$1.00.

NEW HAMPSHIRE, \$98.35.—Antrim Armor Bearers, \$10.00; Exeter, \$19.00; Manchester, First, Gold Miners, \$3.00; Milford, \$20.00; Nashua, Miss Sarah J. Robinson, \$25.00; Troy, \$12.00; Warner, \$9.35.

VERMONT, \$20.00.—East Charlotte Mission Band, \$20.00.

MASSACHUSETTS, \$760.56.—Athol Centre, \$20.00; Ayer, Mrs. L. S. Chick, \$13.50; Boston, Clarendon St. Ladies, \$11.00; Clarendon St., by Miss Emily Peaslee, \$15.00; Clarendon St. Sunday school, \$50.00; South Baptist Wom. Soc., \$20.00; Shawmut Branch, \$15.00; Fourth St. Wom. Soc., \$7.50; Fourth St., Mrs. A. J. Parmenter, \$1.00; Fourth St. Primary Class, \$1.00; Miss Margaret B. Adams, \$2.00; Dearborn St., Mrs. Stacey's Sunday school Class, \$4.00; Brockton, Class, \$5; Sunday school Willing Workers, \$4.00; Brookline, Mrs. Moses Warren, \$2.00; Cambridge, North Avenue, \$60.00; Cambridgeport First Church, \$25.00; Cambridge Old Benevolent Soc., \$50.00; Cambridge East, Mrs. H. S. Hills, \$1.00; Chatham, Mrs. Isaac H. Loveland, \$10.00; Fitchburg, \$65.75; Greenfield Church, \$3.56; Hyde Park, \$8.00; Jamaica Plain, \$32.58; Littleton, \$21.50; Memorial, \$1.00; Mite Boxes, \$1.30; Marlboro Pearl Gatherers Mission Band, \$15.00; Newton Centre, \$73.20; Norton, Mrs. James Godfrey, \$5.00; Orange Church and Wom. Soc., \$10.67; Lowell, Branch St., \$41.00; Petersham District School, \$1.00; Roxbury, F. A. D., \$10.00; Somerville, First Infant Class, \$4.00; Springfield, State St., \$25.00; Watertown, Friend, \$50.00; Willing Workers, \$40.00; Weston Cheerful Givers, \$40.00.

RHODE ISLAND, \$101.00.—Rhode Island Branch, \$100.00; Narragansett Pier, Mrs. J. R. Brown, \$1.00.

CONNECTICUT, \$81.87.—Bristol, \$33.32; Brooklyn, Juvenile Mission Band, \$2.00; Cornwall, College St., \$3.00; Mansfield, \$10.50; Noank Mission Band, \$10.00; South Colebrook, \$8.00; Suffield, \$1.05; Wallingford, \$14.00.

OTHER SOURCES.

New York, Oswego, Miss Harriet M. Leonard, Thank Offering, \$5.00.

B. O., Canada, Abbotts Corner, Mrs. A. L. Tracy, \$1.00.

N. C. Enfield, Miss Marietta F. Kendall, \$20.00.

Utah, Salt Lake City, Tuition, \$79.20.

Slater, Fund for Spelman, \$166.67.

TOTAL, \$1,444.30.

BOXES OF SUPPLIES.

MAINE.

Auburn to Emporia, Kansas, \$72.63; Hallowell to Richmond, Virginia, \$26.56; Portland, Free St. to Spelman, Ga., 30.00.

NEW HAMPSHIRE.

Milford to Spelman, Ga., \$25.00; Milford to Louisville, Ky., \$25.00.

MASSACHUSETTS.

Cambridge, Old Benev. Soc. to Beaufort, S. C., \$41.87; Charlestown, First Judson Miss'y Soc. to Danville, Kans., \$101.00; to Watertown, Wis., \$5.10; to Russell, Kans., \$35.00; Lowell, First Benev. Soc. to Beaufort, S. C., \$20.00; 2,000 papers and cards to Beaufort, S. C.; Lowell, Branch St., to Salt Lake City, Utah, \$30.00; to Louisville, Ky., \$30.00; barrel of beans to Atlanta, Ga., \$10.00; Peabody to Louisville, Ky., \$25.00; Peabody to Spelman, Ga., \$25.00; Lowell, Northern St. to Louisville, Ky., \$50.00; Taunton, Winthrop St. to Louisville, Ky., \$59.42; Watertown Mission Band to Russell, Kans., \$33.00; Taunton, Winthrop St. to Young, Dak., \$70.21.

CONNECTICUT.

Essex to Louisville, Ky., \$30.00; Wallingford to Louisville, Ky., \$40.00; Hartford to Beaufort, S. C., \$48.00; to Mrs. Smith Bloomfield, \$7.00; Weathersfield to Atlanta, Ga., \$25.00.

TOTAL, \$914.79.

**WOMAN'S BAPTIST HOME MISSION  
UNION OF CONNECTICUT.**

President, Mrs. Francis Wayland, New Haven; Secretary, Mrs. R. A. Brown, New Haven; Treasurer, Mrs. J. V. Garton, Meriden.

SECOND ANNUAL REPORT.

The Woman's Baptist Home Mission Union of Connecticut was organized December 12, 1882, and at this, the close of its second year, seems firmly established in the hearts of its members, and promises help, far beyond our expectations, to the needy workers in the vineyard.

While we raised over \$400 last year, we are able to look back upon over \$600 in cash which has passed through the treasury of the Union this year. In addition to this, the various circles have contributed over \$300 for special purposes, and have sent barrels amounting in value to \$387, making a total value of over \$1,287, as the result of our labors of this year.

Five ladies have become life members of the Union by the payment of \$25 each.

The objects of our special interest and work have been: *First*, the partial support of Missionary Clafford, who is so faithfully laboring among the Swedes in Connecticut, under the auspices of the State Convention; *Second*, through the American Baptist Home Mission Society, we have paid one quarter's salary to Mrs. C. E. Becker, of Benedict Institute, Columbia, S. C., also aided in furnishing rooms in Colby Hall, one of the buildings connected with the Institute; *Third*, a Sunday school in Oregon has received help towards furnishing a library; and *Fourth*, a small amount has been sent to Wake Forest College, Wake Forest, N. C.

We have been kept informed, by interesting recitals, of Missionary Clafford's work, and have had the pleasure of seeing and hearing Mrs. Becker at one of the quarterly meetings. Her talk to us of her work and the condition of the colored people in the South was both interesting and profitable. A letter from her was read at the annual meeting, from which we extract the following:

"Our school was never so large before at this very busy season of the year. \* \* \* Every room in the institution will be needed before the middle of December. \* \* \* There are also two large new rooms on the first floor, one to be used for literary and lecture purposes, the other to be used for our Sewing Department, which we are organizing for the first time this year. The sewing department is a very practical part of our work. I have furnished the sewing machine, and if the Union choose to give \$25 for chairs and stove we will have the Sewing Department named for the Connecticut Missionary Union. This will complete all the furnishing of Colby Hall. One year ago I could not see how money could ever be raised to repair and furnish this building, and now we only lack \$25 to complete it."

The above request was at once cheerfully responded to.

This work among the colored people has so interested and appealed to us that we have assumed the entire support of Mrs. Becker for the coming year. We also continue our assistance to Mr. Clafford.

The obligations are somewhat larger than last year's, and will call for earnest work from all the circle in our Union. But, encouraged by our past, we look hopefully to the coming year, sure that where the need is so great the Father will truly help and bless us in our efforts to relieve it.

**Ministerial and Church Record.**

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

ORDINATIONS.

NAME.	PLACE.	DATE.
R. S. Cook,	Readsboro', Vt.,	Nov. 30.
Isaac W. Grimes,	West Springfield, Mass.,	Dec. 31.
Joseph John Cooper,	Cromwell, Conn.,	Dec. 31.
Henry M. Tefft,	Owasco, N. Y.,	Dec. 17.
E. M. Probert,	Braddock, Pa.,	Dec. 7.
Joseph A. Williams,	Hebron, N. C.,	Nov. 29.
J. W. Beck,	Jackson, Ga.,	Nov. 30.
L. D. Pettit,	Highland, Mich.,	Dec. 23.
F. E. Britten,	Faribault, Minn.,	Dec. 2.
B. K. Dye,	Clinton Falls, Minn.,	Dec. 23.
Charles Custer,	Bonaparte, Iowa,	Dec. 30.
D. H. Sharp,	Mt. Pleasant, Mo.,	Nov. 15.
Lewis T. Mear,	Beeville, Texas,	Nov. 30.
W. C. Jenkins,	Bethel, Kans.,	Nov. —
Willis Carter,	Lincoln, Neb.,	Dec. 22.
Gilbert B. Bartley,	Salt Lake City, Utah,	Dec. 4.

CHURCHES ORGANIZED.

PLACE.	DATE.
Oak Grove, Ga.,	Dec. 13.
Alpena, Dak., Beulah Church,	Nov. 27.

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Olean, N. Y.,	Dec. 10.
Port Dickinson, N. Y.,	Dec. 31.
Ulysses, Pa.,	Dec. 5.
Geyersville, N. Y.,	Dec. 30.
Washington, Ga.,	Nov. 16.
Ensley Centre, Mich.,	Nov. 27.
Milan, Mich.,	Dec. 10.
Marshall, Ind.,	—
Alhambra, Ill.,	Nov. 30.
Samples Point, Ill.,	Dec. 21.
Antioch, Mo.,	Nov. 30.
Asherville, Kans.,	Nov. 30.
Scottsville, Kans.,	Dec. 14.
Charity, Kans.,	Dec. 21.
Beattie, Kans.,	Dec.
Lincoln, Neb., Second Colored Church,	Dec. 21.
Fairfield, Neb.,	Dec. 18.
Penryn, Cal.,	Nov. 23.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Origen Smith,	72.	Brattleboro, Vt.,	Dec. 21.
Ahira Jones,	74.	Corwall, Vt.,	Dec. 11.
H. C. Leavitt,	—	West Rutland, Vt.,	Jan. 2.
Merrill Forbes,	64.	Wyoming, N. Y.,	Nov. 22.
William White Hall,	87.	Patchogue, N. Y.,	Nov. 28.
M. M. Everts,	82.	Masonville, N. Y.,	Dec. 23.
David Silver,	50.	Imlaystown, N. J.,	Dec. 22.
Vincent Palen,	75.	Camden, N. J.,	Dec. 13.
W. A. Tyree,	—	Amherst C. H., Va.,	
L. A. Jackson,	—	Norcross, Ga.,	Dec. 8.
C. R. Richmond,	70.	Geneva, Ohio,	Dec. 10.
William Stansil,	85.	Sullivan, Ind.,	Dec. 17.
John M. Greenlade,	77.	Claysville, Ind.,	Dec. 23.
Frank Sanderson Ashmore,	31.	St. Paul, Minn.,	Dec. 6.
W. H. Turton,	72.	Farmington, Iowa,	Dec. 19.

Home Mission Appointments

IN JANUARY

The following new appointments were made:

Rev. William Appel, General Missionary for Eastern German Conference.

Rev. John Westerborg, Swedes in Bridgeport, Conn.

“ Charles Ekrut, Germans in Lebanon and vicinity, Tex.

“ H. M. Burroughs, Bowie, and vicinity, Tex.

“ L. A. Traylor, Pleasant Grove Association, Tex.

“ W. G. Caperton, General Missionary for East Texas Convention.

“ B. Hatcher, Sweetwater, Tex.

“ J. Sunderland, General Missionary for Minn.

“ S. E. Sweet, Ashland, Wis.

“ George A. Cressy, Second Church, Oshkosh, Wis.

“ F. Muller, Germans in Remson and vicinity, Iowa.

“ C. C. Marston, Sand Creek and Carlyle, Dak.

“ W. A. Jarrel, San Louis Obispo, Cal.

“ William C. Spencer, St. Helena, Cal.

“ G. W. Black, Gardner, Scottsburg and Elkton, Oregon.

The following re-appointments were made:

Rev. J. C. Grimmel, Secretary of German Missions.

“ S. Kornmaier, Germans in Waterbury and Seymour, Conn.

“ John H. Meyers, Germans in Scranton, Pa.

“ F. R. Howell, Colored People in Western, N. C.

“ Gottlob Fetzer, Germans in Cincinnati, Ohio.

“ W. M. Gaddy, Jacksonville and Rush, Tex.

“ N. F. Pierson, Swedes in Concordia, Kans.

“ J. T. Davis, Grand Forks, Dak.

“ James A. Haycraft, Delta and Montrose, Colo.

“ C. P. Bailey, Marshfield and Sumner, Oregon.

The following teachers were appointed:

At Roger Williams University, Nashville, Tenn.—Rev. William H. Stifler, D. D., Pres.

At Atlanta Seminary, Atlanta, Ga.—W. C. Burnham.

Church Edifice Grants

IN JANUARY.

By Loan,	10
By Gift (Funds specially designated),	1
Total number of Grants made,	11
Aggregate of Loans,	\$3,800 00
Aggregate of Gifts,	\$250 00

Aggregate value of church property secured, \$19,050 00

LOCATION OF CHURCHES AIDED.

Loveland, Colo.	Vilas, Dak
Prescott, Ariz.	Sioux Falls, Swede, Dak.
Ponca, Neb.	Ashland, Wis.
Corland, Neb.	Garfield, Wash. Ter.
Creighton, Neb.	Mullins, S. C.
South Mill Creek, W. Va.	

Contributions and Legacies

FOR DECEMBER, 1884.

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

MAINE, \$335.88.

Castina, J. R. Potter	3 00
Bangor, J. Woodbury, for Emergency Fund	5 00
Brunswick, Main St. Church Y P. M. Band, for Emergency Fund	15 00
C. H. Herring, for Emergency Fund	2 00
A friend,	20 00
Woolwich, Miss F. A. Barnes, for Emergency Fund	5 00
Mt. Vernon Church,	13 00
Damariscotta, Friend,	5 00
Waterville Church,	34 50
Hodgdon, Rev. L. Mayo and wife,	10 00
Fairfield Church,	10 00
Waterville Church	131 38
Thomaston, Edwin Trowbridge	10 00
Jefferson, First Church	26 00
* For Wayland Seminary, viz.:	
Portland, Free St. Church, \$25; a friend, \$20;	
Norway Church, \$5	50 00

NEW HAMPSHIRE, \$103.00.

Derry Depot Church, per Rev. A. S. Stowell, for Emergency Fund	6 00
Antrim, Tryphina P. Jenny	1 00
Sanborton, for Emergency Fund, viz.: First Church, \$2.67; Sunday school, .33; Rev. J. D. Fulton and wife, \$5	8 00
Manchester, First Church, \$25; Missionary Gleaners, \$25 for Emergency Fund	50 00
Nashua, "Factory Girl," for Emergency Fund	5 00
Concord, Pleasant St. Church,	32 00
Newton, Mrs. E. B. Hoitt	1 00

VERMONT, \$403.99.

150,000 part of Emergency Fund	1 00
Fairfax Church	50 00
Fair Haven Church, per Rev. J. R. Gow, for Emergency Fund	11 35
Saxtons River, Mrs. John A. Farnsworth, for Emergency Fund	10 00
Johnson Church, L. M. Soc, a Christmas offering, for Emergency Fund	8 00
St. Johnbury Church, for Emergency Fund	16 00
Passumpsic Church,	7 26
South Windham Church,	2 00
Johnson Church	15 00
Burlington, First Church, \$11.40; Berean Church, \$12	23 40
West Brattleboro Church	4 29
East Dover Church	11 00
South Windham Church	7 00
Brattleboro Church	92 00
C. E. F. For Butte City, Mont., viz.:	
Brattleboro, J. E. Hall, \$5; West Brattleboro Church, \$15; Factory Point Sunday school, \$8.02; Poultney Church and Sunday school, \$30; Brandon Sunday school, \$6.67; Fairfax Sunday school, \$10; Passumpsic Sunday school, \$5; West Pawlet, G. W. Beecher, \$50	129 69

LEGACY.

Fairfax, Interest on bequest of J. M. Hotchkiss, H. S. Ufford, Trustee	16 00
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MASSACHUSETTS, \$2,750.23.

Boston, First Church, \$177.88; Warren Ave. Church in part, \$19.10; Clarendon St. Church, Miss Emily Peaslee, \$15; A member for Emergency Fund, \$63; Sarah H. Stacy, do, \$10.....	384 08
Webster, Solomon Robinson, for Emergency Fund.....	15 00
Woodville, Dr. Abigail S. Cunningham, ".....	5 00
L. M. F., ".....	3 60
Holyoke, Second Church, ".....	5 00
Springfield, First Church, ".....	15 00
Greenfield Church, ".....	8 08
Framingham, A friend of missions, ".....	5 00
Fall River, First Church, ".....	158 08
Worcester, H. C. Hastings, \$2; Contributor, \$50; Mrs. Wm. Foster, \$2 for Emergency Fund.....	54 00
North Leverett, A. Pettee, \$5; C. Pettee, \$1; E. Hemenway, \$1; Mr. and Mrs. Otis Chittenden, \$2; C. A. Shaw, \$1 for Emergency Fund.....	10 00
North Uxbridge, H. W. Parker and wife, \$30; A. C. Slater and wife, \$30; B. J. Blanchard, \$30.....	90 00
Cambridgeport, M. B. E., for Emergency Fund.....	7 00
Cambridge, First Church, Mrs. J. H. Pearce, for Emergency Fund.....	10 00
Southbridge, Central Church, for Emergency Fund.....	30 00
Shelburne Falls, J. B. Bardwell, ".....	5 00
Rockport, N. Richardson, ".....	5 00
Cheshire Church, ".....	6 09
Brookline, Friend, \$5; A. W. Benton and wife, \$20, for Emergency Fund.....	25 00
Wakefield Church, \$72.86; Mrs. B. B. Wiley, \$50, for Emergency Fund.....	122 86
West Townsend Church, for Emergency Fund.....	5 50
Framingham, First Church, ".....	113 58
Norwood Church, ".....	7 00
Winthrop Church, ".....	4 79
East Weymouth, M. C. Dizer, ".....	100 00
Reading, Friend, ".....	2 00
Grafton, Chas. R. Prentice, ".....	5 00
Watertown Church, \$200; Friend, \$25, ".....	225 00
Marlboro Church, ".....	8 00
Winchendon Church, \$31.50; Earnest Workers, \$10, for Emergency Fund.....	41 50
Foxboro, First Church, for Emergency Fund.....	28 75
Marlboro Church, ".....	8 00
East Brookfield Church, ".....	6 00
New Bedford, North Church, ".....	21 00
Fitchburg, First Church, ".....	119 82
Groton Church, ".....	20 00
Belmont, Friend, ".....	1 00
Three Rivers Church, Monthly Concert, ".....	2 14
Worcester, Dewey St. Church, ".....	25 00
Brookville Church, ".....	5 80
Billerica Church, in add, ".....	1 88
Rowley Church, a member, ".....	5 00
North Scituate Church, ".....	17 00
Framingham Baptist Asso, ".....	8 50
Weston Church, ".....	30 00
Winchendon Church, ".....	13 00
Foxboro, First Church, ".....	69 25
North Adams Church, ".....	100 00
*For Medical Dept., Shaw University, viz: Boston, C. H. Kingsley, \$100; Dearborn St. Church Sunday school, \$25; Cambridge, Old Cambridge Sunday school, \$20; Fall River, Second Baptist Sunday school, \$15.32.....	160 32
*Lynn, C. J. Pickford, for a student at Shaw Univ.....	150 00
*Mrs. A. M. Pickard, for support of a beneficiary at Richmond Institute.....	25 00
*Holyoke, A. H. Greenleaf, for Indian University Building.....	100 00
<b>C. E. F.</b> For Butte City, Mont., viz: Dalton, J. H. Smith, \$150; Holyoke, Mrs. O. E. Merrick, \$100; Worcester, Main St. Sunday school, \$20; Clinton Sunday school, \$10, for City of Mexico, viz: Newton Centre, Thos. Nickerson, \$5; Mrs. Thos. Nickerson, \$5; Cambridge, J. S. Paine, \$1; Plymouth Church, \$11.71.....	280 00
South Dartmouth, Rev. Geo. Matthews.....	1 00
Haverhill, Mrs. J. H. Duncan.....	1 00
Chicopee Falls, H. O. Chapin.....	10 00
Amesbury, Children Mission Band, for Eagle Rock, Idaho.....	30 00

RHODE ISLAND, \$712.45.

Providence, First Church, weekly offering, \$50; Central Church, weekly offering, \$4.30; Collection, per Rev. J. N. Williams, \$1.27; for Emergency Fund, viz.: Geo. B. Peck, \$10; Miss Sarah C. Durfee, \$25; Rev. Chas. Hibbard, \$12; Friend, \$50.....	576 27
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Woonsocket, J. B. Dunn, per Rev. J. N. Williams.....	1 00
Central Falls, Misses Vary and Buzene, ".....	3 50
Narragansett Pier, Rev. I. K. Browne.....	2 50
Pawtucket, First Church, for Emergency Fund.....	31 68
Crompton Church.....	5 00
Tiverton Church.....	5 50
*For Benedict Institute, viz: Providence, Sunday-school class, \$4; Pawtucket, Young Ladies' Soc., \$27; Mrs. M. E. Stafford, \$30.....	61 00
<b>C. E. F.</b> Friendship St. Sunday school, for Butte City, Mont.....	26 00

CONNECTICUT, \$1,836.40.

Hartford, Asylum Ave. Church, \$61.42; Mrs. S. Eldridge, \$1, for Emergency Fund.....	62 44
New Haven, First Church.....	175 03
Bridgeport, First Church, in add.....	12 50
Wethersfield Church.....	10 00
Deep River Church.....	48 80
Danielson, Coll., per Rev. J. N. Williams.....	1 75
Suffield, Miss Mary C. King, for Emergency Fund.....	5 00
New Britain, Mrs. Ann Eliza Woodruff, ".....	4 50
Woman's B. H. M. Union of Conn, ".....	5 00
Southington, W. B. H. M. Soc. of First Church, for Emergency Fund.....	6 00
*For Benedict Institute, viz: Hartford, Mrs. John Sutherland, \$1; W. C. Bolles, \$3; D. Whitmore, \$1; Circle of the W. B. H. M. Union, Mrs. J. V. Garton, Treas., for furnishing room, \$30; New Haven, Miss Alice R. Peck, \$15; Branford Church, \$30; Clinton Church, \$5; Danielsonville Church, \$7; Willimantic, Dr. E. Stiles, \$5; Mrs. E. Stiles, \$3; W. Lizzie Stiles Blood, \$5; East Lyme Church, \$9.40; Putnam Church, M. W. Wagner, \$2; Norwich, H. B. Crittenden, \$5; J. F. Crittenden, \$5.....	126 40
*Stamford, Joseph B. Hoyt, for Bishop College Building.....	1,000 00
*For Medical Dept. Shaw University, viz: New Haven, Thos. Alling, \$25; Mrs. O. F. Winchester, \$25; A. S. H. Davies, \$25; Mrs. H. McWalsh, \$25; Waterbury, I. Holmes, \$5; Wm. J. Platt, \$20; J. S. Elton, \$10; Mrs. Mary L. Mitchell, \$5; Danbury, D. Benedict, \$10; Henry Crofret, \$15; H. M. Hoyt, \$10; Bridgeport, P. T. Barnum, \$25.....	245 00
<b>C. E. F.</b> For Butte City, Mont.: Asylum Ave. Sunday school, \$15; Bridgeport, First Sunday school, \$50; Yalesville, G. I. Mix, \$25; Suffield, Miss L. J. Hanchett, \$35; Clinton Sunday school, \$9.....	134 00

NEW YORK, \$7,521.67.

New York, for Emergency Fund, viz.: Calvary Church, \$1,047.19; Mrs. C. C. Bishop, \$2,000; Robert Colgate, \$100; Church of Epiphany, \$621.77; Church of the Redeemer \$24.33; James Kyle, \$50; J. Q. Bradish, \$5.70.....	3,848 99
For General Fund, Calvary Church.....	20 00
Brooklyn, Willoughby Ave. Church, \$50, for Emergency Fund; Brooklyn, Sixth Ave. Church \$86.50; Mrs. F., \$10, for Emergency Fund.....	146 50
Troy, for Emergency Fund, viz.: Mrs. Harvey Smith, \$50; Mrs. D. W. Ford, \$15; James H. Carpenter, \$25; Mrs. Ellen A. Bosworth, \$5; Mrs. Charles G. Clark, \$10; Mrs. Wm. Brown, \$10.....	115 00
For General Fund, Fifth St. Church.....	36 00
Buffalo, for Emergency Fund, viz.: Mrs. F. L. Hayward, \$5; Henry Mills, \$5; Mrs. Thomas Chester, \$50; Mrs. J. F. Chard, \$25.....	85 00
For General Fund, Prospect Ave. Church, A Friend.....	10 00
Syracuse, Mrs. Emma H. Kingsbury, \$20, for Emergency Fund; "Thanksgiving," \$50, do.....	70 00
Dryden, E. Rockwell, for Emergency Fund.....	10 00
Marlboro, A. M. Staples, ".....	5 00
Schuylerville, Elmira E. Rogers, ".....	5 00
Fairport, E. H. Griffith, ".....	5 00
North Stockholm, ".....	5 00
Greenwich, Mrs. E. R. Terry, ".....	10 00
Rexford Flat, A Friend, ".....	5 00
Albany, Mrs. Matilda C. Perry, ".....	100 00
Miss F. S. Patten, ".....	50 00
Carmel, Sarah E. Kelsay, ".....	4 00
Palmyra, Mrs. Rufus Smith, ".....	5 00
Clifton, Park Church, \$10; An old Lady, \$5, for Emergency Fund.....	15 00
Mt. Vision Church, for Emergency Fund.....	20 75
Hoosick, S. M. Rogers, \$25 of which ".....	50 00
Mechanicsville, S. C. Bull, ".....	5 00

Norwood, C. H. Rexford, " .....	10 00
Stillwater, F. H. Fellows, " .....	20 00
Fairport, Martin Austin, " .....	5 00
Auburn, Mrs. E. Smith, " .....	10 00
Kendall Church, " .....	3 00
Pawling, Central Church, " .....	12 00
Greenwich, A lady friend, " .....	12 00
Medina, Mrs. B. W. Middaugh, " .....	5 00
Elmira, Mrs. S. Kelly, " .....	30 00
Mrs. J. L. McD. and Daughter, for Emergency Fund .....	2 00
Rochester, Rev. E. Savage .....	10 00
Watertown, Rev. J. O. Metcalf .....	10 00
Oswego Church, \$91.91; W. H. M. Soc., \$11.03 .....	102 94
Albany, Miss F. S. Patten .....	200 00
Knoxville Church .....	34 35
Sandy Hill Church .....	190 00
Tonawanda, "Merry Christmas" .....	5 00
Butternuts Church .....	32 00
Hamilton, First Church .....	180 66
Beaver Falls, John E. Farrar, \$100; Edgar H. Farrar, \$4.50 .....	104 50
Greenport, A. Webb .....	5 00
Hamburg Church .....	28 00
Mechanicsville Church .....	20 00
Granville Church .....	26 00
Amenia Church .....	108 22
Brockport Church in add .....	2 00
Elmira, First Church .....	65 00
Oxford Church and Sunday school .....	37 29
Franklin Church .....	13 00
Canisteo Church .....	27 63
Otego Church .....	2 50
Bainbridge, First Church .....	9 60
Painted Post Church .....	28 00
Corning Church, L. M. Soc. ....	16 70
Bath Church .....	12 90
*New York, Sixteenth Church, Kincaid Missionary Soc., for Richmond Institute .....	50 00
*James Pyle & Son, for Shaw University .....	1 62
*J. D. Rockefeller, for Indian University Building .....	500 00
*Mt. Vernon, Eli Trott, for Richmond Institute .....	25 00
*Penfield Church, ladies for Shaw University .....	52
<b>C. E. F.</b> For Butte City, Mont., viz.:	
New York, James Pyle, \$25; C. F. Conant and friend, \$20; R. W. Donnell, \$100; Brooklyn, Rev. J. Sheridan, \$10; Mrs. Mary L. Whiting, \$100; G. B. Forrester, \$25; Washington Ave. Sunday school, \$50; Greenwich Sunday school, \$25; Albany, W. M. VanAntwerp, \$25 .....	380 00
Le Roy Church .....	5 00
Carmel Church, Sarah E. Kelley .....	3 00
Medina, Mrs. James Sumner .....	50 00
LEGACY.	
Le Roy, bequest of Aurelia Potwine, per M. H. Briggs .....	500 00
NEW JERSEY, \$504.46.	
Newark, South Church .....	111 80
Piscataway Church, for Emergency Fund .....	60 00
Hackensack, First Church Sunday school, for Emergency Fund .....	100 00
Jacobstown Church .....	29 66
Homerstown Mission .....	1 29
Bethlehem Church, \$40; for Emergency Fund, \$5 .....	45 00
Hightstown Church, Rev. C. P. Eaches .....	10 00
Bloomfield, First Church Sunday school Mission Soc. ....	35 00
Elizabeth, First Church, \$46.50; East Church, \$7.51 .....	54 01
<b>C. E. F.</b> Elizabeth, Woman's Mission Circle (\$15 of which for Butte City, Mont.) .....	25 00
Trenton, First Church Sunday school, for Butte City, Westfield Sunday school, for Butte City .....	15 00
	25 00
PENNSYLVANIA, \$1,327.62.	
Philadelphia, Roxborough Church, \$43; Germantown First Church, \$53; For Emergency Fund, viz.:	
Rev. T. A. Gile, \$10; Miss M. L. Bonney, \$50; Geo. W. Hansell, \$50; W. W. Keene, M.D., \$25 .....	231 00
White Deer Church .....	8 00
Oil City Church .....	20 56
Great Valley Church, desig. ....	7 00
Harmony Church .....	4 40
Lawrenceville Church, \$8; Sunday school, \$5 .....	13 00
Forest Lake Church .....	5 00
Tunkhannock, Mrs. Emma Osterholt, for Emergency Fund .....	200 00
Lewistown, Wm. S. Settle, for Emergency Fund .....	3 00
Washington, J. B. Wilson, " .....	10 00
Lewisburg, G. P. Watrous, " .....	5 00
Mrs. M. G. Tucker .....	30 00
Lower Dublin Church, in part .....	3 21

*For Indian University Building, viz.:	
Philadelphia, Grace Church, \$10; Miss Mary L. Bonney, \$50; A friend for Emergency Fund, \$200; Upland, Samuel A. Crozer, \$200 .....	460 00
*Upland Sunday school for Atlanta Seminary .....	52 45
<b>C. E. F.</b> For Butte City, Mont., viz.:	
Philadelphia, Mrs. C. W. Patten, \$50; B. V. Mein, \$10; Chester, B. Gartside, \$75; Upland, J. Lewis Crozer, \$25; Robert H. Crozer, 25; Geo. K. Crozer, \$50; Pittsburg, Fourth Ave., Sunday school, \$35 .....	270 00
Philadelphia, Dr. G. E. Abbott, for City of Mexico .....	5 00
DELAWARE, \$60.00.	
Canterbury, F. C. Mack, for Emergency Fund .....	60 00
DISTRICT OF COLUMBIA, \$258.00.	
Washington, Calvary Church .....	90 00
Columbia Association of Baptist Churches for Emergency Fund .....	90 00
*Washington, Wayland Seminary, Students for Tuition, \$3.75; Rent of Rooms, \$4; Sales of Books, \$5.25; from preceding year, \$65 .....	78 00
MARYLAND, \$100.00.	
Baltimore, Christopher West .....	100 00
VIRGINIA, \$384.95.	
Richmond, Prof. J. E. Jones, for Emergency Fund .....	6 50
*For Richmond Institute, viz.:	
Board of Education, Virginia Baptist State Convention, \$50; Friend, for Library, \$13.25; for Emergency Fund, viz. Rev. C. H. Corey, D.D., \$15; Prof. E. A. Corey, \$5; Prof. N. Hines, \$10; Professor D. N. Vassar, \$10; Students, \$10 .....	323 25
*Richmond Institute, Students for Tuition, \$55; Cash, \$20 .....	55 20
WEST VIRGINIA, \$27.60.	
Hinton Church, for Emergency Fund .....	5 00
River View, Bethel Church, " .....	3 00
Charleston, W. M. Circle, " .....	1 50
Fayetteville, Children's Union Mission Band, for Emergency Fund .....	2 50
West Union, Arnold Creek Church, for Emergency Fund .....	60
Ravenswood, E. H. Flinn, for Emergency Fund .....	5 00
<b>C. E. F.</b> Charleston, Rev. W. S. Gibson .....	10 00
NORTH CAROLINA, \$1,075.68.	
*Raleigh, Shaw University, for Tuition, \$232.99; Sale of Books, \$2.80; Account of last year, \$229.30; John F. Slater Fund, \$85 .....	465 09
*Raleigh, Shaw University, Medical Dept., Rent of Rooms, \$100; Students for Tuition, \$12.50; From previous year, \$239.16; Rev. H. M. Tupper, Trustee, \$75; John F. Slater Fund, for Med. Dept., 98.93 .....	525 59
SOUTH CAROLINA, \$1,040.62.	
Charleston, Morris St. Church, in add .....	50
Columbia, Benedict Institute, Teachers and Students, for Emergency Fund .....	40 99
*Columbia, Benedict Institute, Students for Tuition, \$146.25; Rent of Rooms, \$102.28; Rent of Grounds, \$19; Cash, \$700; From previous year, \$31.60 .....	999 13
GEORGIA, \$64.40.	
*Atlanta, Pleasant Grove Sunday school, \$5; Welsey Darden, \$10 for Atlanta Seminary .....	15 00
*Atlanta, Seminary students for Tuition, \$41; Rent of Rooms, \$8.40 .....	49 40
FLORIDA, \$1.50.	
*Citra, Mrs. H. B. Stevens for Indian University Building, Ind. Ter .....	1 50
MISSISSIPPI, \$47.00.	
*Jackson College students for Tuition .....	47 00
LOUISIANA, \$5.00.	
New Orleans, a teacher for Emergency Fund .....	5 00

TEXAS, \$1.00.

Lockhart Church..... 1 00

ARKANSAS, \$15.20.

Little Rock, J. K. Brantley, \$10; Rev. S. Cornelius, \$5 for Emergency Fund..... 15 00  
 \*Bright Star, Rev. A. Robinson..... 20

OHIO, \$843.85.

Cincinnati, Mrs. J. R. Reed for Emergency Fund.... 2 00  
 Cleveland, for Emergency Fund, viz.: Collections at Union Thanksgiving Services, \$20.73; J. M. Hoyt, \$100; Mrs. Miles, desig., \$25; Rev. S. B. Page, \$10; S. B. P., \$1; C. A. Smith, \$5; L. A. Stratton, \$2; Collection at Home Mission Meeting, \$21.47; Mrs. Seaman, \$3; Mrs. A. M. Meade, \$5; C. G. King, \$10; G. B. Christian, \$10..... 213 20  
 Willoughby, Martin E. Gray for Emergency Fund.... 30 00  
 Norwalk, First Church, "..... 30 00  
 Painesville, Rev. L. M. Barnes, "..... 5 00  
 Chardon Church, \$6.50; Sunday school, \$3.50..... 10 00  
 Pioneer, D. Woods, for Emergency Fund..... 5 00  
 Mansfield, Market St. Church, per A. Scatergood.... 25 00  
 West Richfield, James Lockert in add..... 50 00  
 Colebrook Church..... 9 86  
 Marietta, First Church..... 57 00  
 Elyria, First Church..... 23 50  
 Coshocton Association..... 1 00  
 Pleasant Rock Church..... 1 00  
 Ebenezer Church..... 1 00  
 Mt. Vernon Sunday school..... 17 04  
 Franklin, First Sunday school..... 12 55  
 Withamsville Church..... 1 45  
 Lindale Church, \$4.35; Sunday school, \$6.00..... 4 95  
 Prospect, C. E. Worline, for Emergency Fund..... 2 00  
 Granville, Prof. N. Thresher, "..... 10 00  
 Lower Newport, Valley Church, Children's Band for Emergency Fund..... 3 50  
 Norwalk, C. E. Riggs, for Emergency Fund..... 15 00  
 Utica, H. S. Campbell, "..... 1 00  
 Johnstown, N. W. Parker, "..... 1 00  
 Duncans Falls, Rev. B. L. Neff, "..... 1 00  
 Oberlin, Cash, "..... 1 00  
 Twinsburg, Mrs. M. A. Williams, "..... 50  
 \*For Indian University Building, viz.:  
 Cleveland, Third Church Sunday school, \$6.50; First Church, a member, \$2.50; Miss Nutt, \$1; Dayton, Linden Ave. Mission and special circle, Mrs. Geo. Washington, Treas., \$19.85..... 30 85  
 \*For Indian University, viz.:  
 Cleveland, Mrs. Rebecca Rouse, \$75; First Church, \$50; a member, \$2.50..... 127 50  
 \*Cleveland, First Church..... 12 50  
 \*Cincinnati, a friend of Missions, per Rev. G. W. Lasher, D.D., for Emergency Fund..... 5 00  
 \*Dayton, First Church Ladies' Social Circle for Atlanta Seminary..... 50 00  
 C. E. F. Marietta, First Church, \$4.13; Sunday school, \$5.87..... 10 00

LEGACY.

Colebrook, bequest of Melinda Treat..... 3 45

MICHIGAN, \$171.18.

Detroit, for Emergency Fund, viz.: Major J. A. P. Hamson, \$5; a friend, \$1; Mrs. C. F. Brown, \$2; W. H. Brearley, \$10..... 18 00  
 Chesterfield, Two Sisters, E. A. and H. E. Cotton, for Emergency Fund..... 2 00  
 Weston Church, a friend, for Emergency Fund..... 2 00  
 Union City, Mrs. M. Van Fleet, "..... 5 00  
 Port Huron, E. Saunders, "..... 5 00  
 Ovid Church..... 25 50  
 Tyne, Verona Church..... 1 00  
 Dexter Church..... 12 11  
 Jackson, First Church..... 60 00  
 Mt. Clemens Church..... 3 77  
 Ishpeming, Scandinavian Church, per Rev. A. A. Hammer..... 4 00  
 Maple Rapids, John Merz..... 4 50  
 Norvell Church..... 6 30  
 C. E. F. Mich. W. B. H. M. Soc., for Butte City..... 10 00  
 Flat River Asso., W. B. H. M. Soc., "..... 11 00

INDIANA, \$89.19.

Indianapolis, North Baptist Sunday school..... 15 00

Newton Missionary Circle, Ira A. Duncan, Treas., for Emergency Fund..... 2 30  
 Franklin, Mrs. C. H. Hall for Emergency Fund..... 5 00  
 Pleasant Valley Church..... 2 00  
 La Porte, First Church, \$9.83; Geo. C. Dorland, \$5..... 14 83  
 Lancaster Church..... 2 25  
 Denver, Weasaw Church..... 3 00  
 Whitley Co., Eel River Church..... 4 00  
 Owen Co., Bethel Church..... 5 66  
 Mishawaka Church..... 4 90  
 Lima, Miss L. Edcomb for Emergency Fund..... 5 00  
 Edinburg, S. T. Quick, "..... 1 00  
 Goshen, First Church, \$14.25; Mrs. Laura Kindig, \$5; D. Kreps, \$5 for Emergency Fund..... 24 25

ILLINOIS, \$1,007.48.

Chicago, for Emergency Fund, viz.: First Church, Mrs. J. K. Burtis, \$5; daughter, \$1; Rev. Wm. M. Haigh, D.D., \$25; Fourth Church, John A. Reichell, \$25; Scandinavian Church, \$5; D. C. Jean, \$10..... 71 00  
 Chicago, Immanuel Church, Monthly Concert, \$10.30; Western Ave. Church, in part, \$16.75; First Church, a friend, \$5; Second Church balance \$5..... 37 05  
 Bristol Church, \$5; Sunday school, \$2.81..... 7 81  
 Rockford, State St. Church..... 74 62  
 Batavia, Swede Church..... 4 50  
 Dundee Church..... 8 20  
 Utica, First Regular Baptist Church (Prairie)..... 10 30  
 Waukegan Church and Sunday school..... 20 00  
 Utica Church..... 15 00  
 Somonauk Church..... 17 75  
 Gerard, Woman's Circle..... 5 00  
 Newark, Dea. S. Sleezer..... 25 00  
 Austin, Mission Band..... 15 00  
 Englewood Church..... 42 00  
 Cambridge, C. A. Riggs, for Emergency Fund..... 1 00  
 Hebron, J. McKibben and wife..... 5 00  
 Morgan Park, Miss E. C. Cooley, "..... 5 00  
 Jacksonville, First Church, "..... 17 52  
 Monee, Rev. T. Klinker, \$5; Mrs. Fredericka Klinker, \$5..... 10 00  
 Griggsville Church..... 12 80  
 Franklin Association..... 8 06  
 Sycamore, N. L. Cottrell for Emergency Fund..... 5 00  
 Kankakee, Scandinavians, per Rev. N. Brink..... 8 00  
 St. Anne, French Church and Sunday school for Emergency Fund..... 5 48  
 Kaneville Church, \$10; Woman's Soc., \$8.75..... 18 75  
 Elgin, a widow..... 5 80  
 Hudson Church..... 52 69  
 Mendota Church in part..... 100 00  
 Monmouth Church..... 10 00  
 Reynolds Church..... 5 07  
 Sterling Church, \$32; Sunday school, \$5..... 37 00  
 Marseilles Church..... 23 65  
 Napierville, Trustee Baptist Church, per M. A. Sudley..... 100 00  
 Aurora, Park Place Church, \$13.28; Mrs. Gaylord, \$1; E. M. Walker, \$10..... 34 28  
 Batavia Church..... 15 00  
 Belvidere, South Church in part..... 38 00  
 Marseilles Church, for Emergency Fund..... 8 85  
 Morgan Park Church, in part, "..... 10 05  
 Richmond Church, "..... 1 50  
 Batavia Church, \$20; Sunday school, for Emergency Fund, \$10..... 30 00  
 Downers Grove Church, \$32.75; Rev. I. N. Hobart, D.D., \$25 for Emergency Fund..... 57 75  
 Loda, Dea. A. Hungerford for Emergency Fund..... 1 00  
 Galesburg, W. O. Brooks, \$5; W. A. Robbins, \$5; W. Strong, \$1 for Emergency Fund..... 11 00  
 \*Downers Grove, a friend..... 10 00  
 \*Somonauk Church for Bishop College..... 3 00  
 C. E. F. Somonauk Church..... 3 00

IOWA, \$552.46.

State Convention, N. Littler, Treas..... 390 60  
 Winterset Church..... 14 40  
 Anamosa Church, designated..... 12 00  
 Maquekota Church, "..... 10 80  
 Shenandoah Church, "..... 8 65  
 Marcus, Rev. A. Cleghorn, D.D., for Emerg. Fund..... 5 00  
 "Maqueketa," "..... 2 26  
 Anamosa, Mrs. Maria Alden, "..... 25 00  
 Cedar Falls Church, per Rev. J. Henrickson..... 5 00  
 Van Horne Church..... 12 75  
 Jacksonville, Mrs. H. H. Shaffer, \$5; little boy, \$25..... 5 25  
 Marshalltown, Dr. G. W. Carter, for Emergency Fund..... 5 00  
 McGregor, Mrs. T. Arnold, \$10; Abby T. Arnold, \$2 for Emergency Fund..... 12 00  
 Des Moines Church, Rev. D.D. Proper, for Emergency Fund..... 5 00

*Van Horne Church.....	1 75
*Centreville Church, for Indian University Building..	5 00
" " for Roger Williams University.....	5 00
*Iowa City, Prof. A. H. Carrier for Benedict Institute.	
Rev. H. H. Thompson, " " " " " " " "	1 00
<b>C. E. F.</b> , Van Horne Church.....	1 00

WISCONSIN, \$951.51.

State Convention, E. J. Lindsay, Treas.....	812 21
Milwaukee, Rev. H. L. Dietz and wife for Emergency Fund.....	2 00
Poynette, O. S. Brown for Emergency Fund.....	2 00
Lodi Church, desig.....	23 83
Meeme Church for Emergency Fund.....	7 72
Monticello Prairie, Mrs. W. T. Hill for Emergency Fund.....	1 00
Mrs. Atherton, for Emergency Fund.....	1 00
Neeah, Mrs. Nelson, " " " " " " " "	1 50
Rev. L. Kundson, " " " " " " " "	50
Berlin Church, " " " " " " " "	9 00
Beaver Dam Church, " " " " " " " "	9 00
Sunday school, " " " " " " " "	3 75
Green Bay, Central Church, " " " " " " " "	8 00
Merton, Rev. L. Smith and wife, " " " " " " " "	5 00
*Milwaukee, Grand Ave. S. S., for Atlanta Seminary	65 00

MINNESOTA, \$312.50.

Minneapolis, Geo. A. Pillsbury for Emergency Fund.	250 00
St. Paul, Hattie Merrill, \$5; Mrs. D. O. Merrill, \$10 for Emergency Fund.....	15 00
Luverne Church for Emergency Fund.....	5 50
Granite Falls Church, \$1; Rev. W. H. Beeby, \$5 for Emergency Fund.....	6 00
Winona Church.....	10 00
Cokato, Rev. O. S. Lindberg, desig.....	6 00
Brainerd, Rev. E. J. Brownson for Emergency Fund..	5 00
St. Cloud, Swede Church.....	5 00
<b>C. E. F.</b> , St. Paul, D. D. Merrill.....	10 00

MISSOURI, \$71.44.

St. Louis, a friend.....	11 89
Springfield Church.....	24 10
Pleasant Hill, Willie Preston.....	10
Bates City.....	5 35
Annapolis, R. A. Clarkson, for Emergency Fund.....	10 00
Mexico, Gov. C. A. Harden, " " " " " " " "	20 00

NEBRASKA, \$62.20.

State Convention, S. M. Benedict, Treas.....	53 00
Central City, Sunday school.....	9 20

KANSAS, \$950.82.

Arkansas Valley Association.....	97 88
Central Kansas " " " " " " " "	22 09
Fort Scott " " " " " " " "	18 35
Jewell " " " " " " " "	18 85
Kansas River " " " " " " " "	55 60
Miami " " " " " " " "	39 95
Missionary Baptist " (Colored).....	3 60
Missouri River " " " " " " " "	34 16
Neosho Valley " " " " " " " "	25 00
North East Kansas " " " " " " " "	119 00
Republican " " " " " " " "	100 37
Smoky Hill " " " " " " " "	33 07
Solomon Valley " " " " " " " "	87 89
South East Kansas " " " " " " " "	14 85
Scandinavian " " " " " " " "	5 00
South Concord " " " " " " " "	20 45
Walnut Valley " " " " " " " "	62 18
Blue Valley " " " " " " " "	16 00
Miscellaneous.....	67 75
Elm Creek Church.....	5 00
Clear Creek Church.....	1 50
Larned Church.....	5 00
Cash.....	50
Fairview, J. S. Tyler, for Emergency Fund.....	10 00
Concordia, Swedes, per Rev. A. Johnson, \$15; per Rev. N. F. Pierson, \$8.....	23 00
Chanute, Scandinavian, per Rev. J. Patterson.....	8 85
Russell Church.....	4 00
Yates Centre Church.....	2 50
Arkansas City Church.....	75
Topeka, Rev. C. S. Sheffield for Emergency Fund....	10 00
Per Rev. C. Silene.....	6 00
Clay Centre, Scandinavian Church.....	3 50
Junction City, " " " " " " " "	2 00
Enterprise, " " " " " " " "	3 00
Upper Solomon Association.....	13 00
Little Oak Church.....	1 75

Leonardville, Scandinavian Church.....	4 50
Burr Oak Church.....	5 00
Atchison Church, per Rev. R. S. Cook.....	3 64
Hiawatha, Friend.....	1 00

DAKOTA, \$209.13.

Goodwin, per Rev. J. S. Cox.....	10 00
Park River Church.....	4 41
Parker Church for Emergency Fund.....	15 25
Hilton School House Coll. ....	2 06
Fargo Church, " " " " " " " "	7 11
Tower City Church, " " " " " " " "	25 00
Page Church, " " " " " " " "	15 00
Montrose, per Rev. E. Goodwin.....	13 00
Mapes, per Rev. Samuel J. Nunn.....	70 00
Grand Forks Church, per Rev. J. T. Davis.....	15 00
Dell Rapids Baptist Sunday school.....	5 30
Cooperstown, W. R. Widdon for Emergency Fund....	10 00
Grand Rapids Church, \$4; Rev. I. W. Wilkinson, \$3 for Emergency Fund.....	7 00
*Huron, A. E. Carpenter.....	10 00

INDIAN TERRITORY, \$72.00.

*For Indian University Building, viz:	
Muskogee, C. Kochler, \$10; J. L. Thomas, \$25; Tahlequah, Prof. E. T. Allen, \$25.....	60 00
*Choctaw Association for Indian University.....	10 00
*Cherokee " " " " " " " "	2 00

MONTANA, \$75.00.

Helena Church, per Rev. L. L. Wood for Emergency Fund.....	50 00
<b>C. E. F.</b> , Glendale, H. Knippenberg for Butte City..	25 00

UTAH, \$22.50.

Utah Association, per Chas. A. Clark, Treas.....	7 50
Ogden Church, \$10; Rev. R. Hartley, \$5 for Emergency Fund.....	15 00

CALIFORNIA, \$13.75.

Carpenteria, Baptist Bible school.....	3 75
Santa Ana, Rev. J. B. Hartwell for Emergency Fund..	10 00

OREGON, \$27.85.

Pendleton Church.....	9 30
Heppner Church.....	8 55
La Grands, Rev. G. T. Ellis.....	10 00

WASHINGTON TERRITORY, \$21.50.

Tacoma Church, \$13; Scandinavian Church, \$5.....	18 00
Colfax, B. Renshaw.....	2 00
Rockford, Friend.....	1 50

WOMAN'S AM. B. H. M. SOCIETY, \$1,525.46.

*For Utah.....	150 00
" *Tallahassee, Ind. Ter.....	25 00
" *Indian University, Ind. Ter.....	30 00
" *Kentucky Institute, Louisville, Ky.....	182 38
" *Spelman Seminary, Atlanta, Ga.....	504 00
" *Wayland Seminary, Washington, D. C.....	25 00
" *Hartshorn Memorial College, Richmond, Va.....	50 00
" *Teachers in Spelman Seminary.....	450 00
" " *Salt Lake City, Utah.....	109 08

WOMEN'S BAP. H. M. SOCIETY, \$70.00.

For Emergency Fund.....	40 00
*For Bishop College, Marshall, Tex.....	30 00

GERMAN MISSIONARY SOCIETY, \$250.00.

General Missionary Society of German Baptist Churches, J. A. Schulte, Treas.....	250 00
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UNITED STATES GOVERNMENT, \$138.48.

*For Indian Schools.....	138 48
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MEXICO, \$18.36.

*Monterey School for Tuition, \$1.00; Sales of Books, \$15.07.....	16 07
<b>C. E. F.</b> , For City of Mexico, viz:	
City of Mexico, Pablo Rodriguez, \$2; Cash, \$3.29.....	3 29
Total.....	\$26,033.31

CORRECTION.—The contribution of \$112.50 in the January number credited to Meriden, Conn., should be credited to the Wom. Bap. H. M. Union of Conn.

THE BAPTIST

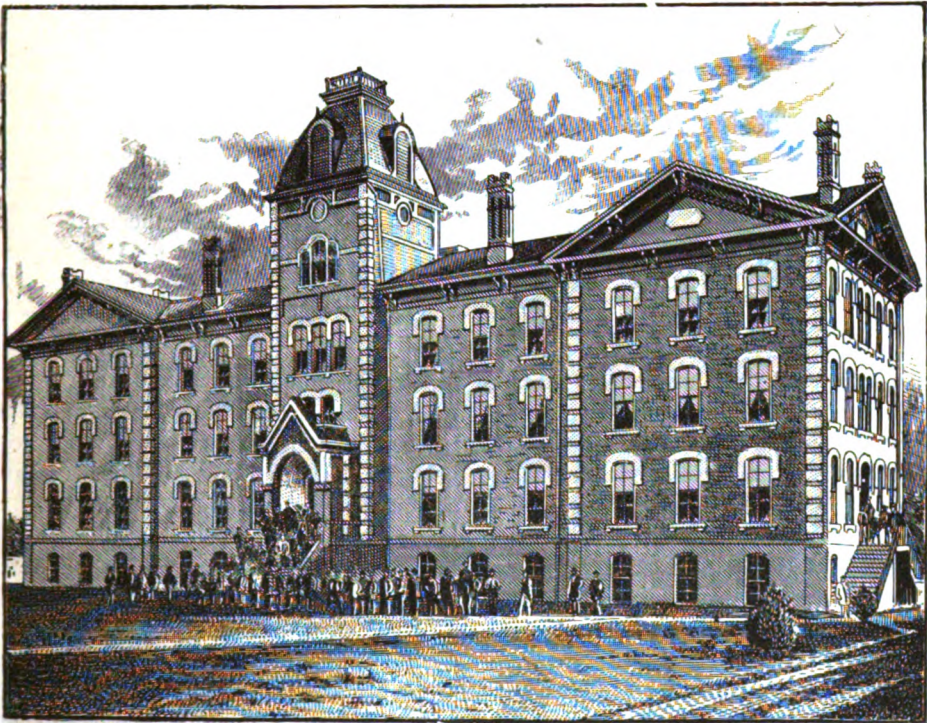
# HOME-MISSION-MONTHLY.

Vol. VII.

MARCH, 1885.

No. 3

OUR CONTRIBUTORS.



SHAW BUILDING—SHAW UNIVERSITY.

SHAW UNIVERSITY, RALEIGH, N. C.

BY REV. H. M. TUPPER, PRESIDENT.

The present session opened with a large number of students. In former years the attendance was greatest soon after the holidays, but now the fall and spring terms are quite as well attended, as some of the students engage in teaching after Christmas two months in order to earn sufficient money to pay their school bills, but their places are largely filled by those who work on the farms

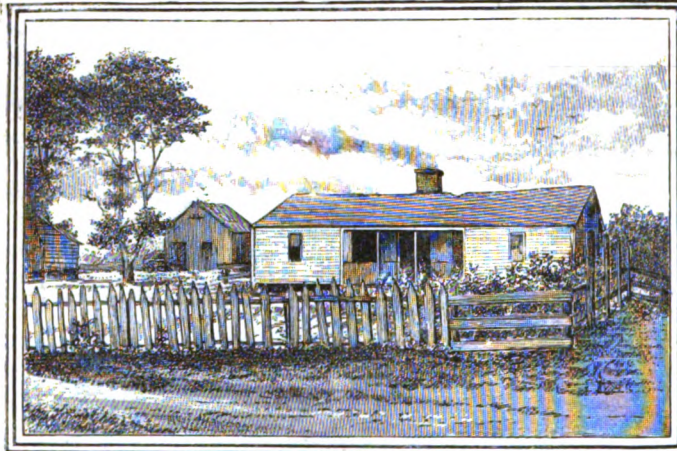
and are able to spend but two or three months in school. Up to the present time about four hundred students have been enrolled this session, most of them boarding pupils. Of this number perhaps not more than fifty per cent. aspire to anything higher than a good English education. The others are looking toward professional life and are anxious for the best possible training. The question uppermost is how to develop good, Christian, self-reliant, practical men and women. We have found that similar processes do not beget similar results. The



same course as is usually pursued in Northern schools is not adapted to this latitude, because Southern life is sluggish, and practical ideas and industrious habits do not prevail among the masses. Therefore there is an endeavor made at Shaw University to provide

constructing cisterns, culverts, engaging in landscape gardening, etc. As an item in the carpenter work last fall, the young men erected the new hospital building, using about twenty-five thousand feet of lumber, dressing nearly one-half of it by hand, and last year the young ladies made up about twenty-five hundred yards of new material into women's and children's apparel. This is all accomplished without interfering in the least with a single recitation.

Under such a system of training, new activities are awakened, sluggish habits gradually overcome, the student keeps up his physical health and develops force and does better work in the recitation room; and, still



FIRST PRESIDENT'S HOUSE—SHAW UNIVERSITY.

for this want, and open up to the student something more than mere book-learning or what can be obtained in the recitation room.

Attention is given to industrial education, which is the best test whether the pupil is worth educating. For if he has indolent habits and is unwilling to engage in manual labor, even if he somewhat excels in the recitation room, he will be pretty sure to prove a lazy, worthless member of society, a curse rather than a blessing. Our medical students as a whole take the lead in higher scholarship, although there are some in the classical and theological departments every way their equal. With these advanced students not so much attention is paid to industrial education, and yet some of our best house painters and brick masons are to be found among the young men studying medicine, who pay about half of their expenses in work. As a rule, in order to develop industrious habits and obtain instruction in the practical things of life, we require each student to work, upon an average, about two hours per day: the young men in carpentry, furniture making, house painting, brick mason work, and all kinds of labor upon the grounds—grading,

further, his mind begins to take a practical turn. He discovers new fields of industry before him. He learns that by work he can help pay his school bills, and thus is stimulated to become industrious and self-reliant, and is in a condition to make his labor pay him better when he gets out into life. The cultivation of industrious habits, and the exercise which comes from manual labor, have also a healthy effect upon the moral nature, keeping the student from an unhealthy, morbid condition, having less idle time, and consequently less exposed to temptation.

The aim is to develop all the faculties, educate the hand, the head, and the heart. The standard of scholarship is gradually advancing, and in our medical school all are surprised at the excellent work done. Connected with the medical school there is now a hospital where the unfortunate can be cared for, and the medical students receive clinical instruction and practical experience at the bedside of the sick. Two or three of the young women are studying to become nurses, and are gathering practical experience in the hospital.

Fifty young men are studying with the ministry in view; but, with all our different lines of work and efforts to develop, we keep moral and religious training in the front rank; and as we write these closing lines the students are gathering to spend an extra hour in prayer for the blessing of God upon those enquiring the way of salvation.

THE RICHMOND INSTITUTE, RICHMOND, VIRGINIA.

BY REV. C. H. COREY, D. D., PRESIDENT.

About one thousand pupils have been connected with this school since 1868, when the writer entered upon his duties as president. Fully four hundred of these have pursued studies with reference to the Christian ministry. About three hundred have become teachers. The school at one time admitted young women. In consequence of lack of accommodations the number admitted was restricted. When the Hartshorn Memorial College was established, our young ladies were advised to avail themselves of the advantages afforded by that most excellent institution.

The average age of our pupils from the first has not been under 24 years. In consequence of admitting none but adults the number in attendance has not been as large as in some of the other schools.

The number of students for the ministry in attendance for the last twelve months has been more than seventy. No new students are now admitted except they are preparing for the ministry. Our work hereafter is to be distinctly theological.

As showing something of the work accomplished by the young men of this school, from statistics gathered annually, it can be asserted that not fewer than ten thousand persons have professed conversion as the result of the

labors of students during their summer vacations. More than one hundred Sunday schools have been established and upwards of fifty churches have been organized by these student preachers. It is impossible even to estimate the number gathered into churches by all the students. One of them—Rev. James H. Holmes, of Richmond—has baptized more than thirty-five hundred. Many others are doing a grand work as preachers, and some are filling important positions in the free schools of the State, and are thus the centers of a wide and increasing influence. From the British Provinces, from the great West, from the extreme South, and from Africa, applications have been received for men to fill important positions as preachers and teachers.

Five of our students have become missionaries to Africa, and eight are now preparing for missionary service in the land of their ancestors. Rev. Solomon Cosby, a graduate of this institution and a devoted missionary of the colored Baptists of Virginia, after two years of faithful service, died April 23, 1881, at Abeokuta, West Africa. "He was eminently pious," and died lamented by all. Rev.



FIRST BOARDING HOUSE—SHAW UNIVERSITY.

W. W. Colley, Rev. J. J. Coles, and Rev. J. H. Presley, are now successfully prosecuting mission work in West Africa, under the auspices of the colored Baptists of the South.

While some of us who have given the

best years of our lives to this work can see that great progress has been made, yet the need for a competent ministry was never more apparent than to day. The old leaders are passing away. A new generation is coming on—a generation that will require greater fidelity and higher qualifications in its ministry. As a denomination we are not adequately providing a ministry for the more than 800,000 Baptists of the South. If we had to-day 12,000 ministerial students in our Home Mission schools, instead of 500, we would not even then be doing as much in proportion for our colored churches in the South as one of the other denominations is doing in providing a ministry for its almost nominal constituency. An immense harvest lies ripe at our hands. Brethren and sisters, shall we rise equal to the occasion and meet the demands of the hour?

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WAYLAND SEMINARY, WASHINGTON, D. C.

BY REV. G. M. P. KING, PRESIDENT.

The work of the present year has thus far given us much satisfaction. We are at work on the *foundations*. Little by little we overcome our difficulties. The task measures faith and patience, but there is much to cheer and encourage us. Coming generations will see and appreciate results that do not now appear.

The school is more uniform this year in respect to age and attainments. The older men often find it difficult to keep up with those who are younger and who have enjoyed better advantages. There are fewer beginners, but we cannot refuse to help those who resolve, late in life, "to make something of themselves." Some of the most useful men that have gone from the school learned the rudiments after they had come to manhood. With the feeling that all who come to us are sent to be fitted for usefulness, we have only to aim to make the best possible use of such material as must be worked into the nobler and more useful characters.

The influence of the seminary was never more widespread, and the importance of the work it is doing was never more apparent. The opening up of Africa as a mission field has greatly stimulated the zeal of our students. Many of them seem from day to day to be getting ready for mission work. How full of demands as well as of promise the future must appear to those who watch for the coming of our Lord's kingdom!

Students aim to help themselves so far as possible. It is distinctly understood that no student can receive aid until every honest effort to help himself or herself has been made. The spirit of self-reliance and of Christian benevolence has been cultivated with encouraging results.

Prayer has been heard, and a great number have professed to find Christ. In our family of 118, nearly all are prayerful and exert a Christian influence. Our mission work is well organized, so that our students throw their influence into a large number of congregations and Sunday schools from week to week.

The hard times have not kept our friends from showing us their sympathy. It is an occasion for profoundest gratitude that so many faithful ones have stood by the seminary through all these years.

In the industrial work of the school there has been a good degree of interest. The young women are taught to do all the various kinds of work that will prepare them to be model housekeepers.

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HARTSHORN MEMORIAL COLLEGE,  
RICHMOND, VIRGINIA.

BY REV. L. B. TEFFT, PRESIDENT.

This, the youngest of the Home Mission Schools, undertakes to raise up a body of well-educated, consecrated Christian women for every field of Christian service, not servants for the kitchen but for the manifold ministry of our Lord.

In the city of Richmond are more than eleven thousand colored Baptist church members, and in Virginia one hundred and thirty

thousand. There is no other Baptist school in the State to receive the young women.

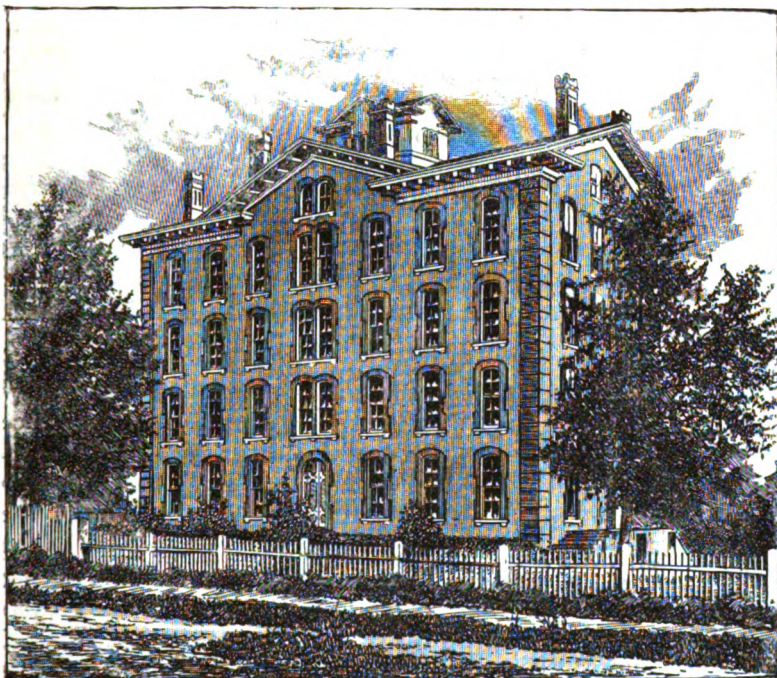
As the substratum of all education, a careful and strenuous training is given in the usual secular studies. The first lesson every day is given to the study of the sacred scriptures. In these lessons the conscience, the heart, and the will of every student are brought face to face with God and his word, and made to hear God speak.

This year seventeen students have professed conversion, nor has their sense of sin been

ses, \$122. The next year they collect for mission work in Africa. One of the number counts her arrangements made to enter the foreign field.

Several of the students are devoting their Sunday afternoons to visiting from house to house, reading the Bible to those who cannot read for themselves, and praying with them.

Mary L. G., but not alone, has gathered and is conducting a sewing school of little girls, now numbering thirty. These little girls are taught not only to use the needle but al-



ESTEY BUILDING FOR GIRLS—SHAW UNIVERSITY.

feeble, the change doubtful, or their testimony hesitating. Nowhere have we ever seen before so clean a work of the Spirit in giving exaltation of faculty, unity of heart, love, and a good conscience.

Maud G. wrote to her friends of her glad experience. This moved them to pray for the conversion of the young people at home, and stirred her associates to seek the Lord, and forty have been added to the church.

In February of last year an education and missionary society was formed among the students. During the summer the society collected for school apparatus, above all expen-

so to fear and trust the Lord, and this teaching is bearing fruit.

Recently a special interest has been fostered in the temperance cause. The day before Christmas every student present promised to taste no wine or other intoxicating drink during the Christmas holidays—that time of universal self-indulgence. All but one kept the promise. The influence went at once beyond the school and beyond the city.

Ada Mc—— said she never prayed more earnestly for the salvation of her soul than for strength to keep her promise. Her father, who for nineteen years had not once failed to

furnish liquors for his family, this year at Ada's solicitation furnished none and tasted none.

Mary S., at a dinner party in Norfolk, was persistently urged by a young man to take wine. She steadfastly refused, till he ceased his solicitations and declared that by the help of God he himself would never taste liquor again.

Whatever scholarship these young women may reach, not a few of them are chosen of God and anointed for his work, and he will use them.

A department of instruction in woman's industrial work has been begun. In its incipiency the hygienic care of a home, cooking, and needle work are receiving attention. Paul wrought with his hands that he might preach; this industrial department is meant to be the hand-maid of the higher Christian ministries.

Enrollment last year, 55; this year, 77.

On the new building a part of the *public* rooms are finished and in use. Three thousand dollars will complete the building and give water supply and drainage.

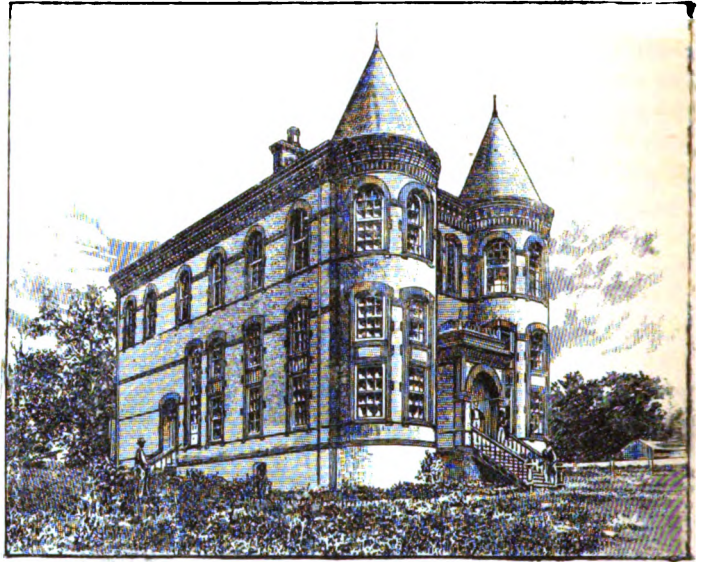
### ROGER WILLIAMS UNIVERSITY, NASHVILLE, TENN.

BY REV. E. C. MITCHELL, D. D., PRESIDENT  
PRO TEM.

This institution was founded in 1864. The number of students has steadily grown from year to year until it has reached a total of 277 for the year 1883-4. This number cannot be appreciably increased until the buildings are enlarged. There is great need of a new building for the Ladies' Department. During the fall term, just closed, many applicants have been turned away for want of room. If there were a hundred more rooms there is reason to believe they would be speedily filled.

The University has been greatly favored in

the character and ability of its earlier teachers. The wide circle of its friends and patrons recognize with gratitude the steadfast devotion of its founder, Rev. D. W. Phillips, D. D., who for twenty years has given to it



LEONARD MEDICAL BUILDING—SHAW UNIVERSITY.

the best energies of his life, and who still remains to bless it with his presence and counsels. Relinquishing the cares of administration, he still continues the daily work of Bible instruction and of Systematic Theology, and conducts the daily worship as chaplain of the University. From the beginning a decided religious influence has been felt in all the departments of the University. Of nearly a thousand students who have thus far enjoyed its advantages, the great majority have been professors of religion; but, of those who were not, nearly two hundred have believed themselves to have found the Saviour within its walls.

The average age of students is twenty years. They are classified into three departments, Normal, Collegiate, and Theological. The Normal department embraces the great majority of students. Its studies are arranged in a course of three years and include all that is required to prepare pupils to be competent teachers. The collegiate course comprises the work of four years in such classical, scientific, and literary branches

as entitle American students to the degree of Bachelor in Arts. The Theological course includes the study of Hebrew and New Testament Greek, with such instruction in Systematic Theology and in Church History and Polity as is usually given in theological schools. An effort is made every year to elevate the standard of admission and scholarship in all the departments, to keep pace with the advancing intelligence of the people for whom the school was founded.

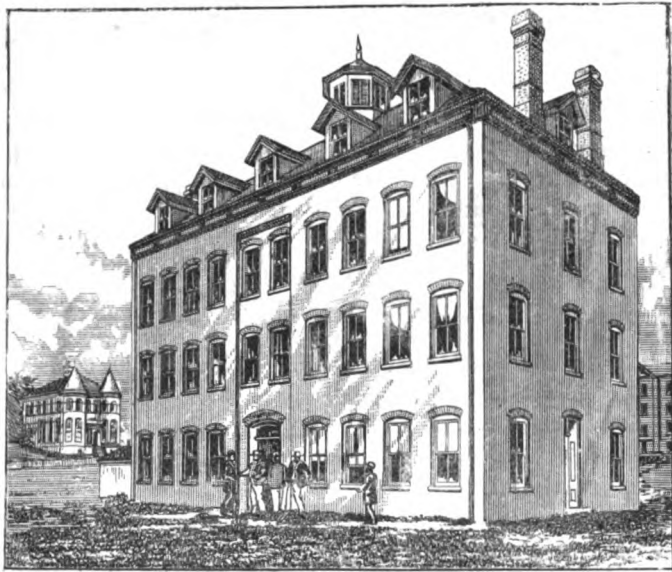
It would surprise those who have never visited Southern institutions for colored people to see the proficiency which has been made in intellectual attainment during the twenty years since slavery was abolished. It is to be borne in mind that very few of the present students of the University know anything of slavery. They are nearly all free-born, and the great majority *support themselves and pay for their education with their own earnings.*

Besides the payment of tuition bills, every student is expected to give at least one hour each day to the institution in some form of industrial labor.

The young women are employed in the laundry and dining-room, and the young men take care of the cleaning of halls and public rooms and of fires in winter. In addition to this work for the institution, a large part of the students also perform additional work under the direction of a teacher, for which they receive compensation from the Slater Fund and from other sources.

The grounds and out-buildings are undergoing a process of improvement through the daily labor of students detailed for the purpose. The drive-way in front of the buildings has experienced the first stage of reconstruction by the clearing of the gutters, and a foundation has been laid for a

good macadamized road. The work of quarrying the stone from the grounds in the rear of the building has already been commenced, and a shed for breaking stone in bad weather has been constructed. A carpenter's shop has been fitted up with the necessary tools purchased from the Slater Fund, and several students are regularly employed in carpentry under the instruction of Mr. Kenney. A printing office has been fitted up in which are six cases for type-setting, supplied with the necessary fonts of type. A class of six students is employed in setting type, under the instruction of Prof. Morang, who is a practical printer. A monthly paper is published called the *Roger Williams Record*, all the columns of which are set up by the students, and job work has been performed by them. A new proof press has been purchased, and many additions to the stock of implements have been made. Negotiations are also in progress for the purchase of a job press, for which a partial appropriation has been made



MEDICAL DORMITORY—SHAW UNIVERSITY.

from the Slater Fund. The young women are all organized into sewing classes, which work daily under the direction of Miss Page in various departments of useful needlework, and a model kitchen is in process of construction.

The University occupies a beautiful park of thirty acres on the heights overlooking the City of Nashville, and it is growing in the respect and confidence of the Southern people. Its alumni, embracing hundreds of teachers in all the Southern States, are constantly sending new pupils to its doors, for whom, alas! at present there is no room.

THE STATE UNIVERSITY, LOUISVILLE, KY.

BY REV. WM. J. SIMMONS, D. D., PRESIDENT.

This institution, now known as the State University, is under the auspices of the General Association of Colored Baptists of Kentucky, a body organized as a State convention in 1865, and adopting its present name in 1869. March 5, 1873, it was chartered, by special act of the Legislature, as a college, but it took the name of The Normal and Theological Institute. This was changed to the State University by the Board of Trustees, by permission of the late legislature.

The session of 1883-4 closed with 205 enrolled. With the prospects before us we shall end the year 1884-5 with about the same number. We could have had many more, but have refused many because we had no room. The sexes are about equal in number. The organization of the university is complete; every department and class is distinct and separate. In the college department are three classes, Junior, Sophomore, and Freshman. In the normal department are four classes, first, second, third and fourth year. In the Model school are A, B, and C grades.

*Industrial Work*—has solid, practical instruction daily.

*A Cook School*—tolerably well furnished, but lacking proper rooms. Here the girls learn cleanliness, housekeeping, and economy.

*A Sewing School*—is flourishing; plain sewing, cutting, fitting, knitting, and fancy work systematically taught.

*A Printing Office*—in full operation forms a substantial part of our industries. In the composing room, young men work daily at the cases, a weekly journal being set up.

In the editorial room another class receives daily instruction in reviewing, correcting "copy" and "proof," and editorial work.

*Domestic Work*—is all done by students, except that done by one cook.

*The Atheneum*—a literary society, gives ample opportunity for debates, essays, orations, etc.

*The Young Men and Women's Christian Association*—has for its aim increase in personal piety, and city missions. Under its auspices a large mission school is conducted and city missionaries sent every Sabbath to weak and destitute Sabbath schools.

*Our Buildings*—are miserably adapted to the work. We are crowded in the sleeping departments for girls—six in a room. We need at least half a dozen more rooms to use for recitations and other purposes.

*The Teachers*.—Our regular force is six, male two, female four; this is really reduced to five when the president is called away. We have been largely supplying with student teachers, but any one knows that *too much of that* weakens the pupils' confidence in the instruction.

*A Nobler Band of Christian Students*—cannot be found. Their scholarship, piety, and general bearing elicit commendation from all sources. No year passes that God does not show his favor in the conversion of many. We have always taken this as his divine sanction on the workers and the work. I recently baptized six. We have a race of leaders in training.

*The Bible Work*.—Every class in the university has a Bible lesson daily—none excused. Eighteen ministers have daily lectures, taking "Pendleton's Christian Doctrines" as a basis, besides drill in sermonizing, elocution, and the practical duties of a minister. This is my most blessed hour in the day. God seems to come down and dwell with us, and the brethren are in deep earnest.

*The World's Exposition at New Orleans*—which opened a grand opportunity for our race, has a fine display from the State University. Forty pieces of handiwork from the sewing school. Chairs caned in different

styles by students who were taught last year. Pictures of the faculty, classes, societies. The Women's Educational Convention, trustees, executive board, *American Baptist* staff, drawings, paintings, maps, etc., all handsomely framed. Catalogues, programmes, blanks, etc. Minutes of the association from their origin in 1865.

Two books 18x24, and one 12x18, very elegantly bound and each page containing the name of the university, seal, name of pupil, residence, topic, teacher, etc. These books contain examinations, drawings, etc., from every class in school. A case of geological specimens and curios, collected from time to time, was also sent—value, \$500.

*The Influence of the Institution*—is very great. The churches readily call those who take even one year here. No student has disgraced his certificate, and twenty-two hold normal and seven academic certificates. It is a source of joy that our students live honorable lives when they return

home. Alas! some of the brightest have stayed at home for want of a few dollars.

County superintendents of schools write to me saying, "Send me one of your students; yours are the best." The school is a powerful bond of union to the Baptists in Kentucky. They are proud of it.

BENEDICT INSTITUTE, COLUMBIA, S. C.

BY REV. C. E. BECKER, PRESIDENT.

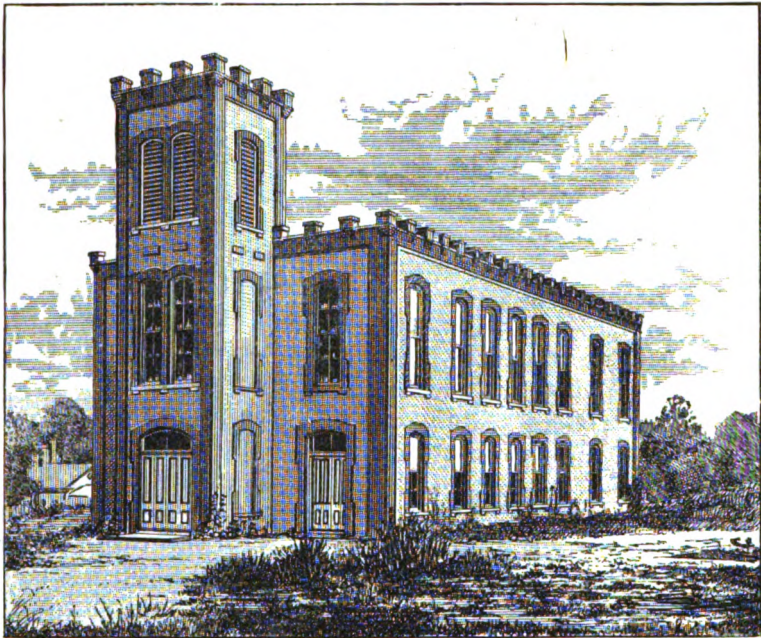
Benedict Institute was opened December, 1870, Timothy S. Dodge, Principal. The

buildings consisted at that time of one large dwelling house, and some dilapidated slave-quarters.

In 1880 two frame buildings were erected, one of them for a dormitory for young women, and the other as a dining hall and library.

In 1883-4 a large brick edifice was put up for a chapel and recitation room, and dormitories for the young men.

The largest attendance was in 1881 and 1882; the following year the Board decided to drop the primary department, which had numbered the previous year seventy pupils;



CHAPEL AND DINING HALL—SHAW UNIVERSITY.

but this year the attendance promises to reach if not to exceed its former proportions, though now made up of normal, English, and classical students, with a small model school for teachers' practice.

More than thirty are here preparing for the ministry, and upwards of one hundred fitting for teachers.

The industrial departments, organized this year by the generous aid of the Slater Fund, are giving instruction in carpentry, shoemaking, type-setting, and to the young women in dressmaking.

The shoemakers, beginning with repairing



for the school, are now producing excellent shoes, made by those who did their first work at the opening of the school year.

The carpenters have been making the benches for the shoemakers and doing other repairs needed at the institution, and so learning the use of tools preparatory to building the wardrobes for the new building, and are now beginning the fence around our park of ten acres, which promises to be a very creditable affair under their hands.

The type-setting goes forward seemingly more slowly, though it has advanced far enough already to assure the sending out, not in the very far future, of a paper from this institution which will be the work of our students.

The young women have in working order three first-class Singer sewing machines, paid for by the Woman's Home Mission Union of Connecticut. These they are learning to operate. They are also learning to cut by the Fullmer & Merkley model all kinds of garments for women and children.

They have already cut and made six hundred yards of cloth into articles for the use of the institution and garments for themselves since November 1st.

Each young woman belongs to a division which goes into the sewing-room in regular turn.

The moral effect of educated labor cannot be appreciated until seen under such circumstances as surround us here.

The reforming power of an educated ministry is more apparent and striking. In four cases specially prominent, during the last year, in important centers of influence, the additions under four pastors have aggregated over one thousand. All of these have been cases where students have taken the places of good men who had not had early advantages. One young man, who graduated from here last May, though attending school eight months and only going out on Sabbath, baptized in the year more than three hundred into the churches of which he was pastor.

Since I came here in 1881, more than fifty different preachers have received biblical, and

where sufficiently advanced, theological instruction. A special preachers' class is formed in December, to last four months, for those who have only limited training.

It has been nothing very uncommon during that time to have preachers whose churches contained, when all in the class were combined, three, four, and at one time as many as five thousand members, and embracing a society membership of at least three times that number. The members of these classes frequently preached on the Sabbaths to congregations averaging in the aggregate four and five thousand people.

One of the greatest evils we have to contend with is, that the demand and the consequent pressure is so great that we are unable to keep our students, both preachers and teachers, with us long enough to in any proper manner complete a satisfactory course of study.

These teachers of the common schools have been the lights in such communities, as Sabbath-school teachers and workers in the Master's vineyard. For this the daily instruction in this institution has been specially shaped.

The entire school is graded for instruction in the Scriptures. This Bible instruction is a regular recitation every day, the first half hour after chapel exercises in the morning.

Both young men and women in the second and third years' English, and all in the classical courses, have one recitation in systematic theology each day.

Under such religious instruction, more than one hundred of our students have found salvation in these four years. Not more than three or four of those boarding in the institution have, at the end of any year, gone out without professing faith in Christ.

The day pupils, being absent except simply during the hours of study and recitation, have not yielded so generally to these influences.

A most interesting work of grace is now in progress, and at this writing only four of our boarders, numbering nearly ninety, yet remain without hope.

## THE ATLANTA BAPTIST SEMINARY.

BY REV. D. F. ESTES, ACTING PRESIDENT.

Georgia contained in 1880 725,133 colored people; 81.6% of all over ten could not write. The constitution of the State provides for elementary instruction only, no provision being made for a high school or a normal school system, either for whites or the colored people.

The colored Baptist churches contain more than 130,000 members—more than all the Baptist churches in all the six New England States. There are 500 ordained ministers and 500 licentiates. Of these not twenty in the hundred are reasonably fitted for their work. Hundreds of teachers are needed and must be trained. To provide academic, normal, collegiate and theological instruction for this vast multitude, this school has been established at the capital of the State in the

“Gate City of the South,” a center of far-reaching influence,—the sole means of training Baptist young men to be teachers and leaders of their race, the sole training school of pastors for 1,100 of Christ's churches. Yet it is provided with only one small building, fitted for recitation purposes only, and with a faculty of only three professors, while alongside are Atlanta University (Cong.) and Clark University (M. E.) with lavish equipments and large faculties.

But, despite all difficulties, work of importance and worth is doing. Few students pursue college studies. Plans for industrial

education have thus far failed. The work is pre-eminently normal and theological. Of 145 enrolled in 1883-84 (all but three over 16 years old) 56 were preparing to preach, 59 to teach, diplomas were given to 10 normal and 4 theological students. This year 137 have entered, 58 preparing to teach, 58 to preach, many of these already pastors.

The aim is continually both practical and religious. Everything merely showy is rigidly excluded. Every student's capacities, pros-

pects, and needs are carefully studied, and the most useful work prescribed; consequently seminary students rank high as teachers.

Above all, education is here made religious. Besides daily prayers, an hour is daily given to Bible study in three classes. The first class studies the life of Christ harmonically, the second the Acts historically, with general survey of the epistles, the third an epistle

thoroughly,—last year Philippians and 1st Peter, now Romans. Under the guidance of the faculty three students carry on there weekly prayer-meetings and occasional sermons are preached in the chapel. The pervasive religious influence impresses every student. Nine out of ten come to us church members. Of the rest, nearly every one gave proof in December this year of deep feeling. Several were converted. The same was true in February, 1884. The students are constantly engaged in Sabbath-school and other missionary work, and weekly teach the Bible to hundreds and preach the gospel to thousands.



PRESIDENT'S HOUSE—SHAW UNIVERSITY.

Besides lesser needs, as of apparatus (we have none,) etc., we have one constant, paramount need, so pressing that delay seems intolerable, for work is crippled. We have not a place for a student to eat or sleep. We are located amid business and noise. We are waiting, we are praying for suitable buildings, like those of other schools, on a suitable site.

#### SPELMAN SEMINARY.

SCHOOL FOR YOUNG WOMEN, ATLANTA, GA.  
MISS S. B. PACKARD AND MISS H. E.  
GILES, PRINCIPALS.

This institution is now in its fourth year. It has already enrolled this term five hundred and seventy-six students. The faculty consists of sixteen teachers. Four of these are from this city, namely the vocal and instrumental music teachers, laundress, and a physician, the latter giving lectures on physiology, anatomy, and hygiene.

The first graduating class of at least *twelve* will receive diplomas at the close of this school year. The curriculum of studies is the same as found in the best normal schools. To give additional advantages to those preparing to teach, a model school has been opened, consisting of four divisions corresponding to the *grades* of the best public schools. There the normal students may learn how to teach by actual teaching under the supervision of a practical teacher.

The Industrial Department receives special attention, the entire work of the institution being done by the girls under the direction of competent teachers. Divided into sections they are changed at intervals, each section thus having an opportunity to be instructed in each department of the work. They are also taught sewing in its various branches.

A new laundry has just been completed in which sixty or more can receive instruction at one time.

The printing press, a gift from the Slater Fund, gives to these girls a new avenue of labor by being taught how to set type.

The *Spelman Messenger*, a paper gotten up by the school, will give further information with regard to the history and working of the school. The setting of type for this paper is

the first work done by the girls. Copies will be sent to any desiring them on receipt of postage.

The *religious work* is the foundation upon which all other work stands. The highest aim is to lead sinners to Christ, and train their hearts and consciences by teaching them the *force* of Bible truth. To this end daily instruction is given in the Bible, besides the weekly study of the regular International Lessons on Friday night and Bible readings on the Sabbath.

The regular meetings for prayer are at the close of the school week, Sabbath night, and half-hour prayer-meetings daily.

As a result, last year over one hundred were converted; this year sixty have already found Christ. Only five of the one hundred and seventy boarders are unconverted, and a large number of day scholars.

Many parents send their children to this school hoping and expecting that they will become Christians. We praise God that we are able to say it is an exception when their expectations are not realized. It is very encouraging to learn that the instruction and training given in this school are bringing about the happy result of a more refining influence in their homes, a better idea of what true religion is, and a deeper missionary spirit.

The great need of the present hour is *more room*. Were all present at one time it would be impossible to seat them in the chapel. The recitation rooms are crowded to the utmost capacity. The halls of the dormitories have been obliged to be utilized for that purpose, which is very inconvenient, and retards the success of the school.

The facilities are very limited and cramped, for carrying on the domestic department what is considered by all one of the most essential branches of the work among this people. The dining-room, with its temporary addition, is too crowded to be even comfortable. A large chapel, more and larger recitation rooms, music rooms, office, and library are a *necessity*. Would it not be a blessed privilege for some one whom the Lord has favored to furnish the much-needed buildings?

THE ALABAMA NORMAL AND  
THEOLOGICAL SCHOOL,  
SELMA, ALA.

BY REV. E. M. BRAWLEY, PRESIDENT.

While work in all departments of the school has been vigorously prosecuted, special attention has been paid to moral and religious training. The Bible has been taught daily to all. The religious spirit has been good. A vigorous missionary society is sustained by the students, and all the churches and Sunday schools in and adjacent to Selma are supplied with workers every Sunday. The students have been unusually correct in deportment. A large part of the industrial work has been done by the girls. The care of the halls and dining-room falls entirely upon them. Our printing office gives industrial training for young men.

The total enrollment of students this session has been 247. We have never had so large a school or done such advanced work as now. The health of teachers and students is good, the utmost harmony prevails, and everything is favorable to a year of solid and blessed results.

THE FREEDMEN SCHOOLS AND RETRENCH-  
MENT.

The appeal for the Emergency Fund sent out by the Society, to prevent retrenchment in its work, caused wide-spread sadness all over our land; but, among the workers of the Society, it occasioned the most anxious concern and the gravest solicitude. For if retrenchment should be necessary and the workers should be reduced in number, any personal loss or embarrassment which would thereby be caused would be a slight matter compared with the great injury which the work itself would suffer. It is probably a difficult matter for those who have never personally surveyed the field to comprehend the magnitude of the Society's work,—its many sided relations, the wonderful influence it is exerting, and the far-reaching results that

are sure to be attained. Let us look into this matter; and, for brevity, confine ourselves to one department of this work—that among the colored people in the South.

It may seem to be a small thing to be told that the Society sustains fifteen institutions of learning in the South for the education of the colored people; but an analysis of the work actually done in these schools, and of the condition of the people for whose benefit they were established, and a consideration of the social, political, and material possibilities of the race, will show that no other fifteen institutions in our land are charged with such heavy responsibilities, and have such power for affecting the character of our nation, and for solving the greatest problem of the century, and for performing a work of such vast bearings both in our own country and in Africa, as these same fifteen unpretending freedmen schools.

The negro is quiet and docile and patient, to-day, but will he always remain so? Withering in agony from the recollections of centuries of suffering, and inflamed with revenge at the thought that his liberty is suppressed, and that the civil rights guaranteed to him have been snatched away from him, who can say that the negro race does not furnish a wide field in which the seeds of communism and dynamitism may be sown, and with a prospect of a rapid germination? Add to this the fact that any ignorant people is dangerous in a free government, and it will be realized that the present condition of the freedmen is one of peril,—peril alike to themselves, to the States in which they live, and to the general government.

The remedy is to lift the negro into such a condition by education and religion, as to enable him to understand and appreciate the laws underlying labor, capital, citizenship, and the family relations; in other words, to enable him to think for himself so that he will not become a prey to designing men; to teach him such lessons of political economy as to make him value the possession of a home; to lift him into such clear views of citizenship as to make him an intelligent voter; and, above all, to develop his moral

powers so as to put him fully on the side of temperance and all uprightness in conduct; and to train his heart so as to make him a Christian man. He is now practically a negative factor; but these things will prevent his becoming a positive factor for evil, and will make him a positive factor for good.

And no system of education by the civil government can bestow these blessings, even if such a system was much more extensive than it now is. Any system which seeks to accomplish these results must be positively and distinctively Christian in character. Such are the schools of the Home Mission Society. The influences started in them have gone to every part of the South. The hundreds of cultivated pastors and other leaders among the colored Baptists, the thousands of cultivated Christian homes, the tens of thousands of young people whose feet are in the right road and whose hearts are inclined to upright conduct, very largely owe a debt of gratitude to the Home Mission Society; and the 700,000 colored Baptists and the 3,500,000 of others of Baptist sentiments, lift their hands imploringly to the same agency, and plead that no retrenchment be allowed. Out of their poverty and ignorance they rise in the might of an uncrushed manhood and send their voice abroad throughout all the land, unto all the Baptists thereof, and beseech that the fifteen freedmen schools be saved from the threatened danger.

To show the absolute necessity of these missionary schools among the colored people, one has but to consider that they are the only institutions that give moral and religious training that are open to the race. To curtail their work is but to cause the freedmen's moral and intellectual sun to be eclipsed, while to stop the work entirely is the annihilation of this sun from the universe. For, rapid as has been the progress of the freedmen, and numerous as are their educated leaders, yet the masses are practically untouched, while the waves of ignorance are swelling and increasing in volume daily.

As a measure of patriotism and philanthropy, as well as of Christianity, these schools must not only be kept from retrench-

ment, but they must be enlarged and vigorously sustained, for the good of our common country, for the salvation of a race, and, thus for the honor and declarative glory of God.

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### JACKSON COLLEGE, JACKSON, MISSISSIPPI.

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BY REV. CHAS. AYER, PRESIDENT.

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The work in the school is incessant. Success is sure. The immediate good results are apparent, and these results are sure to be fruitful of good for many years.

The missionary schools for the colored people of the South will aid much in the proper and peaceful settlement of the negro question, which does not yet have an answer in the sunny South. The colored people need intelligent Christian leaders. The time is short for our part in furnishing the best leaders.

One main endeavor with us is to produce a deep and fixed conviction of the authority of the word of God over the conduct, thought, conscience, and religion. The relation of the Bible to personal religion has to be emphasized. It is a rare circumstance if a new student is able to repeat correctly a couple of passages of the Scriptures. Five hours per week are given by every student to the patient and devout study of the Bible in the classroom. This book is new. Not one in twenty has any commentary or other helps, besides the help of teachers. In many cases the word of God takes the throne in the soul. This fruit of Bible study is a solace. The fact that those students become qualified to explain much of the Bible to others, and that they take pains to do this, is an encouragement to their teachers scarcely enjoyed by other workers in this land. Teaching in Sunday schools is immediately put into the hands of our students when they go among the churches. They organize Sunday schools in the districts where they teach the public schools. During the summer of 1884, one of our young men, converted the year before in our school, organized ten Sunday schools, with 976 attendants;—average attendance, 490. He suppli-

ed them with books from the Publication Society. His work was teaching the public school. This Sunday-school work was done in his spare hours. Quite a large number of our men are called to assist pastors in protracted meetings. They report numerous conversions. A revival in our school last year, and in the church in whose meeting-house we do our work, resulted in fifty additions to the church by baptism.

These things, and such as these, are ground for confidence in our work, and of hope for the future. These poor and injured people need hope; and we need to have our hope kindled bright in their behalf.

Last year we enrolled 150 names: 92 men, and 58 women; nearly all persons just taking hold of life's duties. Twenty-six of these were preparing for the ministry, and a hundred preparing to teach. This year we have 165 enrolled in January, and three months more of work before the close. We could double and quadruple the results of our labors, if one-fourth part more was added to the investments now made.

A singular race of people, here and in Africa, is to be advanced to the high progress of this and the next century, pushed forward by the existing Christian civilization. This race has been waiting till this propitious time. One of our men is a missionary among the Veys, located 300 miles inland from his post office. Others are preparing to follow him. We have no industrial department, but all our work in kitchen, laundry, and on the land, is done by the students and teachers. They have wrought in the brick-yard and in the sand-pits, in cutting timber and taking lumber, etc. Letters come often, asking,—“Can I work to pay a part of my school expenses?” We need shops, and tools, and a foreman. Many of our people have mechanical tastes. We need a press, to aid in our work, and for diffusing Christian intelligence and temperance facts and principles.

The writer has begun his ninth year in this work. O how much more should have been accomplished in nine years! There is reason to fear that this work will grow out of our hands. The demand is far greater than the supply.

## THE FLORIDA INSTITUTE, LIVE OAK, FLA.

BY REV. J. L. A. FISH, PRESIDENT.

The Florida Institute, to date, has enrolled fifty-nine in the male department and sixty-three in the female, with an attendance at the close of last month of 100, and from the first a daily average attendance of 98 per cent. and 99 per cent. of the full hours of each day. Of these, four have the ministry directly in view, and forty-four expect to teach.

Earnestly desiring “to present every man perfect in Christ Jesus,” it is the unceasing aim of this school to develop, animate, and stimulate the moral and spiritual sense.

As means to this end, the first hour of each session is devoted to the repeating of passages of Scripture and instruction in the several classes from the Word of Life.

On Tuesday and Friday afternoons the closing half hour is given to prayer—Tuesday in divisions, Friday as a whole.

On Wednesday night the school assembles to listen to sermons, addresses, or to engage in prayer. Daily evening devotions also are held from 6.15 to 6.45 o'clock. (Will not the brethren pray with us at this hour?) On the Sabbath there is preaching, morning and night, usually by the President. In the afternoon the Sabbath school assembles under his care. To these are added almost daily personal conversation and effort to bring souls to Christ, or to conform the life to his glorious image.

Nor do these efforts seem to be in vain in the Lord. From first to last nearly seventy, either during the school year or in the recesses, singly or in clusters, have “believed” in Christ. No month hardly has passed but some one seemed to be feeling after Christ, if haply they might find him, or have come out to remain on the Lord's side. A richer gain, so it seems to us, has been manifested on the part of some in the evident strife with easily besetting sins and the corrupting influence of social life, with increasing victories on the better side, in the growing life of others in grace and the knowledge of Jesus.

As contrasted with previous years we note each year a marked gain in the better qualities of the life, manifesting itself in clearer, stricter views of duty, and in a closer walk with God.

Our industrial department is in its infancy, with many discouragements and nothing to encourage beyond its worth and success. All the students are trained in the proper care of person, clothing, rooms, etc., etc. Those who make their home with us systematically serve in the boarding department. The young ladies prepare the food not only for their own tables but for the teachers; and, at the same time—one only excepted—there is only now and then an enforced absence from any recitation or exercise of the school. The young men in turn prepare the tables for the meals, wash down and wipe the dining-room ware, clean the floors, and perform any other associated work. And so nearly autonomic is all this that there is given to it only the counsel and oversight of one who at the same time teaches her full hours in the class-room.

Outside of the industries above stated there are also regular classes in sewing, including all of the girls and such young men as wish to be taught. The young ladies too, as a rule, do their own laundry work, and are being instructed into habits of neatness, order, and system in this important part of a home life.

For the young men the office of *The Florida Baptist*, recently furnished with presses and outfit for newspaper and job work, gives an opportunity to become practical printers. Five of our young men already are at the "case." Samples of their work may be seen in each issue of the *Baptist*.

The influence of the above and kindred industries—where orderly ways, tact, and promptness to begin and promptness to finish are cardinal virtues and made imperative—upon character, homes, society, and the world around, who can measure?

Great as we trust these gains are to those who immediately come under their influence, and are thereby borne upward into a higher life, yet we place the chief worth of this In-

stitute in its lifting power, felt and confessed from the remote West to the extreme South, witnessed in the well-organized and well-sustained State, county, and district conventions of the churches and Sabbath schools, in increasing contributions from a broadening field, in the increased activity and worth of the ministry which testify to its stimulating and restraining power, and in the usefulness of those who, from its teachings, have gone forth to gather fuller sheaves for the garner of God.

Our needs are many. Among these, after spiritual blessings, we would mention new and adequate buildings, aid in our industrial department, and the practical sympathy and support of the many Baptists who come and go, or make homes for themselves in this land, yet-shadowed with death.

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LELAND UNIVERSITY, NEW ORLEANS, LA.

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BY REV. H. R. TRAVER, PRESIDENT.

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Beautifully situated on St. Charles, the finest avenue in the city, opposite the Exposition Park, the visitor to New Orleans may see the two stately buildings of Leland University. At the metropolis of the South, in the midst of an immense population, it is destined to exert a commanding influence on the development, not of the South alone, but of the three Americas. In the regular school work, in all the grades, the Bible is regarded as the most important text-book, and the first period and the closing hour of every day are devoted to its study and to the worship of God.

An interesting feature of the work of the institution is the special course for pastors, suited to the capacity and the necessities of the older preachers who have been deprived of all opportunities for training, and who could not hope to take an extended course of study. Between thirty and forty have been in attendance, for a shorter or longer time, dur-

ing the present session; among them, two preachers over sixty years of age—Rev. David Small, of Mississippi, and Rev. Lyttleton Curry, of Louisiana—worthy brethren, both, men of wide influence in their respective associations, especially deserving honor because of their example, which conveys at the same time encouragement for the elders and rebuke for the younger and more ignorant ministry, some of whom are overseers of the flock only that they may fleece them!

Since, in order to elevate the masses, the schoolhouse must stand alongside the church, the Institution, weary of waiting for the State or the Nation, has established a normal training school for teachers, modeled after the best methods in use in the North. Teachers taking a full course in this department are thoroughly qualified for their work. When we say thoroughly furnished, the friends of education will bear in mind that the teachers have done their work under great disadvantages, without suitable charts, books of reference, or scientific apparatus, together with enforced irregularity of pupils, enforced by want of means—a very small proportion being able to remain more than three consecutive months.

Whether worthy of praise or blame, we do not pause to inquire; but we do not emphasize the importance of the classics above literature, mathematics, and the sciences. Not blindly utilitarian, we yet remember that we are living in a practical age, bristling with activities, helping up a people who are leagues behind your lightning express trains and your electric telegraph—a people who need men trained in the wisdom of the Egyptians, to lead their fellows through the wilderness into the land of promise, whether in America or Africa, or both. There is little time to decipher hieroglyphics, when the voice of Jehovah says, "Speak to the people, that they go forward!"

We do emphasize "industrial training," realizing that there must be a solid foundation for every substantial and permanent structure, and that without habits of industry there can be no true prosperity. With this belief, the present presiding officer, on the first day of

his incumbency, established the rule that one hour of each day should be devoted to manual labor, with the promise that opportunities for skilled labor should follow. Work upon the grounds is daily carried forward, in culture of vegetables, trees, and shrubs. With the present year, by aid of the Slater Fund, a carpenter shop has been opened, under the charge of an experienced instructor. An outfit for a printing office is now being placed in position.

For the girls, all branches of household industry, from the fascinating kitchen-garden for the little ones, to laundry, cooking, dress-making, and millinery, have been inaugurated.

There is no doubt that the negro has inventive and mechanical capacity. He must be depended upon for the skilled labor of the future, as he has been for the brute labor of the past. Especially is there a present and pressing demand for an Industrial Beneficiary Fund. (We give no help except to those who show a willingness to labor.) The South needs no more sluggards and drones, nor yet pauperized citizens. The motto of Holbrook Chamberlain, the far-seeing founder of Leland University, "Help the negro to help himself," is not forgotten. This, linked with the motto of the school, "Not for ourselves, but for others," is the controlling sentiment in all our work, whether in chapel, classroom, shop, or grounds. Self-reliance, self-control, fidelity to duty, consecration to Christ,—these are the watchwords, doing all things heartily as unto the Lord. And the results, in hopeful conversions, the up-building of manliness and Christian character, as the months roll away, are cheering and reassuring.

That there is a crying demand for skillful physicians among a people who, for generations, have had no opportunity to study or practice hygienic rules, is a fact. A moment's thought will convince one that there is no place more suitable for the location of a medical college than New Orleans; not because it is exceptionally unhealthy, for this is not true, in spite of its criminal disregard of sanitary measures, but because, in a great city there are especial opportunities for hospital



practice for physicians and nurses. We were especially gratified to notice in the last annual report of the Corresponding Secretary this necessity recognized, and the hope expressed that the needful funds might be forthcoming during the year. Since he had just visited the institution and noticed its present and prospective importance, the suggestion had double weight.

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### CREEK FREEDMEN SCHOOL.

TULLAHASSEE, INDIAN TERRITORY.

BY TRUMAN JOHNSON, M. D., SUPT.

This is a boarding school for the colored children of the Creek nation.

After freedom, the Creeks adopted their slaves as citizens, and are now giving them advantages in education equal to their own. The nation appropriates \$3,500 annually to support fifty scholars in this school, twenty-five boys and twenty-five girls. The three teachers in the school are supported by the American Baptist Home Mission Society.

The school was opened in October, 1883. At the beginning of this year, we were obliged to turn away many who desired to enter the school. They were eager to come, and many went away in tears because there was no place for them. Six of this number were kept, and by aid from their parents and our friends in the East their support has been provided. This makes the number fifty-six.

Although many of the scholars never had any school privileges before, they will compare well in their studies with grammar-school students in the East.

In the industrial department good work has been done; over forty acres of land are cultivated. Besides raising staple crops, we are making plans for gardening and small fruits. Mechanical arts have not been taught extensively because of lack of funds. This year the nation made an appropriation for a dormitory for the boys, with the understanding that they should help build it. We em-

ploy only one carpenter, and two boys work with him. Shoemaking is practiced to some extent. We have a horse-power, with grist mill, and wood saw, which teaches something in regard to mechanics, and is very useful.

The superintendent is with the boys as much as possible during work-hours. The girls are taught in all branches of housewifery. They do all the work, except that we have one cook. They have a sewing class three afternoons in the week, and do all the sewing and mending for the school, besides making their own clothes. They are constantly under the watchful care of Mrs. E. A. Wooster, the matron.

Much time is given to Bible study. One half hour is devoted to it every morning. Each scholar repeats a verse of scripture. They repeat a chapter and psalms in concert, also commandments and names of the books of the Bible. Mrs. Wooster explains portions of scripture to them, and questions them on previous lessons, reviewing until they are very familiar with these passages. We have preaching every Sabbath morning, simple and adapted to their needs, Sunday school in the afternoon, and prayer service in the evening. Thursday afternoon the girls have a prayer-meeting, and Friday the boys.

We have enjoyed a rich blessing of grace during the past month. Six boys and six girls have been hopefully converted, and many more are seeking light. One of our trustees, who makes his home at the school, and is a man of great influence, has also started on the good way. We have great reason to rejoice, and although our work is arduous we are already amply rewarded in the fruit we have seen.

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### BISHOP BAPTIST COLLEGE, MARSHALL, TEXAS.

BY REV. S. W. CULVER, PRESIDENT.

This institution is now in the fourth year of its existence. It has been eminently successful from the first. The educational work, which was at the beginning of necessity largely

primary, has steadily advanced to a higher grade, till now the Normal and Higher English take precedence, the primary school being conducted only as a training school—a simple auxiliary to the Normal Department.

The whole number of students in attendance last year was 206, of whom 102 were in the Normal and Higher English course. As a school for teachers, Bishop College already ranks among the very first in the Southwest. Students from this school are sought after for important positions, and much satisfaction has been expressed as to the quality of their work.

Daily lessons in singing and lessons on the piano and organ by competent instructors still further tend to mental discipline and act on the higher nature of pupils with refining tendency.

In the Theological Department the aim has been to impart clear and consistent views of Christian doctrine, and such instruction in the preparation and delivery of sermons as would best fit the student for immediate usefulness in preaching. The number in this department last year was 17. This year, thus far, there have been seven; more will doubtless come in before the session closes, and the number may equal or exceed that of last year.

But the biblical work of the school is not limited to the theological class. The Bible is a regular text-book for daily class-exercise. All the students are expected to take part in this study. Special effort is made to bring out the thought of the inspired writer with clearness and force, and to impress it upon the mind of the student. The practical and experimental aspects of Christian doctrine and ethics are applied, personally, with a view to the conversion of the sinner and the growth in grace of the professing Christian. This work, supplemented by the weekly prayer-meeting, the Sunday school, and the Sunday evening preaching service, has borne good fruit. The number of professed conversions last year was 29. This year, thus far, there have been no conversions; but there has been a growing religious interest, and nearly every unconverted student has expressed before his school-mates the desire that he may become

a Christian; so that there is good reason to hope for results similar to those of last year.

It will thus be seen that the work of this institution is pre-eminently that of a *Christian education*. It is, in fact, the most efficient kind of missionary work. For its most successful prosecution all the facilities are needed that are required for educational institutions for white students. Special contributions are the only resources for procuring the means for this purpose. Some thousands of dollars are yet needed for finishing and furnishing the girls' dormitory building, now being erected. There is also needed about everything to make the industrial department, now scarcely more than begun, what it is designed to be.

Now let the reader reflect that this is the only institution of the kind for the more than 100,000 colored Baptists of the great Southwest, and the many thousands more socially connected with them, and he cannot fail to discern the imperative need, which appeals more eloquently than any words, to the motives which inspire deeds of intelligent Christian benevolence.

Summary of Freedmen Schools.

	Teach- ers.	Stu- dents.
Wayland Seminary, Washington, D. C.	7	123
Richmond Institute, Richmond, Va. . . .	5	71
Hartshorn College, " " . . . .	4	77
Shaw University, Raleigh, N. C. . . . .	11	400
Benedict Institute, Columbia, S. C. . . .	7	157
Atlanta Seminary, Atlanta, Ga. . . . .	3	137
Spelman Seminary, " " . . . . .	16	576
Roger Williams University, Nashville, Tenn. . . . .	8	240
State University, Louisville, Ky. . . . .	6	205
Florida Institute, Live Oak, Fla. . . . .	4	117
Ala. Nor. and Theo. School, Selma, Ala.	7	240
Jackson College, Jackson, Miss. . . . .	5	163
Leland University, New Orleans, La. . .	9	202
Bishop College, Marshall, Tex. . . . .	6	94
Creek Freedmen School, Tullahassee, Ind. Ter. . . . .	3	56

TOTAL, 101 2,858

**\$100,000**  
**REQUIRED ANNUALLY**

FOR THE .

**Society's Educational Work Alone.**

«American Baptist Home Mission Rooms»

†TEMPLE COURT, NEW YORK.†

—WHAT SHOULD BE DONE WE MUST ATTEMPT TO DO.—

†EDITORIAL NOTES.†

FINANCIAL STATEMENT FOR JANUARY.

MISSIONS AND EDUCATION.

Expenditures for the month,	- - - - -	\$35,763 47
Donations from Churches and Individuals,	- - - - -	\$28,450 81
Legacies,	- - - - -	3,102 13
Tuition, Room Rent, etc., from Students,	- - - - -	3,089 25
Income from Invested Funds,	- - - - -	543 49
Home Mission Monthly and Jubilee Volume,	- - - - -	466 39
Sundry,	- - - - -	316 44
Total for January, 1885,	- - - - -	\$35,968 51
Donations, Legacies, etc., from April 1, 1884 to Jan. 1, 1885,	- - - - -	\$155,298 11
Total for ten months,	- - - - -	\$191,266 62

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	- - - - -	\$838 70
Interest for Loan Fund,	- - - - -	380 88
Total for January,	- - - - -	\$1,219 58
Donations, Legacies, and Interest from April 1, 1884, to Jan. 1, 1885,	- - - - -	\$24,753 85
		\$25,973 43
Total receipts from all sources,	- - - - -	\$217,240 05

**\$195,000 IN SEVENTY-FOUR DAYS.**

This is the sum required, according to the Treasurer's statement to the Board in February, in the seventy-four days between February 1st and April 15th, when the fiscal year closes, for the payment of the Society's obligations maturing on or before that date. To meet these, the average daily income should be \$2,635. Now, men, women, children and all friends of the Society, *now for a mighty lift!* Let no one say this can not be done, until after every one has done his best. It *can* be done if all say it *shall* be done.

The Fifty-third Annual Meeting of the American Baptist Home Mission Society will be held

at Saratoga Springs. According to the established plan of rotation, the meetings of the Home Mission Society will come first this year, beginning Wednesday, May 27th, and concluding Thursday 28th.

The Treasurer's books will be kept open for contributions to the work of the Society, *until April 15th*. Those who wish their offerings to reach us and to be reckoned in the Society's receipts for this fiscal year, must send them in time to reach the Rooms by April 15th. This date admits of contributions on the second Sunday in April (the 12th), if the amount is forwarded the following Monday. The enormous amount of labor required in balancing the books and making up the annual statement makes it necessary to adhere strictly to this date for closing the books.

This number of the MONTHLY, as our readers will observe, is devoted almost exclusively to the Society's educational work among the colored people. The brief statement of what is being done in these schools will be of great interest to all who have an understanding of the relation which these Christian institutions sustain to the elevation of the colored people. The religious aspect of this work, and the spiritual force exerted by the missionary teachers, are exceedingly gratifying.

During the month of January the American Baptist Home Mission Society received two princely gifts toward the endowment of Richmond Institute at Richmond, Va. The first was a gift of \$25,000, from John D. Rockefeller, Esq., of New York, for the endowment of the Professorship of Biblical Theology. The second was a gift of \$25,000 from Joseph B. Hoyt, Esq., of Connecticut, for the endowment of the Professorship of Church History. By the action of the Board, these professorships will bear the names of their respective donors.

The well-known intelligence and circumspection of these brethren, in their offerings for only worthy and important purposes, show how immeasurably important they consider this work of providing proper theological instruction for those who feel called of God to preach to increasingly intelligent congregations of the colored people in this land, or to bear the Gospel message to the benighted millions in Africa. We can testify to their most thoughtful consideration of the wide-reaching bearings of this work, and with what cheerfulness and hope their offerings have been made. Will not others, whom God has blessed with ability to do similar things, look carefully into this subject and in like manner make an investment for Christ and his church, that shall enrich America and Ethiopia for generations to come? *There is need for the immediate ENDOWMENT OF TEN PROFESSORSHIPS in the various institutions under the auspices of the Society. We want at least the president's chair in every one of our established schools endowed by a gift of \$25,000. Two of the ten are provided for; who will take the third?*

As expressive of confidence in the management of the Society, these gifts have special significance. The donors are widely known as successful business men, who look well to the safeguards thrown about their investments.

More than this, the one as the first Vice-President of the Society, and the other as the Treasurer of the Society for many years, and still a member of the Board, occupy peculiarly favorable positions to judge concerning these matters.

The amount is already invested on first bond and mortgage, on first-class improved property in New York City, in accordance with the wise requirements of the Board.

Let it be remembered that *only the income* of these funds is to be used, and that for the present year not even this is available. Hence, let no one slacken his efforts or diminish his offerings on the false supposition that this sum is at once and wholly applicable to present needs. While these are great as ever, we thank God and take courage as we look into the future. We believe that the great work which the Society has undertaken, in response to what seemed to be manifest calls of Providence, will be carried forward in God's own time and way.

The views of the buildings of Shaw University, given in this number of the MONTHLY, will attract general attention. This is one of the oldest, largest, and best of the Society's schools for the colored people. To President Tupper, who went to Raleigh October 10, 1865, and who has been at the head of this institution for almost twenty years, belongs the chief credit for its remarkable growth and success. The first residence of the President and the first boarding house for the school show how humble were the beginnings. The large, fine buildings of to-day have been erected under the immediate supervision of President Tupper, who has directed everything, from the digging of the clay and the burning of the brick to the finishing touches of the completed structure. The means for these purposes have come mostly through his personal solicitations. The buildings have cost barely half what they would have cost by the usual methods of construction. The students have done much of the work. We do not believe that there can be found in America so fine a group of college buildings erected by one man in less than twenty years at so small expense. The entire property, including the ten acres of the campus and the acre given by the State on which the medical building stands, is valued at about \$140,000.

Now we have one suggestion to make. Will it not be a fitting thing to crown the twenty years of President Tupper's laborious and suc-

cessful work by the endowment of the President's chair? Twenty-five thousand dollars will do it. Who will start the movement?

The Society has been highly favored with the services of Rev. E. C. Mitchell, D.D., as Acting President of Roger Williams University at Nashville, Tenn., since last September. At the request of the Board he consented to take charge of affairs for two or three months, hoping that by that time the new president would be appointed and at his post. In this we were disappointed; but Dr. Mitchell has remained "to fill the gap," though at no little inconvenience to himself, and in so doing has given the highest satisfaction to all concerned. The esteemed brother whom Dr. M. heartily favored for the position, Rev. W. H. Stifler, D.D., of Davenport, Iowa, has been appointed, and expects to assume his duties in April.

The *National Baptist* remarks: "When it is said that the Home Mission Society is not national but sectional, that it is *Northern* only, the answer is found in the fact that the Society is spending each year almost three times as much at the South as the Southern Home Mission Board is spending on its whole field."

Anxious inquiries come to us from Western fields whether missionaries whose six months' appointment expires in April or May may expect to be continued the remaining six months of the year, or whether they must prepare for a change in the spring. Scores of them cannot remain on their fields without aid from our missionary funds.

We can only say: We *hope* that the receipts will justify their continuance. We advise patience and trust; but suspense of this sort is painful to them.

To our brother, and recent missionary of the Society, Rev. C. Y. Snell, near Grand Forks, Dak., we extend our heartfelt sympathy for the terrible affliction that has befallen his household by the foul murder of his wife and a son, at the hands of a Bohemian laborer. The case is all the more sad because our brother was absent preaching, and the horrible affair was not known until about six days after it occurred, the house being isolated on the prairie. The murderer has been arrested.

## THE EMERGENCY FUND.

Please remember that the object of this fund is to spare the Society the necessity of immediate and disastrous retrenchment on an extensive scale. As the *MONTHLY* goes to press about February 20th, the cash receipts for this fund, in round numbers, are \$25,000. We have pledges and assurances that will increase the amount to \$35,000. But \$6,000 of these pledges were made on condition that the whole \$50,000 shall be raised. We cannot answer whether those who made them will decline to pay anything, or what proportion they will if the \$50,000 are not secured. We hope that we may not be compelled to ask them any such questions. We know that they will delight to pay the full amount if they feel that others have also done their share in this undertaking. One of these pledges is for \$1,000, the other for \$5,000. These are worth saving. Who will help save them, and to secure the whole \$50,000 by sending what they can for this purpose?

We have but little space for extracts from correspondence this month. We infer that January has been a poor month for weddings, at least wedding fees from ministers—rather from minister's wives who have a lien in these fees—have been few for the Emergency Fund. But here is what one good woman did as her husband, the highly-esteemed missionary at Petosky, Mich., Rev. F. N. Barlow writes:

"I went out and married a couple, and when I handed her the fee she handed it right back again, saying, 'I want this to go to the Emergency Fund.' So enclosed please find \$5, which please place in the fund to her credit. 'Oh,' she says, 'how I wish I had money, the amount called for should be made up.' And my own heart aches for the grand Society, which, under God, has done so much for the destitute in this country."

—Rev. Geo. Ober, of Grafton, Vt., sending the offering of that church for the Emergency Fund, adds: "We take more delight and find more inspiration in the *HOME MISSION MONTHLY* than any other periodical we take. The echo of 'First Things Among American Baptists' mingles so well with the Macedonian cry along the lines of advance on the frontier, that our hosts cannot fail to respond to the emergency."

—A missionary in charge of a very important interest at the West, writes: "The church is so near ultimate and assured success that to be 'retrenched' just at this juncture would be fatal and deplorable." This is true of numerous interests which, if helped a year or two more, will be self-supporting.

—Here comes \$200 for the Fund from the First Baptist Church of Portland, Oregon. The once foster child of the Society is now a helper. Pastor Henry, through his church paper, bright and breezy,

gave the people the facts and the stimulus, and the foregoing was their generous response at the "Envelope Missionary Social." Good for Oregon!

—Room for only one more. On the opposite side of the continent, from the old First Church of Providence, comes a noble special offering of \$466.26! Thanks, Pastor Brown and all others who shared in it. Soon we hope to sing the doxology.

### W. A. GELLATLY, ESQ.

Another good man and true has gone, and a great deal of sunshine has gone out of the world with him.

On Friday morning, after an illness of only about ten days, our brother and friend, W. A. Gellatly, Esq., of Orange, N. J., at the age of 54 years entered into rest. He was the victim of acute pneumonia. In his death the Board of the Home Mission Society loses one of its best members, and the Society a warm supporter. He was a member of the Board from 1870 to 1873, and treasurer from 1871 to 1873.

At the last annual meeting of the Society he was again elected, and all rejoiced that his quick, sagacious mind, and sympathetic, generous heart were re-enlisted in this service. Right heartily did he accept and enter upon his duties. Few men could be missed more.

Bright, genial, cultured, manly, he was the charm of social circles; in business circles he was without reproach; and in church life a man who imparted warmth and strength and cheer to others. Beginning forty years ago as an errand boy in a large druggist establishment he worked his way to be its responsible head and at the time of his death was the honored President of the National Wholesale Druggists Association, and a member of several Commercial Boards. He was, all in all, a representative Baptist layman, with but few equals, whose sudden death while yet in the fulness of his powers will be widely lamented. None who knew him well can doubt that his liberated spirit is among the ransomed ones above. Beloved co-laborer, friend, brother, farewell!

### The Work of Soul-saving in our Schools.

The following letter from Mrs. Johnson, of the Tullahassee school for the colored people of the Creek Nation, Ind. Ter., though not written for publication, presents in so sincere and touching a manner the

Christian faithfulness of the missionary teacher and the joyful results of labor for the salvation of those gathered into our schools, that we cannot withhold it from our readers. It shows the spirit of many of the missionary teachers, and illustrates most forcibly the missionary character of our school work. It is a great thing to gain for Christ these promising youth, who will soon become leaders among their people. "Uncle Snow Sells" we met at Tullahassee last year, and we were greatly impressed by his remarkable good sense and natural ability.

"Our reports have told you how the Lord has blessed our school in the conversion of at least twelve scholars, but we wish that you could know more of the particulars of the work, as we know they would encourage and interest you. Some of the experiences of the converts have been so interesting that I have longed to send an account of them to more hearts elsewhere, as they have moved my own.

"The special interest began among the girls. There was a spirit of inquiry which was deepened by personal labor with scholars and by the good night talks and prayers of Mrs. Wooster with the girls.

"We had conducted our services on Sunday evening in the form of Bible readings, with simple sermon talks. One Sunday evening the state of feeling encouraged us to request those who wished to seek God to come forward. Ten girls came at once; some of them were our best scholars. At the girl's prayer-meeting, the week following, the feeling was deeper. The next Sunday evening we had a real prayer and conference meeting, and the Spirit was there in power.

"But my heart ached for the boys. There was only one Christian boy and one other interested. At the close of the meeting twelve girls came forward and three boys. The first to start was one of the oldest boys in school, and it proved the turning point with him. From that night he has been a living witness to the power of Christ. Most of the boys had been full of ridicule and sneers throughout the service, and behaved so badly when these came forward that I could not keep still. After my husband spoke a few solemn words about hindering others, I arose and spoke as the spirit gave me utterance, directly to the boys, and I had in mind two who were leaders, Aleck and Abram. I longed to burn into their hearts a feeling of their responsibility for their own souls, and the danger of dragging others down with them. The laughter died out of their faces, a solemn stillness filled the room, and they passed out quietly. But I was not content. I knew that the boys had before tried to terrify other boys and keep them from praying, and I feared it again. I called Aleck to my room and talked to him. The Lord does bless earnest personal work with souls. He blessed it then. The boy changed completely while I spoke with him. His eyes fell, and he went out with the arrow of conviction lodged in his heart.

"Before I continue Aleck's story, let me tell you

of the work that evening in the heart of Uncle Snow Sells, one of our trustees.

"You are aware that he lives here, and Mrs. Wooster has doubtless told you what a help he is to us, and how superior he is to most of his race.

"The only wish we had for him was that he would give himself to Christ. He sat that evening on the platform, before all those boys, respectful and even interested, but his influence was not positively on the right side. The Lord so opened the way that I was left in the school-room alone with Uncle Snow. I said, 'Uncle Snow, do you know what those boys needed to-night? They needed you to lead them in the right way. They think Uncle Snow does very nearly right, and they looked at you to-night and thought, 'There is Uncle Snow, he is a good man, and he does not profess to be a Christian.' 'You lead these boys in everything else, why not lead them in this?' His eyes filled with tears, as he replied, 'Yes, Mrs. Johnson, I was thinking that same thing to-night, as I sat there afore them. I knows I isn't leading them right there.' A few more words and I left him, sure that we should yet see him a Christian. That night our room was made sacred by the earnest wrestling in prayer of the three teachers for Uncle Snow.

"Monday and Tuesday Aleck seemed quiet. Wednesday he was absorbed in thought, and asked to be excused from every recitation; and, impressed by his manner, we granted his requests. His burden increased. That afternoon I talked with him and found it was really the Spirit's work. The Lord gave me a burden for that soul such as I had never felt. Thursday it was impressed upon me that the question *must* be settled that day. I wrote him a letter, and I saw him reading it again and again. He stayed in the schoolroom but could not study. He told me afterwards that he often opened his book to study, and then would come the thought, 'What is education without God and heaven?' After school in the evening he came to my room, and I prayed with him, and he asked the Lord to forgive his sins, but his distress increased. My husband and Mrs. Wooster prayed with him, and still he knelt. Mrs. Wooster was obliged to go upstairs to attend to some girls; and my husband, who was suffering lay down; but I felt that I must hold on with Aleck. We knelt there, and I prayed repeatedly, and often quoted passages of scripture. About half-past eleven I went upstairs again after Mrs. Wooster, and we prayed unitedly. I never saw a soul in such anguish. Mrs. Wooster then made him get up awhile, and we talked with him and read the Bible to him. He could not speak to us. As we read passages upon believing in the Lord his distressed look gradually passed away. At last Mrs. Wooster said: 'Aleck, you asked me to-day to trust you.' A faint smile. 'Doesn't the Lord want you to trust him!' Then the light broke fully. I never shall forget the look that came into his face. Great tears ran down his cheeks, but such a look of trust and joy shone there. After a minute he said:

'I can speak to you now, Mrs. Wooster; I could not speak before.' My husband had risen in time to see him come into the light, and we were all melted to tears, before the glory that shone upon him. I never before could say I had *seen* a soul born into the kingdom. We all knelt in prayer, and I wish you could have heard his prayer. After we rose he seemed loath to go; he was brimful of joy and trust. I said to him, 'Now, Aleck, you have found the Lord, begin at once to work for somebody else. Who will you take to pray for *specially*?' He said, 'Abram,' the very one I had in mind—his companion in wickedness.

"He left us that night a *changed* boy. A miracle had truly been wrought in our sight.

"I had labored so earnestly for Aleck that I should have felt a little disappointment that the last helpful word was not from me, and that his first look and word were not to me, if that also had not been surrendered in my agonizing for him. The Lord knew how I longed to lead that soul to him, and yet I could say, 'Only let him be *saved*, and I care not *who* leads him into the light. I resign every selfish thought about it.' Perhaps the Lord let it be so as a test of my surrender of self.

"During my wrestling for him on Thursday, I had the assurance given me that he would not only be saved but would become a preacher. I believe the Lord made him for that. He has remarkable talents. After leaving us, Aleck woke the other boys, and for half an hour they sang their spiritual songs. How true it is, 'Songs in the night he giveth.'

"The next morning Aleck came to tell me of his great joy, and he said, 'I must tell you something else. There is one thing that I've always said I *never* could be, and I feel now that I *must* be, and that is a *preacher*.' I could not keep back my tears. The Lord surely had called that boy. In our boys' prayer-meeting that afternoon, he gave his first testimony for Christ. The next Sunday evening he gave this testimony, and his deep, rich voice sent it to every heart: 'I am so glad to tell you all that God has forgiven my sins. I am so happy in Jesus. He has taught me the secret of faith. To *rest* in *believing* his promise, and *trust* whatever he saith.'

"The change in him is very marked, and he grows daily. He is a constant source of *joy* to us.

"Abram was away a day or two when Aleck found hope; but returned day before Christmas, and that morning I spoke to him about his soul. In the afternoon I had a long talk with him, and he knelt while I prayed. I asked if he would like to have Aleck come in and pray for him. He said, 'Yes,' so Aleck came and prayed earnestly, and some time during those prayers the Spirit sent conviction through his heart. In both these cases it was genuine conviction and burden for sin, for they have both been wicked boys. The second day after, while teaching a music scholar, I noticed Abram in great distress. I sent and asked Mrs. Wooster to see him at once. The

struggle then was, 'Shall I come now, or put it off?' Mrs. Wooster felt that he must decide *then*, so she wrote on paper these words:

"Choose ye *this day* whom ye will serve, God or Satan?"

"Choose ye now between heaven and hell. Choose *now*."

"She handed him a pencil and said, 'Now Abram, choose for *eternity* and *write* your choice.'"

"A long struggle followed, for Abram, who had danced and revelled and gambled, knew what was involved in serving God. He began to write: 'I choose to-day' (another struggle) 'to *serve God*.' I believe that boy was saved then, but his experience was different from Aleck's. He came into light slowly, as he conscientiously met and performed each duty. He knelt then and prayed, asking God to have mercy upon him and help him to serve him. The next day we saw he was struggling over something else, and Mrs. Wooster called him in. It was this. The other two boys did not kneel and pray night and morning before the room full of boys. He felt that if he was a Christian *he must* pray before them. Before he went out he yielded his will on that point, and that evening he knelt and prayed, and of course received new strength. The next struggle came over confessing the Lord. As soon as he decided to do it the assurance came that he was God's child, and his first testimony was heart-thrilling. In that way he came *step by step*, but I never saw a person so changed. There has not been the slightest disorderly thing in his conduct, and his *conscientiousness* is remarkable. From the first he has studied his Bible constantly. He carries it in his pocket, and whenever he sits down reads it. He has been used to driving oxen and swearing at them fearfully, but he drives them now, and from the day he made that choice not an oath or curse has passed his lips. Of such souls we can say they are our joy and our crown.

"The matter of praying in their rooms has been made right, and now the boys not only kneel in secret prayer, but together, and one prays aloud."

"I return to Uncle Snow. The Sunday after our talk he was away all day, purposely, I feared. The second Sunday he was here, but in our evening meeting sat at the back of the room out of sight. The meeting was one of power, and at the close sixteen girls and four boys came forward. My husband felt that he would not give Uncle Snow up that evening, so he asked once more for persons to come forward; another hymn was started, which—shall I say happened?—to be the one sung by Uncle Snow's Christian wife on her dying bed. He sprang to his feet and with tears streaming down his face, and staggering with emotion, came down between those rows of boys and humbly sat down with those children to seek the Lord. It went through the school like a shock—the boys' heads fell on their desks, and a solemn hush pervaded the room.

"That was a manifestation of God's power! Uncle Snow yielded his will and pride, and humbled himself at the feet of Jesus.

"After the school was all in bed, he came to our room, and talked freely with us all, with tears running down his face. We knelt. Two weeks before, three of us knelt and prayed for him; now he knelt with us, and I never heard so remarkable a prayer as he offered—remarkable for humility and contrition. He has, since then, come forward every time, hardly daring to call himself a Christian.

"Dr. Morehouse—the conversion of that man—a man who has been king in the nation, and now has great power—is worth all the money you have spent on this school. Then, besides his, take such conversions as Aleck, Abram, Lewis, Willie, and some of our girls—their value cannot be estimated.

"If I never am able to do another year's work, I shall feel that the winning of these souls is worth a life-time. The privations and trials which at times have seemed severe, sink into insignificance, and my heart exclaims:

"Lord, if I *may*, I'll serve another year!"

"This rough, bare room has grown very sacred to me. Here Aleck was born into the kingdom; here Abram wrote his solemn choice, here Uncle Snow knelt and prayed, here I have knelt with a score of seeking souls—some of whom are saved, others still seeking. Not a day now but that some one of the converts comes here for prayer, counsel, and explanation of the Word. It is a blessed privilege to do all this, but I find it a great tax upon my sympathies and health. I could find enough to do to give myself wholly to this line of work, but besides this there are six hours daily of teaching and housekeeping for a family of sixty-one, and now a carpenter and other workmen to board. It seems sometimes more than I can do. But the Lord has wonderfully fulfilled the promise—"As thy day thy strength shall be."

"I hope you will remember us in your prayers.

"My first letter to you has been a long one, but 'the Lord has done great things for us—whereof we are glad.'"

"Sincerely yours,

JENNIE BIXBY JOHNSON."

"Jan. 21, '85.

Tuesday, Jan. 27.

"Another rich blessing has fallen upon us—the Holy Spirit has fallen upon Uncle Snow, with power, and two more scholars have been converted, and three of our largest and hardest boys are struggling with contrition. Pray for us."

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."—*Ps.* 120: 6.



### The Press and Freedman Education.

"Here shall the Press the people's right maintain,  
Unmoved by influence and unbribed by gain;  
Here patriot truth her glorious precepts draw,  
Pledged to religion, liberty, and law."

The press has already become a powerful factor in the education and advancement of the freed people of the South. It furnishes an accurate measure of their enlightenment. Over one hundred newspapers, it is said, are already published, especially for circulation among them, and the number and circulation are rapidly increasing.

A paper is coming to be regarded as a necessary adjunct of our freedmen schools, and in most of them one has been already started. There is no doubt such a paper can be made a powerful educator. It gives an intellectual stimulus to the whole institution, and furnishes a field for mental exercise and an opportunity for skilled manual labor. It supplies an excellent channel of communication with the people, the need of which is greatly felt by all our schools.

These journals, one and all, are welcome visitors at the rooms of the Society. A brief glance at those which come to us regularly must here suffice.

*The African Expositor*, the organ of Shaw University, is, perhaps, the oldest and certainly one of the best of these papers. It is an eight page sheet, 12x18, issued quarterly; and the January number, with which vol. viii commences, is full of valuable information concerning the institution. Unlike other journals of this class, it shows its colors in its title, and has for its motto, "Ethiopia shall soon stretch out her hands unto God." President Tupper who, amid his numerous other duties somehow finds time to conduct this paper with much ability, will send a copy on application to those who are interested in his work.

*The Baptist Pioneer*, published semi-monthly at Selma, Ala., is a large, well-printed sheet, 16x22, devoted to "Religion, Education, and Industry." It was established some years ago by Rev. H. Woodsmall. Rev. E. M. Brawley, the president of the Selma school, is the present editor; and one of the teachers, M. W. Alston, is manager. These, and the regular contributors, are colored men. The *Pioneer* is a credit to the gentlemen who conduct it, and a valuable help to the Selma school.

*The Florida Baptist* is published monthly at Live Oak, in the interest of the Florida Institute, the State Convention, and the several Baptist associations of the State. Rev. J. L. A. Fish, President of the Institute, is editor and proprietor. It is a neatly printed sheet, 16x22, interesting and newsy, well filled with accounts of the meetings of the State Convention, Sunday-school Convention, and several associations, as well as of affairs at the Institute, thus happily combining the educational and missionary interests of the entire State under its appropriate motto: "The Love of Christ Constraineth Us."

*The American Baptist* is a large-sized religious

weekly, "Devoted to the Interests of the Colored People of America." It presents a thrifty, business-like appearance, and has a regular circulation of about 2,000, and devotes about a page to advertising. It is neat, attractive, and well printed. The matter is varied, breezy, and interesting. There is a dash of politics and secular news. It is published at the State University, Louisville, Ky., and Rev. Wm. J. Simmons, President of the institution, is its enterprising editor. The composition is hereafter to be done by students. The industrial feature of education is prominently advanced, and the State University exalted.

*The Roger Williams Record*.—A monthly journal published at Roger Williams University. This is a strictly college paper, and a model of its kind. The January number gives a sketch of the institution, with some account of the work it is doing, academic notes, educational items, personals, etc. The matter is solid and informing, pithy and stimulating. The paper, composition, presswork, all are admirable. The work is all done at the University, under guidance of an experienced hand.

*The Baptist Messenger*.—"A Journal of Education and Religion." Published monthly in Jackson, Miss., President Charles Ayer, of Jackson College, and J. J. Spelman, Corresponding Secretary of the Baptist Education Society of Mississippi, are editors. While educational matters in the State, especially those connected with the college, are made prominent, religious and missionary work in general is not neglected. As in all these journals, special attention is given to missions in Africa. A letter is published from Rev. H. McKinney, missionary in Africa, giving an account of the baptism of four converts in the Atlantic Ocean, in white robes.

Mention ought to be made of other papers in the South which, though not directly connected with our schools, yet give them earnest and valuable support. Prominent among these are the *Georgia Baptist*, published at Augusta; *The Baptist Companion*, of Portsmouth, Va.; and *The Baptist Advocate*, of New Orleans. All of these are edited and published by colored men. Spelman Seminary, Benedict Institute, and Leland University are preparing to issue papers, the work on which will be done at the institutions.

The following from *The Baptist Messenger* shows what can be done with a printing press at our freedman schools:

An immediate need is a press. With a press and a printer we can, first, teach a class of the more intelligent and advanced students type-setting, proof-reading, and printing. There will be a multitude of periodicals issued by the colored people during the coming twenty-five years. Indeed, there is a long list of weekly and monthly papers now published by colored men. The proceedings of all the general meetings of the colored people, churches, Sunday schools, etc., will be, as they are now, sent to press. There will be work for all to whom we can teach the printer's trade. Secondly, we should, if in possession of a press, print our own *Messenger*, and should be able to make it double in value, both to the school and to the readers. Thirdly, we could aid our class-room work and general college work to a large extent. Fourthly, we could do job work for outside parties, who will be glad to send us their printing, and by so doing the expenses of this printing department will be paid.

One thousand dollars will afford us the means to start some trades, in carpenter, cabinet, harness, and tin shops. One thousand dollars will set us up with printing-press, etc., and give us a foreman.

**WOMEN'S BAPTIST HOME MISSION SOCIETY.**

**TREASURER'S REPORT FOR JANUARY, 1884.**

Alabama.....	\$10 00	New York.....	745 20
Dakota.....	11 00	New Jersey.....	218 74
Iowa.....	29 45	Ohio.....	171 80
Illinois.....	726 18	Pennsylvania.....	235 08
Indiana.....	78 28	Wisconsin.....	85 79
Louisiana.....	24 35	Tidings and Publica-	
Mississippi.....	64 50	tions.....	121 05
Indian Ter.....	25 00	Baby Band.....	17 75
Virginia.....	15 00	Missionary Garden...	7 25
Nebraska.....	20 80		
North Carolina.....	2 10	Cash Total.....	\$2,864.14
Minnesota.....	23 86	Goods.....	1,105.61
Missouri.....	230 00		

For detailed statement of receipts in money and goods, see TIDINGS, published monthly.

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

**RECEIPTS FOR JANUARY.**

MAINE, \$184.14.—Calais, Woman's Home and Foreign Society, \$6.00; Second Church, first quarter from mite boxes, \$11.00; Corinna, "Earnest Workers," \$1.47; Hallowell Miss. Band for Miss Cook, \$10.00; Kennebunkport, \$75; Lisbon Falls, Elwin Miss. Band for C. Grafton, Spel. Sem., \$6.50; Patten, Mrs. Darling and Baptist sisters, \$2.00; Piscataquis, Quarterly Meeting, \$3.53; Portland, Free Street Church, \$66.59; Searsport, Mrs. T. B. Robinson, \$10.00; Turner, \$2.42; Mrs. Thurston De Costa, \$1.08; Waterville, Woman's Society, \$56.80; West Sumner, Mr. William D. Berry and family for Emergency Fund, \$6.00.

NEW HAMPSHIRE, \$52.51.—East Jaffrey, Charity Square for Della Nelson, Louisville, Ky., \$50.00; Goffstown Center Church, \$2.51.

VERMONT, \$28.00.—Johnson, Mrs. E. P. Carpenter, \$5.00, Richford, collected by a young Christian, \$5.00; Rutland, Woman's Society, \$9.00; Mrs. Woods, Sunday school Class, \$6.00; Vergennes, Women of the Church, \$3.00.

MASSACHUSETTS, \$710.43.—Boston, Shawmut Branch, Mrs. A. J. Loud, \$100.00; Clarendon Street Woman's Society, \$2.00; Stoughton Street Woman's Society, \$0.74; Mrs. David Park for Atlanta teachers, \$50.00; East, "Mission Helps" for Miss Grover, \$5.00; Twelfth Church, \$6.00; Fourth Church Primary Class, \$1.00; Brookline, Friends, \$7.00; Chatham, Mrs. Isaac H. Loveland, \$5.00; Clinton, "Social Circle," for Spel. Sem. teachers, \$20.00; Danvers, Mrs. J. B. Sweetser, \$5.00; Fitchburg, Young Ladies' Miss. Society, for Miss Viviana Trevino, \$10.22; Gloucester, Mr. Story, for Life Membership for Mrs. C. Story, \$20.00; Friend, for Life Membership for Mrs. E. M. McKensie, \$20.00; Jamaica Plain, Mrs. B. F. Sturtevant, for Fresno Building, \$100.00; Lawrence, First Church Woman's Society, \$5.00; Littleton, Little Children's Miss. Band, \$22.00; Lowell, Friend, Central Baptist Church, \$5.00; Massachusetts, Emergency Fund, \$1.00; Medfield, Miss Julia Adams, \$15.00; Memorial, \$1.00; Mite Boxes and Tracts, \$2.75; Newton Centre, Woman's Society, for Miss Thompson, \$26.00; Mrs. Thomas Nickerson, \$100.00; Newton, M. L., for Salt Lake school, \$5.00; M. L., for Emergency Fund, \$5.00; North Scituate, Woman's Society, \$6.74; Orange, Woman's Society, \$3.36; Rockland, Woman's Society, \$8.36; Somerville, Mrs. Mahala Latham, \$2.50; South Abington, Woman's Society, \$30.00; South Gardner, Young Ladies' Miss. Society, for Mattie Durham, Spel. Sem., \$25.00; Southbridge, Woman's Society, \$17.25; South Yarmouth, Miss Mary Crowell, \$2.50; West Boylston, Friend of Home Missions, for Emergency Fund, \$2.00; Woburn, Woman's Society, \$12.00; Worcester, First Church Young Ladies' Society, for Miss V. Trevino, \$40.00.

RHODE ISLAND, \$50.00.—Warren, "Earnest Workers," for furnishing room at Hartshorn Memorial College, \$50.00.

CONNECTICUT, \$103.30.—Bristol, Young Ladies' Miss. Band, for Mrs. Porter, Fresno, Cal., \$10.00; Hartford, Woman's Society, \$11.00; Mite Box Money, \$1.00; Montville, Mrs. F. C. Palmer, \$1.00; Mystic River, Mrs. J. D. Wederkinch, \$25.00; Noank, Sunday school, from Mite Boxes, for Mather School, \$18.42; Norwich, Central Church Benevolent Union, \$16.00; New London, First Church, Woman's Society, \$10.13; Packersville, Mission Band, \$12.00; Putnam, Woman's Society, \$10.00; Rainbow, Woman's Society, \$10.00; Rainbow, W. L. Bidwell, \$5.00; Suffield, First Church, \$11.00; Second Church, \$49.00; Wallingford, Infant Department of Sunday school, \$3.75.

MISCELLANEOUS.

GEORGIA—Augusta, collected for Spel. Sem. from churches, \$23.95; Atlanta, Miss S. H. Champney, \$25.00; Slater, Fund for Spelman Seminary, \$166.67.

TOTAL, \$1,433.10.

**Ministerial and Church Record.**

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

ORDINATIONS.

NAME.	PLACE.	DATE.
O. C. S. Wallace,	Lawrence, Mass.,	Jan. 28
John W. Caine,	New Baltimore, N. Y.,	Jan. 14
O. M. Thomas,	Townville, Pa.,	Jan. 13
Alex. McGowan,	Corry, Pa.,	Jan. 14
M. A. Summers,	Holbrook, W. Va.,	Feb. 8
A. B. Callis,	Baltimore, Md.,	Jan. 25
M. W. Foshay,	Litchfield, O.,	Jan. 20
G. L. P. Taliaferro,	Richmond, Va.,	Jan. 18
J. W. Cobin,	Warwick, Va.,	Dec. 18
J. W. Williams,	Charlotte, N. C.,	—
J. T. Prince,	Macon, Ala.,	Dec. 28
A. B. Dahlstrom,	Clay Centre, Kans.,	Jan. 18
G. A. Buchanan,	"	Jan. —
E. G. Sibley,	Banning, Cal.,	Dec. 17

CHURCHES ORGANIZED.

PLACE.	DATE.
Chelsea, Wis.,	Jan. 17
Greary City, Kans.,	Dec. —
Moran, Kans.,	Jan. 11
Trinidad, Colo.,	—
Calorow, Colo.,	—
Chamberland, Iowa,	Dec. —
Deep River, Iowa,	Dec. —

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Atlantic, Swan's Island, Me.,	Dec. 17
Mechanicsville, Vt.,	Jan. 7
Rochester, N. Y., East Ave. Church,	Jan. 25
Wertsville, N. J.,	Jan. 7
Preston Centre, Pa.,	Jan. 22
Norfolk, Va.,	—
Columbus, O., Hildreth Chapel,	Dec. 28
Chelsea, Wis.,	Jan. 11
Ohio, Iowa,	Jan. 4
Newton, Kans.,	Jan. 11
LaGrande, Oregon,	Jan. 25

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Jeremiah M. Mace,	80.	Plymouth, Mass.,	Jan. 9
George D. Felton,	79.	Somerville, Mass.,	Jan. 31
Lemuel Covell,	81.	New York, N. Y.,	Jan. 23
Henry Roundfield,	—	Augusta, Ga.,	Jan. 19
Glen Cetus,	—	Coleys Station, Ga.,	—
Alvah Sabin,	92.	Sycamore, Ill.,	Jan. 28
William Wilder,	63.	Brooklyn Centre, Minn.,	Jan. 15

# Church Edifice Grants

IN FEBRUARY.

By Loan,	4	
By Gift (Funds specially designated),	1	
	<hr/>	
Total number of Grants made,	5	
Aggregate of Loans,		1,400 00
Aggregate of Gifts,		250 00
Aggregate value of church property secured,		9,600 00

## LOCATION OF CHURCHES AIDED.

Gardner, Oregon.	Summerton, S. C., Col'd.
Centerville, Dak.	Ridge Hill, " "
Sleepy Eye, Minn.	

# Home Mission Appointments

IN FEBRUARY.

The following new appointments were made:

Rev. L. T. Mear, Corpus Christi, Tex.  
 " Cyrus Thomas, Lu Verne, Minn.  
 " F. M. Preble, Northfield, Minn.  
 " A. B. Charpie, Harper, Kans.  
 " William Achterberg, Germans in Madison, Dak.  
 " George N. Annes, Estelline and vicinity, Dak.  
 " Ira A. Cain, Freedmen and Indians in the Ind. Ter.  
 " J. M. Hoeflin, General Missionary for the Southwestern German Conference.  
 " G. B. Bartley, Eagle Rock, Idaho.  
 " Anderson Hopper, Middle Valley, Idaho.  
 " C. C. Frost, Butte City, Mont.  
 " Robert Lennie, New Westminster and vicinity, B. C.

The following re-appointments were made:

Rev. Thomas de Gruchy, French in Boston and vicinity, Mass.  
 " O. Lindh, First Swede Church, New York, N. Y.  
 " Wm. A. Smith, Colored People in Salisbury, Md.  
 " J. A. Kimball, East Texas, Itinerant.  
 " Myron Cooley, Battle Lake, Minn.  
 " G. L. Morrill, Calvary Church, Minneapolis, Minn.  
 " D. D. Proper, General Missionary for Iowa.  
 " C. A. McManis, Storm Lake, Iowa.  
 " J. J. Valkenaar, Germans in Glenville, Neb.  
 " A. C. Turner, Crystal, Beaulieu and vicinity, Dak.  
 " J. L. De Land, Black Hills, Dak.  
 " Jesse Gibson, Portage La Prairie, Manitoba.  
 " George L. Hart, Pueblo, Colo.  
 " Samuel Gorman, Las Vegas, New Mex.  
 " Thomas M. Westrup, General Missionary for New Leon and Tamaulipas, Mexico.  
 " James Cooper, D. D., District Secretary for Michigan, Indiana and Ohio.

# Contributions and Legacies

FOR JANUARY, 1885.

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

## MAINE, \$308 56.

Bangor, Second Church, \$27.32; Sunday school, \$11.04; First Church, \$50; Rev. G. B. Illey, for E. F., \$5	87 36
Livermore Falls Church, \$25; for E. F., \$25	50 00
Yarmouth Church	4 30
Sears Mount, Mrs. T. B. Robinson	10 00
Kennebunk, Rev. E. Worth	5 00
Rockland, First Church, \$50; for E. F., \$25	75 00
Waterville, French Church	10 00
For Emergency Fund, viz:	
Corinna, Alvin Young and friends, \$5; West Summit, Mrs. Wm. D. Berry, children and grandchildren, \$6; Thomaston, Mrs. Harris Stockpole, \$1; Paris Church, Mrs. E. G. D. Taylor, \$25; A friend, \$5	42 00
*Bangor, Ladies' H. M. Soc., of First Church, for Wayland Seminary	25 00

## NEW HAMPSHIRE, \$191 00.

Nashua, First Church, \$34; for E. F., \$33	67 00
New Boston Church	10 00
North Hinsdale, Nelson Estey	3 50
Hopkinton, First Church, Cheerful Workers' Mission Band, for E. F.	35 00
Antrim, Mrs. C. T. Chesmore, for E. F.	50
Exeter Church	50 00
A Church in Dublin Association	20 00
C. E. F. Antrim, Mrs. C. T. Chesmore	5 00

## VERMONT, \$128 62.

Burlington, First Church	12 59
East Hardwick Church, \$12; for E. F., \$8	20 00
Bakersfield, Mrs. J. K. Maynard	8 00
Sharon Sunday school	2 73
Mechanicsville, B. T. J.	1 50
Brookfield Church	3 00
Whitingham Church	6 00
For Emergency Fund, viz:	
Rutland, H. Turvill, \$5; Vershire, M. I. S., \$2; Georgia, a widow, \$3; Brandon, three friends, by Dr. Thomas, \$15; Pondville Church, \$16; Manchester Church, \$3.80; East Bethel Church, \$5	49 80
C. E. F. Brattleboro, Hon. L. K. Fuller	25 00

## MASSACHUSETTS, \$6,019 30.

Boston, South Church, \$100; Bethel Church, \$0; Friend, \$2; Friend, for E. F., \$20; Mrs. Abigail C. Parker, for E. F., \$250	381 00
South Boston, Fourth St. Church, for E. F.	5 00
Newton, a friend	10 00
Worcester, First Church, \$8.25; Main St. Church, \$16.93; for E. F., \$2; French Church, \$2.50	629 68
Southbridge, Robert H. Cole	100 00
Cambridgeport, Rev. Lewis Colby	4 50
Cambridge, North Ave. Church, C. W. Kingsley, \$974.50; for E. F., C. W. Kingsley, \$500	1,474 69
Old Cambridge Church	440 78
Andover Church	25 00
Lowell, First Church	50 00
Salem, First Church	75 00
West Acton Church	5 87
North Oxford Church	30 00
Westfield, Central Church	10 77
Belmont, friend	1 00
Wakefield Church	75 00
Princeton, Mr. and Mrs. Asa H. Goddard	305 00
Malden, Harriet W. Dearborn	10 00
Fayville Church	2 00
Southwick Church	10 00
Fall River, First Church	378 98
For Emergency Fund, viz:	
Someville, Spring Hill Church and Sunday school, \$30.80; Royalston, J. W. Pierce, \$30; Lawrence, Dr. A. J. French, \$25; Chelsea, John N. Ames, \$10; Belverly, First Church, \$121; Malden, friend, \$50; Turners Falls, T. A. Batson, \$5; Wakefield Church, \$38; A friend, \$1; West Medway, two friends, \$1; Neponset, Mrs. S. Sail, \$5; Randolph, Mrs. Ellen R. DuBois, \$250; Still Run, Harvard Church, by Dea. C. Chase, \$5; West Boylston, friend of Home Missions, \$2; Friend, \$1; Lynn, Charles J. Pickford, a thank-offering, \$100; Mrs. C. J. Pickford, \$50; Needham, Sunday school, \$15; West Boylston Church, Ladies' Benev. Soc., \$25; North Scituate, a friend, \$100; Fall River, First Church, Meh Shawayee Soc., \$32.14; Mrs. E. M. Boomer, \$5; Wallaston Church, \$40; a friend, \$1; North Billerica Sunday school, \$33; Medfield	

Church, \$15.75; Woodville Church, \$11; Shelburne Falls, A. M. Crane, \$10; Plymouth, First Church, \$15.63; Hampden, Mrs. J. W. Leonard, \$10	988 82
*East Boston, Central Square for Atlanta Seminary.	58 50
*Worcester, Pleasant St. Sunday school for Richmond Institute	12 50
*Worcester, Pleasant St. Sunday school for Shaw University	12 50
*Springfield, Geo. W. Tapley, for Indian University Building	50 00
*Medford, J. W. Tufts, desig.	200 00
*Weymouth, Sunday school for furnishing new building, Bishop College	25 00
*A friend, for Hartshorn Memorial College.	50 00
*Southbridge, R. H. Cole, desig. for Spelman Seminary Building	50 00
C. E. F. Pittsfield, H. S. Smith	25 00
Southbridgeport, R. H. Cole	100 00
Cambridgeport, Miss L. Pierce	1 00
Needham Sunday school for pew in Monterey Church, Mex	10 00
Beverly, First Sunday school, for Eagle Rock, Idaho.	20 00
LEGACIES.	
Boston, Interest on John Woods' estate, Rev. A. P. Mason, D.D., Trustee	42 77
Danversport, bequest of Benj. Porter, Charles Davis, Trustee	48 94
Hampden, Bequest of John Orcutt, per F. L. Batchelder	300 00
RHODE ISLAND, \$1,338 84.	
Providence, First Church weekly offerings, \$146.61; Union Church, \$238; Friendship Street Church, \$81.44; Fourth Sunday school, \$16; for E. F., viz., Mrs. H. R. Barrows, \$1; Fourth Church Christmas offering, \$70.67; Central Church, \$140.50	
Bristol, First Church, \$9; Sunday school, \$8.44	17 44
Pawtucket, "Friend"	5 00
Central Falls, Broad Street Church	13 93
Newport, Mrs. Susan E. Clark	50 00
Hope Valley, Second Hopkinton Church	93 25
*Pawtucket, Mrs. B. A. Benedict, for repairs, Benedict Institute	500 00
*Hope Valley, Second Hopkinton Church	25 00
C. E. F. Newport, Central Mission School, for seats in Monterey, Mex.	10 00
CONNECTICUT, \$1,408 72.	
Hartford, Mrs. Wm. C. Bolles, for Chinese Mission, \$25; for E. F., viz., Rev. S. D. Phelps, D.D., \$10; Mrs. S. Emilie Phelps, \$15	50 00
New Haven, Calvary Church, \$175; First Swedish Church and Congregation, \$10	185 00
Mystic River, Union Church	37 40
Suffield, Mrs. W. W. Cooper	5 00
Niantic, a contribution of a Christian Woman	50 00
Wallingford Church	40 46
Lebanon Church	17 00
Norwich, Central Church	100 00
Morris, Mrs. W. H. Farnham, \$20; for E. F., 20cts. For Emergency Fund, viz.:	20 20
Stamford Church, \$375.45; Suffield, First Church, by Miss L. J. Hanchett, \$10; E. M. Gallup, \$1; Danielsonville, Mrs. H. N. Clemons, \$3	388 45
*For Indian University Building, viz.:	
Hartford, Hon. James L. Howard, \$25; J. G. Batterson, \$25; Stamford, Sunday school, \$75; Norwich Central Church, \$30	155 00
*New Haven, Young People's Bible Class for Benedict Institute	15 00
*Meriden, D. H. Hart, Hospital Department, Shaw University	50 00
*Norwich, Central Church, for furnishing room Benedict Institute	30 00
*Stamford Sunday school	9 46
*Bridgeport Circle of the W. B. H. M. Union of Connecticut, for furnishing room, Benedict Institute	30 00
C. E. F. Stamford Sunday school, for Garfield, Wash. Ter.	118 37
LEGACY.	
Middletown, bequest of Henry Clark, S. Kincaid, Admr.	106 38

NEW YORK, \$10,386 43.

New York, "In Memoriam," \$3,000; Church of the Redeemer Sunday school, \$11.35; Sixteenth

Church, Kincaid Missionary Society of Sunday school, \$25; John Ten Broeck, \$30; Riverside Church, \$35; for E. F., viz., Church of Epiphany, in add. \$70; Sunday school, \$65.76; Mrs. Rowe, \$1; North Church, Mrs. J. J. Brouner, \$12; A Well-wisher, \$1.50	3,251 61
Brooklyn, Rev. Wm. Reid, \$50; for E. F., \$10; A Friend, \$3; for E. F., \$3; A Friend, for E. F., \$10; Central Church of Williamsburgh, \$440.60; Emmanuel Church, \$350; Washington Avenue Church, in part, \$592.25; Tabernacle Church, \$100	1,558 85
Masena Church	3 25
Medina, Mrs. James Sumner	3 50
Edmeston, Second Church	14 20
Ticonderoga Church	6 00
Castile Church	20 00
Addison Church	7 00
Wellsburgh Church	7 00
West Kill Church	2 49
Madison Church	19 75
Lansing and Groton Church	16 56
West Plattsburgh, in add., \$1; for E. F., \$10.06	12 06
Gloversville Church, \$196.41; for E. F., \$25; W. S. Garnsey, \$25	246 41
Friendship Church	30 80
Morris Church	15 00
Burnt Hills Church	40 00
Huntington Church	3 65
Saratoga Springs, First Church, \$75; Harvey Cleaver, \$2	77 00
Buffalo, Cedar Street Church	65 69
Oswego, West Church	110 77
Perry, First Church	20 00
Fulton, First Church, \$25.63; Sunday school, \$5	30 63
Brocton Church Sunday school	8 00
Flushing, First Church Sunday school	20 00
Holley, First Church Mission Band	3 50
New Rochelle, Salem Church Sunday school	6 13
Little Falls Church in add.	2 72
Bottakill Church, in part	25 85
West Greenwich Church	6 00
Holley Church	16 70
Oneonta, First Church	24 27
Sherburne Church	38 00
Troy, Second Church, \$28; for E. F., \$15; Sunday school, \$5; for E. F., \$20; Fifth Church in add., \$81; Mrs. D. W. Ford, \$15	164 00
Albany, Wm. M. Van Antwerp, \$50; for E. F., viz., Emmanuel Church, \$100	150 00
For E. F., viz.:	
Holtsville, Miss Laura C. and Sarah L. Bower, \$2; Rochester, Lake Avenue Church, Society of Earnest Workers (Young Girls), \$15; Mrs. H. D. True, \$5; Benj. O. True, \$5; Belleville, Mrs. Fred. Williams, \$10; Mumford Church, \$17; Syracuse, Dea. N. Gilbert, \$3; Cortland, Rev. G. H. Bigelow, \$5; La Grange, Rev. W. T. Potter, \$5; H. Waleman, \$2; A Friend, \$25; Fairport, Mrs. D. B. DeLand, \$50; Preston Hollow, Ladies' Mission Society, \$5.30; Moriah, Rev. P. C. Dayfoot, \$50; Unionville, Rev. J. N. Adams, \$10; Belleville, D. L. Angle, \$3; Utica, a lady, per Rev. D. G. Corey, D.D., \$5; Sand Lake Church, \$5; Hoosick Falls, Helen S. Bissell, \$50; Lebanon Sunday school, per Mrs. C. M. Hartshorn, \$3.45; White Plains Church, \$5; Jamaica, Alida Woodin, \$1.50; Altay Church, \$8; Ogden Church, \$20	184 50
*For Indian University Building, viz.:	
New York, John D. Rockefeller, \$2,000; Cash, \$20; Brooklyn, Mrs. Freeman Stowe, \$10; Evans, Mrs. J. Carter, \$10; Albany, Mrs. Matilda C. Perry, \$100	2,140 00
*Lockport Church, for furnishing Leland University	11 25
Medina Church	20 00
*Oswego Church	56 52
*Oswego Church, for Atlanta Seminary	54 25
*A Pilgrim, for a student in Richmond Institute	50 00
C. E. F. Rochester, Second Church, Seed Sowers, for seats in Monterey, Mex.	10 00
Oswego, West Church	55 38

LEGACIES.

Buffalo, bequest of Mrs. C. C. Fillmore, in part, per Chas. B. Hill	500 00
Onondaga, bequest of J. Hunt, per Miss Fannie A. Sloan, Exr't.	1,277 34

NEW JERSEY, \$1,521 55.

Newark, Sherman Ave. Church, \$10; C. E. Cowell, \$25; For E. F. viz., South Church, \$138.20;

Mrs. Morgan L. Smith, memorial, \$250;	
Mrs. S. B. W. Wilson, a Christmas offering,	
\$2	425 20
Sersey City, North Church	38 77
Jalem Church, several ladies, per Mrs. Rebecca Mitchell	5 00
Florence Church W. H. M. Soc.	10 00
Pemberton Church	54 36
Elizabeth, Central Church, W. B. H. M. Union, a birthday offering	33 83
Bloomington Church	2 14
Piscataway Bapt. Church	89 51
Stella Bible school	25 00
Friendship Sunday school	20 00
Piscataway Sunday school, desig.	20 00
Union Sunday school	11 75
West Hoboken Sunday school, Youths' Mis. Soc.	10 00
Wantoga, First Church	3 80
Plainfield, First Church in part	50 00
Newton, First Church	17 50
For E. F., viz:	
Trenton, Mrs. J. S. Robinson, \$7; Flemington, Woman's Mission Circle, \$25; Rev. F. L. Chapell, \$5; Hightstown Church, \$27; Bridgeton Church, in part, \$127.50; Newfield, Rev. M. Bowman, \$5; Vineland, First Church W. B. H. M. Soc., \$8.20	204 70
<b>PENNSYLVANIA, \$2,913 89.</b>	
Philadelphia, Beth Eden Church, Mrs. A. T. Ambler, \$25; for E. F., \$25; Memorial Church in part, \$43.50; Mrs. Elizabeth Holt, \$5; Wes-sahickan Church, for E. F., \$10; Gethsem-ene Church, \$23.40; Isaac Pedick, \$5; Tabernacle Church, \$154.21; Wm Hawkins, \$10; Mrs. G. W. Knowles, \$500; Dr. and Mrs. Griffith, \$100	901 11
Upland, Samuel A Crozer	1,000 00
Chadd Ford, Brandywine Church, in part	12 06
Peely, Mrs. Geo. A. Pehlis, Missionary Garden	25 17
Logans Valley Church	25 00
Point Pleasant, Wm. Curtis, \$5; for E. F., Ladies' Circle, \$14	19 00
Amity, Pleasant Grove Church, \$9; Rev. L. S. Colburn, \$5, for E. F.	14 00
Great Bend Church	8 00
Lewisburg, for E. F., viz., Mrs. M. G. Tucker, \$10; Mrs. Rose M. Lewis, \$10	20 00
Phoenixville Church	23 73
Easton, Mrs. Sarah A. Doolittle, for E. F.	25 00
Factoryville Church	10 55
Pleasantville, Mrs. L. A. Matheson	5 00
Franklindale, L. Ellis, for E. F.	5 00
Exeter Church	1 35
Snsquehanna, W. S. Mitchell	10 00
Dimock Church	10 25
Minersville Church	5 00
Kenwood Church	25
West Chester, Mrs. Mary A. Fendall	1 00
Milesburg, Mrs. Margaret A. Oregg	5 00
Oakland Cross Roads, J. W. Wilson, \$5; Miss Sallie Craig, \$1	6 00
Forest Lake Church	4 00
Northumberland Church	2 30
Taylorsville, First Welsh Church	5 00
Lewisburg, Miss G. Rowland	5 00
Pittsburg, Fourth Avenue Church Sunday school, for E. F.	48 67
*Philadelphia, A friend for Indian University, desig.	300 00
<b>C. E. F.</b> Philadelphia, A friend for Ada, Kans., \$150; for Gardiner, Kans., \$250	400 00
Factoryville Church	16 45
<b>DELAWARE, \$50 00.</b>	
Wilmington, for Mulford Church	50 00
<b>MARYLAND, \$7 50.</b>	
Baltimore, Chas. A. Keyser	7 50
<b>DISTRICT OF COLUMBIA, \$23 05.</b>	
Queenstown Church and Sunday school	18 00
Washington, E. St. Church, in add	2 00
*Washington, Wayland Seminary, Station for Tuition, \$1.75; sales of books, \$1.30	3 05
<b>VIRGINIA, \$732 13.</b>	
Collection, by Rev. C. C. Johnson	2 50
New Canton, Spreading Oak Church	1 14

Central Point, Mt. Zion Church	3 35
Marietta, Ebenezer Church	2 23
Seven Island, West Bottom Church, \$82; Union Church, \$1.75	2 57
Low Mow, First Church	7 46
*For Richmond Institute Building, viz:	
New Canton, Liberty Church, \$5.15; Chestnut Grove Church, \$8.51; Port Royal, Shiloh Church, \$2.76; Covington First Church, \$3.21; Clifton Forge, First Church, \$4.75; Lucy Line) First Church, \$1.50	25 88
*Richmond, Miss Helen Jackson, for Hartshorn Memorial College	7 00
*Hartshorn Memorial College, students for tuition, \$132.50; Room Rent, \$45; Tuition from previous year, \$2.50; Slater Fund, \$500	680 00
<b>WEST VIRGINIA, \$87 76.</b>	
Parkersburgh Church, in part	11 79
Princeton Church	10 00
New England, J. C. Whittach	1 00
Union Association	3 75
Knawli's Creek, Mt. Calvary Church	1 51
Malden, African Church	1 60
St. Albans, First Church, \$3.90; Mrs. Julia Henley, \$50	4 40
Barboursville, First Church	1 53
Huntington, Mt. Olive Church	3 05
Charleston, First Church	3 96
Coal Valley, First Church	15 57
Nuttallburgh, First Church	1 14
Sliae Cliff, First Church	7 6
Hinton, First Church	5 20
Ronceverte, First Church	1 50
*Coal Valley, First Church, for Richmond Institute	11 00
<b>C. E. F.</b> Parkersburg, Rev. W. E. Powell	10 00
<b>NORTH CAROLINA, \$2,492 77.</b>	
*Raleigh, Shaw University Medical Dept., viz:	
Rent of rooms, \$50; from tuition, \$1,395.73; sale of garments made in sewing school, \$117.31; Slater Fund, \$500	2,063 04
*Raleigh, Shaw University, viz:	
Students for tuition, \$105.13; Rent of rooms, \$105.15; Sale of books, \$4.05; Tuition and room rent of previous years, \$130.38; Slater Fund, \$85.00	429 73
<b>SOUTH CAROLINA, \$507 90.</b>	
Charleston, Calvary Church, per Rev. J. C. Butler	10 00
Ebenezer, Savannah Grove Church	1 00
Timmonsville, Bethlehem Church	1 26
Bennettsville, Shiloh Church	5 00
Aiken, Friendship Church	6 60
Simmons Ridge Association	10 00
Darlington, Rev. D. M. Pierce	5 00
Society Hill, New Hopewell Church	3 00
*For Benedict Institute:	
Columbia, Rev. C. E. Becker, \$11.50; Anderson, S. S. Almon, \$25; Cohoes, Mrs. P. S. Holsapple, \$1.60	38 10
*Columbia, Benedict Institute, students for tuition, \$116.13; rent of rooms, \$232.26; rent of land, \$79.55	427 94
<b>GEORGIA, \$88 70.</b>	
Atlanta, Seminary students for E. F.	2 50
*Atlanta, Friendship Church for Atlanta Seminary	22 50
*Atlanta, Seminary students for tuition, \$30.15; rent of rooms, \$22.55; cash from previous year, \$2	63 70
<b>FLORIDA, \$80 00</b>	
For E. F. viz:	
Live Oak Church, \$15; Rev. J. P. Stokes, \$5; W. M. Soc. of Florida Inst., \$20; Florida Inst. Lyceum, \$40	80 00
<b>ALABAMA, \$50 00.</b>	
Selma, Teachers and Students of Selma School for E. F.	50 00
<b>MISSISSIPPI, \$51 00.</b>	
*Jackson, college students for tuition	48 50
*Rev. Eli Sanderson, for Indian University Building	2 50

LOUISIANA, \$502.85.

For E. F., viz.:  
 New Orleans, Leland University, Prof. H. Woodsmall, \$10; M. B. Eidson, \$5; Prof. C. Tucker, \$1; J. Henderson, \$1; Friends, \$3; students, \$5; President, H. R. Traver, \$25; Miss Minnie Dunning, \$5..... 55 00  
 \*For Leland University Building, viz.:  
 New Orleans, Mrs. H. Woodsmall, \$20; Hamilton Church Sunday school, \$20; Fourth District Association, \$20..... 60 00  
 \*New Orleans, Leland University, students for tuition, \$238.25; rent of rooms, \$130.23; from previous year, \$19.37..... 387 85

TEXAS, \$877.30.

State Convention, per Rev. O. C. Pope, D.D..... 587 50  
 El Paso Church for E. F..... 20 00  
 \*For Bishop College Building, viz.:  
 Marshall, Charles Montgomery \$5; Rev. Geo. Parsons, \$2.50..... 7 50  
 \*Marshall, Bishop College, students for tuition, \$157; rent of rooms, \$53.15; sales of books, \$52.15..... 262 30

TENNESSEE, \$27.00.

LEGACY.

Nashville, interest on bequest of J. P. Rexford..... 27 00

OHIO, \$1,601.84.

Cleveland, First Church, \$10; Anonymus, \$1.50; for E. F., viz., Rev. J. C. Haselhuhn, \$5; Mrs. Mundy, \$2..... 18 50  
 Washington C. H. Sunday school..... 1 00  
 Medina Church..... 3 60  
 Bucyrus Church, \$6; John Trimble, for E. F., \$12..... 18 00  
 Lima, First Church, \$39.65; Sunday school, \$6.89..... 46 54  
 Jefferson Church, \$13.60; B. J. Loomis, \$15..... 28 60  
 Sandusky, Wayne Street Church..... 6 87  
 McConellsville, First Church..... 16 90  
 Avon Church..... 11 50  
 Martinsburg, Owl Creek Church..... 10 00  
 Clear Fork Church..... 13 50  
 North Fairfield Church..... 18 00  
 Steubenville, First Church, \$4; Sunday school, \$1.70..... 5 70  
 Sunbury Church..... 9 77  
 Bradford Church..... 4 99  
 Springfield, Trinity Church..... 10 00  
 Mercer Sunday school..... 1 00  
 Ada..... 1 00  
 Pleasant Grove Sunday School..... 50 50  
 Dayton, First Church, \$492.50; Sunday school, \$50..... 542 50  
 Washington C. H..... 2 00  
 Granville, First Church, \$118.15; Sunday school, \$44.72; for E. F., viz., Mrs. Browne, \$5; Mrs. Judge Swart, \$3..... 170 87  
 For E. F., viz.:  
 Friend, \$50; New Dover, Morgan Savage, \$3.50; Xenia, First Church Sunday school, \$31.90; Townsend, a gift of a young lady, \$5; Urbana, Rev. J. R. Downer, \$5; North Fairfield Church, \$12; Dresden, Miss V. Prior, \$3; Basil, a friend, \$10; Franklin, First Church, \$9.10..... 129 50  
 \*For Indian Univ. Building, viz.:  
 Cleveland, Miss Valentine, \$5; Dayton, James Stevens, \$500; Evansburgh, Geo. P. Kinne, \$1; Akron, First Church, for E. F., \$25..... 531 00

MICHIGAN, \$770.32.

Woman's B. H. M., Society..... 100 00  
 Detroit, First Church, \$5; for E. F., Rev. C. Henderson, \$1; Joseph A. Warren, \$5..... 11 00  
 Muskegon Church..... 6 30  
 Ishpeming, First Swede Church Sewing Circle for E. F..... 5 00  
 South Haven Church..... 11 00  
 Leslie Church..... 17 00  
 Clinton Church, \$6.70; Sunday school, \$3.12..... 9 82  
 Hickory Corners..... 5 00  
 Perry Church..... 5 00  
 Port Austin Church..... 2 43  
 Mt. Morris Sunday school..... 4 40  
 Birmingham Church..... 6 00  
 Cassopolis..... 5 00  
 East Saginaw, First Church..... 15 00  
 Alganssee Church..... 12 00  
 Bad Axe Church, \$1; Sunday school, \$4.50..... 5 50  
 Corunna Church..... 3 76  
 Maple River Church..... 5 50  
 Tekonsha Church..... 18 50

Wales Church..... 1 75  
 Brockaway Church..... 1 75  
 Speaker Church..... 3 00  
 St. Louis Church, \$4.50; Sunday school, \$2.50..... 7 00  
 Niles, First Church..... 4 46  
 Lansing, First Church..... 44 50  
 Reading, First Church..... 5 00  
 St. John Church..... 9 75  
 Howell, First Church..... 5 15  
 For E. F., viz.:

Ann Arbor, Mrs. Chapin, \$1; Rev. S. Haskell, \$50; Port Huron, R. S. Patterson, \$2; Coldwater, L. F. Hall, \$5; Farmington, Mrs. H. M. Martell, \$50; Quincy, Mr. and Mrs. M. Brown, \$5; Holly, Rev. J. H. Morrison, \$2; Saline, Rev. Milo Smith, \$3; Highland, Ladies' Benevolent Soc., \$10; Rev. L. D. Pettit, \$10; Rev. J. C. Morse, \$10; Cash, \$1.05..... 99 55  
 \*W. B. H. M. Soc., for salary of teacher, Hartshorn Memorial College..... 50 00  
 C. E. F., Detroit, First Church Mission Band..... 3 50

LEGACY.

Lansing, bequest of Betsey Davis..... 299 70

INDIANA, \$333.62.

Indianapolis Church, in part, \$200; M. W. Grant, for E. F., \$5; Union Thanksgiving Service, \$8.20; North Church, \$28.05..... 241 25  
 Lawrenceburg, First Church..... 12 62  
 Aurora, First Church..... 42 30  
 Pleasant Valley Sunday school..... 1 00  
 Logansport, Ladies' Mite Soc., a thank offering for E. F..... 25 00  
 \*Sharon Church, \$6.26; Sunday school, \$5.11..... 11 37

ILLINOIS, \$96.25.

Chicago, a friend for Chinese Mission..... 10 00  
 Carbondale, First Church, Rev. W. Whitney for E. F..... 10 00  
 Griggsville, First Church in add..... 2 20  
 Mt. Vernon, First Church..... 10 00  
 Elco, Sandy Creek Church..... 8 20  
 Shelbyville, First Church..... 17 60  
 Champaign, T. J. Merryman for E. F..... 1 00  
 Dundee, Addie S. Perry, \$1; E. D. Perry, \$1; Mrs. M. L. Barlow, \$1..... 3 00  
 St. Anne, French Church per Rev. C. Chavez, E. F..... 27 75  
 \*Stillman Valley, Sunday school for Shaw University..... 12 50

IOWA, \$43.50.

For E. F., viz.:  
 Des Moines, Rev. J. F. Child, \$1; Dubuque Church, \$25; Rev. J. B. Thomas, 5; Stuart Church, \$2.50..... 33 50  
 \*Anamosa, Mrs. Spencer Alden for Atlanta Seminary..... 10 00

WISCONSIN, \$74.00.

Spencer Church..... 3 50  
 North Lacrosse, Swede Church..... 10 00  
 Ogena, Swede Church..... 2 50  
 Chippewa Falls Church..... 5 00  
 For E. F., viz.:  
 Delavan, Marshall Topping, \$10; Beaver Dam, Mr. Clason, \$20; Cartwright, Mrs. J. P. Mc. Cowley, \$5; Roberts, I. S., Ingerson, \$15..... 50 00  
 C. E. F., Marinette, Rev. A. C. Blackman, for Monterey, Mex..... 3 00

MINNESOTA, \$97.70.

St. Paul Swede Church, \$5; E. M. Van Duzen for E. F., \$25..... 30 00  
 Fergus Falls Church..... 8 00  
 Fairmount Church..... 18 00  
 Alexandria, Swede Church and Sunday school..... 2 00  
 Kasson Sunday school..... 3 00  
 Glenwood, per Rev. W. H. Scott..... 4 00  
 Lindtrop, Scandinavian Church..... 8 00  
 Bird Island Church, \$2.25; for E. F., \$5.75..... 8 00  
 For E. F., viz.:  
 Hector Church, \$2; Lake City Church, \$10.70; Battle Lake, Rev. M. Cooley, \$5; Brainard Church, \$5..... 22 70

MISSOURI, \$42.45.

St. Louis, Delaware Avenue Church, Ladies' Society, \$5; Frank Ely, for E. F., \$25..... 30 00  
 Eldorado, J. Hubbard..... 2 25  
 Wellington, A. Kirtley..... 1 00

Pleasant Hill, First Church.....	4 20
Des Arc, Mr. and Mrs. J. H. Morris, for E. F.....	5 00
NEBRASKA, \$32.95.	
Central City, First Church.....	32 95
KANSAS, \$11.00.	
Scottsville Church.....	5 00
Concordia, N. F. Pierson, for E. F.....	6 00
COLORADO, \$166.00.	
Salida Church, \$13.36; Sunday school, \$1.64.....	15 00
Ft. Collins Church, for E. F.....	50 00
Colorado Springs Church.....	100 00
Durango, Herbert Moore, \$75; Frank Moore, \$25; for E. F.....	1 00
DAKOTA, \$62.50.	
Ellendale, per Rev. P. Van Winkle.....	5 00
Kingsbury, First Scandinavian Church.....	9 00
For E. F. viz.:	
Bismarck Church, \$4; Brookings, proceeds of two concerts, \$9; Hamilton Church, \$2; Rev. G. H. Davis, \$5; A. friend per Rev. G. H. Davis, \$1; St. Thomas, Rev. John Crawford, \$10; Egan Church, per Rev. F. M. Newton, \$7.50; Grafton, Grafton Church, per Rev. A. McDonald, \$10.....	48 00
INDIAN TERRITORY, \$85.00.	
Tulahassee, "Friend," for E. F.....	10 00
*Atoka, Rev. J. S. Murrow, for Indian University Building.....	50 00
*Tahlequah, Prof. E. T. Allen, for Indian University Building.....	25 00
MONTANA TERRITORY, \$55.55.	
Miles City Church, \$25.55; Sunday school, \$5; for E. F.....	30 55
Stevensville Church.....	10 00
Missoula Church.....	15 00
CALIFORNIA, \$228.25.	
General Baptist Convention, W. R. Strong, Treas... San Francisco, Scandinavian, per Rev. G. Liljroth... \$59; J. H. Hurd, for E. F., \$5.....	59 25
Los Angeles, Rev. J. W. Parker, D.D.....	64 00
Visalia, M. S. Featherstone, for E. F.....	100 00
5 00	
OREGON, \$500.68.	
N. P. Coast Convention.....	91 50
Collection at Convention.....	27 25
Albany Church, \$20.85; for E. F., \$50.....	70 85
Baker City Church.....	71 85
La Grande Church.....	5 00
Forest Grove Church.....	4 00
Halsey Church.....	7 00
Union Church.....	4 50
Pendleton Church.....	10 00
Dora Church.....	10 00
Carlton Church.....	1 00
Providence Church.....	5 00
Dallas Church.....	12 60
Salem Church, \$37.35; Mrs. H. L. McNary, \$20.....	57 35
Forest Grove Church.....	3 00
Weston Church.....	3 00
Amity Church.....	13 00
Looking Glass Church.....	5 00
Friendship Church.....	6 00
Springfield Church, Mrs. W. B. Perogue.....	5 00
Carlton Church.....	3 05
Salem Church, Shi Get, \$2.50; S. R. Joseph, M.D., for E. F., \$10; Rev. W. Scott and wife, for E. F., \$10.....	22 50
McMinnville Church.....	1 00
Ashland, J. J. Christie, \$5; H. Root, \$5; Rev. A. M. Russell and wife, \$10.....	20 00
Roseberg Church, \$22; Rev. E. C., Hamilton, \$19.23.....	41 23
WASHINGTON TERRITORY, \$324.85.	
Puget Sound Association, R. S. Greene, Treas.....	202 85
White River, Rev. J. T. Huff for E. F.....	25 00
Spokane Church.....	5 00
Asotin Church.....	5 00
Medical Lake, Rev. A. P. Graves, D.D., for E. F....	50 00

Seattle, Scandinavian Church.....	7 00
Whatcom Church, \$6; Rev. B. Lennie, \$4.....	10 00
Whatcom County, per Rev. J. W. Wichser.....	20 00
IDAHO, \$45.05.	
Boise City Church, per Rev. L. L. Shearer.....	19 05
C. E. F., Eagle Rock, Coll. per Mrs. R. Mitchell for Eagle Rock.....	26 00
ARIZONA, \$23.00.	
Tombstone, E. W. Sinclair, for E. F.....	10 00
Tucson Church, \$10; Sunday school, for E. F., \$3.....	13 00
UTAH, \$85.00.	
Salt Lake City Church, \$75; Rev. H. G. DeWitt, for E. F., \$10.....	85 00
NEW MEXICO, \$15.00.	
Las Vegas Church, \$5; Rev. Samuel Gorman, for E. F., \$10.....	15 00
KENTUCKY, \$10.00.	
Louisville, Prof. W. J. Simmons, for E. F.....	10 00
WOM. AM. B. H. M. SOCIETY, \$900.37.	
*For Hartshorn Memorial College.....	50 00
" " " " furnishing of room..	50 00
" " State University, Ky.....	67 00
" " Spelman Seminary.....	13 50
" " Teachers in Spelman Seminary.....	450 00
" " " " Utah.....	150 00
" " " " State University, Ky.....	69 87
" " " " Hartshorn Memorial College.....	50 00
WOM. BAP. H. M. SOCIETY, \$223.00.	
W. B. H. M. Soc., for E. F.....	75 00
*For furnishing room Indian Univ. Building.....	15 00
" " Atlanta Seminary.....	65 00
" " Student, Richmond Institute.....	50 00
" " Shaw University.....	18 00
MEXICO, \$50.00.	
City of Mexico, Rev. W. H. Sloan for E. F.....	10 00
Bapt. Missionary Soc., per Rev. M. Flores.....	25 00
Monterey Church, per Rev. T. M. Westrup.....	10 00
*Monterey, students for tuition, \$50; sale of books \$4.50.....	5 00
INDIA, \$5.00.	
Bapatle, Rev. E. Bullard.....	5 00
Total.....	\$35,677 75
—:O:—	
DONATIONS OF CLOTHING, ETC.	
Lisbon Falls, Me., Ladies Soc., barrel to Miss Saxtons River, Vt., Baptist Church, 3 barrels and freight to Wis., Kans., Ga., \$117.	
Woburn, Mass., Geo. Fosdick, 2 barrels to Miss Somerville, Mass., Baptist Church, barrel to Miss Manchester, Mass., Baptist Church, box to Ga., \$20.	
Providence, R. I., Union Baptist Sewing Circle, box and freight to Neb., \$106.35.	
Mystic River, Conn., Baptist Church, barrel and freight to Dak., \$30.	
Troy, N. Y., Ladies' Aid Soc., Second Church, box and freight to Neb., \$97.20.	
Rochester, N. Y., East Ave. Baptist Church, 2 barrels and freight, \$40.06.	
Brooklyn, N. Y., Strong Place Church, box and Communion set, to Dak., \$50.	
Webster, N. Y., Baptist Church, box to Miss Mt. Morris, N. Y., Ladies' Soc., of Baptist Church, barrel to Miss Lima, N. Y., Baptist Church, barrel and freight to Kans., \$25.	
Oswego, N. Y., W. F. M. Soc., of West Church, box and freight to Kans., \$131.80.	
Rochester, N. Y., W. H. M. Soc. of Lake Ave. Church, barrel to Neb., \$54.	
Plainfield, N. J., Ladies' H. M. Soc., 3 barrels to Kans., \$81.	
Zanesville, O., Baptist Church, barrel to Ga.	
North Fairfield, O., Woman's Soc., barrel and freight to Kans., \$51.96.	
Chicago, Ill., First Church, box and freight, \$62.20.	

THE BAPTIST  
HOME MISSION MONTHLY.

Vol. VII.

APRIL, 1885.

No. 4.

OUR CONTRIBUTORS.

MISSIONS TO THE CHINESE IN  
AMERICA.

BY REV. J. B. HARTWELL, D. D., SAN FRANCISCO, CAL.

The presence among us of large numbers of heathen Chinese, with all their peculiar national customs and vices, with their ignorance of the true God and the way of life through Jesus Christ, with all their superstitions, their idolatries, their idol gods, and their tablets, is a *fact*. And, however they may have come, whatever may be our political views as to the propriety or impropriety of their being here, and of the desirableness of getting rid of them; whether, as a question of political economy, of social science, or of national morality, their presence be a blessing or a curse, *the fact remains*. The responsibility which their presence imposes upon Christians in this country, in the matter of their education, enlightenment, and evangelization, is also a *fact*; and, however we may have ignored or neglected this responsibility in the past, *this fact of responsibility also remains*.

In San Francisco, Sacramento, Stockton, Los Angeles, New York, St. Louis, Chicago, and nearly all the large cities of our country, the Chinese are bowing to gods of clay or wood or paper, and to written tablets representing the deities of their superstitions, especially the god of wealth. It is a principle in our moral constitution that we cannot be in constant daily contact with any form of evil and be unharmed by it, except as we are actively engaged in combating it; and this

idolatry can not go on in America under our eyes unfought and unrebuked without our being seriously injured; not, perhaps, by falling into idolatry, but by a hardening of the heart and deadening of the moral sense. It is on this principle that I account for the patent insensibility to moral obligation, in regard to the Chinese, on the part of the great mass of California Christians. They have looked upon the vices of the Chinese day after day till familiar with them, without laboring as Christians to correct them; and, as the result, these vices have ceased to shock them. Why should not image-worship in temples dedicated to heathen gods in San Francisco be as grievous to Christian hearts as the same thing identically in Swatow or Ningpo? Why should not polygamy and concubinage be as abhorrent in California as in Utah? Why should not slavery be as offensive in Chinatown, San Francisco, as in the South? It is because Christians here, and, indeed, all over the country, have looked upon these things more from the standpoint of the politician than from that of the Christian, and have failed to exert themselves duly to overcome these evils by the Gospel of God. The questions for us, *as Christians*, are not so much what laws Congress can pass to prevent the immigration of this people, and how these laws may be made effective, as what are the responsibilities which the providence of God, in allowing them to enter this country at all, lays upon us, and how we may discharge these obligations.

It can easily be demonstrated that the Christian religion can and does elevate,



purify, and ennoble the Chinese character, that it practically lifts the Chinaman up to a new plane of life, enlarging his powers, strengthening his mind, purifying his morals, and fitting him to live in the midst of a cultivated Christian community, and that this is the only agency under heaven that ever has done or ever can do this.

From the standpoint of the mere philanthropist, therefore, the obligation is to bring to bear this sole agent for the immediate amelioration of the condition of these residents upon our soil, whose future we are largely moulding, and who are, in a measure, influencing our future. To the patriot the appeal is still stronger, for love of our country adds all the tremendous weight of its sanctions, urging us to save our own nation from the evils which the unrestrained influence of idolatry and superstition would effect. But to the Christian who feels the binding force of Christ's command to give the Gospel to every creature, and realizes that he must soon account personally to God for his personal activity or lethargy in the matter of obedience to this command, the appeal is *irresistible*. Sympathy for our fellow men, love of country, and, above all, *fidelity to Christ*, and the *righteous right* of the heathen to the Gospel at our hands, to whom it has been committed *for their benefit*, demand imperiously that they shall be taught, patiently and persistently and faithfully, the whole truth of God, which only Baptists teach.

We have now, in California, five missions, with night schools, viz., at San Francisco, Oakland, Fresno, Chico, and Stockton. Since the transfer from the Home Mission Board of the Southern Baptist Convention, last year, the mission in San Francisco has been reorganized and placed under the supervision of a Mission Board composed of representatives from the four leading white churches in the city. There are four teachers in the night-school regularly, and an average attendance of sixty-five. In San Francisco there is an organized Chinese mission church, of which I am pastor, with a membership, all told, of eighteen, many of whom are at present away from the city.

In connection with this mission, a most valuable work is done among the women and the children in their homes, in the children's day-school, and in the night-school, by Mrs. J. L. Sanford, late of Mississippi, now an appointee of the Women's Baptist Home Mission Society, Chicago. Her day-school for children numbers 19, regular attendance 10.

The most imperative demand of this mission at present is a good Chinese minister. The Sunday services and other interests of the mission are suffering from the lack, especially during my oft-repeated necessary absence from the city.

Its second imperative necessity is a mission building in which we can have facilities for teaching and preaching which shall not be in such "*defeating contrast*" (as Dr. J. L. M. Curry expressed it) with other denominations.

The mission school in Oakland, under the management of Mrs. I. R. Bradway, who has two lady assistants, and also the Chinese Sunday school, are connected with the First Church of that city, of which there are eighteen Chinese members, several of them baptized during the past year. This mission school had for some time an average attendance of twenty-five or thirty; but at present, from causes which it is hoped are temporary, the attendance is not so large.

In Fresno, Mrs. Potter has been having a school ranging in attendance from fifteen to twenty-five. From this school two were baptized into the fellowship of the First Church, Fresno, during 1884.

In Stockton and Chico new missions have been recently opened with fourteen pupils in each school, the former under the instruction of Mr. Watkin Davies, the latter under that of Miss Eliza Willis.

We are arranging for a mission in Sacramento, one in Santa Ana, a Sunday school in Los Angeles and other places, as God may give us ability.

Besides these, our work includes stations in Oregon and Washington, which must be occupied as rapidly as the providence of God and the liberality of the churches will permit.

THE INDIAN UNIVERSITY.

BY PRES. A. C. BACONE, TAHLEQUAH, INDIAN TERRITORY.

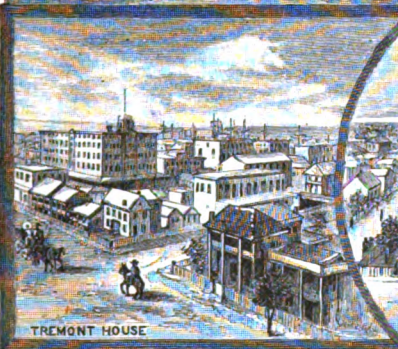
*The Indian Territory affords an inviting field for missionary labor; inviting because of its needs and encouragements. Here is a*



R.R. STATION



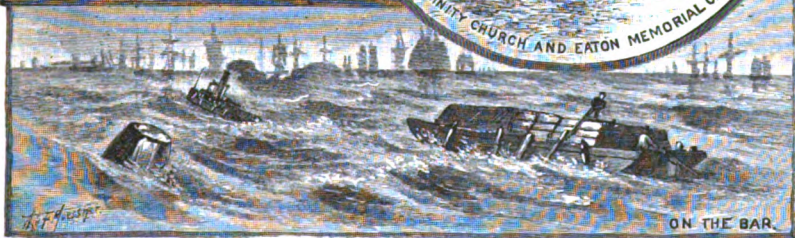
ON THE BEACH



TREMONT HOUSE



TRINITY CHURCH AND EATON MEMORIAL CHAPEL



ON THE BAR.

VIEWS OF GALVESTON, TEXAS.

Shall the Home Mission Society carry on this work auspiciously begun, or will the churches compel the Society once more to "let go"? O that these missions may rest as a burden upon the hearts of the Baptists all over our land, that earnest prayers and liberal contributions in their behalf may go up together before God.

population of eighty thousand, for the most part the descendants of the aborigines of our country. These numerous tribes, dwelling in close proximity, are mutually helpful to each other. They are giving themselves quite largely to agricultural pursuits; and, being protected in their rights, are increasing in numbers. Some of them have made very

marked advance in civilized life, have governments modeled after those of the States, and are reaping the benefits of wholesome laws and increasing habits of industry. Schools and churches are doing a work for the Indians which many have supposed could never be accomplished. Civilization in this Territory is making a decided advance. The evangelization of the people is not a doubtful question, for already the power of the gospel is manifest in the many churches that have been organized and the religious zeal of many of the members composing them. The real magnitude of the work accomplished is little understood by most of those living at a distance; it can be best appreciated by those who live among this people, and thereby learn the actual strides that have been made, the conquests that have been won, and thus are enabled to compare their present condition with that of fifty years ago, or with that of less favored tribes. To one thus enabled to judge, there appears to be a brighter future for the Indians of our country, if justice is done them, and the present policy of giving them schools, together with the gospel and the plow, is continued.

*The Indian University* has been established to aid in promoting this great work of evangelization. There could be no more suitable place for it than right here in the midst of the people whom it is designed to benefit. While its students are prosecuting their studies and developing character that will ensure for them happy and useful lives, their influence is felt by a wide circle of friends who in some degree are benefited thereby, and come to have a better appreciation of its value. They are made to feel that the institution is in a measure theirs, and become tied to its interests. Already they are beginning to see that, through the benefits which it confers, distant portions of their race are to be reached and elevated; hence they have commenced to contribute of their means towards the support of those who carry, and are preparing to carry, the gospel to tribes that have it not. In this way the most enlightened Indians become themselves efficient promoters

of missionary labor among their own people.

*The primary object* of the Indian University is the training of native preachers and teachers for a more effective Christian work among the Indian tribes. The first week after its commencement, five years ago, three pupils were enrolled. There was no money pledged for its support. The councils of two tribes had failed to grant permission to open such an institution within their borders. But the needs of our Baptist cause in this Territory were imperative. One hundred Baptist churches were in need of a trained ministry. Six thousand Baptist brethren and sisters were in need of educated pastors. The rising generation, most of whom could understand English, and many of them only the English language, were in need of religious teachers competent to impart instruction in English. Tribes yet uncivilized were ready to receive the gospel, were calling for missionaries, but were asking for Indians. These were the considerations that led to the commencement of this work with such a small beginning, in the face of discouragement, temporarily at Tablequah.

*But God has greatly blessed this effort* made in weakness, yet with simple trust in him. The first year after it was commenced, fifty-six pupils were enrolled; the next year sixty-eight; the next ninety-five; and last year one hundred and thirty-eight. These have come from six different tribes. Many of these while prosecuting their studies have received aid from churches, Sunday schools, and individuals in the States, not having adequate means of their own. Under the auspices of the Home Mission Society, and through the liberality of friends, the salaries of teachers and the means for prosecuting the work are secured.

*Valuable fruit* has already been produced. Thirteen students of the present year have been studying for the ministry and more than twenty preparing to teach. Among the Choctaws still remaining in Mississippi, among tribes out on the plains two hundred miles farther west, and among the people nearer home, our students have engaged in

missionary labor. God's blessing has attended them, many conversions have followed, and several of these converts are now in the university studying for the ministry. Others have engaged in teaching primary schools, and have organized and conducted successfully Sunday schools in the settlements where they have labored. More of a missionary spirit has been awakened among the people, and they are coming to feel that *they* have much to do in the evangelization of tribes that are yet without the gospel.

*The building* thus far occupied for the Indian University is entirely too small and inconvenient. But, through the liberality of friends, some of whom have taken a deep interest in this work from the beginning, a commodious building has been erected near Muskogee, at a more central point in the Territory, and is now approaching completion. Its cost will be about \$22,000. A few Sunday schools and churches have contributed means to furnish students' rooms; others are preparing to do so,—\$18, with bedding, &c., for two, will furnish each of the rooms. The full amount required for the erection of this building has not been secured in contributions. Several thousand dollars had to be advanced in order to give to the Indian University a suitable place for prosecuting its evangelizing work. May not this building be entered, furnished as is needful and free from debt? Those who now contribute, either for building or for furnishing rooms, will so place their money that it will become a permanent source of blessing.



SEVEN YEARS' HOME MISSION WORK AMONG THE DANES AND NORWEGIANS.—[1877-1885.]

BY PROF. N. P. JENSEN, MORGAN PARK, ILL.

A few weeks ago I reviewed the last seven years' missionary work among my people, and while the particular facts are yet clearly before my mind it may be of interest to the friends of Home Missions to have them

briefly stated, especially as it covers the period during which the Home Mission Society has so generously enlarged its work among us as well as among other foreign-speaking populations in this country.

Seven years ago, or in 1877, we had 23 Danish-Norwegian Baptist churches, with 1,350 members, 17 ordained ministers, and 12 meeting-houses. Now we have 39 churches, with 2,000 members, 34 ordained ministers, and 27 meeting-houses. Hence an increase of 17 churches, 650 members, 17 ministers and 15 meeting-houses. And it is worthy of remark that the addition of members is not due to immigration from Baptist churches in our native countries, as is so much the case with other nationalities, but mainly to evangelistic work and special seasons of revival in different places.

How the whole number of churches, preachers, and meeting-houses at present is divided between the different States will appear from the following:

	Churches.	Ministers.	Meeting-Houses.
Illinois.....	1	5	2
Michigan.....	1	1	1
Wisconsin.....	13	7	12
Iowa.....	7	5	4
Minnesota.....	10	8	4
Dakota.....	5	5	3
Nebraska.....	1	1	..
Kansas.....	1	2	1
Total.....	39	34	27

During this period the plans of work have also been much improved among us. In 1877, we had churches and stations only in four or five towns; but since that time we have organized churches in nine cities, and builded meeting-houses in eight, and among the larger places into which we find our net of mission cast at present may be named Chicago, Ill., Minneapolis and St. Paul, Minnesota, Council Bluffs, Iowa, and Omaha, Neb., which are common centers to our people. Formerly the churches were more interested in missionaries than in pastors; now we

are learning that a church at work with a pastor as leader is essential to success, and for this we are striving by the aid of the Home Mission Society, having only such general missionaries as are needed for the organization and control of our common work. Then many of our churches are also making praiseworthy efforts to establish out-stations where lay brethren are being encouraged to exercise their gifts. The writer recalls nearly twenty such stations among us at the present time.

But new impulses have also been given to our work in other directions. In 1880 the Home Mission Society was able, indirectly, to help our churches to establish a printing society and publish a denominational paper. This has since that time been gradually developed so that, with materials and stock of printed matter, it is now worth at least \$1,500. And religious tracts and books are being spread in all directions throughout the Northwest. The growing insight into the importance of the pastoral office, and the extension of the missionary spirit, has led to a better conception of ministerial education; hence we have a larger number of students for the ministry at Morgan Park this year than ever before, and the future of this cause is bright. In 1877 we had but one conference or association, and but half of the churches belonged to it; now we have two conferences, one east and one west of the Mississippi, and the churches are making harmonious and united efforts to promote the cause of Christ. But very little was then done for our children and youths; now there is a Sunday school in nearly every church; many well adapted and beloved brethren and sisters are consecrating themselves to the work of teaching, and a meeting for Sunday-school workers is being held annually. Then there was but one or two woman's societies; now all the larger churches have each their society, and we have two sisters working as missionaries—supported by the Woman's Baptist Home Mission Society, and two more are studying in the training school. Then very little was done by us in behalf of Foreign Missions; now regular collections are being taken in almost all the churches, and several

thousand dollars given annually to the conversion of the heathen.

It is gratifying, also, in conclusion, to mention that during this period of seven years we have been graciously spared from false doctrines, and all our churches are enjoying perfect peace. For the present some, especially in the State of Wisconsin, are being blessed by precious revivals.

We have more than half a million of countrymen in this land. Many are beginning to break away from the bondage of superstition and error. If our work is now allowed to go on, and we are enabled to meet the demands, the next one or two decades will witness wonderful progress. Indeed, both the past and the present seem to unite in making applicable to us and all concerned in the work the words of the apostle:

"Therefore, my beloved brethren, be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

## FIRST THINGS AMONG AMERICAN BAPTISTS.\*

BY REV. FREDERIC DENISON, PROVIDENCE, R. I.

XI.

### VERMONT BAPTISTS.

#### *Part First.*

#### FIRST MINISTERS AND CHURCHES.

The Green Mountain region of New England remained unbroken, save by the aborigines and a few colonial hunters, till a settlement was made, near 1675, at Northfield, and another, near 1725, at Fort Summer, by emigrants from Massachusetts. From 1741 to 1764 the Territory was claimed by New Hampshire, and townships, called the New Hampshire grants, were made to the hardy settlers. New York also laid claim to the region, and obtained a grant of it in 1764 from

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the British Parliament. Thus were the brave pioneers sorely vexed in their civil relations. At the opening of the Revolution, in which the "Green Mountain boys" took a noble part, even Congress dared not, on account of disputed jurisdiction, admit Vermont to the Union of the colonies, though the people had declared their independence of the British Crown. The first Constitution of the State was adopted in 1777. In 1790 New York, for \$30,000, withdrew her claim to the Territory, and in 1791 the State was admitted to the Union. The present Constitution, except certain amendments, was formed July 4, 1793. In all our country's history the daring, patriotism, intelligence, and persistent energy of the Green Mountain men have been conspicuous.

The early religious history of the State was, in both letter and spirit, correspondent with that of Massachusetts, New Hampshire, and Connecticut, the old homes of most of the settlers. Bound to old usages, intolerant Puritanism insisted upon fixing its hard impress on the new and struggling community. Some staunch Baptists, however, from Rhode Island, and some "New Lights" from other States, were among the pioneers. Though political and religious agitations perplexed the people, their clear mountain air and their independent study of the Bible gave them a high relish for free thought and an uncompromised conscience. While there was less religious persecution here of an open and organized kind than in some of the other colonies, yet Puritan bigotry, clinging to pedobaptism and the policy of church and State, was often seriously felt. Baptists were speckled birds in the wilderness. As late as 1795 a member of the Rev. John Drew's church "suffered about rates" and was dragged to jail. Liberty of conscience triumphed through suffering.

The first Baptist church in Vermont was gathered at Shaftsbury in 1768, a product largely of the "New Light" movement. A second was formed in Guilford in 1770; a third in the same town in 1772; a fourth at Pownal in 1773. Between 1780 and 1790, following the triumph of the colonies in the

struggle for independence and the recognition and spread of Baptist principles in the young republic, the number of churches rose to thirty-four; together counting 28 ordained, and 15 licensed preachers, and about 1,600 members. Among the first ministers, a bold, devoted, self-sacrificing company, might be named Caleb Blood, Isaac Beal, Ezra Butler, William Bentley, Joshua Bradley, Joseph Cornell, Joseph Call, John Drew, Hezekiah Eastman, Henry Green, Sylvester Haynes, Jedediah Hibbard, John Hibbard, Whitman Jacobs, Clark Kendrick, Aaron Leland, Abiel Ledoyt, Roswell Mears, John Peak, Elisha Ranson, Elisha Rich, Ephraim Sawyer, Isaac Sawyer, Thomas Skeels, Job Seaman, Isaiah Stone, Abel Woods, Isaac Webb, Obed Warren, Richard Williams. Of some of these a few words may be added.

Rev. Caleb Blood, born in Charlestown, Mass., in 1754, ordained in 1777, settled in Shaftsbury in 1785, and served the church about twenty years, receiving in the revival of 1798-99 about 175 members; went as a missionary to Upper Canada and Northwestern New York; was one of the first trustees of the University of Vermont; died in 1814.

Rev. Joseph Cornell, born in Swansey, Mass., in 1747, ordained in 1780, and settled in Manchester and served fourteen years—the Vermont Association was formed in his barn—served also as a missionary in Canada and New York.

Rev. Aaron Leland, born in Holliston, Mass., May 28, 1761, removed to Chester, Vt., where, in 1789, was formed a Baptist church, of which he became pastor, and was honored with powerful revivals; his church sent out four new bodies; in forming new churches he was conspicuous; was nine years a representative in the General Assembly; three years Speaker of the House; four years on the Governor's Staff; five years Lieutenant-Governor; eighteen years Assistant Justice of the county courts; a man of remarkable parts and powers as a preacher and executive officer; died August 25, 1833.

Rev. Elisha Ranson, born in Sutton, Mass.,

settled in Woodstock, Vt., where he was pastor for twenty years; was father of the Woodstock Association; baptized Dr. Thomas Baldwin in Canaan.

Rev. Jedediah Hibbard, born in Connecticut in 1740, served in the Revolution, settled in Lebanon, became an evangelist, and labored with large success in Canada.

Rev. John Hibbard, cousin of Jedediah, settled with the Royalton Church, and extended his evangelical labors over Central Vermont.

Gov. Ezra Butler, born in Lancaster, Mass., September, 1763, settled in Waterbury, Vt., then a wilderness, in 1785; converted at the age of twenty-seven; baptized by Rev. Joseph Call; in 1800 assisted in forming the Waterbury Church, and was ordained its pastor, so remaining over thirty years; served as town clerk, justice of the peace; Representative for years in the General Assembly; Chief Justice for Washington County; member of Congress from 1813 to 1815; two years Governor of the State; yet all the while he was in public service he acted as a preacher and aided in many revivals; died July 12, 1838.

Hon. J. D. Farnsworth, born in Middletown, Conn., in 1771; in 1777 removed to Bennington, Vt.; converted at the age of twelve; pursued classical studies at Clio Hall; became a physician and practiced in Addison; removed to the northern part of the State, where for more than fifty years he was a distinguished physician; fifteen years a judge in Franklin County; about twenty years a member of the General Assembly; always a decided, active, influential Baptist; drafted the constitution of the first Baptist Association in the northern part of the State; aided essentially in organizing the Baptist State Convention; battled heroically for the repeal of the law of 1787 that required all citizens to support the Standing Order; secured the repeal of the obnoxious law in 1807; defended the Baptists for about seventy years, and presided at all their principal general meetings; died full of honor in Fairfax, September 9, 1857.

Rev. Jonathan Going, D. D., born in

Reading, Vt., March 7, 1786; graduated from Brown University in 1809; converted in college; baptized by Dr. Steven Gano; ordained in 1811 pastor of the Baptist Church in Cavendish, Vt.; exceedingly active and largely blessed in the work of Home Missions throughout our country as it then was; became President of Granville College (now Denison University), Ohio, where he died Nov. 9, 1844; a man of great usefulness, held in highest honor.

Rev. Eli B. Smith, D. D., born in Shoreham, Vt., April 16, 1803; converted while preparing for college; graduated from Middletown College in 1823; studied theology at Andover, and in the first class of Newton; ordained an evangelist; settled first in Buffalo, N. Y., but in 1829 removed to Poultney, Vt.; took charge of the New Hampshire Literary and Theological Institute, N. H., in 1833, and continued with the institution when it was removed to Fairfax, Vt., in 1853, and remained at its head till 1860; wrought always ardently, wisely, and effectively; died at Colchester, January 5, 1861.

Dr. Smith was succeeded at Fairfax by the Rev. James Upham, D. D., born in Salem, Mass., January 23, 1815; graduated from Waterville College in 1835, and from Newton Theological Institution in 1839; ordained and settled in Maine; removed to New Hampshire; became professor in the New Hampshire Institution in 1846; served as its President from 1861 to 1866; became one of the editors of *The Watchman and Reflector*, and afterwards served on the editorial staff of *The Religious Herald*; a sound theologian and graceful writer.

Space forbids the mention of other effective workers and their sacrifices, such as Rev. Samuel Fish, father of Dr. Henry C. Fish; Rev. Abel Woods, a noble pioneer in Shoreham and father of Dr. Alvah Woods.

Of the doctrinal soundness and spirituality of these fathers of the churches, we have, perhaps, a good illustration in the Rev. Caleb Nichols, of Pownal, of whom it was said: "He not only prayed as if he was softly climbing Jacob's ladder to the portals of heaven, but his expressions were so doctrinal good that a

sermon might be heard in one of his prayers."

The early Baptists of Vermont, like their brethren generally throughout the country, were at first heavily handicapped by the old New England laws and precedents. Many of the first meetings were held in log cabins and in barns. At length admission was gained to school houses. Finally the brave spirits were able to build for themselves inexpensive but free meeting houses. Always they manifested great purity of faith, emphasizing the New Testament law of a regenerate and consecrated church membership, and exemplifying a missionary spirit.

From the changes incident to pioneer life,

with the hardships and losses of the Revolution, some of the early churches lost their visibility, and others formed unions among themselves. Of the present churches, the dates of a few of the oldest may be given: Wallingford, 1780; Manchester, 1781; Pownal, 1782; Shaftsbury, 1783; Brookline, Windsor, and Brandon, 1785; Hubbardton, 1787; Chester, 1789; Jamaica, 1790; West Wardsboro and Sharon, 1792; West Halifax, Fairfax, and Georgia Plain, 1793; Conkton, Panton, and Pondville, 1794; Swanton and West Cornwall, 1796; Addison, 1797; Whiting, Westford, and Braintree, 1798; St. Armand, 1799.

«American Baptist Home Mission Rooms»

†TEMPLE+COURT,†NEW+YORK.†

—†WHAT SHOULD BE DONE WE MUST ATTEMPT TO DO.†—

† EDITORIAL NOTES. †

FINANCIAL STATEMENT FOR FEBRUARY.

MISSIONS AND EDUCATION.

Expenditures for the month,	- - - - -	\$27,642 37
<hr/>		
Donations from Churches and Individuals,	- - - - -	\$18,870 36
Legacies,	- - - - -	1,263 00
Tuition, Room Rent, etc., from Students,	- - - - -	1,002 25
Income from Invested Funds,	- - - - -	803 54
Sale and Rent of Real Estate,	- - - - -	120 61
Home Mission Monthly and Jubilee Volume,	- - - - -	297 70
Total for February, 1885,	- - - - -	\$22,357 46
Donations, Legacies, etc., from April 1, 1884 to February 1, 1885,	- - - - -	\$191,266 62
Total for eleven months,	- - - - -	\$213,624 08

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	- - - - -	\$1,378 06
Legacy " " "	- - - - -	250 00
Interest for Loan Fund,	- - - - -	410 81
Total for February,	- - - - -	\$2,038 87
Donations, Legacies, and Interest from April 1, 1884, to Feb. 1, 1885,	- - - - -	\$25,973 43
Total receipts from all sources,	- - - - -	\$28,012 30
		\$241,636 38



The Society in 1842 appointed Rev. Jas. Huckings missionary to Galveston, Texas. He began his work there in November of that year. It now has a population of about 25,000. Glimpses of the city are given in our illustrations this month.

The new Baptist church edifice at Monterey, Mexico—the first in the Republic—is to be dedicated April 19th. A special excursion, under the direction of Dr. O. C. Pope, will leave Austin, Texas, April 15th; rates for the round trip, from Austin to Monterey, \$10. It is expected that several representatives of the Society will be in the party. It will be a great day for the Baptist Church in Monterey. A Baptist Association for New Leon is to be formed on the 18th. So we are lengthening the cords and strengthening the stakes. Particulars will appear in subsequent issues.

Mrs. Josephine G. Cressey, the oldest daughter of Dr. Jonathan Going, the first Corresponding Secretary of the Home Mission Society, died at her home in Des Moines, Iowa, February 20, 1885. She was born in Vermont, June 17, 1815. Iowa and Des Moines were then unknown. Now, Des Moines, with a population of 25,000, is capital of a State with a population of about 1,700,000, among whom are 25,000 Baptists. Dr. Going labored; his children and his grandchildren have entered into the blessings from those labors.

Reports from many of our mission fields show a deep religious interest and numerous conversions. We shall be disappointed if the year's accessions are not considerably larger than those of last year.

Rev. W. H. Stifler, D. D., of Davenport, Iowa, will enter upon his duties as president of Roger Williams University, Nashville, Tenn., the present month.

Theo. E. Balch, Esq., recent Chancellor of Pella University, Iowa, has received and accepted the appointment as treasurer and general business manager of the institution, and will also go to Nashville in April. Mr. Balch, who has been so successful in his financial work at Pella, it is confidently believed will add greatly to the efficiency and the resources of the institution, which is now one of the largest and best schools sustained by the Society.

We greet the *Spelman Messenger*, Vol. 1., No. 1, the "organ" of Spelman Seminary, Atlanta, Ga. Its motto is: "Our whole school for Christ." It is made up and printed at the institution; the press, type, and necessary accessories having been procured by a grant for this purpose from the "Slater Fund." It is stated that the setting of the type for this paper is the first work of four of the students. We are very sure that this work was done under the direction of Miss Hattie Phinney, from Rochester, N. Y. Some people have a wonderful "knack" of doing things. Mr. Frank Phinney, her brother, in charge of the Missionary Union's presses at Rangoon, Burmah, will have to look to his laurels. We suppose this is the first paper of the kind made up by young women in the schools for the colored people. We sometimes hear about the "coming man," but are we not also to think of the "coming woman?"

The *Messenger* reports 600 young women enrolled during the year, to March 2d.

Through the columns of a newspaper under his control, a man *begins* a controversy by a broadside of severe and satirical criticism. This attack is followed up by giving space to malignant articles from others. In the midst of it, and at the end of all, the aggressor, with an air of injured innocence, exclaims that he is simply on the "defensive." Curious, isn't it. Nevertheless, a fact.

#### MEXICO.

We have omitted to notice as it deserves the new Baptist paper published in the City of Mexico, under the direction of Rev. W. H. Sloan, Superintendent of our work in Central Mexico. Bro. Sloan reached Mexico early in October; in about a month preached his first sermon in Spanish, and by January 1, 1885, issued the first number of the new paper, *La Luz*; quick work for old Mexico.

*La Luz* in English is *The Light*. This is what Mexico needs. And this is what the paper gives in a clear, attractive form. Everything about the paper is admirable. It is a sixteen page sheet, about seven by ten inches, convenient for preservation and binding; and, while the most of it is in Spanish, it also contains one or two pages in English. It comes out squarely and decidedly in advocacy of Baptist views and must inevitably awaken discussion in the "valley of dry bones." The March number leads off with

"Answers to Certain Questions Concerning the Baptists," followed by "The Baptist Catechism," translated by Bro. Sloan; another original article by Pablo Rodriguez about the activity of Mormon Missionaries in Central Mexico; another article by Bro. Sloan on "Baptism in Water," and by the same hand the first section of the translation of "The Life of Our Lord Jesus Christ," by the late Rev. Dr. Hackett. We note also an article from our Missionary, Rev. F. T. Treviño of Salinas, New Leon, entitled, "An Inspired Photograph of the Church of Rome." Other articles selected make up a capital number. We congratulate the editor of *La Luz* upon what he has already accomplished in less than six months. The price of this paper is \$1.00 per year. Subscriptions for it will be received at the rooms of the Society.

Inasmuch as the establishment of a Baptist Mission in the city of Mexico was criticized by some of our Pedobaptist friends, and as more criticisms of a similar character are likely to follow the publication of a pronounced Baptist paper, it seems proper that the attitude which we assume there should be well understood. This is so well presented in an editorial in the March number that we publish it entire, believing it will receive the approval of all.

#### "Our Position."

The Baptists in the City of Mexico are but a handful in number, without the possession of a foot of land, of house, church, or school; but they are strong in faith in the Omnipotent God; they have nothing to fear and everything to hope for. They are here in obedience to the great commission that sent a former band of Baptists out into the great world to declare unto men the unsearchable riches of Christ, and urge upon them a life of faith and obedience as the only means by which they could be saved. The Baptists are not here to engage in any controversy with evangelical Christians, or take from such any of the well earned fruits of their labors. The man or woman that wants to be a Baptist, and seeks instruction from Baptist sources, shall have all the counsel and advice it is in our power to give; but *LA LUZ* will sternly oppose, in print and in private, any attempt on the part of our preachers and church members to do a work of proselytism among members of other evangelical churches. We are not here for that purpose, and the missionary or preacher who pursues the methods mentioned will soon find his occupation gone.

But it will be inevitable that in the work in which the Baptists are engaged, that is to say, in the hand-to-hand conflict with a system that enslaves, corrupts, and degrades the souls of men, we should say things doctrinal that may not always be palatable

to our Pedobaptist brethren. We Baptists have nothing whatever in common with Romanism; our Pedobaptist friends have the advantage of us in that respect; but our warfare is not with the latter. We believe the papacy to be from foundation to turre-stone anti-biblical and anti-Christian. We believe that it was a nascent papal church that in the third century introduced infant baptism; at any rate we find the practice in vogue nowhere else at that time; we believe that it was the papal church that changed the mode of baptism from immersion to sprinkling. We believe in doing these things it usurped powers not belonging to it,—nor to anybody else. We shall not abuse it for what it has done, but we shall attempt from time to time to show the evils that have grown out of a perversion of Christ's commands, and in so doing may enter into conflict with the cherished views of those with whom we desire to labor in harmony.

So far as Protestantism in Mexico is concerned, we have just a slight fear that the number is not small of those who have entered evangelical churches without knowing the real nature of the commands and ordinances of our Saviour. Far be it from us to judge any of the teachers of the people; it is perfectly natural that men should teach the views they themselves hold. But the fact that the baptismal question has two sides to it, or rather one very large side that has never been presented here, may account for the agitation now beginning to be felt at the presence of the Baptists. Let the light shine, brethren. No man need fear it. The Baptists are here to advocate OBEEDIENCE TO CHRIST, nothing more. They wish to do it in the spirit of Christ and for the glory of Christ."

Brother Sloan in a recent communication says:

"The Baptists in the City of Mexico have every reason to be encouraged, in spite of the great difficulties under which they labor in having no house of worship. Three persons have just been baptized, one of them a young man of great promise. Our little paper, *LA LUZ, THE LIGHT*, is calling the attention of the people to Baptist doctrines, and many are glad to learn that we hold views so well adapted to the present political and social needs of Mexico. The inhabitants of Mexico, at least the great majority of them, are intensely republican in spirit, and the Baptist polity at once commends itself to their judgment. I could record several conversations held with intelligent men that lead me to believe that the prospect for a great work for the Baptists in Mexico is exceedingly bright. Personally, I am becoming greatly interested in the efforts we are making, and am confident the Lord is working with us."

## FROM THE FIELD.

"Watchman, What of the Night?"

### Church Edifices.

"Behold, I build a house to the name of the Lord my God."—II Chron. 2: 4.

"He loveth our Nation and hath built us a synagogue."—Luke 7: 5.

One thousand five hundred houseless Churches in the West; Two thousand five hundred in this country.

\$100,000 needed annually for Church Edifice work.

From \$300 to \$500 will secure the erection of a Chapel.

#### Church Edifice Notes.

Since issuing our Church Edifice Bulletin the following churches and parts of churches have been provided for:

Georgetown, District of Columbia, by Charles Hilland Hall, of Canisteo, N. Y.

Weiser, Idaho, in part, by First Church Sunday school, Jersey City; S. D. Coykendall, Rondout, N. Y.; John H. Smith, Dalton, Mass., and Mrs. S. A. Sumner, Medina, N. Y.

St. Augustine, Fla., L. J. Fosdick, Boston.

Ada, Kansas, a Lady of Philadelphia.

Newton, Kansas, Friends.

Eskridge, Kansas, Mrs. S. A. Hall, Canisteo, N. Y.

Milan, Mich., Friends.

Hesperia, Mich., Friends.

Mountain Grove, Miss., a Lady of Philadelphia.

Stevensville, Mont., Mrs. C. A. Patten, of Philadelphia, in part.

White Sulphur Springs, Montana, a Lady of Philadelphia.

Bozeman, Montana, in part: D. A. Crozer, Upland, Pa.; R. H. Crozer, Upland, Pa.; T. Y. England, Philadelphia.

Delta, Nebraska, Friends.

Nebraska City, Nebraska, Mrs. S. A. Hall, Canisteo, N. Y.

Gardiner, Oregon, a Lady of Philadelphia.

Logan, Utah, in part: Ladies of 1st Church, Elmira, N. Y.; Riverside Sunday school, New York.

La Conner, Washington Territory, Miss L. J. Hanchett, West Suffield, Ct.

Asotin City, Washington Territory, R. Maplesden, Brooklyn, N. Y.; G. B. Forrester, Brooklyn, N. Y.; Strong Place Sunday school, Brooklyn, N. Y.

Garfield, Washington Territory, Stamford, Conn., Sunday school.

Appleton, Wis., Friends.

Little Rock, Ark., taken from list.

Westmoreland, Kansas, Hightstown, N. J., Church.

The following persons have subscribed towards the work; churches not selected;

James Sherwood, Norwalk, Conn.; Miss Elizabeth B. Welch, Providence, R. I.; Miss Lillie E. Pierce, Cambridge, Mass.; Hon. L. K. Fuller, Brattleboro, Vt.; Mrs. T. J. Vandervere, Amsterdam, N. Y.; Mrs. Harriet Harriot, Brooklyn, N. Y.; Dea. George Brooks, Brookline, Mass.; Rev. G. B. Wheeler and wife, Vermont.

Churches have contributed as follows; churches not selected:

Poultney, Vt., for part of a church; Norwalk, Conn., for one church; Stoughton Street, Boston, for one church; Warren Avenue, Boston, for one church; Young People's Social Union of Warren Avenue Church, Boston, for one church; Bergen, Jersey City, for one church; Lamoille, Vt., Association, for part of church.

The following Sunday schools have promised contributions; churches not selected:

Greenwich, N. Y.; Mt. Vernon, N. Y.; Lexington Avenue, New York, for one church; Main Street, Worcester, Mass.; Stoughton Street, Boston, Mass.; Madison Avenue, New York; Fifth Avenue, New York; Church of the Redeemer, New York; Twenty-third Street Church, New York; Calvary, New York; Trinity, New York; Epiphany, N. Y.; Hanson Place, Brooklyn; First Church, Plainfield, N. J., takes Clear Lake, Minn.

And this is what our missionaries say of the importance of the church edifice work:

Rev. W. R. Connelly, writing from Newton, Kansas, says: "After a year of anxious toil, struggles, disappointments, sacrifices, and patient waiting, we gathered in our new church January 11th to dedicate it to the Lord. It was a day of days to the church, which a little while ago was without shelter or home. The other churches gave up their services and united heartily with us in worship, both in rendering praise and in giving of their substance."

Bro. Wm. M. Kemp, clerk of the church in Blunt, Dakota, under date of January 5, writes:

"The gift of \$400 from the Home Mission Society to the church in Blunt, Dak, to enable them to complete their house of worship was timely and greatly needed. May the Giver of all good greatly bless the friends whose donations have so greatly cheered us in our time of necessity."

Here is a letter from the Infant Department of the Second Church, Rochester, N. Y.: "Since your appeal in the HOME MISSION MONTHLY requesting fifty Sunday schools to unite their efforts to seat the First Baptist Church in Mexico, located at Monterey, the Infant Department of the Second Baptist Church in Rochester beg leave to tender you their aliquot part of the fifty schools, \$10, for the above named purpose. Our esteemed teachers, Mrs. Harris and Miss McMaster, have encouraged us in this our first missionary effort." All our poor churches in the West would have houses of worship if our Sunday schools were supplied with such teachers.

Rev. Richard Hartley, of Ogden, Utah, says: "It is useless to send missionaries into the great Territories beyond the Rocky Mountains unless we provide means to build churches on the fields they are to occupy."

Here is a church turned out doors, as any church that has no house of worship is likely to be. Rev. A. W. Webb writes from Weeping Water, Nebraska: "When the winter term of school commenced, the directors refused to allow us to use the school house where I had been preaching, and so we are at present holding cottage prayer meetings." Rev. F. N. Barlow writes from Petoskey, Mich., of the disadvantages of worshipping in a "hired house." "Our hall is so large and so cold that it is impossible to make it comfortable, and as a result we are losing our congregation. Besides this, the hall is used for dances and every kind of gatherings, and when these frolics occur on Saturday evening, as they often do, the room is unfit for religious service on Sunday. Something must be done for us here, or our hold upon the field will be lost."

Capitalists are everywhere asking the question, "How shall I invest my money?" How can you invest it better than in helping one of the hundred poor churches mentioned in the "Bulletin," to secure a good house of worship? From \$200 to \$400 invested in a church edifice will secure property worth \$2,500. That is 100 times better than government bonds or Western farm mortgages. Besides there is the satisfaction you will feel in knowing that from that house of worship will go forth an influence that will bless the community in which it is located for generations yet to come.

But capitalists are not the only ones who can help this work. It is interesting to know how many of the contributions for this work are from persons in moderate circumstances, and even from those who out of their "deep poverty" make their annual offerings.

Now let the good work go forward. "A pull all together," and soon every homeless Baptist Church will rejoice in having a "Sabbath Home" of their own. Send for bulletins to distribute in your Sunday schools and among your congregations.

—Rev. J. B. Brown, missionary in Northern Nebraska, has been arranging for the organization of churches, and planning to erect edifices on new frontier fields. New fields! How are these to be helped? "Norfolk, where I preached my first sermon November 30th, and where a church of ten members was organized December 23d, is a town of about 2,500 inhabitants, and rapidly growing, and destined to become the chief city of Northern Nebraska. It must not be neglected by the denomination. A gift of \$500, to aid in erecting a meeting-house this year would be a wise investment. With a suitable house of their own to enter next fall, this church might expect a rich harvest of souls for the Master. The weather has been so cold and unfavorable since De-

ember that work on my field has been greatly retarded. I succeeded, however, in holding a series of meetings at Stuart with encouraging results. Several candidates have been received for baptism. The present membership of the church is ten, and there are as many more Baptists living near enough to be gathered into this church, and who will, no doubt, come in; these, with the new converts, would give our cause at Stuart a good standing. The outlook for a meeting-house at this place the coming summer is hopeful, towards which our Society should appropriate at least \$200. The town numbers about 500 inhabitants.

"At Atkinson, a town about the size of Stuart, and ten miles east of it, there is a small organization also without a house. But there is at present a prospect of their getting a building that will answer their present needs, at figures within their ability to pay. If this can be done they can unite with the church at Stuart and sustain a pastor.

"At Ainsworth, county seat of Brown county, and a town of 700 or 800 people, I found about 30 Baptists, and they will soon organize, and will probably build the coming season. North from Ainsworth, some 25 miles, is a settlement of Baptists ready for organization, and will form a church as soon as practicable. Several other points have been visited during the quarter, but the above-named demand attention *first*."

We need *four houses* and *three good men* for those points, and shall hope to see these needs provided for before the close of the year. Four houses and three good men! But we have a hundred applications for aid to build before us just now, and no money to grant; and, if we "*must retrench*," how are the good men to be sent to these and hundreds of other new fields, equally important and important?

—Rev. A. E. Lewis writes from Fredonia, Kansas: "Our meeting-house cost us \$1,150. A donation of \$150 from the Home Mission Society enabled us to dedicate free of debt. The Fall River Association is composed of twelve churches. Five years ago there was but one meeting-house in the Association. At present there are six, all dedicated free of debt, and one in course of construction."

—Rev. J. W. Osborn, Neb., says: "About a dozen church edifices are in contemplation. It is of doubtful expediency to organize a church with no prospect of a home or local habitation. Few of our churches in Nebraska are making progress without place of worship of their own. It is not common for renters to accumulate."

There seems to be no department of the Society's work in which small gifts so much develop and encourage local effort as that of the Church Edifice Benevolent Fund. Certainly the returns are here quick, sure, and always large. Donors can select and designate the churches to which their gifts shall be applied.

## MISSIONS.

"There remaineth yet very much land to be possessed."—Josh. 13: 1.

"Spare not! Lengthen thy cords and strengthen thy stakes!"—Is. 54: 2.

\$200,000 needed annually for missionaries in the West, and among the foreign population, the Freedmen, the Indians, the Mexicans, and the Chinese.

### Our Work and Our Wants in the North Pacific Field.

BY REV. J. C. BAKER, SALEM, OREGON, SUPER-INTENDENT OF MISSIONS.

In connection with my quarterly report, I beg leave to submit the following statements touching the work on my field during the convention year ending with October:

I. That the generous aid granted by the Society, both in the support of missionaries and in the erection of houses of worship, is everywhere acknowledged and appreciated, and the embarrassment of the Society lamented and grieved over for want of ability to aid in relieving the same.

II. That the enlargement of the work on this field has been a necessity. The Board could have done nothing less. Eight new men have been put on as many important fields, six of the eight in county seats, and the other two at points not less important. The populations of these eight towns and cities are respectively as follows: 1,200 at Roseburg; 1,500 at Eugene, with State university; 3,000 at Albany; 1,500 at Pendleton, with Indian reservation adjoining; New Westminster, B. C., 3,000, with insane asylum, penitentiary, etc., where Bro. Robert Lemin is to finally locate; Victoria, B. C., with 10,000 population and the provincial capital. All these are county-seats. The other two are, La Grande with a population of 1,200, and East Portland with a population of 6,000. To have left these fields unoccupied, and not to have brought these eight men to this country, who were ready to come, but each of whom could have settled in the East upon as large or larger salary, and so have saved the expense attending a journey across the continent (less what the Board allowed them as travelling expenses); would have been the greatest stupidity, and both your agent and the Board itself would have subjected themselves to the severest criticism by the Society and the denomination, upon failure to possess, by occupancy, these fields.

III. That Astoria, with a population of 7,000, county-seat, with from one to two thousand Chinese population, now has its house closed for want of a pastor. That Corvallis, another county-seat, with a population

of 2,000, where we have lots and a foundation for a house laid, is still without a man to take up the work. That Empire City, a county-seat of 900 population, where the largest lumber mill on the coast is in process of erection, has no man. That Yaquina, county-seat and terminus of a railroad, with good harbor on the Pacific Ocean, has no man. These in Oregon, also the Portland Scandinavian Mission has no man, nor one missionary among the German population in Oregon.

Then in Washington Ter. is Port Townsend, a port of entry—with full-manned Custom House, very important, and no missionary, population 1,500; Sprague, county-seat, and end of a division of N. P. R. R., with extensive car shops and no missionary, population 1,500. All these and many more of lesser importance, and yet of great importance, are open and making their appeal to-day, and I have letters from at least ten good men ready to come and occupy the most important, but cannot on account of the *strain*, EMERGENCY, say to one of them "Come."

IV. I desire to call the special attention of the Board to the contributions to the work on my field for the year in question. And first: About 70 of the 102 churches reported in this year's minutes are in Oregon. At least one-half of these are largely under the control of the old "Missouri Element," who have little sympathy with our mission work, and many of them actually opposing it; and yet, taking my whole field, 93 of the 102 churches are credited with contributions for the year ending with October. The rate per capita from the entire membership of my field, paid for Home Missions, for the year ending with October, is \$1.17. The rate for Oregon being \$.97; for Western Washington and British Columbia, \$1.95; and for Eastern Washington and Northern Idaho, \$2.05. This tells its own tale both for the interest and generosity of our people in the Home Mission work, and the fidelity of your agent upon the field, to whom has been committed almost wholly the work of raising funds. This last I would not have mentioned, only my field is so far from you all, and from the General Secretary, that your eyes are never upon it or upon the work I am doing. I have tapped every barrel on my field, and most of them have run dry. Some were empty before being tapped, and a few clogged the faucet with mother and stopped the vent. Notwithstanding the hard times, my field has yielded \$1,629.85 more than the previous year, for which I thank God and take courage. For many months I have not known where to look for or expect the money, and still to my great surprise during the quarter ending with December, 1884, I have raised the largest amount ever before raised during a single quarter, I believe, namely, \$1,138.17, besides some amounts which have gone to the Society direct from some of the districts and missionaries.

V. I shall do everything possible to reduce expenses until the *crisis* passes. I enclose my last appeal to the missionaries of my field, also to the churches. I

have not responses, as yet, that will justify any statement as expectation of results. I can only trust God and pray for his blessing. I feel confident, however, that a basis of retrenchment will have to be fixed by the Board itself.

\* \* \* \* \*

VI. Our work was never more hopeful than at the present time; Our field never so well manned; our ministry never standing better or more influential, and, barring the depression that forbids the Society going forward, greater results could be reached the next year than ever before. If our churches all through the East would do as much per capita as we have on this field, we could pay up the debt and greatly enlarge the work.

#### Notes.

Retrenchment means abandonment. Not only must the Macedonian cry that comes from a hundred new fields meet with no response, but fields we have tilled and sown with the good seed of the kingdom must be abandoned. And while we sleep the enemy will come and sow his tares. The missionary churches are too poor to do more for the support of the missionary. Salaries cannot be reduced. They are now, in many cases, reduced to the point of bare subsistence, and ought to be increased.

Take the following as an example: An excellent missionary in North Dakota last year received \$500, all told, from field and Society. By the most rigid economy and denying his family many common articles of food, and other things necessary to their health and comfort, he met his obligations. This year he asked for an increase of \$100, of which the church agreed to pay \$50. The Board responded by laying the whole increase on the church. The burden was too much, and the commission was returned. The brother says: "We are poor, and especially poor this year. Everything depends upon wheat, and the price of wheat is so very low as to scarcely meet the cost of production; hence, our people who depend upon their crop for their support will only be able to live this year by practicing the most rigid economy, and it would be impossible for them to pay me \$300. If the Board can only appropriate \$300, the church must only be bound to add \$200, leaving it with me to so grind my family down as to live upon that or turn my attention to something which will pay me more. I love the work, I love the cause, I love the people with and for whom I labor, and my heart yearns for the souls of men who are lost; but although I have prayed and wept, and wept and prayed over the subject, I am not yet fully convinced that God requires me to bestow my labor where the support is so meagre that I must deprive my family of the common necessities of life and bring reproach upon my own name and the cause of Christ by failure to pay my debts. But I need not write more; the Society, I

know, will do what it can, and I shall accept for the present."

—The extremely low price of grain this year has greatly embarrassed the farmers of the West and Northwest, and, of course, affects their ability to aid in the support of a missionary. A missionary in Northern Idaho says: "Almost every farmer is involved in debt for buildings or farming machinery; and, this being an abundant harvest, it has called for a large outlay for wages, while the price of grain has been so low that in some cases they have had to pay for seeding, harvesting, and hauling to market, more cash than they have realized.

"In a recent case, of course an extreme one, a member of the church had his property attached and sold at auction, and amongst other things some 700 bushels of wheat was bought by the creditor himself at ten cents per bushel, above which figure there was no offer. During the nine months I have been here I have not received in cash subscriptions more than \$56, \$15 of this, too, from outsiders. Yet I have not the heart to complain of the members, for they all seem glad to furnish me with whatever I need in flour, vegetables, butter, etc., or hay or feed for my horse, and I feel sure would give money if they had it. I hope the worst of the difficulty is passed."

—Rev. J. R. Murphy, Mt. Pleasant, Iowa, reports fifteen conversions as the result of a series of meetings commencing with the week of prayer. Also recognizes the Society's emergency by applying for \$100 less than last year: "Not because we did not need the former amount, but because there were so many fields calling for help and the Society's funds were so unequal to these demands. The church could not promise to make up to your missionary the decrease of appropriation, but will do what they can. We are deeply interested in the work of the Society—that it shall not be hindered, not on our own account alone, but on account of the grand field God has given it to occupy. We therefore cheerfully bear the increase of our burdens and add a small offering to the Society's work. Enclosed please find draft for \$12, collected for the Emergency Fund."

—These responses to the Society's appeal, which have come from missionaries and feeble missionary churches, are most cheering, and many of them evidence a most heroic Christian spirit. The church at Tower City, Dakota, sends \$25 as its regular contribution, and will take a special collection for the Emergency Fund in March. The pastor, Rev. A. M. Allyn, says the contribution would have been three times as large but for the terrible destruction of crops by hail. "There is not a man in the church who did not suffer, and half of them lost their entire crops. Some who harvested did not get grain enough to pay the threshing bill. We do most deeply sympathize with the officers of the Society in their extremity of a largely overdrawn treasury, and on your account do we the more deeply regret our own poverty. And we do most earnestly pray that God will move Bap-

tists to the rescue. With every passing month do we as a church become more devoutly thankful for what the Society has done and is doing for us. I tell my people that under God we owe our very existence to the Home Mission Society, and I teach these converts to regard the Society as their spiritual mother."

"We as a church thoroughly sympathize with the Home Mission Society in its financial distress, and, though very poor, we are glad to do what we can, and pray that the Lord will bless the little we can give. Find enclosed \$15, our contribution to the Emergency Fund." This from the little church of Page, Dakota, of which Rev. O. D. Purinton is missionary pastor.

#### Revival Notes.

An unusually severe winter, the discomforts and privations of which have been most keenly felt on the newly-settled frontier, has hindered missionary work and interrupted special meetings in many places. Yet our missionaries report abundant labors and many conversions.

—The Swedish church in Kansas City, Mo., has had a prosperous year, the membership having increased from 45 to 70. The pastor, Rev. C. A. Sandvall, reports a visit to Crosstimber, Hickory County, where he found "a Swedish Baptist church, of 45 members, grown up there in a few years, all by itself as it were. They have no regular ministry, and never have had any. The people are good, earnest Christians, simple minded, reminding me of our good people at Dalecarlia, Sweden."

—Rev. W. J. Kermott, Milwaukee, Wis., reports that he has baptized 25 converts, and the church has prospects of further enlargement.

—Rev. C. M. Johnson, Swede missionary at Brainerd, reports, this quarter, 6 received by baptism, 6 by letter, and a total of 42 members. Work well organized and fruitful in church, Sunday school, and at out-stations.

—Good news from the Mormon capital continues to flow in. Dr. DeWitt writes from Salt Lake City that he is holding meetings every night. "There have been quite a number of conversions. I baptized five recently, and others are ready for the ordinance. The church is harmonious and united. Our evening congregations are very large, filling the house on Sabbath night.

"We are passing through a period of great excitement on account of the arrest and flight of so many Mormons. Every polygamist is filled with consternation and alarm. All confess the present time dark and stormy for the Mormons. They will either fight or run before long. They say they never, never will submit. I look forward to the coming year with more hope than the last. I am happy in my work."

## WOMEN'S BAPTIST HOME MISSION SOCIETY.

2338 Michigan Avenue, Chicago, Ill.

### GENERAL OFFICERS.

President, MRS. J. N. CROUSE, No. 2107 Michigan Avenue, Chicago, Illinois.

Corresponding Secretary, MISS M. G. BURDETTE, 2338 Michigan Avenue, Chicago, Illinois.

Treasurer, MRS. R. R. DONNELLEY, 2338 Michigan Avenue, Chicago, Illinois.

Training School for Missionaries, 2338 Michigan Avenue, Chicago. MISS M. G. BURDETTE, Preceptress.

### FROM THE SOUTH.

*North Carolina.*—From Newburn Miss Williams writes, giving us an interesting glimpse at an industrial school composed of ninety-six bright, noisy, uncultivated, untidy boys and girls. Her account was interrupted by a call from a young man desiring that she should give him lessons on the organ. Closely on his heels came a carpenter whom she had employed to do some repairing in the house of a poor old sister. The carpenter wanted lumber and nails. He had scarcely gone when a summons came for her to hasten to the bedside of a sick woman. Before closing this oft-interrupted letter Miss Williams tells us of a union meeting composed of the sisters of four colored churches in Newbern, and held in the Cedar Grove Chapel. Mrs. S. Hawley, President of the Woman's Missionary Society of the Cedar Grove Chapel, presided. An interesting programme was presented. The sisters were especially inspired by an account of the Colored Woman's Home Mission Convention held at Raleigh last October.

Mrs. Harriet Duggins, our Bible woman, told of her experiences in country work.

Having voted to hold these meetings monthly, the present one closed with a season of special prayer for renewed and more earnest consecration.

Miss Waugh, from the same field, speaks also of a revival of missionary interest among the sisters in the colored churches. She moreover calls attention to one of the benefits of inclement weather, which prevented many of the pupils from pursuing their usual occupations, at the same time enabled more women to come to the morning Bible lesson, and the attendance was nearly doubled. Those entitled to be called "regulars," coming two or three mornings each week, number usually ten or twelve. Miss Waugh is greatly encouraged in this line of work. She says: "As their study proceeds you can see the new thought as it takes form in the mind and impresses the heart. Their eyes grow eloquent and they plant their feet on the floor with a firmness which proclaims, 'Now we have something on which to stand.'"

*Kansas.*—Speaking of inclement weather and its influence for good, we are led to refer to a letter written by Miss Davison, laboring among the colored people of Topeka, in which she tells of a very stormy day, when she donned her wraps, and braving the elements set out on a round of visits, knowing that she would be more likely to find the people at home than in pleasant weather. Nor was she mistaken. Had we space we would like to take you from house to house, as she does in her letter, telling of the circumstances in which she found these families, and of her conversations with men, women, and children. At one place she found the room full of tobacco smoke, but no pipe to be seen, they having been hidden on her approach, a suggestive fact.

At another she found a little girl in tears, the mother harshly trying to *beat* a lesson into her head in her anxiety that the child should learn. Miss D. understood the task, using gentler measures, and in fifteen minutes both mother and child had learned a lesson; the child the one in the book, and the mother one in methods.

We are next told of a conversation with a "hard-shell Baptist," the Bible being frequently quoted by the missionary, and the confession extorted that it would be well for these people to know more about the book. "But how can we know," was next asked, "when one preacher tells us one thing and another another, and *we cannot read at all!*" A statement so sadly true. Many pastors read very imperfectly, and have very distorted views of truth; and yet they are all the teachers these people have.

Miss Denman, writing from the same field, tells us of Old School Baptists, New School Baptists, Primitive Baptists, Hard-Shell Baptists, Missionary Baptists, and John the Baptist Baptists, each having their distinctive and peculiar views of doctrine, and many of them pitifully perverting the word and teaching soul-destroying dogmas in the name of religion. But she gives us a picture as rare as it is beautiful among a people knowing little and generally practicing less of the refinements of life. The picture is of the home of a colored family, a model of neatness, so that a white lady has said that her own home looked untidy by contrast. It is worthy of remark that this model colored housekeeper was a student in our Home Mission School at Nashville—Roger Williams University. Her husband is a Christian who desires to preach, and is now studying Christian doctrine with Miss Denman.

*South Carolina.*—Miss Jones gives us a suggestive prayer of a colored pastor for the missionaries, "God grant that their light may never '*outen*.'"

She speaks also of a box of toys, candies, etc., sent by some friends, which were sold, and the money used in obtaining Sunday-school supplies.

Her next item is of a boy who had recovered from a desperate sickness, and whose parents stoutly affirm that but for the help of the missionaries he must have died.

A graphic picture is drawn of a visit to the Sand Hills, the missionaries distributing papers and tracts along the road, and doing such wayside teaching as opportunity permitted. At one time they are seen surrounded by five carts, those in charge pausing in their occupation to receive the word of life.

*Virginia.*—Miss Anna Morgan, of Richmond, sends a long letter full of interest. From many incidents we refer here to two, each telling its own story of good accomplished. She tells of a poor mother with six dependent children. Visiting the home she took with her calico for dresses for two of the children. Instead of cutting the garments herself she had this done by one of her larger girls, in order that she might thus learn how such work is done.

The other incident is in this wise. Three little girls belonging to one of Miss Jackson's industrial schools (colored) in Richmond collected a quantity of pieces for patchwork to be sent South. Miss Morgan took the pieces with her to her industrial school (also colored), and having taught the children a lesson impressed by the text, "*It is more blessed to give than to receive,*" showed them the pieces, told for what purpose they had been collected, and asked how many were willing to lay aside their own work for that afternoon, and help cut and baste patch-work to be sent to needier ones. All cheerfully assented, and the hour spent by these mission children in working for others goes on record as a very happy one. Thus are our missionaries teaching self-help but not selfishness. On the other hand they are laboring, and with encouraging success, to develop a true missionary spirit, and cultivate the grace of cheerful giving in those to whom they are sent. Miss Morgan sent in her letter a penny given her for missions by an old man in the alms-house, with the prayer that God would make it a pound.

*Alabama.*—Miss Thompson, our Bible woman at Selma, tells of much sickness and distress among the people, owing to poverty and exposure. They are poorly fed and poorly clad. The weather is unusually changeable. They take cold, are seized with a severe chill, succeeded by high fever, and in a day or two are dead.

She tells of one of her industrial school children who thus died, but happy in the Lord. She asks for clothing, especially shoes and wrappings.

*Louisiana.*—Miss Sherwood, writing from New Orleans, bewails the immorality of masses of the people as it is manifested in the number of mothers who have never been wives, and speaks of several girls who have been in her industrial schools, but who have yielded to the tempter, stained their purity, and disappointed her hopes.

*Apropos* of this we have a letter from Miss Peck, now laboring among the colored people in

*Texas.*—She says the pastors rejoice at the coming of missionaries, are glad to seek their counsel and follow their teachings, and among other things plead with them to save their girls. She tells the following pitiful story:



"A pastor came to me saying: 'It was the Lord, sure, sent you sisters to us; there is a great work to be done among our people that brethren and ministers and schools can't do. It is a work among our young girls. I want you to talk to these girls, and see if you can't help to keep them right.' Then he told me how he had sent his oldest daughter to school, and had spent money and care on her, and she was getting so she was a great help to him, reading to him and teaching him (he can only read very poorly), and was a teacher in his Sunday school; but now he said (and he turned to brush away the tears), 'It is all lost; all lost; she has a child and is not married, and that's the reason me and my wife has been 'shamed to ask you to my house, but I want you to come,' and he put his arm around his little daughter, a girl about twelve years old, who stood by, 'and talk to this one, and teach her all you can, and *help me save her.*'"

Miss Peck adds: "I wish we could have the prayers of all members of our branches and bands that God will help us in this department of our work. It is an evil of great magnitude, and is resting as a heavy burden in our hearts. We shall pray and work with all our might to *save these girls.*"

We call attention to the fact that the letters from which these gleanings have been made, with a number of others which our limited space forbids us to mention, came to us during the first week in February. Just *one week's mail*. Does the work seem worth doing? Is it prosecuted with zeal proportioned to its importance? If not, what can be done to carry it forward more vigorously and efficiently?

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

President, Mrs. Thomas Nickerson, Newtown Centre, Mass.; Vice-Pres., Mrs. Anna Sargent Hunt, Augusta, Me.; Corresponding Secretary and Treasurer, Mrs. Andrew Pollard, 10 Tremont Temple, Boston, Mass.

This last month has been full of encouragement, and it is a question what we shall select for our report. For want of space, we cannot give the letters that have come to us from the dear sisters in our churches, bidding us *go forward*. But our receipts prove that they are heartily and helpfully with us.

Mrs. Glazier, of Hartford, sends a report of a delightful quarterly meeting held in Putnam, Conn. She says: "To have heard the report of our President, Mrs. Dr. Herr, of Norwich, Conn., was sufficient of itself to make one exclaim, 'I am glad I came to this meeting.' We wish her words could have reached, not only the ear, but the heart of every woman in our Connecticut churches. Let us hope that the future history of this Connecticut branch will show that the meeting at Putnam was not only a pleasant one, but an exceedingly profitable one to all who attended."

Mrs. A. E. Gray, formerly of Beaufort, S. C., meets with a cordial reception as she visits the ladies of our churches and presents the work of the Society. Many confess that she has opened their eyes to the privilege of sharing in this noble mission work for women.

At the earnest solicitation of the women of New England, the Society has decided to publish a monthly paper, *The Home Mission Echo*. A copy of the first issue will be sent to each church in New England, in the hope that a large number of subscribers may be secured, beginning with this number. This is not to take the place of the HOME MISSION MONTHLY, but to give fuller reports of our work, and to furnish materials for our meetings.

#### REPORTS FROM THE FIELD.

Miss S. B. Packard, of Spelman Sem., Atlanta, Ga., writes: "I must take a moment to tell you the encouragement we find, the great joy we have in laboring for these dear girls. Not for their color's sake, not because they are poor, and have received and known little but injustice and wrong, but because they have immortal souls, and are so anxious. Yea, begging for the Bread of Life. 'Tis a delight to see these multitudes coming daily to the fountain of knowledge, and so determined to learn how to live, many seeking after the higher spiritual knowledge of true holiness. Over sixty have given themselves to Christ, and many have already joined the church, while others are waiting baptism. May the glory all be given to God who has wrought this good work.

"Our Friday night Bible study (International Lessons) is attracting hundreds of outsiders, until our chapel is literally packed. Also 'Bible readings' Sabbath afternoon call the young from the other institutions and the city. Four of these young men, smart, enterprising, and able to accomplish great good, have recently found Christ, dating their first religious convictions to words dropped at these gatherings. We are all hard at work every moment, and yet not weary of the work, but sometimes weary *in it.*"

We copy from the *Georgia Baptist*:

#### "SPELMAN SEMINARY.

"Examination of classes occurs the last week of each month; the pupils have shown good progress for January; and, as an outgrowth of the examinations, that have made them acquainted with themselves, enter upon February with greater earnestness and higher aims. An addition to the usual programme was the 'musical hour,' which deserves special mention. The philosophical lecture this week by Mrs. E. H. Albert was of deep interest. A visit to the office of the embryo paper revealed a pleasant, warm, well lighted room with a class at work, under the direction of their skillful and accomplished teacher, Miss Hattie Phinney. The specimens of work shown, and the care and correctness with which the type are set, are really enviable. The work was beautiful. This is a real press, like that of any newspaper printing office. An additional help to the laundry is the new force-pump, by which the water is forced from the well directly into the large sixty-gallon boiler. Doubtless marvelous specimens of the laundress' art, will be sent out from the establishment. Among the visitors the past week were Deacon and Mrs. Cressy, of Brookline, Mass. Mrs. Cressy is a member of the Board of the Woman's American Baptist Home Mission Society, that has done so much for this school, furnishing the teachers, and supplying many needs, chief of which has been the securing of this property

as a girls' school. From this school a band of converts, thirteen in number, went down into baptismal waters. It was a beautiful sight as they stood in their white robes, accepted by the church as those who have passed from death unto life, ready to acknowledge their faith and their purpose to henceforth serve Him who has bought them with His own blood. There are many other daughters of ministers who are among the company, but wait to be baptized at home. The last term gathers up all the work of the first and issecurest. It is like the golden harvest of grain that succeed in due time the sowing."

Mrs. Mather, of Beaufort, writes: "Your welcome letter, enclosing check for scholarship, came last evening. Am truly glad and thankful for it. There came also, by same mail, help from two other sources. The Lord is indeed training me in the school of faith. Without a dollar at my command, and having just borrowed money to pay the freight on a barrel sent to my door, and praying each morning with a burdened heart, 'Give us this day our daily bread,' I calmly resolved to wait on the Lord, and work on in hope and faith, until deliverance should come, and then help came from these different sources. Bless the Lord, oh, my soul! We will trust in our Father. He will provide. Our schools are full and progressing most satisfactorily. Our family, though large, is orderly, peaceable and happy. Truly the Lord is with us in all departments of our labor.

"One of our girls went home last summer and established a Sabbath school and day-school on her be-  
 lighted plantation, some 50 miles distant. So the Lord permits us to let the light shine in the darkness. My health and strength seem to be rapidly improving, so that I am enabled to conduct the Industrial Department as well as the Home, and teach evenings."

## RECEIPTS FOR FEBRUARY.

MAINE, \$104.70.—Abbott, \$1.00; Brunswick, \$6.50; Dover and Foxcroft, \$11.00; Ea. Sumner, \$3.00; Monson, \$2.00; Piscataquis Quarterly Meeting, \$2.10; Parkman, Mrs. J. Cobwin, \$1.40; Mrs. W. Holmes, \$1.35; Mrs. J. Clarke, \$1.25; Mrs. E. M. Clarke, \$3.00; Willing Workers, \$10.00; Portland, First, \$12.80; Saco, \$11.00, of which \$10.00 is thanksgiving offering from a young lady; Waldoboro, \$27.25; For Echoes, \$14.05.

NEW HAMPSHIRE, \$20.46.—Exeter, \$11.60; Manchester "Gold Miners," \$3.77; Lyndboro, \$5.00.

VERMONT, \$5.00.—Burlington, Thanks offering, \$5.00.

MASSACHUSETTS, \$402.47.—Andover, Mrs. Bailey, \$5.00; Boston, Warren Ave., Miss. Band, \$20.00; Fourth Street Primary Class, \$1.00; Roxbury, H. L. W., \$10.00; F. A. D., \$10.00; Cambridge, Mrs. Stephen Larrabee, \$1.00; North Ave. S. P. Society, \$11.00; Charlestown, First, Judson Missionary Society, \$25.00; Chelsea, First, Ready Helpers, \$20.00; East Somerville, \$30.00; Hingham, \$3.00; Lowell, M. M. F., \$1.00; Marblehead, \$20.00; Manchester by the sea, "Mission Workers," \$5.00; Memorial, \$1.00; Newton Centre, \$59.50, \$50.00 of which by Mrs. E. H. Mason; Needham, \$10.00; Kingston, \$25.00, of which \$20.00 is from Mrs. Chas. Robbins for L. M.; Reading, \$20.00 to make Miss Mary U. Parker L. M.; North Tewksbury, \$13.75; Somerville, First, \$12.00; South Framingham, \$21.07; South Yarmouth, \$3.00; Taunton Association, basket meeting at Fall River, \$10.05; Webster, \$15.50; Weston, \$3.10; West Boylston Young Ladies' Band, \$10.00; Wallaston, \$8.05; M. A. S., \$1.00; Woodville, \$10.00; For Echoes, \$7.00.

CONNECTICUT, \$111.50.—Deep River, \$25.00; Sunday School, \$7.50; "Cheerful Workers," \$3.00; Hartford, \$15.00; Jewett City, \$18.00; Miss. Band, \$20.00; Suffield, Second, "Reapers and Gleaners," \$20.00; For Echoes, \$3.00.

MISCELLANEOUS.—Penn., Clark's Green, Mrs. Mary L. Beran, \$1.00; Miss M. E. Beran, \$1.00; Slater Fund for Spellman, \$166.67; Kansas, Elm Creek, \$4.00; Children's receipts for Miss Clara Berkley, \$3.20; for mite boxes, \$6.10.

TOTAL, \$826.10.

BOXES OF SUPPLIES.—Maine. Portland Free St. Ch. to Louisville, \$30.00; Bangor 1st & 2d Ch. to Atlanta, \$25.00; Rockland to Louisville, \$10.00; Portland, Free St. Ch. Miss Band to Louisville, \$10.00; Belfast Working Club to Atlanta, \$20.00; Yarmouth to Atlanta, \$20.00. *New Hampshire.* Hudson Centre to Atlanta, \$18.00; Ea. Jaffrey to Atlanta, \$30.00; Concord, First, to Atlanta, \$53.00. *Vermont.* Brattleboro to Atlanta, \$20.00; Brattleboro to Idaho, \$50.00; Burlington, Mrs. C. C. Post & Co. to Miss Mitchell, New Orleans, \$20.00. *Massachusetts.*

No. Tewksbury to Beaufort, S. C., \$15.00; Reading to Spelman, \$17.00; Lowell, West Fifth to Spelman, \$26.70; Lowell, West Fifth St. to Live Oak, \$35.00; Pansy Band to Spelman, \$10.00; So. Farrington to Fergus Falls, Minn., \$60.00, to Atlanta, \$25.00; Hingham to Atlanta, \$10.00; Winchester to Atlanta, \$15.00; Old Cambridge Benev. Soc. to Louisville, \$60.15; Manchester by the Sea to Spelman, \$25.00; Greenfield Miss. Band to Beaufort, S. C., \$25.00; Salem to Louisville, \$50.00; Lowell First to Beaufort, \$20.00; Rosindale to Louisville, \$20.00; Wenhams to Atlanta, \$11.00; Taunton, Winthrop St., to Beaufort, \$39.21; Cambridge, No. Ave. S. P. Soc., to Beaufort, \$15.00; Maplewood to Atlanta, \$51.85. *Connecticut.* Hartford to Iowa, Spirit Lake, \$50.00; Rainbow to Raleigh, N. C. \$18.00; Southington to Atlanta, \$15.00; Preston City to Beaufort, S. C., \$13.00; Noank, Young Ladies' Miss. Band to Beaufort, S. C., \$14.00; Deep River to Forest City, Iowa, \$40.00, to Louisville, \$25.00; Cheerful Workers to Mather School, bed quilt. *New York.* Ivison, Blakeman, Taylor & Co., \$75.00.

TOTAL, \$1,091.91.

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

President, Mrs. L. B. Austin, 755 Woodward Avenue, Detroit, Mich.; Corresponding Secretary, Mrs. W. B. Renwick, 266 College Avenue, Grand Rapids, Mich.; Recording Secretary, Mrs. Kate B. Ford, 631 Cass Avenue, Detroit, Mich.; Treasurer, Mrs. Wm. A. Moore, 1015 Woodward Avenue, Detroit, Mich.

Rev. R. Hartley, of Utah, writes hopefully of the progress of our cause among the Mormons. He says: "God has been graciously near to us compared with the other churches that have been here much longer than we have. Our growth has been remarkable. Our membership is larger than that of any two of the other churches. The prejudice against us on the part of the Mormons is giving way, and would soon disappear, were it not kept alive by the leaders. They make every effort to prevent their people from attending our service; but despite their efforts a good number come regularly.

"It has been my privilege to baptize nine or ten who have formerly been Mormons. Some of them are among our most valued members.

"My work has so far been confined to Ogden. We have a population of nearly 10,000 people. There are many places that ought to be occupied in the vicinity of Ogden, but so far this field has taxed my energies to the utmost.

"The great difficulty in work elsewhere is in getting places in which to preach. We are shut out of the country school houses, as they are entirely controlled by Mormons. But I believe a better day is dawning. To me Mormonism shows unmistakable signs of decay.

"The emigration from foreign countries is steadily decreasing. The rising generation is restive under the restraint of the church. I believe the next ten years will witness great changes in Utah; and, though many agencies will contribute to this end, the most powerful will be the church and the gospel of Christ."

—Miss Dyer writes of continued manifestations of God's grace working in the hearts of those under her charge at Richmond Institute. Some have been baptized, and others were soon to follow.

A few of her older students are having the charge of a sewing class, formed from the community, who go to the chapel every Tuesday afternoon, where a part of the time is devoted to sewing, and a part to religious teaching. This work has the double advan-

tage of helping both the students and the children taught. Although the school is large and they are cramped for room while waiting for the new building, yet Miss Dyer finds her heart going out into the dark corners of the South, where unfortunate girls are surrounded with evil and only evil influences, and she longs to draw those who would come within the fold of Richmond Institute.

—Miss Conklin, of Washington, relates some blessed experiences of the quiet, holy work of the Spirit in their school, and the decided stand taken by those who feel the joy of pardoned sin. She says: "The beautiful child trust of these young children in our Father's family makes them very dear to us. One after another came into the light until nine had found peace. The joy in their faces could not be mistaken, and their conduct shows a change of heart and purpose."

—The missionaries in our own State report a good degree of success in their several localities. Mr. Stephenson, of Pentwater, has suffered from over-taxing himself in his energy to complete the new and tasteful church which they now enjoy, but he writes encouragingly of his work: "While there have been no conversions in the other churches in the last thirteen years, we have had seven or eight in our brief history. There is much wealth and spirit of benevolence, which will be a valuable acquisition to the State when once fairly enlisted. We have a Sunday school of rare interest and promise, a class of fifteen boys from twelve to sixteen years, a class of twelve girls from thirteen to eighteen years, a class of fifteen girls from nine to thirteen years, and an infant class of forty-five little ones. I am in hopes to enlist the older classes to church work. The boys are a real help on special occasions."

—Rev. Mr. Bruce, of St. Ignace, says: "We are worshipping in a small hall, which is very comfortable. Our sisters keep up their mission circle, and have also an industrial society to look up children for the Sabbath school, and to find clothes for them. Our church has bought an organ for which they are to pay \$87.50 in installments. Business is dull, and a number of our members are out of employment, but they have good courage and hope for better times in the spring. Our prayer-meetings are interesting."

—Brother Jentoft, of Ludington, expresses great pleasure in being able to distribute among the sick and poor of his people the comforts sent him in boxes from South Saginaw and Ann Arbor. He says it has been a great help to him in his work that he has had an old coat or a quilt to give the suffering ones in this cold weather.

—Our Association secretaries are endeavoring to arouse an increased interest in Home Mission work over the State, and new circles are being formed.

We shall not rest until each Baptist church in our State has an organized mission circle, and we want to have every Christian sister made to feel that, as she belongs to Christ, she is to bear a part in "the great commission." All are not called to "go," but all are required to *give as we have received*, and none can stand at last and say, "Lord, I have received nothing from thee, therefore I have given nothing."

#### RECEIPTS FOR OCTOBER, NOVEMBER, AND DECEMBER.

Marquette, \$25.50; Eaton Rapids, \$5.15; Band, \$17; Hadley, \$6.00; Pontiac, Young People, \$5.00; St. Ignace, \$2.00; Ypsilanti, \$3.50; Grand Blanc, \$6.00; DeWitt, \$7.50; Tuscola, \$2.66; Cassopolis, \$2.00; Lyons Branch, \$4.62; Atlas, \$1.00; Hudson, \$12.00; Band, \$8.55; Mrs. C. M. Hardy, \$1.00; Highland, \$5.00; Adrian, \$1.00; Detroit, First Ch., \$7.75; Munday, \$2.00; Ishpeming, \$3.40; Williamston, \$3.25; South Haven, \$2.95; Kalamazoo, \$63.00; Mr. S. A. Gibson, \$10.00; Milford, \$8.25; Detroit, Eighteenth Ch., \$8.05; Highland, "Pearl Gatherers," \$15.00; Detroit, Lafayette Avenue, \$31.35; Sunday school, \$6.00; Personal Contributions, \$135.00; Mrs. S. D. Joy, \$1.00; Grand Rapids, \$20.00; Porter, \$6.00; Kensington, Helpers, \$8.40; Mrs. A. H. Bacon, \$1.00; Mrs. S. N. Kendrick, \$20.00; Plainwell, \$6.40; Lansing, \$6.50; Band, \$10.00; Ionia, \$21.00; Lowell, \$4.40; Tecumseh, \$10.00; Mount Vernon, \$4.00; Mrs. E. E. Conklin, \$5.00; Owosso, \$8.00; Battle Creek, \$10.00; Oakfield, First Ch., \$5.00; Bay City, First Ch., \$4.00; Sunday school, \$8.59; Tawas, \$2.50; Bay City, West, \$1.47; Band, \$1.30; Coldwater, \$6.00; Saginaw City, \$2.70; Howell, \$9.00; White Pigeon, \$2.50; Band, \$1.00; Bellevue, \$5.00.

## Ministerial and Church Record.

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

#### ORDINATIONS.

NAME.	PLACE.	DATE.
W. F. Grant,	Troy, N. H.,	Feb. 25.
J. C. Hale,	Stockton, N. Y.,	Jan. 25.
W. E. Boyle,	Atlantic City, N. J.,	Feb. 12.
R. L. Ingram,	Harmony, Ohio,	Feb. 11.
T. C. Alderson,	Norfolk, Va.,	Feb. 16.
W. R. Briscoe,	Houston, Texas,	Feb. 4.
W. G. Howard,	Newmarket, Iowa,	Feb. 21.
Nelson Davis,	Bronson, Kansas,	Feb. 17.
W. A. Cline,	Halifax, Nova Scotia,	Jan. 2.

#### CHURCHES ORGANIZED.

PLACE.	DATE.
Blooming Prairie, Minn.,	Feb. 17.
Simpson, Kansas,	Jan. 28.

#### CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Benton Harbor, Mich.,	Feb. 3.
Kilduff, Iowa,	Feb. 8.
Fargo, Dakota, Scandinavian Church,	Feb. 15.
Ashland, Oregon,	Feb. 15.

#### MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Job Moore,	85.	Globe, N. C.,	Jan. 22.
Josiah Clarke,	—	Savannah, Ga.,	Jan. 22.
William Riley Gibson,	53,	Choctaw Co., Ala.	Jan. 10.
T. W. Tobey, D.D.,	—	Lake Wier, Fla.,	Feb. 7.
W. J. Mitchell, M. D.,	38,	Marshall, Texas,	Jan. 30.
William McMasters,	70,	Montezuma, Ind.,	Feb. 7.
George W. Harris,	72,	Battle Creek, Mich.,	Feb. 8.
John A. Miller,	87,	Cleveland, Minn.,	Jan. 30.
Hervey I. Parker, D.D.,	72,	San Bernardino, Cal.,	Jan. 30.

## Home Mission Appointments

#### IN MARCH.

The following new appointments were made:  
 Rev. J. Bodenham, Emmetsburg and Livermore, Iowa.  
 " W. A. Cain, Summerset, Iowa.

Rev. Orville E. Brown, Carroll, Iowa.

The following re-appointments were made:

- Rev. W. E. Powell, General Missionary for West Virginia.  
 " Francisco F. Trevino, Salinas, Bustamante, Villaldama, and Lampazas, Mexico.  
 " J. B. Hartwell, D. D., Superintendent of Chinese Missions on the Pacific Coast.  
 Mrs. H. C. Eastman, Matron in Leland University, New Orleans, La.

## Church Edifice Grants.

### IN MARCH.

By Loan,	5	
By Gift (Funds specially designated),	3	
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Total number of Grants made,	8	
Aggregate of Loans,		\$1,350 00
Aggregate of Gifts,		\$600 00
Aggregate of church property secured,*		\$12,800 00

### LOCATION OF CHURCHES AIDED.

Happy Vally, Mo.	Larned, Kans.
Sioux Rapids, Iowa.	Esridge, Kans., Colored.
Wilber, Neb.	Helena, Ark.
Nebraska City, Neb., Colored.	Asotin, Wash. Ter.

## Contributions and Legacies.

### FOR FEBRUARY, 1885.

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

### MAINE, \$86.04.

Brooklyn, Gideon Mayo	3 00
Biddeford, Adams St. Church	30 00
Auburn, Court St. Church	36 00
Brunswick, First Church in add.	5 00
For Emergency Fund, viz.:	
Hartland, C. F. Pratt, \$15.04; Turner, Betsey Teague, \$2; Kennebunk, Rev. G. Worth, \$5.	22 04

### NEW HAMPSHIRE, \$229.60.

Cornish Flat Church, \$4.75; for E. F., \$3.75	8 50
West Swanzy Church, \$22.10; for E. F., \$7.	29 10
North Lyndeboro Church	5 50
Lytleton, C. P. Chickering	20 00
Nashua, First Church, \$20; for E. F., \$5	25 00
East Jaffray Church, for E. F.	11 50
Franklyn Falls, Ladies' Missionary Circle, for E. F.	30 00
*Antrim, Mrs. C. H. Goodell	100 00

### VERMONT, \$341.75.

A sister	50
Jericho Church	11 00
For Emergency Fund, viz.:	
Grafton Church, \$14; Lunenburg, H. S. Thomas, \$1; Bristol Church, \$17.50; Monkton Church, \$2.50; Townshend Church, \$22.25; Manchester, Rev. J. A. Sweet, \$4; St. Johnsbury, Mrs. Julia Mitchell, \$5; Fairfax, Mrs. J. M. Hotchkiss and H. E. Learned, \$10; Felchville Church, \$40; Bennington, Mrs. Ada W. C. Tibbitts, \$200; Wilmington, Church, \$4.	320 25
*Burlington, Berean Church, for Atlanta Seminary...	10 00

### MASSACHUSETTS, \$2,249.17.

Fitchburg, Mrs. M. Davis	25 00
Cambridge, North Ave. Church	525 31
North Chelmsford, Mrs. Mary Hollis, \$50; N. B. Edwards, \$20	70 00
Winchester Church	9 61
Malden, First Church	32 94
Littleton Church	28 15
Granville Church	60 71
Lowell, Mrs. Jennie Kimball	10 00
Southbridge, Central Church	68 00
Holyoke, Second Church	50 00
Ware, Mrs. Mary E. Tucker	2 50
Shelburne Falls, Rev. J. B. Bardwell	8 00
East Gloucester Church	5 10
Andover Church	6 00
Newton Centre Church	77 79
Soc. of Inq. Newton Theo. Inst.	5 00
Charleston, First Church, Monthly Concert	25 00
Billerica, First Church	6 58
West Medway Church	12 65
Grafton, First Church	25 21
Belmont, "Friend,"	1 00
Springfield Church	298 00
Barnardston, Rev. J. H. Parmallee	5 00
Methuen, First Church	50 00
Hingham Church	7 40
Lynn, First Church	7 00
South Hanson Church	15 25
Wakefield, anonymous	2 00

For Emergency Fund, viz.:

Boston, "Friend," \$2; Friend of Missions, \$10; Somerville, friend, \$5; Wollaston, Sunday school, \$11.50; Newton, M. L., \$5; Gloucester, First Church, in add, \$2; Chelmsford, Central Church, \$6.29; Lowell, M. M. F., \$1; Marblehead, Miss Sarah R. S. Doak, \$10; East Marshfield, Rev. O. L. Leonard, \$12; Newton Centre, Mrs. H. J. Ripley, \$25; Milford, A. T. Macuren, \$2.

*For Richmond Institute, viz.:	91 79
Salem, Miss M. L. Godden, \$50; Lynn, F. A. Smith, \$50; West Acton Sunday school, \$25	125 00
*Winchendon Sunday school, per O. W. Betterly, for Atlanta Seminary	15 00
*Brookline, First Church, for Benedict Institute	30 00
*Cambridgeport, Y. P. Miss. Asso., for Santa Rosa school, Mex	10 00
*Boston, div. on stock of Real Estate and building company for Roger Williams Univ	10 00
*Reading, Dr. J. H. Hanaford, for Roger Williams University	25 00
*For Hospital Dept., Shaw University, viz.:	
Boston, Dudley St. Sunday school, \$25; Salem, First Church, \$25.	50 00
*Newton Centre	52 26
C. E. F. Boston, a friend, bell for Dickinson, Dak.	150 00
" " for St. Augustine, Fla.	100 00
Haverhill, Miss Caroline Duncan	10 00
Amherst, C. B. Biglow	15 00

### LEGACY:

Fitchburg, Income from bequest of Susannah Stone, per L. H. Bradford, trustee	63 00
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### RHODE ISLAND, \$1,229.26.

Providence, First Church, special collection for E. F., \$373.01; Cranston St. Church, \$127.60, for E. F., \$192.25; Fourth Church, \$71.40; Friend, \$50	764 76
Westerly, First Church	9 25
Central Falls, J. E. Maxcy, for E. F.	12 00
Pawtucket, Mrs. B. A. Benedict, for E. F.	350 00
*Providence, First Church, for Indian Univ. Building	93 25

### CONNECTICUT, \$335.12.

Hartford, First Church, \$20; Mrs. C. C. Hayes, for E. F., \$1	21 00
Eastford, First Church, \$11; for E. F., \$2	13 00
Windsor, a friend	8 00
Glastonbury, D. H. Carrier, \$5; for E. F., \$5	10 00
New Britain, Swede Church	4 12
Cromwell, a member C. W. A. B. M. Union, per Dea. G. W. Stevens, for E. F.	10 00
Easton Church, \$50; Rev. J. Conkling for E. F., \$5	55 00
Meriden, Wm G. Atwater	2 00
Stepney Church	7 00
*For Benedict Institute, viz.:	
W. B. H. M. Union of Connecticut, for salary of teacher, \$12.50; Hartford, Hon. James L. Howard, \$73.50; Niantic, Mrs. John Luce, \$25.	211 00

NEW YORK, \$3,624.74.

New York Tabernacle Church, in part, \$208.14: Calvary Church, \$386.61; for E. F., in add, \$4.50; First Swede Church, \$20; Wyckoff, Seaman and Benedict, \$20; for E. F., viz.: Bearean Church, \$17.92; Mrs. C. L. Young, \$50; a widow indeed, \$5.	712 17
Brooklyn, Mrs. J. V. Harriott, for E. F., \$50; Central Church, E. D., in add, \$17.50	67 50
Flatbush Church	4 00
Troy, Fifth St. Church, in add, \$225; Sunday school, \$25; First Church, Joseph De Golyer, for E. F., \$25	275 00
Ogdensburg Church, \$30.40, for E. F., \$15	45 40
Binghamton, First Church	156 04
Seward Valley Church	5 00
Rochester, First Church, T. B. Bishop, Treas.	116 57
Buffalo, Delaware Ave. Church	63 78
North Hector Church	9 33
Schenectady, First Church, \$7.07; Sunday school, \$6.57	13 64
Friendship, First Church, in add	28 00
Warsaw Church	12 00
Union Church	4 66
Vestal Centre Church	2 80
Lowville Church	18 05
Groton Church	10 00
Wyoming Church	16 00
Botskill Church, \$32, for E. F., \$10	42 00
West Greenwich Church, in add	4 00
McGrawville, Juvenile Mission Soc	11 50
Homer, " " "	15 00
Cortland, " " "	23 55
For Emergency Fund, viz.:	
Essex, First Church, \$3; Fredonia, Ely Davis, wife and daughter, \$15; Ithaca, John C. Westervelt, \$10; East Avon, Mrs. J. A. Dana, \$5; Elmira, Anonymous, \$1; Deposit, Rev. E. P. Brigham, \$10; Sinclairville, Rev. R. R. Prentice, \$2; Spencerport, Mrs. M. O. Boardman, \$5; Elmira, First Church, Willing Workers of Mission Band, \$5; Guilford, C. W. Rockwell, \$10; Victory, H. F. Bowman, \$2; Portageville, Mrs. L. A. Tallman, \$2; Mrs. E. C. Mallory, \$3; Gouverneur Sunday school, \$7; West Granville, Mrs. M. M. Reed, \$5.	85 00
*For Indian University, viz.:	
New York, John D. Rockefeller, for building, \$1,500; Buffalo, Prospect Ave. Church, Mission Band, \$30; for building, viz.: Fair Point, Mrs. Brumingen, \$50; Syracuse, Central Church, \$1.25; Albany, Mrs. G. A. Wolverton, \$75.	1,606 75
*Fort Ann Village Sunday school, for furnishing room, Benedict Inst.	18 00
*Medina, James Sumner and wife, for Benedict Inst.	30 00
*Gilbertsville, Wm. M. Newman, for Jackson College.	5 00
*Troy, Mrs. L. E. Gurley, for Shaw University	2 00
<b>C. E. F.</b> New York, Riverside Sunday school, for Logan, Utah	10 00
Madison Ave. Sunday school	50 00
Brooklyn, Mrs. J. V. Harriott	50 00
Troy, Fifth St. Sunday school	25 00
Rochester, Second Church Sunday school Infant Dept. for Monterey, Mex.	10 00
West Troy Sunday school	7 00
Hamilton, Mrs. P. B. Spear	50 00
Elmira, First Church, ladies, for Logan, Utah	20 00

NEW JERSEY, \$1,587.32.

Jersey City, First Church, \$69.41: Monthly Concert, \$10.05; Sunday school, \$25	104 46
Hoboken, First Church	14 00
Orange, Washington St. Church and Sunday school	22 12
Trenton, Rev. E. J. Foote, gift for a deceased daughter	5 00
Florence Church	7 27
Atlantic City Church, in part	20 25
Camden, First Church	66 78
Marlton Church	12 39
Bridgeton, First Church Sunday school	9 03
Hightstown, Sunday school	20 00
Plainfield, First Church, in add	700 00
New Brooklyn Church, \$66.75; for E. F., \$25	91 75
Glenwood Church	6 42
For Emergency Fund, viz.:	
Manasquan Sunday school, \$5; Muleville Church, \$15.55; Greenwich Church, \$12.64; Haddonville Church, \$123.90; Medford Church, \$4.10; Cape May, First Church, \$6.66; Black's Mills, Mrs. C. H. Snyder, \$15	182 85
*Orange Sunday school for Indian University	25 00

<b>C. E. F.</b> Jersey City, First Church, Sunday school, For Weiser, Idaho	50 00
LEGACY:	
<b>C. E. F.</b> Newark, estate of Mrs. Mary A. Baldwin, in part, per J. O. Nichols, Exr.	250 00

PENNSYLVANIA, \$2,804.95.

Philadelphia, Second Church, \$255; Bible school, \$25; Tabernacle Church, P. C. Hollis, \$25; Sunday school, for E. F., \$25; Miss Sallie Crozer Griffith, \$10; Rev. G. H. Spratt, D.D., \$5; First Germantown Church, Rev. T. A. Gill, \$5; Second Germantown Church, \$67.45; Third Germantown Church, for E. F., \$33.10; Gethsemane Church, Miss C. Trevor, \$10; Miss S. W. Trevor, for E. F., \$10; Memorial Church, for E. F., \$74.01; First Church, Mrs. E. W. Moore, \$10, for E. F., \$5; Gethsemane Bible School, \$19.29; Angora Church, \$30; Mrs. Mary Higgins, \$15, for E. F., \$5; Roxboro Church, for E. F., \$46.25	675 10
Upland, J. Lewis Crozer	790 00
Allegheny, Mrs. L. M. Eaton	5 00
Muddy Creek Church	5 74
Lower Providence Church	5 23
Coatsville Church	15 80
Mountain Dale, Rev. T. Van Scoyoc	5 00
Kittanning, T. J. Starr	1 00
South Auburn Church	5 00
Wattsburg Church	2 00
Downingtown, James Guie	2 50
Pughtown Church	4 00
Media Church	6 33
Brandywine Church, bal	6 50
Phoenixville Sunday school, \$7.65; Primary school, \$6.35	14 00
Altoona Sunday school, desig	17 62
West Newton, Juvenile Mission Circle	4 84
Brush Valley, Mrs. S. C. Runyan	5 00
Pottsville Church, \$13; Sunday school, \$2.50	15 50
Lower Dublin Church, in part	3 47
Malvern, Willistown Church, in part, \$15; for E. F., \$1.93	16 93
Troy Church	11 25
Fair Oak Sunday school, desig	10 00
Mt. Hermon Church	7 00
Johnstown Church, balance	50 50
Friendville, A friend	5 00
Williamsport Church, per Rev. George Cooper	67 75
For Emergency Fund, viz.:	
Sallito Church, \$13.42; Scranton, Thomas Moore, \$25; Philipsburg Church, \$7; Willistown, Mr. and Mrs. David Ruth, \$1; H. Morgan Ruth, \$1; E. E. Ruth, \$5; Miss M. K. Ruth, \$25; Waverly Church, \$9.81; Jersey Shore Church, \$16; Townville, Rev. C. R. Thomas, \$3	77 49
*Philadelphia, Mrs. S. Quinton, for Indian University Building	5 00
*Upland, J. Lewis Crozer, for Indian University Building	150 00
*Upland, J. Lewis Crozer, for Atlanta Seminary	60 00
<b>C. E. F.</b> Philadelphia, B friend, \$400; T. Y. Langland, for Bozeman, Mont., \$5; Mrs. E. L. Patten, for Stevensville, Mont., \$100	505 00
Upland, Samuel A. Crozer, for Bozemen, Mont.	300 00

MARYLAND, \$4.50.

Kingston, Mrs. James W. Marshall	4 50
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DISTRICT OF COLUMBIA, \$46.79.

Washington, Calvary Church, \$11.79; E Street Sunday school, \$35	46 79
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VIRGINIA, \$606.00.

*John F. Slater Fund for Hartshorn Memorial College	500 00
*Richmond, Miss Helen Jackson, for Hartshorn Memorial College	10 00
*Hartshorn Memorial College, Students, for Tuition, \$57; Room Rent, \$16	73 00
For Richmond Institute, viz.:	
Richmond, Cash, \$1; Liberty, Rev. A. C. Chisholm, \$1	2 00
*Richmond Institute, Students for tuition	21 00

WEST VIRGINIA, \$90.25

Parkersburg, W. M. Circle, \$4.10; Tandy Brown, \$2.75; Rev. W. E. Powell, for Emergency Fund, \$10	16 85
Hinton, M. T. Stephens	1 00
Guyandotte, Rev. R. M. Strickler, for Emerg. Fund	2 40

SOUTH CAROLINA, \$502.87.

Columbia, "A friend of Missions," for E. F.....	10 00
*State Convention, for Benedict Institute.....	45 00
*John F. Slater Fund, "....."	250 00
*Columbia, Benedict Institute, for tuition and room rent.....	197 87

NORTH CAROLINA, \$592.02.

*John F. Slater Fund, for Shaw University, \$85; Medical Dept., \$161.76.....	246 76
*Raleigh, Shaw University, students for tuition, room rent.....	345 26

GEORGIA, \$94.30.

Atlanta, Prof. W. E. Holmes, for E. F.....	5 00
*Atlanta, Seminary, for tuition, and room rent.....	89 30

MISSISSIPPI, \$46.50.

*Jackson College, for tuition.....	44 00
*Eli S. Sanderson for Indian Univ. Building...	2 50

TEXAS, \$602.70.

State Convention.....	300 00
East Texas Convention, per Rev. W. G. Caperton....	53 00
*Clarksburg, Mrs. J. Clemont, for Bishop College Building.....	4 50
*Dallas W. H. M. Soc., for Girl's Building, Bishop College.....	17 70
*Marshall, Bishop College, for tuition, room rent, etc.....	227 50

ARKANSAS, \$70.35.

Augusta Church (colored).....	5 25
Helena, Rev. E. C. Morris.....	1 40
Carlisle Church.....	370

OHIO, \$1,078.99.

Cincinnati, Geo. F. Davis for E. F., \$25; Dayton St., German Sunday school, \$9.08.....	34 08
Warren, First Church.....	20 86
Dayton, First Church, bal.....	78 00
Cheviot, Mrs. L. Hildreth, \$5; Mrs. A. Rockingfield, \$1.50.....	6 50
For Emergency Fund, viz:	
Cleveland, Mrs. S. B. Page, \$10; Mansfield, R. Lean, \$5; Elyria Church, J. E. Dixon, \$5; Defiance, Miss Jemima Webb, \$1; Mansfield, Rev. Lansing Waugh, \$1; Troy, Mrs. E. Bidwell, \$5; Salem, Rev. J. W. Riegler, a wedding fee, \$5; Tuscola Church, \$5.20; South Haven, T. C. Green, \$5; McBride Church, \$6.55; Sturgis, Mrs. M. Thornton, \$5; H. Howe, an offering for Jesus, \$1; Saranac, Rev. W. T. Rice and wife, \$1.....	55 75
*For Indian University Building, viz:	
Cleveland, Willson Ave. Church, \$10; Euclid Ave. Church W. H. M. Soc., for E. F., \$500; Mrs. Rebecca Rouse, \$200; Tillie J. Fisher, \$30; Deltie Fisher, \$30; Bertie Fisher, \$20; Eli S. Sanderson, \$5; Akron, Mrs. C. S. Austin, \$50; Dayton, First Church, Sunday school, \$25; Canton, John Danner, \$5; David Zoller, \$5; For furnishing, viz: Cleveland, Third Church Sunday school Class, \$7; Kings Creek, Ladies' of Bapt. Church, \$16; West Richfield, Mission Circle, \$10.....	833 80
*Dayton, Friends, for Atlanta Seminary.....	50 00

MICHIGAN \$170.15.

Coldwater Church.....	48 27
For Emergency Fund, viz:	
Detroit, Rev. James Cooper, D.D., \$15; James A. Phelps, \$5; Grand Rapids, Rev. I. Butterfield, \$25; Albion, First Church, \$10.88; South Bay City, Fremont Ave. Sunday school, \$5; Petoskey, Mrs. F. N. Barlow, \$5.....	65 88
*W. B. H. M. Soc., Mrs. W. A. Moore, Treasurer, for Wayland Seminary.....	56 00

INDIANA, \$545.28.

Greenwood Church.....	70
Franklin, First Church, \$30; For Emergency Fund, \$5.33.....	35 33
Muncie, First Church, for Emergency Fund.....	9 25

LEGACY.

Fort Wayne, bequest of Mrs. J. H. Fay, per H. R. Goodwin.....	500 00
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ILLINOIS, \$1,220.84

Chicago, First Church, in add., \$132.67; Cash, \$3; J. K. Burtis, for Emergency Fund, \$50; Dr. F. B. Ives, \$25; D. H. Lincoln, \$25; J. M. Love, \$25; J. H. Leslie, \$100; Western Ave. Church, in add., \$22.25; Second Swede Church, in part, \$17.15.....	400 07
Marengo Church, \$130.60; Sunday school, \$65.25.....	195 85
Barrington Church.....	6 00
Farmington Church.....	10 25
Peoria, First Church, bal.....	15 00
East Dubuque, R. E. Odell.....	1 00
Bloomington, First Church, bal., \$1; for Emergency Fund, viz; Sunday school, \$6.12; Mrs. Hewitt, \$5; Mrs. H. H. Hewitt, \$5.....	17 12
Alpha Church.....	6 00
Princeton Church.....	25 83
Mason City Church.....	5 00
Clinton Centre Church.....	11 40
Pinckneyville, Rev. J. W. Primm.....	2 00
Morris Church.....	15 00
Plomouth, Mrs. S. H. Allen.....	10 00
Granville Church.....	5 00
Evanston Church.....	51 99
Rock Island, Swede Church.....	1 50
Belvidere, South Church, in add., \$8; Sunday school, \$10; E. C. Alexander, for Emergency Fund, \$1.....	19 00
Naperville Church, Trustee per M. C. Dudley.....	44 70
For Emergency Fund, viz:	
Sandwich, Julius Ives, \$5; Lockport, Mrs. M. B. Ruth, \$20; Galva Church, \$2.25; Morgan Park, Miss Cooley, \$1; Carbondale, Mrs. Sophia L. Brownlee, \$10; Galesburg Church Sociable, \$24.51; Children's Sociable, \$3.32; Mrs. S. E. Savage, \$5.....	81 08
Percy, Georgetown Church.....	1 25
Girard, Waverly Church.....	3 75
Aurora, Park Place Church, in add., \$25; First Church, \$77.34; Mrs. M. T. Estee, for Emergency Fund, \$5.....	107 34
Verden Church.....	6 00
Iola Church.....	1 00
Strasburg, Richland Church.....	7 50
Jacksonville, Diamond Grove Church.....	6 00
Springfield, Second Bethel Church.....	2 25
Carbondale Church.....	36 50
Red Bud Church.....	7 50
Collinsville, Old Bethel Church.....	10 00
Upper Alton Church.....	31 90
Woodburn Church.....	6 00
New Burnside Church.....	11 00
O'Fallon Church.....	5 00
*Sandwich, Julius Ives, for Indian University Building.....	5 00
*Evanston Church.....	12 00
*Morgan Park, Pattison Missionary Society, for Atlanta Seminary.....	10 00
C. E. F. Chicago, First Church.....	1 00
Bradford Sunday school.....	3 06
Cambridge Church, for Emergency Fund.....	12 00

IOWA, \$888.40.

Independence Church.....	20 00
Denmark Church.....	5 50
Lamoni, P. Peterson.....	1 00
Creston Church.....	4 50
Hawkeye, Rev. J. M. Wedgwood.....	2 50
Clarinda Church, \$6.85; Sunday school, \$3.....	9 85
Sheldon, per Rev. W. H. Dorward.....	21 00
For Emergency Fund, viz:	
Clarence, Mrs. E. O. Campbell, \$1; Mrs. J. Wightman, \$50; Marion Church, \$2.55; Pella, Rev. T. F. Thickstun, \$5; Exline, Miss Helen M. Meeker, \$1; Humboldt Church, \$4; New Hampton, Mr. and Mrs. J. A. Lapham, \$6; Marshalltown, Mrs. S. R. Lucas, \$25; Lime Springs, Mrs. C. C. Bowen, \$2; New London, Mr. and Mrs. P. Frank, \$2; Winterset Church, \$3; Rev. A. Weaver, \$10; Judge Leonard, \$10; Corning, Rev. A. B. White, \$15; Mt. Pleasant Church, \$12; Mapleton, Rev. S. H. Mitchell and family, \$10.....	114 05
*Anamosa, Mrs. Spencer Alden, for Atlanta Seminary.....	10 00

LEGACY.

Anamosa, Estate of late Spencer Alden.....	700 00
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WISCONSIN, \$933.35.	
State Convention, E. J. Lindsay, Treas. ....	871 99
Franklinville, Mrs. L. Conroe .....	1 00
Bangor, Hannah Williams .....	1 00
Merton, Rev. L. Sunth, \$35; for Emergency Fund, Mrs. F. Richel, \$1 .....	1 35
For Emergency Fund, viz.:	
Neosho, A. E. Parker, \$1; Brodhead, Mrs. A. E. Atherton, \$1; Union Grove, Danish Church, \$2.80; Lodi Church, \$22; Walworth, Mrs. C. Church, \$50; Janesville, Miss Ida B. Fales, \$1; Black River Falls Church, per E. J. Lindsay, \$7; Brant, C. Thompson, \$3; Sparta Church, \$12.50; Sunday school, \$4.21; Lowell, "Widow Mite," \$2.....	58 01
MINNESOTA, \$235.37.	
Richfield Church, desig. ....	18 00
Elk River, Geo. Keesling, desig. ....	2 50
For Emergency Fund, viz.:	
Minneapolis, Fourth Church, \$165; Sunday school, \$7.57; Kindergarten Mission, \$3.25; Norwegian and Danish Conference, M. M. Wick, Treas., \$5; Mankato, A friend, \$2.50; Redwood Falls, H. D. Challas and wife, \$10; Brooklyn Center Church, \$8; Waseca Church, \$7.30; Mrs. James Cleland, \$1; Clinton Falls Church, \$5.25.....	214 87
MISSOURI, \$30.44.	
St. Louis, First Colored Baptist Church.....	8 29
Independence, Second Colored Baptist Church.....	1 10
Plattsburg, Sunday school .....	2 00
Aulville Church .....	1 50
Metz, Osage Valley Church .....	1 25
Bates City Church, in add. ....	2 00
Holt, New Hope Church .....	2 00
Warrensburg, Honey Creek Church .....	1 45
Richland Church .....	85
Sprague Church .....	10
Elm, Elm Spring Church .....	1 20
Emporia, New Salem Church .....	1 50
Crab Orchard, Rock Falls Church .....	2 20
Gallatin, Mt. Nebo Church .....	2 00
Lone Jack Church .....	3 00
NEBRASKA, \$330.20.	
State Convention, per Rev. J. W. Osborn .....	113 80
Valley Scandinavian Church .....	3 25
Peru Church .....	15 20
Holdrege, Mission Band .....	2 80
Minden Church .....	10 00
Steele City Church .....	10 00
Superior Church .....	1 75
Wayne Church .....	10 00
North Auburn Church, \$5; Sunday school, \$1.50....	6 50
Broken Bow Church, \$17.85; Rev. J. E. Ingham, \$10.....	27 85
St. Edwards Church .....	5 00
Plainview Church .....	10 00
Wahoo, Scandinavian Church .....	8 25
Ponca, Rev. J. B. Ward .....	10 00
Sterling Church .....	10 00
Weeping Water Church .....	9 80
Bancroft Church, \$10; for Emergency Fund, \$51....	61 00
For Emergency Fund, viz.:	
Avoca, Mrs. J. J. La Grange, \$5; Stromsburg, Swede Church, \$5; Tecumseh, Rev. George Scott, A wedding fee, \$5.....	15 00
KANSAS, \$230.00.	
For Emergency Fund, viz.:	
State Convention, per L. H. Holt, \$210; Clyde, F. A. Griffen, \$10.....	220 00
C. E. F. Emporia, Rev. G. W. Dallas.....	10 00
COLORADO, \$12.00.	
Pueblo, Sunday school .....	12 00
DAKOTA, \$34.70.	
Fargo, Scandinavian Church .....	5 00
Dickinson, First Church .....	1 50
Wahpeton Church .....	5 00
Hamilton Church .....	9 00

Young Church, per Rev. A. C. Turner .....	5 00
Egan, First Church .....	5 20
Vilas Church .....	2 00
Bismarck Church, per Rev. J. R. Deckard, for Emer- gency Fund.....	2 00
INDIAN TERRITORY, \$43.00.	
For Emergency Fund, viz.:	
Wetumka, Major I. G. Vose, \$14; Seminole Nation, Miss Laura A. Elder, \$4.....	18 00
*Muskogee, E. H. Lesblond, for Indian University Building.....	25 00
CALIFORNIA, \$106.50.	
General Baptist Convention, W. R. Strong, Treas ...	54 00
Fresno Church and Sunday school, for Emergency Fund.....	52 50
OREGON, \$416.00.	
N. P. Coast Baptist Convention .....	200 00
Portland, Miss Jennie Okerson, \$1; A. Olsen, desig., \$10; First Church for E. F., \$200.....	211 00
Weston, Rev. W. H. Pruett .....	5 00
WASHINGTON TER., \$30 00.	
Tacoma, Rev. B. S. MacLafferty.....	20 00
Spokane Falls Church, per Rev. J. F. Baker.....	10 00
NEVADA, \$55.00.	
Wadsworth Church, per Rev. J. M. Helsley .....	55 00
NEW MEXICO, \$17.30.	
Raton, per Rev. E. Burch.....	15 00
Las Vegas Church, for E. F.....	2 30
GERMAN MISSIONARY SOCIETY, \$740.00.	
General Missionary Soc. of German Baptist Churches, J. A. Schulte, Treas.....	740 00
WOM. AM. B. H. M. SOC., \$370.00.	
*For Santa Rosa School, Mex.....	35 00
" State University, Ky.....	60 00
" Utah.....	150 00
" Spelman Seminary .....	25 00
" Benedict Institute .....	10 00
" Selma School, Ala.....	40 00
" Hartshorn Memorial College .....	50 00
WOM. BAPT. H. M. SOC., \$265.00.	
*For Indian University .....	165 00
" " Building.....	100 00
MEXICO, \$11.32.	
Mexico City, First Church, per Rev. W. T. Green....	5 00
*Collections, per Rev. M. Flores, for Monterey School	2 00
*Monterey, school, net receipts sales of books .....	4 32
ITALY, \$1.00.	
Rome, Rev. W. C. Van Meter, for E. F.....	1 00
Total.....	\$22,988 54
SPECIAL DESIGNATION, \$219.39.	
*Collections reported by Rev. D. W. Phillips, D.D., for Girls' Building, Roger Williams Univer- sity, viz.:	
Tennessee, Nashville, Second Baptist Sunday school, \$5; Rev. Dr. Phillips and wife, \$45; Mrs. A. M. Haley, \$50; Miss L. Page, \$10; Miss M. R. Smith, \$5; Miss M. S. Jones, \$5; stu- dents, per Mrs. H. Bank, \$6.30; students, per Miss Trahne, \$12.44; Prof. E. C. Mitchell, \$10; Prof. Morang, \$5; H. B. Taylor, \$5; I. L. Vanbraugh, \$5; other sources, \$8.60; collections, per H. Holt, \$8.75; Stanton Sun- day school, \$5; Richland Creek Asso., \$12.30; Mrs. Horton, \$1; S. W. Brown, \$1; Buena Vista Asso., \$5; King Whitley, \$1; Durham- ville, W. E. Capel, \$1.....	208 39
Pennsylvania, Reading, Miss Amanda C. James.....	5 00
Mississippi, Artesia Sunday school .....	1 00
Minnesota, Mrs. J. F. Wilcox.....	5 00

# THE BAPTIST HOME-MISSION MONTHLY.

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## OUR CONTRIBUTORS.

### MORMONISM.

We are pleased to present to the readers of the MONTHLY two original contributions concerning the origin of Mormonism. These are from honored Baptist ministers who lived in the localities where the authors of this system flourished, about the time it arose.

Rev. Samuel Williams, about 1842, published a pamphlet entitled "Mormonism Exposed." It has long been out of print. Mr. Williams favors us with the only copy known to be extant. This esteemed brother, who was born in Pennsylvania, in 1802, now lives in Brooklyn, N. Y., in his eighty-third year, and in the full possession of his faculties. In 1827 he became pastor of the First Baptist Church of Pittsburgh, Pa., where he continued uninterruptedly for twenty-eight years. He subsequently served other churches, and with his wife conducted female seminaries in Akron and Springfield, Ohio.

During his residence in Pittsburgh, he knew intimately Mr. Patterson, the publisher referred to in the pamphlet, and had various other sources of information concerning Sidney Rigdon, one of the leading spirits in introducing to the world "The Book of Mormon."

Attention has been attracted to the striking similarity between some of the doctrines of the "Campbellites" and those of the "Mormons," as contained in the "Doctrine and covenants." This is significant as bearing

upon Rigdon's relation to both systems. Thus in a "revelation" to one Phelps it is said: "*After thou hast been baptized by water, which if you do with an eye single to my glory, you shall have a remission of your sins, and a reception of the Holy Ghost by the laying on of hands, then thou shalt be ordained by the hand of my servant Joseph Smith, Jr. to be an elder unto this church, to preach repentance and remission of sins by way of baptism in the name of Jesus Christ.*"

In the index to this authorized book of "Doctrine and Covenants" is a reference as follows: "Baptism, necessary for salvation," and turning to page 87 we read in the "commandments" to the "apostles:" "every soul who believeth on your words, and is *baptized by water for the remission of sins*, shall receive the Holy Ghost."

Rev. H. J. Eddy, D.D., from whose manuscript on Mormonism we also make extracts, was born in 1810 in Marion, Wayne County, N. Y., in the immediate vicinity where Mormonism originated, and was ordained at Marion in 1834. He therefore had peculiarly favorable advantages for acquainting himself with the reputation and peculiarities of some of the originators of this Mormon imposture. What he writes, therefore, possesses special interest. Dr. Eddy now lives in New York City, his mental powers still keen and vigorous.

We make only such extracts here as have a direct bearing upon the origin of Mormonism.



I.  
MORMONISM EXPOSED.

BY REV. S. WILLIAMS, N. Y.

Sidney Rigdon was reared on a farm about twelve miles from the city of Pittsburgh, situated near to the Peter's Creek Baptist house of worship. He professed to experience a change of heart when a young man, and proposed to join the church under the care of Elder David Philips. But there was so much miracle about his conversion, and so much parade about his profession, that the pious and discerning pastor entertained serious doubts, at the time, in regard to the genuineness of the work. He was received, however, by the church, and baptized by the pastor, with some fears and doubts upon his mind. Very soon, Diotrephes like, he began to put himself forward and seek the pre-eminence, and was well-nigh supplanting the tried and faithful minister who had reared, and nursed and fed the church for a long series of years. So thoroughly convinced was father Philips by this time that he was not possessed of the spirit of Christ, notwithstanding his miraculous conversion and flippant speech, that he declared his belief "that as long as he (Sidney) should live he would be a curse to the church of Christ." Some time after this he moved to Warren, Ohio, from which he came to this city, and connected himself with the First Regular Baptist Church, then in its infancy, on the 28th day of January, 1822. Having been ordained previously, he took the pastoral charge of the church; but before the close of one short year he began to advance sentiments not in accordance with divine truth. The dissatisfaction increased with many of the members, and on the 11th of July, 1823, at a church meeting, a portion of the church presented a protest against his heretical sentiments. Among the errors specified in the protest, the following are on record: 1. That Christians are not under obligation to keep the moral law, it having been abolished by the Saviour. 2. That the Jewish dispensation was not the best

that God might have given to them, for it had made them three-fold more the children of hell than they were before. 3. That a change of heart consists merely in a change of views and baptism. 4. That there is no such thing as religious experience. 5. That saving faith is a mere crediting of the testimony given by the evangelists, such as all have in the truth of any other history. 6. That it is wrong to use the Lord's prayer, inasmuch as the reign of Christ had already commenced.

While expatiating upon the above doctrines, in public discourses, he frequently spoke of restoring the "ancient order of things," among which he declared was the duty of bringing all that they possessed, and "laying them down at the *Apostles' feet*." Acts 4: 32, 35. At the fireside he frequently introduced his "common stock system," as he then called it, and urged with importunity many of the members to embrace the system; but it seems they comprehended the man so far as to see that all he desired was to enrich himself at their expense and luxuriate in the proceeds of their toil.

Among other extravagant expressions against the support of the regular ministry of the gospel, he used to say, "They milked the goats," meaning that the hearers and supporters of the gospel were not the sheep of Christ's flock, and that the ministers received money for preaching. But, while he thus denounced others for milking them, he could, without difficulty, take down the goats, hide, horns and all. For his system at that time, as it now does, required *all* to be "laid at the *Apostles' feet*." See Acts 4: 35; Book of Cov. sec. 13, page 122; also Howe, page 129.

For these, and many other abominable errors, he was condemned by a council of ministers and messengers from neighboring churches, which convened in Pittsburgh, on the 11th of October, 1823, while that part of the church protesting against his errors were recognized as the regular church. By this decision he was excluded from the Baptist denomination.

From this time forward, like other men and seducers, he waxed worse and worse. After proclaiming his false doctrines for some time

in the Court House, he left this city and moved to the Western Reserve in 1824. In the course of his peregrinations he did all the mischief he could to the churches which gave him permission to preach in their houses, and in a number of cases succeeded in forming a party and securing to them the property of those churches, not by legal right, but by stratagem or force.

During the interim between his exclusion from the Regular Baptist Denomination and the time of his avowal of Mormonism, he propagated the doctrines of Alexander Campbell, and circulated his books and periodicals. In fact, he was the first leading man converted from Baptist doctrines to those of Mr. Campbell. The doctrine of baptismal regeneration, or baptism, for (to procure) the remission of sins was the leading error of Mr. Rigdon. The others all followed in train. This being the premise, taken for granted, Arianism was adopted at once; for, if by baptism we obtain remission, then *blood divine* was not indispensable to wash away sin; and hence they and the Arians of the West in a short time coalesced. Nor had they any service for the Holy Spirit to perform in this scheme, except for necromantic purposes, inasmuch as baptism was the "*regenerating act*," or as a kind of reward held out to tempt men to crucify the Son of God afresh, by relying upon baptism for pardon, instead of trusting in His blood. The temerity and presumption of the man, to promise the gift of the Spirit, upon the condition of an act performed, is chilling to the heart of a Christian, as though the Almighty and Everlasting Spirit were under the entire control of these water regenerators of the human soul. Even this did not satisfy the presumption and ambition of Sidney Rigdon, for he found that more money could be made by taking the other branch of this heaven-daring business than preaching this doctrine. Remembering, however, the failure of Simon Magus to purchase the power to work miracles, he procured the services of Joseph Smith, Jr., who soon came into a partnership with him in the concern; having received his lessons in witchcraft, etc., in New York from Beelze-

bub, while Sidney Rigdon was preparing the "Manuscript Found," under the tuition of Lucifer, for the grand imposition to be practiced upon the unwary and ignorant. All this, too, to be done under the pretended sanction of the Holy spirit. What unparalleled blasphemy!

Another consequence resulting from the first-named error, is that of separating all spirituality from religion; hence, Mormonism supplies its converts with faith (presumption), with regeneration (baptism), with power to work miracles (juggling), with prophets (Joseph Smith, etc.), with priests (Sidney Rigdon, etc.), and with a paradise (Nauvoo). It is all secular, and to the earthly character of this delusion we may add sensual and devilish.

The condition of man's salvation is the atoning death of Christ; when this truth is acquiesced and confided in, then such believer is in a saved state, and is a proper subject of Christian ordinances. But Mormonism sets aside the necessity of the death of Christ and the agency of the Spirit of God, by the old anti-Christian doctrines which we have named. As their doctrines are diverse from those of the Holy Scriptures, it behooves them, therefore, to patch up a new revelation, which should give some countenance to their whims, oddities, and impostures.

It has already been said that S. R. avowed his "common stock system" while yet in this city and urged its adoption upon all with whom he had influence. But, as yet, he had not matured his plan of making a new revelation of an old novel. Seeing such small success, however, from his quotations of the Acts of the Apostles, he hit upon the trick of turning to good account a manuscript novel, written by Solomon Spaulding, in Conneaut, Ashtabula County, Ohio, in the years 1808, 1809, 1810, and 1811, entitled the "Manuscript Found." Mr. Spaulding, failing in business, resolved to move to Pittsburgh, which he did in 1812, and after residing here two years moved to Amity, Washington County, Pa., and died in 1816. He came to this city for the sole purpose of pub-

lishing this novel, that he might by the sale of it retrieve in some measure his past losses.

In 1818, and some years afterwards, Patterson & Lambdin were the principal firm engaged in printing and publishing books. The widow of Mr. Spaulding states that it was taken to that printing office, and Mr. Patterson and many others of this city know that Mr. Rigdon and Mr. Lambdin, who superintended the printing office, were very intimate during Rigdon's residence here. Moreover, there are numerous acquaintances of Mr. Spaulding to whom he read portions of his historic novel, who identify very many *names*, *repetitions*, and *whole phrases* in the Book of Mormon with those in the manuscript. Many of these testimonies have been collected by Mr. R. D. Howe, and may be seen in his history of Mormonism, pages 278 to 290. Stronger proof could not be asked than the corroborating circumstances, as it regards dates, and the determination repeatedly expressed by Mr. Spaulding to his friends of coming to this city to publish his novel, and of his taking it to Patterson's printing office, of the intimacy between Rigdon and Lambdin, etc.

The following certificate from Mr. Patterson, in regard to the "Manuscript Found," now the "Mormon Bible," will complete the chain of circumstantial evidence, proving that the manuscript remained in the office with others, from 1814 until S. Rigdon came to this place and obtained it from Lambdin. Mr. Patterson firmly believes, also, from what he has heard of the Mormon Bible that it is the same thing he examined at that time. The testimony of a number of persons, two of whom I have introduced, identifying the manuscript and the Bible, is of a *positive* character; which, being confirmed by the corroborating circumstances, present an array of evidence overwhelming and irresistible:—

R. Patterson had in his employment Silas Engles at the time, a foreman printer, and general superintendent of the printing business. As he [S. E.] was an excellent scholar, as well as a good printer, to him was entrusted the entire concerns of the office. He even decided on the propriety or otherwise of publishing manuscripts when offered—as to their morality, scholarship, etc., etc. In this character, he informed R. P., that a gentleman, from the East originally,

had put into his hands a manuscript of a singular work, chiefly in the style of our English translation of the Bible, and handed the copy to R. P., who read only a few pages, and finding nothing apparently exceptional, he [R. P.] said to Engles he might publish it if the author furnished the funds or good security. He [the author] failing to comply with the terms, Mr. Engles returned the manuscript, as I supposed at that time, after it had been some weeks in his possession, with other manuscripts in the office.

This communication, written and signed 2d April, 1842.

ROBERT PATTERSON.

But in addition to this circumstantial evidence, we have the *positive proof*, by a number of persons, that the historical parts of the Mormon Bible and Mr. Spaulding's novel are precisely the same. Add to this that Smith was yet a minor and at home, while Rigdon was here patching his old novel with scripture phrases, and taking on his system of "money getting" and "land getting" by "deed and covenant," from the dupes of his wretched imposture. At this time Smith is about thirty-six years of age and Rigdon fifty, so that the time is rapidly approaching when he must give an account of his vile deeds to that God who cannot be deceived and will not be mocked.

Two witnesses are here given from among a number, establishing the identity of S. Spaulding's historical novel and the Mormon Bible.

The first witness is Mr. John Spaulding, a brother of Solomon, now a resident of Crawford County, Pa., who says:—"Solomon Spaulding was born in Ashford, Conn., in 1761, and in early life contracted a taste for literary pursuits. After he left school he entered Plainfield Academy, where he made great proficiency in study, and excelled most of his classmates. He next commenced the study of law in Windham County, in which he made little progress, having in the meantime turned his attention to religious subjects. He soon after entered Dartmouth College with the intention of qualifying himself for the ministry, where he obtained the degree of A. M., and was afterwards regularly ordained. After preaching three or four years, he gave it up, removed to Cherry Valley, N. Y., and commenced the mercantile business in company with his brother Josiah. In a few years he failed in business, and in the year 1809 removed to Connecticut, in Ohio. The year following I removed to Ohio, and found him engaged in building a forge. I made him a visit in about three years after, and found that he had failed and considerably involved in debt. He then told me he had been writing a book which he intended to have printed, the avails of which he thought would enable him to pay all his debts. The book was entitled the 'Manuscript Found,' of which he read to me many passages. It was an historical romance of the first settlers of America, endeavoring to show that the American Indians are descendants of the Jews, or the lost tribes. It gave a detailed account of their journey from Jeru-

salem, by land and sea, till they arrived in America under the command of NEPHI and LEHI. They afterwards had quarrels and contentions, and separated into two distinct nations, one of which he denominated Nephites and the other Lamanites. Cruel and bloody wars ensued, in which great multitudes were slain. They buried their dead in large heaps, which caused the mounds so common in this country. Their arts, sciences and civilization were brought into view, in order to account for all the curious antiquities found in various parts of North and South America. I have recently read the Book of Mormon, and to my great surprise I find nearly the same historical matter, names, etc., as they were in my brother's writings. I well remember that he wrote in the old style, and commenced about every sentence with "And it came to pass," or "Now it came to pass," the same as in the Book of Mormon, and according to the best of my recollection and belief it is the same as my brother Solomon wrote, with the exception of the religious matter. By what means it has fallen into the hands of Joseph Smith, Jr., I am unable to determine.

JOHN SPAULDING.

CONNEAUT, ASHTABULA CO., OHIO, Sept, 1835.

I left the State of New York late in the year 1810, and arrived at this place about the 1st of January following. Soon after my arrival I formed a co-partnership with Solomon Spaulding, for the purpose of rebuilding a forge which he had commenced a year or two before. He very frequently read to me from a manuscript which he was writing, which he entitled the "Manuscript Found," and which he represented as being found in this town. I spent many hours in hearing him read said writings, and became well acquainted with its contents. He wished me to assist him in getting his production printed, alleging that a book of that kind would meet with a rapid sale. I designed doing so, but the forge not meeting our anticipation, we failed in business, when I declined having anything to do with the publication of the book. This book represented the American Indians as the descendants of the lost tribes, gave an account of their leaving Jerusalem, their contentions and wars, which were many and great. One time, when he was reading to me the tragic account of Laban, I pointed out to him what I considered an inconsistency, which he promised to correct; but by referring to the Book of Mormon I find, to my surprise, that it stands there just as he read it to me then. Some months ago I borrowed the Golden Bible, put it into my pocket, carried it home and thought no more of it. About a week after, my wife found the book in my coat pocket, as it hung up, and commenced reading it aloud as I lay upon the bed. She had not read twenty minutes till I was astonished to find the same passages in it that Spaulding had read to me more than twenty years before from his "Manuscript Found." Since that I have more fully examined the said Golden Bible, and have no hesitation in saying that the historical part of it is principally, if not wholly, taken from the "Manuscript Found." I well recollect telling Mr. Spaulding that the so frequent use of the words "And it came to pass," "Now it came to pass," rendered it ridiculous. Spaulding left here in 1812, and I furnished him the means to carry him to Pittsburgh, where he said he would get the book printed and pay me; but I never heard any more from him or his writings, till I saw them in the Book of Mormon.

HENRY LAKE.

In the year 1827 Joseph Smith began to

talk of the Golden Bible, while Mr. Rigdon was at Kirtland, Ohio. But not long after this it appeared that a certain Parley P. Pratt, an intimate friend of Rigdon's, in the secret of the Golden Bible, was acquainted with Martin Harris, who furnished the money for its publication (who said to his wife in regard to it, "What if it is a lie; if you will let me alone I will make money out of it"), and also in the habit of traveling from Ohio to New York, and thus communicated between Rigdon, Smith, Harris, Cowdery, etc. His conversion was *so easy*, as well as that of S. Rigdon, to Mormonism, that the whole affair plainly showed that Rigdon ascertained through Pratt, Harris & Co., that Joseph Smith was bold enough in sin, and cunning enough in the arts of deception, to answer his purpose; and that the whole matter was arranged before the Golden Bible ever made its appearance at Kirtland, Ohio. Prior to 1827, Smith was pretending to find silver and gold, money and jewelry, about Palmyra, by looking into his *peep-stone*, but never dreamed of the book of Mormon, until brought to him from Sidney Rigdon by Pratt, Harris, or Cowdery. Add to this Rigdon's pretended investigation of the system before his professed conversion; the fact of his going to Palmyra, and at once preaching Mormonism there; then, all at once, a new revelation, that the Smiths, Whitmers, and the rest of the Mormons, were to remove to Kirtland, the promised land; and then the fact that Rigdon had a community formed at Kirtland already, upon the "common stock system," ready for the reception of others, and as a nucleus around which the church was to be gathered. Smith never imagined that Kirtland was to be the "eastern border of the promised land" and the site of the Temple of the New Jerusalem, until Rigdon *revealed* it to him. Though he could penetrate through rocks, and see plenty of gold, and find golden plates, and all that sort of thing, he knew nothing about the *practical* part of the scheme, until the *master spirit* visited him; then at once he received revelations concerning the details of the plan. And then how conveniently did Rig-

don transform Joseph's wonderful stone into the "Urim and Thummim," for nothing is too sacred for them to touch and tarnish with their polluted hands!

In relation to the facts connected with the prime leader in this imposture, I may refer to any of those persons who intimately knew him—Mr. John White, William H. Hart, A. Sinclair, F. Cooley, Z. Packard, etc., of this city, and Dr. J. P. Skelton, of Cincinnati, or B. Piatt, of Marion City, Missouri.

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## II.

### ORIGINATORS OF MORMONISM.

BY REV. H. J. EDDY, D. D., N. Y.

In 1826-7-8- and 9, Joseph Smith, the founder of Mormonism, was known in western New York as a man having the power to find lost or stolen goods, called the gift of second sight. It is not strange, that in a region of country where the two girls at Hydesville and Rochester could originate spiritualism, and when the antics of a young girl called hundreds of people together to witness a genuine demonstration of witchcraft, a man of Joseph Smith's calling should have a considerable following. He professed to do his work through the medium of magic stones. In one of the books of the Mormon bible it is asserted that the strange characters on the "golden plates" shall be revealed by two wonderful stones buried with the plates, but at that time the plates had not been discovered, and of course these clairvoyant pebbles were not those mentioned in the book!

If a horse or cow was lost, the superstitious loser called on Smith, paid the fee, who, then putting the stones in his hat buried his face in it and described the place where the property could be found. He was so successful that his salvage furnished him a fair living. But at last he came to grief. He was detected driving a neighboring cow into a fenced wood-lot, not to steal the animal, but to earn a little by revealing where it could be found.

During these years, the Rev. Mr. Spauld-

ing, of New England, gave up his charge and went West for his health, and while remaining there, for amusement wrote in scriptural style a fabulous history of the "lost tribes," assuming that the American Indians were the descendants of those tribes. He showed his manuscript to an editor, who advised him to publish it; he declined. Soon after this the manuscript disappeared from the printing-office. Rev. Mr. Spaulding died, and his widow returned to her friends in Boston.

Sydney Rigdon, lawyer, preacher, printer, one of the founders of Mormonism, was often in that office; he left it about that time and joined Joseph Smith in Manchester, Wayne Co., N. Y. They associated with themselves Martin Harris, Oliver Cowdry, David Whitman, *neighbors of my father*. *Not one of them was a religious man*. The conduct of these men was very mysterious. It was thought they were searching for buried treasure; at last it was explained. They published it abroad that they had found in the hill Moreh a box of golden plates engraved with strange characters. They pointed to the very spot in Manchester, on the side of a hill where they were dug out of the ground. They had indeed made quite an excavation. Joseph Smith, bursting into a full-blown prophet, was alone permitted to *see* the plates. By the inspection of the two magic stones he translated those characters, which it was said instantly vanished. *Soon after the Mormon bible was printed, I met Martin Harris in a book store in Palmyra. I asked him how he could testify with others that he had seen the plates, since Smith declared that no eye but his had seen them.*

He became angry and profane—exclaiming—"do you want to be struck blind?" I expressed my willingness that he should try his power on me. He said he could do it, but out of respect for my father, would refrain. *He then explained that, though he had not seen the plates, he had "hefted" them.*

The following is the testimony of the three witnesses:

Be it known to all nations, kindreds, tongues and people, to whom this work may come, that we through the grace of God the Father, and our Lord

Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamarites his brethren, and also of the people of Jared which came from the tower of which hath been spoken, and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us, wherefore we know of a surety that the work is true; and we also testify that we have *seen* the engravings which are on the plates, and they have been shown unto us, by the power of God and not of man: and we declare with words of soberness that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates and the engravings thereon, and we know that it is by the grace of God the Father and our Lord Jesus Christ that we beheld and bare record that these things are true, and it is marvelous in our eyes: nevertheless the voice of the Lord commanded us that we should bear record of it: wherefore to be obedient unto the commands of God, we bear testimony of these things, and we know that if we are faithful in Christ we shall rid our garments of the blood of all men and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens; and the honor be to the Father and to the Son and to the Holy Ghost which is one God, Amen.

OLIVER COWDERY.  
(Signed) DAVID WHITMAN.  
MARTIN HARRIS.

It had been thought impossible that a clergyman, a college graduate, could be the author of a book so full of grammatical blunders and blasphemous utterances. When one of these volumes fell into the hands of Mrs. Spaulding, the widow of the writer of the biblical fiction, it is on record that she exclaimed, "Why! this is from my husband's lost manuscripts." Its grammatical blunders, its senseless verbosity, its blasphemy, are due to the efforts of those ignorant men to fix it so that they could make it the foundation of a new religion. Many additions were made to Mr. Spaulding's manuscripts.

Martin Harris mortgaged his farm for \$3,000, with which a large edition was printed and published from the office of E. B. Granden, of Palmyra, New York, the proprietor of the village paper. Joseph Smith insisted that it should be printed *verbatim et literatim*, but the foreman of the office objected, and pointed out many mistakes that he said were too ridiculous to print, and succeeded in making thousands of corrections. Notwithstanding

all this, the book is a great conglomeration of incongruous, idiotic, and foolish utterances. With such well-known men and such a book for a foundation, is it strange that they made so few converts in western New York?

Their labors in my native town were arduous and long continued, but their only disciple was a poor, ignorant widow of doubtful reputation.

Their disciples have been chiefly made among the ignorant of foreign countries. During the fifty years of its history, there have been born into it some men whose claim to intelligence and wisdom in the management of their affairs cannot be denied; but the most of them, like the Walker Brothers, the great Salt Lake bankers, have abandoned their religion and become what are called there "Gentiles."

I found there a few men of fair education, intelligence and apparent refinement, but they were all officials—bishops, priests, apostles, editors, or heads of the great co-operative association, living on the tithes of the poor, ignorant laborers.

Mormonism, in its origin, was decidedly opposed to polygamy, and it seemed to be a failure till Joseph Smith (his son denies this) had a vision establishing it. Then a different class of men were converted to it—men tired of their wives, educated men of base passions, believers in ghosts and witches, fanatics of all grades, chiefly in foreign countries where the foolish origin of the deception was not known. All these crowded the Mormon anxious seats, and went in for good positions and a large assortment of wives.

The great crime of Mormonism is polygamy. The first Mormon bible condemned it in the clearest manner. In the book of Jacob are these words: "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord; wherefore thus saith the Lord, I have led this people forth out of the land of Jerusalem by the power of mine arm, that I might raise up unto me a righteous branch [the Mormon Church] from the fruits of the loins of Joseph [Smith]. Wherefore I the Lord God will not suffer that this people

shall do like them of old. Wherefore, my brethren, hear me and hearken to the word of the Lord, for there shall not any man among you have, save it be one wife, and concubines he shall have none." This prohibition is repeated, with the accustomed circumlocution and waste of words, as the will of God, over and over again. How then can this people practice and defend this "twin relic of barbarism?" The answer is clear, The Mormon bible has been revised and amended. These prohibitions are not found in their present books. All objections to their pious whoredoms have been eliminated, and this book—the original book translated from the plates of brass that were dug from the hill in Manchester, N. Y.—has been suppressed by the Mormon authorities. Their missionaries were ordered to gather that first edition of bibles up and destroy them. Thrice those missionaries attempted to get the book which I have from the owner, Benjamin Fordyce, M. D., of Scipio, N. Y. Fearing they might succeed, Dr. Fordyce presented it to me. Joseph Smith or Brigham Young had promulgated a revelation authorizing polygamy, and the old revelation against it must be suppressed. Joseph, Jr., denies that his father issued such a revelation; but the proof that he did, and that he took wives accordingly, is conclusive, if the Mormons tell the truth in the matter. One of them was living in Salt Lake when the writer visited that city.

### III.

#### AN INTERESTING OLD LETTER WRITTEN FORTY-SIX YEARS AGO.

The most direct and important testimony concerning the origin of the "Mormon Bible," is the letter of the widow of Rev. Solomon Spaulding, which was published in the *Boston Recorder* of April 19, 1839, only nine years after the appearance of the Book of Mormon. The letter was procured and given to the public by Rev. John Storrs, at that time (1839) pastor of the Congregational Church in Holliston, Mass., In his note to the Editor of the *Recorder* he says:

"The occasion of the Communication coming into my hands is as follows: Having heard that there was a lady in Monson, Mass., whose husband now dead, was the author of the book, I requested in a note, Rev. D. R. Austin, Principal of Monson Academy, to obtain of her, for my benefit, and to be used as I should think proper; a certified account of its origin with her husband, for the character of which lady I wished the venerable Dr. Ely and himself to avouch. The following highly satisfactory document came in the reply. The origin of this pretended revelation being thus *completely authenticated*, may save many minds from delusion, fanaticism and ruin."

#### ORIGIN OF THE "BOOK OF MORMON," OR "GOLDEN BIBLE."

As this book has excited much attention, and has been put by a certain new sect in place of the sacred Scriptures, I deem it a duty which I owe to the public to state what I know touching its origin.

That its claims to a Divine origin are wholly unfounded, needs no proof to a mind unperturbed by the grossest delusions. That any sane person should rank it higher than any other merely human composition is a matter of the greatest astonishment; yet it is received as Divine by some who dwell in enlightened New England, and even by those who have sustained the character of devoted Christians.

Learning recently that Mormonism has found its way into a church in Massachusetts, and has impregnated some of its members with some of its gross delusions, so that excommunication has become necessary, I am determined to delay no longer doing what I can to strip the mask from this monster of sin, and to lay open this pit of abominations.

Rev. Solomon Spaulding, to whom I was united in marriage in early life, was a graduate of Dartmouth College, and was distinguished for a lively imagination and a great fondness for history. At the time of our marriage he resided in Cherry Valley, N. Y. From this place we removed to New Salem, Ashtabula county, Ohio, sometimes called Conneaut, as it is situated upon Conneaut Creek. Shortly after our removal to this place, his health sunk, and he was laid aside from active labors. In the town of New Salem there are numerous mounds and forts, supposed by many to be the dilapidated dwellings and fortifications of a race now extinct. These ancient relics arrest the attention of the new settlers, and become objects of research for the curious. Numerous implements were found, and other articles evincing great skill in the arts. Mr. Spaulding being an educated man and passionately fond of history, took a lively interest in these developments of antiquity, and in order to beguile the hours of retirement and furnish employment for his lively imagination, he conceived the idea of giving an *historical sketch of this long-lost race*. Their extreme antiquity of course would lead him to write in *the most ancient style*; and as the Old Testament is the most ancient book in the world, he imitated its style as nearly as possible. His sole object in writing this *historical romance* was to amuse himself and his neighbors. This was about the year 1812. Hull's surrender at Detroit occurred near the same time, and I recollect the date well from that circumstance. As he progressed in his narrative, the neighbors would come in from time to time to hear portions read, and a great interest in the work was excited among them.

It is claimed to have been written by *one of the lost*

nation, and to have been recovered from the earth, and assumed the title of "Manuscript Found." The neighbors would often inquire how Mr. S. progressed in deciphering "the manuscript," and when he had a sufficient portion prepared, he would inform them, and they would assemble to hear it read. He was enabled from his acquaintance with the classics and ancient history, to introduce many singular names, which were particularly noticed by the people, and could be easily recognized by them. Mr. Solomon Spaulding had a brother, Mr. John Spaulding, residing in the place at that time, who was perfectly familiar with this work, and repeatedly heard the whole of it read.

From New Salem we removed to Pittsburgh, Pa. Here he found a friend in the person of Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr. Patterson, who was very much pleased with it, and borrowed it for perusal. He retained it for a long time and informed Mr. S. that if he would make out a title page and preface, he would publish it, and it might be a source of profit.

This Mr. S. refused to do, for reasons which I cannot now state. Sidney Rigdon, one of the leaders and founders of the sect, who has figured so largely in the history of the Mormons, was at this time connected\* with the printing office of Mr. Patterson, as is well known in that region, and as Rigdon himself has frequently stated. Here he had ample opportunity to become acquainted with Mr. Spaulding's manuscript, and to copy it if he chose. It was a matter of notoriety and interest to all who were connected with the printing establishment. At length the manuscript was returned to its author, and soon after we removed to Amity, Washington County, Pa., where Mr. Spaulding deceased in 1816. The manuscript then fell into my hands, and was carefully preserved. It has frequently been examined by my daughter, Mrs. McKinstry, of Monson, Mass., with whom I now reside, and by other friends.

After the "Book of Mormon" came out a copy of it was taken to New Salem, Ohio, the place of Mr. Spaulding's former residence, and the very place where the "Manuscript Found" was written. A Mormon preacher appointed a meeting there, and in the meeting read and repeated copious extracts from the "Book of Mormon." The historical part was immediately recognized by the older inhabitants as the identical work of Mr. Spaulding in which they had been deeply interested years before. Mr. John Spaulding was present, who was an eminently pious man, and recognized perfectly the work of his brother. He was amazed and afflicted that it should have been perverted to so wicked a purpose. His grief found vent in a flood of tears, and he arose on the spot and expressed in the meeting his deep sorrow and regret that the writings of his sainted brother should be used for a purpose so vile and shocking. The excitement in New Salem became so great that the inhabitants had a meeting and deputed Dr. Philaster Hurlbut one of their number, to repair to this place, and to obtain from me the original manuscript of Mr. Spaulding, for the purpose of comparing it with the Mormon Bible to satisfy their own minds and to prevent their friends from embracing an error so delusive.

This was in the year 1834. Dr. Hurlbut brought with him an introduction and request for the manuscript, signed by Messrs. Henry Lake, Aaron Wright and others, with all of whom I was acquainted, as they were my neighbors when I resided in New Salem.

\* Rev. S. Williams informs us that "Rigdon was intimate with the foreman, Engles, though not directly connected with the office."

I am sure that nothing could grieve my husband more, were he living, than the use which has been made of his work. The air of antiquity which has been thrown about the composition, doubtless suggested the idea of converting it to purposes of delusion. Thus an historical romance, with the addition of a few pious expressions and extracts from the sacred Scriptures, has been construed into a new Bible and palmed off upon a company of poor deluded fanatics as divine.

I have given the previous brief narration, that this work of deep deception and wickedness may be searched to the foundation and its author exposed to the contempt and execration he so justly deserves.

MATILDA DAVIDSON.

Rev. Solomon Spaulding was the first husband of the narrator of the above history. Since his decease she has been married to a second husband by the name of Davidson. She is now residing in this place, is a woman of irreproachable character and an humble Christian, and her testimony is worthy of implicit confidence.

A. ELY, D. D., pastor of the Congregational church in Monson.

D. R. AUSTIN, Principal of Monson Academy.  
MONSON, MASS., April 1, 1839.

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#### IV.

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### SOME OF THE ORIGINAL "REVELATIONS."

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"The Book of Doctrine and Covenants of the Church of Jesus Christ of Latter Day Saints, selected from the revelations of God by Joseph Smith, President," is a standard authority in matters of faith and practice for the Mormon Church. The book from which we quote, as stated on the title page, was "published for Orson Pratt," then one of the Magnates of the Church.

These pretended "revelations" began in July, 1828. They came first to "Joseph Smith, jun." In a literary point of view they are absolutely devoid of merit, often being ungrammatical and generally in violation of the commonest rules of composition. They abound in quotations from the Old and New Testaments, the stately, finely phrased thoughts of Scripture being joined to the most loose and shuffling expressions of recent times in a manner so bungling that the most casual reader perceives the contrast between them at a glance. The good cloth of old is sewed on to the new shoddy garment. The whole thing is a botched piece of literary patchwork by an unskilful hand.

The first of these selected "revelations"



was given to "Joseph Smith, jun." in July 1828. In these "revelations," "Joseph Smith, jun." is mightily magnified. For instance: "Thou art blessed from henceforth, that bear the keys of the kingdom given unto you." "Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church. Through the will of God the Father and the grace of your Lord Jesus Christ, being inspired of the Holy Ghost to lay the foundation thereof and to build it up unto the most holy faith, which Church was organized and established in the year of our Lord eighteen hundred and thirty, in the fourth month and on the sixth day of the month, which is called April.

Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me: for his word shall ye receive, as if from mine own mouth."

Accordingly the church and the individual members thereof are commanded "to keep the Commandments which you have received by the hand of my servant Joseph Smith, jun., in my name."

So in the little circle at first, his supremacy was recognized. Then came "revelations" to him and to the principal leaders about the high positions they should occupy. Then came "revelations" concerning "revelations." It is the fundamental doctrine of Mormonism that its leaders receive revelations as did the prophets of old. In 1831 this was "revealed" concerning them: "They shall speak as they are moved by the Holy Ghost, and whatsoever they shall speak when moved upon by the Holy Ghost, shall be Scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord and the power of God unto salvation." In "the Commandments" it is asserted "that God does inspire men in this age and generation as well as in generations of old." By this claim the elders, priests, etc., hold dominion over the minds and conscience of their credulous followers, and the most blasphemous and denunciatory utterances are invested with sanctity.

Furthermore, such a doctrine is very convenient for the furtherance of the schemes of the leaders. If they want anything done, they get a "revelation" on the subject. This

is law to all the people. Some of the earlier "revelations" went into particulars in a very practical manner. In 1831, to the elders of the church (in some way, it does not appear through whom) the revelation came: "If ye desire the glories of the kingdom, appoint ye my servant Joseph Smith, jun., and uphold him before me by the prayer of faith. And again I say unto you, that if ye desire the mysteries of the Kingdom, provide for him food and raiment and whatsoever he needeth to accomplish the work, wherewith I have commanded him."

So Smith's support was provided for by "revelation." Between Smith and Martin Harris, there had been some differences; hence Smith had some "revelations" which bore severely upon the latter, who was not only commanded "to repent of his sins and keep the commandments received by the hand of my servant Joseph Smith, jr.," but also to "impart a portion of thy property; yea, even part of thy lands, and all save the support of thy family. Pay the debt thou hast contracted with the printer." It was also revealed that "Martin Harris should be an example unto the church in laying his moneys before the bishop of the church." So Smith seems to have squared accounts with Harris.

As the plans develop, Joseph Smith, jun., and Sidney Rigdon, being together, have "revelations" in common. In 1830, it is "revealed" that they two should "go to the Ohio," and John Covill, had a "revelation" to go also, and that the saints should "assemble themselves to the Ohio." But Covill did not go, whereupon Smith and Rigdon had another "revelation" that Satan and the cares of the world were too much for him. Smith and Rigdon went by "revelation," and by "revelation" they decided, singularly enough, to select a spot in Kirtland, Ohio, in which Rigdon appears to have had landed interests, as the location for the City of the Saints. So Rigdon had an eye to business in his "revelations." That Smith was not dull in this respect appears from the fact that "the first lot on the South" of the proposed temple was to be "consecrated unto me for the building of an house for the presidency, &c." In 1833, Smith had a "revelation" that Rigdon and one Williams should

be of equal rank with him, "in holding the keys of the kingdom;" and at the same time that Smith, who evidently had not paid Rigdon for his place, should "continue with his family upon the place where he now lives, and let it not be sold until the mouth of the Lord shall name." Rigdon, by the same "revelation," was commanded to "remain where he now resides until the mouth of the Lord shall name." Whether the shrewd Joseph Smith ever got a "revelation" to move from his unpaid-for residence or allowed Rigdon to change, as he evidently wanted to, does not appear; at all events he well secured himself. His wife, Emma Smith, needed a "revelation" to make her tractable. She seems to have "murmured" because Joseph had not taken her more fully into his confidence. So it was revealed that she should "lay aside the things of the world," "beware of pride," "delight in thy husband," "be unto him for a scribe while there is no one to be a scribe for him." And so on, *ad nauseam*.

The Mormons mourn that in their present extremity the leaders have no "revelation" for the occasion. Truth and righteousness have gained nothing by these pretended revelations and the sooner the blasphemous business ends, the better.

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### GOSPEL WORK AMONG THE MORMONS.

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REV. H. G. DE WITT, D.D., SALT LAKE CITY,  
UTAH.

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For 22 years before coming to Utah, I lived almost in sight of the birthplace of the Mormon Church, and had frequent interviews with men who were familiar with the first dawn of its existence. In 1874 I came to this city, on my way across the Continent, and stopped for several days to study the problem of these Western mountains; six years later I visited Utah again, but found it impossible to get any correct views of Mormonism until I had lived many months among them, breathing the same atmosphere

and coming under the influence of their personal magnetism, and meeting the whole system face to face. I believe it to be self-evident that any system of religious teaching that is pernicious in its legitimate fruits supersedes the necessity of formal investigation.

Now, as to the fruits of this system gathered from the lives and practices of this people, who have so long dwelt in the valleys of these mountains, I shall leave them to the judgment of impartial history. I have no desire to expose the faults or foibles of those who have been habitually courteous and kind to me; but the fruits of the teachings of their acknowledged leaders, so manifest everywhere, have caused the Mormon Church to be indicted at the bar of public opinion throughout the civilized world. The Apostle Smith, president of the European Mission, frankly acknowledged at the late conference that the door of every nation throughout Christendom was being closed against them. Standing where the light of eighteen centuries of Christian teaching is focalized upon our path, we do not desire to debate the claims of their arrogant priesthood, who profess to be clothed with authority from heaven, to exercise supreme control over the property, lives and liberty of the people; professing also to administer ordinances that are the seals of salvation for the living and the dead; claiming the right by divine revelation, through polygamous marriage, to free indulgence of unbridled lust; still more, that the holy priesthood is the only rightful husband of the fair daughters of Adam, and the only rightful father of many choice spirits, who have been left until the fulness of time, that they might be born from the loins of this holy priesthood; that they have legal knowledge and authority superior to the highest court of appeals, and must by right decide the constitutionality of all laws enacted to regulate their conduct; that they have a government within their own church stronger than any other on earth, and fully capable of deciding what laws passed by the General Government are to be obeyed, and what laws they are at liberty to violate; that any effort on the part

of federal officials to execute United States law is unparalleled cruelty, oppression, and religious persecution. Such questions as these cannot be discussed, save by the victims of this fell delusion.

The practical question which we are most concerned to answer is: How can we disabuse the minds of this people of such errors and delusions? Not by calling them hard names and by making free use of abusive epithets; not by misrepresenting them in the public prints or by exaggerated accounts of their lives and character, or false statements of their professed belief. Many of them are indulgent husbands, kind fathers, honest tradesmen, and good neighbors. Our success as Gospel missionaries and teachers among them has been largely dependent: *First*, on the spirit of charity that could say with the Divine Master, "Neither do I condemn thee; go thy way and sin no more." Charity armed with a pure gospel becomes a divine magnet, a heavenly lodestone, an all-powerful attraction, drawing these simple children of nature as with the "bands of a man, the cords of love." *Second*, giving emphasis and marked importance to the harmony between what Mormons call their first principles—repentance, faith, baptism, and the gift of the Holy Spirit, and the cardinal doctrines of the Baptist Church. These principles Mormons teach their children from infancy, especially that of baptism in scriptural form and importance; and so strong is the impression on this subject that it is impossible to eradicate it in after years. Indeed, they attach more importance to this ordinance than we can endorse. A missionary of another denomination said to one of our members, "We can get the Mormons into our schools; we can lead them to abandon their former religion, but we *cannot* get them to receive our baptism or unite with our church." Perhaps the most important convert ever won from the Mormon faith by force of circumstances was drawn into another church, and for two years pursued a course of study preparatory to the gospel ministry, and occupied a position that was recognized throughout the most part of the de-

nomination. But his enlightened conscience on this subject would not suffer him to receive their form of baptism, either for himself or his child, or to offer it as a scriptural ordinance to the people among whom he was expected to minister, and it at last obliged him to break the most sacred and tender ties of Christian friendship, and to unite himself with the Baptist Church; and the church which he left feared most of all that his influence would awaken the slumbering conscience of others, who know their Master's will and do it not.

*Third*, the aggressive and earnest work done in a continuous series of religious meetings. This form of Gospel labor is desirable here, as it furnishes a most attractive influence to draw the people together and hold them under the power of truth. Again, it appeals with irresistible force to their religious nature, and furnishes a striking contrast with the cold and secular service now universal among the Mormon people. Several refined and intelligent Mormon families have been drawn to our Church and Sunday School in this way.

*Fourth*, prosecution. We are greatly aided at this time by the general Government in prosecuting offenders against the law that forbids polygamous marriages and unlawful cohabitation. The people are in a state of great consternation and alarm. Some have been cast into prison, many others are indicted, while a large number have fled out of the country. This has awakened serious thought among the people, and a great doubt as to the pretensions of the priests, who have been supposed able to smite their enemies with blindness, or even unto death, but who are now jumping about the country trying to keep out of the hands of the Federal officials.

#### FOUR CLASSES.

As the Jews were divided into four religious sects, so are these strange imitators of Jewish customs and habits. *First*, there is the genuine fanatic, who has embraced and held all the absurdities and iniquities of the Mormon system until they have burned out of him the spirit of worship, confidence in God, and manly honor. He is now prepared for

immorality, idolatry and high treason against the Government. These seem beyond the reach of Gospel influence and given over to a strong delusion. *Second*, another class try to believe that Joseph Smith was a prophet, that the book of Mormon and the book of Doctrines and Covenants were inspired of God. They are evidently conscientious and sincere, feeling in the dark after God, and would embrace the truth if they could understand it. The *third* class have no confidence in Mormonism whatever, believe it a lie and a fraud, have suffered the loss of nearly all things, and yet, for fear of social ostracism and losing patronage in business, continue their relation to the Mormon hierarchy. This class is believed to be very large, and they would gladly put dynamite under the whole system and blow it to atoms if it were not for personal fear in the way indicated. *Fourth*, there is still another class, who have the courage of their convictions and are drawing away from Mormon rule and influence. This class represents at present a large number, especially of the young people, and unless given at once a pure Gospel, will soon become Spiritualists, hopeless Infidels and Atheists.

## GOLDEN MOMENT.

If our Baptist churches will seize upon the present opportune moment and concentrate upon this territory all the efficient agencies that can be wisely employed, a rich harvest will be gathered in. One month of wise, earnest toil will be worth more than twelve months five years hence.

Let us, by all means, occupy the principal places within the Territory, not forgetting that Salt Lake City is the center, and that strong influence here will tell everywhere throughout the regions of Mormondom. Our present church, located on the west side of the city, should be supplemented at once by a mission with the same kind of aggressive and continued work that has already been so signally blessed, while Provo, Logan and other towns should be represented by skilful Gospel workers.

"UTAH FOR CHRIST!"

SOME HOPEFUL PHASES OF THE  
MORMON PROBLEM.

A PAPER READ BY REV. DWIGHT SPENCER, BEFORE THE BAPTIST SOCIAL UNION OF BOSTON, MARCH 30, 1885.

And at the start I hear you inquiring: "Is there anything hopeful about Mormonism?" Yes; its badness has in it the element of hopefulness. There is a curative element in vice. The devil often overreaches himself. Thousands of Mormons who, in obedience to the priesthood, have taken a half dozen wives, are to-day exclaiming, "Would to God I was free from this burden." They have been promised peace of conscience, and great spiritual advancement, but find instead continual "strife of tongues," with envy and jealousy that make life almost unendurable. I asked a Mormon bishop, "Do not your wives quarrel? Don't they sometimes get to pulling hair?" "Well," he answered with a kind of sickly smile, "they are quite human."

Then it cannot be questioned that some of the better class of Mormons who have been shamed by their gentile neighbors into providing for their wives, feel the burden of supporting a dozen families. Think of their milliner's bills! Item: "One doz. spring bonnets." And then think of the volumes of poetry and the autograph albums that would be needed to go around at Christmas! What a demand upon one pocket-book! But there is a more serious and interesting phase. Badness—genuine wickedness—implies life. Some men are too lazy to be bad; they are a hopeless class. But there is always hope of a really bad man. A ship can be steered so long as it is in motion. It is the water-logged craft rocking lazily in the trough of the sea, that is sure to find the bottom. It was the swine that the devil drove into the abyss. The *man* whom they had tried to destroy became a preacher and stirred up ten cities by his eloquence and zeal. It was Saul the heartless persecutor, who became Paul the fervent preacher. It was John Bunyan, the drunken tinker, who wrote the tract, "Grace abounding to the chief sinners." One Jerry McAuley converted is worth an army of the limpy

men found in our churches, who are good simply from inertia.

Whoever has been into the Mormon tabernacle knows that the Mormon church has live men. Their grammar is apt to be defective, but they do what half our Christian preachers cannot do; they keep the people awake. They are false in doctrine and corrupt in practice, in short they are possessed by legions of devils; but He who cast the devil out of the howling maniac of Gadara can cast the devil out of them and make them flaming messengers for the spread of the truth.

*Then Mormonism has called attention to the West.*

I say *the West* because there has never been but one West. The West of forty or fifty years ago was only the East with fewer hills and Yankees. But the real West is a country by itself. My school atlas had part of it covered by the "Great American Desert," and the balance was marked by those ominous words, "Unexplored Regions." Eastern travelers ascended the crest of the Rocky Mountains, and, like the spies sent into the land of Canaan, they brought back an evil report. Even so correct a writer as Washington Irving wrote of it as a country that could never be inhabited save by wild and roving tribes like the Bedouins of Arabia.

Then the Mormons, driven out of Nauvoo, and seeking some spot where wicked Gentiles would cease from troubling, and where they could take unto themselves wives to their hearts' content, climbed the Rocky Mountains, crossed the "Unexplored Regions," and pitched their tents on the very border of the "Great American Desert."

Then they went to work; for it was work or starve. They tapped the reservoirs in the mountains, and streams of water gushed out in the desert, and "in the dry places were pools of water;" they sowed their wheat and reaped large harvests; they planted orchards and gathered abundance of fruit. And lo, as by the sweep of a magician's wand, a new America is opened to our view!

The traveler ascending the eastern crest of

the Rocky mountains and looking out upon the vast area of mountain slope and valley sweep, is filled with wonder and surprise like that of Columbus upon discovering the New World.

*It is a country of untold possibilities.*

There are four Territories larger than Great Britain and Ireland, six others larger than New England, three States larger than Italy, and one other almost as large as France. The single Territory of Montana is large enough to contain the present population of America, and the Snake River Valley alone can produce wheat enough to feed it.

*It is a country of striking contrasts.*

Waving wheat-fields hug the mountain's base, while the summit glistens with ice and snow. Blooming orchards contrasted with snow-clad peaks, and verdant fields with rocky wastes of eternal barrenness. Its products embrace those of the four quarters of the globe; in its scenery it is Alpine, and in its climate oriental. The mountain streams, clear as crystal, are turned out of their natural channels and made to pour their cooling waters upon the thirsty soil, and verdure and beauty spring forth on every side. The Eastern farmer depends upon the clouds for his water supply. But the clouds are fickle, and withhold their rain when it is most needed, and pour forth devastating floods when it is not needed. But the western farmer spends no time in watching the clouds. His water supply is sure. It is stored up in the everlasting mountains. He opens the channels in the spring and "enriches his land with the river of God, which is full of water. The ridges are watered, the furrows settled, and the foothills rejoice on every side." He is never vexed with drouths while his crops are growing, and in harvest time the thunder-cloud never fills him with dread. He can cut his wheat and leave it in the field until it is convenient to thresh and haul it away to market.

This is our new America, and it is destined, at no remote period in the future, to rival the old, both in wealth and population.

*Mormonism is bringing the unevangelized*

*masses of the Old World and laying them at our doors.*

The Mormon Church is a vast emigration society. It has a fund of several millions of dollars, which it employs in bringing emigrants to our shores. A few years ago the churches were praying that God would open the doors of the countries of the Old World to our missionaries, and God is answering their prayers in a way they little thought. He is saying to his Church: "I will do exceeding abundantly, above all you ask or think. I will do a new thing. I will bring the people of the Old World to you. You need no longer send your missionaries across the ocean to evangelize the Scandinavians. I will bring the Scandinavians to America, and I will make my great enemy, the Mormon Church, foot all the bills."

And an interesting fact in connection with these immigrants is that they have not, to any considerable extent, been corrupted by the doctrines of the Mormon Church. In fact, when they land upon our shores they know but little about Mormonism. They simply wanted to come to America, and the Mormon missionaries offered to pay the expense of the journey; and so they came. They are just as accessible to missionary labor here as in their own country. Ought not the Church to be grateful for this opportunity of dispensing the Word of Life? Ten thousand souls brought to our doors each year! Ten thousand starving souls to be fed with the Bread of Life! We, in our little faith, may have looked upon it as a curse. When Lazarus was laid at Dives' Gate, the rich man looked upon it as a curse. "The filthy beggar," he exclaimed. "Away with him!" But it was intended as a blessing. It was an opportunity for him to extend his sympathy, and had he helped Lazarus on his way to heaven, he would not himself have gone down to hell.

So these emigrants, covered with the sores that sin has made, are laid at our doors, and God gives us the grand opportunity of ministering to them. And we cannot escape the responsibility. Not to feed these starving souls, not to bind up their wounds, is to

be false to our Master; and, more than that, it is to be untrue to ourselves; for, bear in mind, this disease is contagious, and we must either cure it or catch it.

*Mormonism makes a loud appeal to our benevolence.*

Never has the desire to accumulate wealth been as strong as it is to-day. Both in the world and in the church the movement is in the direction of money making. The prize for which multitudes of professed Christians are contending, to-day, is not the "Crown of Life" but a bag of shekels, and many of the clergy have joined the laity in the mad race. And this spirit is not only destructive to true piety, but to all right and healthy development. The Church only has life and power so long as it serves the purpose for which it was instituted. Whatever else the world may doubt, it never will doubt the blessedness of "doing good," and hence the Church that, unmindful of its own ease and pleasure, seeks to bless and save men, will link itself to the people and continually increase in influence and power. Hence the Church should welcome every new call to benevolence as a Heaven-given means for saving it from this spirit of worldliness which threatens its very life. I know that business men, in their shortsightedness and want of faith, often complain of the frequent calls made upon them. A gentleman said to me: "You are the second man who has called upon me this morning for help to build a meeting-house." But he gave me nothing, and was careful not to tell how it was with the other man. At our last anniversary meeting at Saratoga, one of the New York pastors complained, and said that "his righteous soul had been vexed by the frequent calls of collecting agents and district secretaries." And what was the aggregate of that church's benevolence? Why, with a membership of 400, and with large wealth, they had given, for saving the heathen, and for taking "North America for Christ," the enormous sum of \$200, or fifty cents apiece! How easily some righteous souls are vexed! The fact is, a dead Christian—a Christian without faith—or a dead church, will complain of anything that calls for exercise.

Are our churches overtaxed? Let us consult the figures. In 1860 there were 36,578 Baptists in Massachusetts, and the assessed value of their property, allowing their financial standing to average that of the people in the different localities where they reside, was \$23,006,340. And these 36,578 Baptists gave for the great work of evangelizing North America \$10,667.47, or twenty-nine cents apiece. Twenty years later, in 1880, the Baptists had increased in wealth from \$23,006,340 to \$52,288,104, or 130 per cent., while their contributions for the same object had only gone up from twenty-nine cents to forty cents per member, or a little over thirty per cent. Have Baptists been made poor by giving? These are the figures. And here we must remember that these assessed values do not represent one-half the actual wealth of our denomination in this State.

In New York, during the same period, the Baptists increased in wealth from \$33,341,407, to \$69,098,290, or more than 100 per cent., while their giving per member for Home Missions only increased from fifteen cents, in 1860, to twenty-two cents in 1880, or less than fifty per cent.

Now that expression of Matthew Arnold about "seeing things straight and seeing them clear" may be applied to us. Does a great religious denomination, worth in a single New England State over one hundred millions of dollars, and in one of the Middle States one hundred and forty millions of dollars, that allows the treasury of its great representative society to be overdrawn, "see things straight and see them clear?"

Can the Baptists of Massachusetts be said to be generous givers, while they put \$23,000 into the Lord's treasury and keep \$100,000,000 for themselves? The Baptists of New York are worth twice as much as all the Mormons in America, but the Mormons give more than \$2,000,000 a year for converting the country to Mormonism, while New York Baptists give \$25,000, or one-eightieth as much, for converting it to Christianity. I know that the complaint is "hard times," but the savings-banks of New England show a

large increase in their deposits notwithstanding. The fact is, this talk about hard times and poverty is, in many instances, nothing but a cloak to cover up selfishness. Baptists who urge it most live in palatial residences, surrounded by all the comfort and elegance that a cultivated taste can desire or large wealth provide. If it is a thoroughbred for the stable, or a painting for the parlor, nothing is said about "hard times." It is only when the Lord comes to them and asks for a mere pittance to carry forward his work that they make this plea.

Many complain that they have uninvested capital, and urge that as an excuse for not giving. Instead of being grateful that they have capital to invest, they complain because they cannot immediately place it.

And here is a fact of great significance. This complaint about the difficulty of investing capital comes at a time when the Mormon Church is stirred to its very center, and when thousands are on the eve of breaking away from the fatal delusion. There are fifty towns in Utah, averaging more than a thousand people each, without a Baptist church. What an opportunity for investment! Three thousand dollars will build a neat church in one of these towns, and how else can three thousand dollars be invested where it would pay so large an income? A church built—a place where the gospel is preached, where prayer is offered, and from which holy and blessed influences will go forth to elevate and save the community. Then, in the other Territories there are the same opportunities for investment. And here from \$250 to \$500 will secure to the denomination church property worth \$2,500. Government bonds are not to be compared with this, nor even western farm mortgages. But in another way good investments may be made. This West, which is soon to be a controlling force in our national life, must have more missionaries. We have only two missionaries in Utah, four in Idaho, and five in Montana! And these three Territories, five times larger than New England, have only eleven missionaries!

Not to increase this force is not only to

be false to the cause of Christ; it is cruel to those already upon the field. Think of two ministers in Utah, to counteract the influence and teaching of ten thousand cunning priests. We cannot afford to leave these men to work on alone, and fall at last in the face of the foe.

I know of nothing grander in history than the account of the last days of General Gordon in the doomed city of Khartoum. By the majesty of his presence, and by his trust in the Almighty, keeping at bay for months the hordes of barbarians that thirsted for his blood; watching now over the few faithful followers who had entrusted their all

to him, and now writing an earnest appeal to England for help. But help came not, and General Gordon fell! A few thousand dollars and a few men promptly furnished would have saved England this terrible disgrace.

My brethren, we must not let this little bit of history repeat itself upon our Western frontier. Let us rally for the support of the noble men already upon the field. God is signally honoring our feeble efforts. No denomination has been so successful in winning souls to Christ. Let us re-enforce each garrison, let us build a church in each growing town, and soon the shout of victory will be heard along the whole line.

«American Baptist Home Mission Rooms,»

—+TEMPLE+COURT,+NEW+YORK,+—

—+WHAT SHOULD BE DONE WE MUST ATTEMPT TO DO.—+—

—+EDITORIAL NOTES,+—

FINANCIAL STATEMENT FOR MARCH.

MISSIONS AND EDUCATION.

Expenditures for the month,	- - - - -	\$73,287 68
Donations from Churches and Individuals,	- - - - -	\$80,601 92
Legacies,	- - - - -	7,096 29
Tuition, Room Rent, etc., from Students,	- - - - -	2,498 31
Net Receipts for Board	“ “ - - - - -	500 00
Income from Invested Funds,	- - - - -	752 00
Home Mission Monthly and Jubilee Volume,	- - - - -	457 16
Total for March, 1885,	- - - - -	\$91,905 68
Donations, Legacies, etc., from April 1, 1884, to March 1, 1885,	\$213,624 08	
Not previously reported,	685 00	
		\$214,309 08
Total for the year,	- - - - -	\$306,214 76

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	- - - - -	\$3,736 14
“ “ Loan Fund,	- - - - -	346 18
Interest for Loan Fund,	- - - - -	803 12
“ “ Benevolent Fund,	- - - - -	500 00
Legacy “ “ “	- - - - -	250 00
		\$5,635 44
Donations, Legacies and Interest from April 1, 1884, to March 1, 1885,	\$28,012 30	
		\$33,647 74
Total receipts from all sources,	- - - - -	\$339,862 50



## WATCHMAN, WHAT OF THE NIGHT?

It is rather dark just now. A heavy cloud in the shape of a debt of \$117,988.28 hangs over the Society, as the accounts for the old year close and as the arrangements for another year are to be made. This is an increase of about \$60,000 during the year, nearly one-half of which has been incurred in erection of school buildings and for special purposes. No similar demand will be made the coming year. The deficiency in the general work of the Society, aside from these unusual expenditures, has been about \$35,000.

Other benevolent organizations also report unusually large deficiencies. It seems, therefore, that all have been led along in about the same way; hence that the managers of the Home Mission Society are not exceptionally the subjects of criticism for such results. Criticism is easy. There are plenty of people in the world who never know how to manage their own affairs well, who can tell just what others ought or ought not to have done.

But here we are. The question is, How are we to get out? An ounce of suggestion on this point will be more helpful than pounds of solemn condemnation for getting in.

"The Emergency Fund" has reached the sum of \$34,726.36. Had the full \$50,000 been raised, the deficiency would have stood, as we estimated, at about \$100,000. There is room yet for those who will help to bring this up to \$50,000. It would be very pleasant to have this done before the Saratoga meetings the last of this month.

The aggregate receipts for the year, in all departments of the Society's work, have been nearly or quite as great as those of last year, which were much beyond those of any previous year in the Society's history. A very large amount however, designated for special purposes, aside from the current missionary expenses of the Society; hence, have not been applicable to the reduction of the debt.

What next? This is the question under consideration by the Board as the MONTHLY goes to press. This will be *the* question at Saratoga. May the wisdom that cometh from above be given to rightly answer it. In hope, confidence,

and good courage we await the decision. The old Society, grand as its past has been, has even a yet grander future.

It has been found impracticable to publish receipts in full for the month of April, without delaying the issue of the MONTHLY until nearly the middle of May. They will appear, as do those of most other Societies, in the June number.

Retrenchment, to some extent, seems inevitable. Just how much and where to the greatest extent, are the difficult and delicate subjects now engaging the attention of the Board. It must begin, at least, on a moderate scale, at the beginning of the Society's year, or double the reduction will be necessary during the latter half of the year.

The fifty-third anniversary of the American Baptist Home Mission Society will be held in the First Baptist Church at Saratoga Springs, beginning Wednesday, May 27th, 10 A. M. and closing Thursday evening, May 28th. The very important matters that must be decided should secure a very large attendance. The low railroad and steamboat rates are also favorable to a great gathering.

The annual meeting promises to be of unusual interest, on account of the presence of prominent laborers from their several mission fields. Rev. Dr. Hartwell, of San Francisco, will represent the Chinese work; Rev. Dr. De Witt, of Salt Lake City, Utah; and Rev. Richard Hartley, recently of Ogden, our work among the Mormons; Rev. Dwight Spencer, the Church Edifice work in the West; Rev. D. E. Halteman, of Wis., missions among the migratory populations of the West; Rev. J. C. Grimmell, of New York, the work among the Germans; and Rev. Gideon Aubin and others, of Massachusetts, our French work; Rev. Dr. Mitchell, of Nashville, Tennessee, and Rev. Dr. Simmons, of Louisville, Kentucky, and others, our work among the colored people; Dr. Pope, of Texas, and others, our work in Mexico; Rev. Dr. MacArthur, of New York, will deliver an address on Some aspects of Christian Beneficence. Distinguished brethren will present reports of standing committees, and on Sunday morning the annual sermon will be preached by Rev.

Franklin Johnson, D. D., of Cambridge, Massachusetts.

The meetings of the Women's Home Mission Societies, with headquarters at Boston and at Chicago, will be held on Tuesday, May 26th, at Saratoga Springs.

This number of the MONTHLY is devoted largely to Mormonism. Considerable space is given to the publication of articles bearing on the origin of Mormonism, in order that it may clearly appear what an awful imposition has been palmed off upon the ignorant and the unwary, as a revelation from God, and that thereby perhaps some deceived soul may be awakened from its delusion. It is probable that not one in fifty of our readers have ever before seen or known of these valuable historical documents bearing on this subject. Preserve this number carefully for reference. It will be needed for the Missionary Concert. The corrupt and monstrous system is evidently staggering under the blows which it deservedly receives. May its fall be hastened by righteous law and a pure gospel, and may the Baptists of the whole land bear an honorable part in the work.

The recent decision of the United States Supreme Court in the case of Rodger Clawson, a polygamous Mormon, strikes terror to the hearts of all polygamists. At his trial by the District Court of Utah, contrary to previous usage, polygamists were excluded from the jury, and conviction followed. An appeal to the Supreme Court was taken, on the ground that such exclusion of polygamists from the jury in the trial of these cases is unlawful. The Supreme Court declares that juries composed of non-polygamists are legal. Henceforth it will not be possible for a polygamist juror to produce disagreement in a verdict and so defeat the ends of justice where testimony is conclusive. Consternation has seized the polygamous crew, and there is hope that the beginning of the end of this iniquity has come. Still, let it not be forgotten that though polygamy may be suppressed, the system of Mormonism may flourish unless the Gospel is faithfully preached to its deluded adherents. The law may lop off the foul excrescences; it cannot deal with the religious organization and doctrine. Now is the time for renewed activity in giving the Gospel to Utah.

The total population of Utah in 1880 was 143,963; of which about 100,000 are Mormons, and the remainder "Gentiles" and "Apostates."

The Mormon population of the United States outside of Utah is said to be about 20,000, and of this number Idaho has considerably more than one-half, Arizona from 4,000 to 4,500, and Colorado from 2,000 to 2,500.

Friends of the Society's educational work will be gratified to know that Rev. Samuel Graves, D. D., of Grand Rapids, Michigan, has been appointed by the Board President of the Atlanta Baptist Seminary, at Atlanta, Georgia. This institution has always had a large proportion of young men studying for the ministry, and Dr. Graves, who was formerly theological instructor in Kalamazoo, Mich, has peculiar fitness, not only for the service thus to be rendered, but for the general administration of the affairs of the institution. It is expected that he will enter upon his duties about October 1st.

The next number of the MONTHLY will contain interesting matter and illustrations about Mexico. Send on the names of new subscribers. We cannot furnish any more of the January numbers.

REV. WILLIAM R. WILLIAMS, D. D.

By the death of this eminent Baptist minister, which occurred April 1, 1885, one of the shining lights of the denomination has been extinguished. But the flame burned as clearly and brightly as ever, even to the last, when at the age of eighty-one the light went out for earth and a star was added to that saintly galaxy that shines in the heavenly places forever.

At the age of twenty-seven he was the Recording Secretary of the Provisional Committee formed in New York City in 1831, and out of which grew the American Baptist Home Mission Society. He was also assistant Secretary of the Convention in the Mulberry Street Church in April, 1832, and was elected the first Recording Secretary of the Society, when the permanent organization was effected. It is understood that he bore a prominent part in the drafting of the constitution of the Society and in preparing the first circular statement concerning the proposed organization. From 1832 to 1843 he was a mem-

ber of the "Executive Committee" of the Society. He preached the annual sermon before the Society in 1862 and was present at the public meeting in 1882.

Thus one by one the remaining few who participated in the organization of the Society pass away. But they lived to see the tender twig they planted become a great tree, whose beneficent branches cover the continent.

### BOOK NOTICES.

**THE STORY OF THE BAPTISTS**, in all Ages and Countries. By Rev. Richard B. Cook D.D.; published by Rev. H. M. Wharton, Baltimore, Md., 1884. pp. 416.

This is a popular Hand Book on the subject. It is divided into thirty-two chapters, each complete in itself, and contains nearly one hundred illustrations. It deals with the salient points in Baptist History in a manner and style adapted to hold the attention of the reader. It contains a large amount of valuable information in an interesting form, showing that the author has the art, not merely of collecting facts but of communicating them attractively.

It is a good book for a Sunday-school library. It would be a good text-book for ministerial students in the schools for the colored people.

From the American Baptist Publication Society, Philadelphia, we have the following new books:

**WHAT A GIRL CAN DO.**—By Miss L. Bates, 312 pp. \$1.25.

An excellent story, showing the influence of a devoted girl in changing public sentiment concerning the use of ardent spirits, and in the reformation of those under the power of appetite. A thoroughly Christian spirit pervades the book. Several illustrations.

**JUDITH AND GLAUCIA.**—Story of the First Century. By Rev. Edwin McMinn, 407 pp. \$1.50.

From a careful historical study of the manners, customs and beliefs of the time in which this story is located, a great deal of valuable information in an interesting manner is given to the reader. Judith was a Jewish maiden, and Glaucia the daughter of a wealthy Athenian. It is a book for the older scholars in the Sunday schools. Illustrated.

**JOSHUA GIANAVELLO;** the Captain of the Vineyards of Lucerna. By Rev. Russell H. Cornwell, 317 pp. \$1.25.

A stirring historical novel concerning the Waldenses of the 17th century. It shows how relentless was the Papal Church when it had the power, and yet how wonderfully God sustained and strengthened his persecuted people. Gianavello was a remarkable man, "whose name was better than an army of thousands." Illustrated.

**WHATSOEVER;** or, The Young Stalwarts. By Mrs. R. M. Wilbur; 317 pp. \$1.25.

A good story for boys, showing how the doing of "Whatsoever" the Lord has commanded, in the ordinary and unusual affairs of youthful life, imparts true pleasure and nobility. Illustrated.

**KITTY'S CURL PAPERS.**—By Mary Bradley, 316 pp. \$1.25. A pleasing story for young girls. A healthful conclusion with a denominational vein in it. Illustrated.

**THE BAPTIST YEAR BOOK.**—1885, 185 pp. 25 cents. Its reports of Societies and State Conventions, and particularly its denominational statistical tables by States, are in advance of those of previous years. The names of ministers by States are also given, and other matters of interest.

We observe, however, no reference to the Woman's American Baptist Home Mission Society of New England, nor any mention of the Scandinavian Conference embracing several thousand Baptists. Nor in the "Institutions for colored race and Indians" is there mention of the large and flourishing "Spelman Seminary" at Atlanta, and of the "Creek Freedman School" at Tullahassee, Ind. Ter., though these were conspicuously mentioned in the Home Mission Society's last report. At the low price, twenty-five cents, the Year Book ought to be in the hands of thousands in our churches, as it contains valuable and fresh information not elsewhere easily available.

## FROM THE FIELD.

### "Watchman, What of the Night?"

#### The Annual Conference of the Mormon Church.

HELD IN LOGAN, UTAH, FROM APRIL 4TH TO  
APRIL 7TH, 1885.

REPORTED FOR THE MONTHLY.

BY REV. H. G. DEWITT, D.D., PASTOR OF THE BAPTIST CHURCH AT SALT LAKE CITY.

Salt Lake City is the Mormon capital, and there the tribes assemble twice a year to attend their great council. The usual number gathering on such occasions may be estimated at from ten to fourteen thousand; but the United States Marshal and his efficient deputies made it important to change the place of meeting to Logan, one hundred miles north, and on the borders of Idaho, which reduced the number in attendance to 2,000, or at most 2,500. Instead of President John Taylor and his counselors Geo. Q. Cannon and Jos. Smith, and other men of national reputation, being present, to lead and control the exercises, only Franklin D. Richards, Apostle Lyman, John Henry Smith, and young Grant, with a few bishops, were present. After an opening prayer by John H. Smith, Apostle Richards expressed his great pleasure at meeting the people under such favorable circumstances, but regretted that the members of the first Presidency were not able to be present, on account of "our peculiar unpleasantness." He assured the congregation however that the church was never more prosperous and happy than now. He illustrated the situation by saying: "The tall trees are felled by the wind, while the small trees are left unharmed, and we must not be grieved if the strong oaks in the

church are not present to-day." He asked prayers that their storm-driven bark might find some haven of security and peace. He confessed that "these are troublesome times, but God, who has been with us in six troubles will not forsake us in the seventh."

David Cannon confessed that there had been a great deal of dissension and division among the people of his charge, and he had wondered how they could be reconciled one to another. But now the enemy, which was closing in on all sides, is driving us together. He expected they would be tried as Abraham was, and yet showed his unwillingness to be tried by calling for a halt on the part of his persecutors against the work of God.

W. W. Cluff said: "The peculiar trials through which we are passing have been predicted by the Book of Mormon, and are only a fresh evidence of the genuineness of that book." But he thought that the leaders had better keep out of the way, lest they should be destroyed.

*Afternoon, April 4th.*—Apostle Junius F. Wells spoke of the inspiration that these annual conferences had given to their people for the last half of a century, and what a blessing they had proved to the outside world, by sending the holy priesthood as missionaries to every nation. How happy any people ought to be to hear men who were clothed with such authority from heaven, and to receive the ordinances at their hands, both for their own benefit and the benefit and salvation of their dead. He said that the world was bitter in enmity against them, because they were the favorites of heaven, and candidates for the highest exaltation. Motives had been used with him to persuade him to leave the church of his fathers. He had been promised a liberal education and a high social standing, if he would but abandon a people whom they stigmatized as vile and degraded. The enemy to-day is like a wolf seeking to frighten us into the abandonment of our principles, and there are some who seem weak, tottering, and ready to fall. But he was not among that number. Every true Latter-Day Saint has a living testimony in his own breast.

John Nicholson, editor of the *Deseret News*, who is under indictment by the Grand Jury, spoke next, and said that the severe troubles through which they were passing had been predicted in the most remote past, and was one of the signs to which inspiration pointed of the second coming of our Lord, that the spirit of peace had departed from the earth, and the supreme selfishness of our age had brought individuals and families into war against each other, that the nations of Europe and America were grasping after new territory, wealth, and power, and were arming themselves as never before in the history of time, and occupying an attitude of fierce hostility against each other, that secret mines were being sprung against the rulers of the land, and a dynamite reign of terror was taking possession of the whole world, but all had been prophesied and was

expected by every true saint. In view of all this, it becomes the duty of the Latter Day Saints, first, to seek a more perfect union; second, to purify themselves before God and man; third, to protect themselves by all means in their power. "We don't know whether our members are corrupt or not, whether they are traitors or loyal to our cause. Some of them are trying to carry water on both shoulders, to keep on good terms with God and the church, as far as it will pay in business, and with the devil to suit their own inclinations. I have nothing to say of outsiders who are prosecuting this work, for they are only doing their Master's service. I can only speak for myself; I have nothing to barter, and I pray that I may never stand in the position of a traitor. I have the utmost contempt for such a character. May God help us to defend ourselves and each other, by words and, if necessary, by deeds."

*Sunday, April 5th.*—John Taylor, the son of the President, declared that the ancient prophets foretold this present hour. He spoke of ability to discern the signs of the times, and he wondered that everybody did not discern that the overwhelming troubles now upon us were a sure sign of the ultimate glorious triumph of the Latter-Day Saints. The killing of the Saints in the Southern States exemplified the saying that the more you shake a mustard tree, the more the seeds are scattered." Even the *hated Tribune* was fulfilling its mission in the interest of the Church of Jesus Christ of Latter-Day Saints. He told the story of a man who, for years, had advocated plural marriage, and who had recently fallen heir to a fortune, and, wishing to become popular, now asked for the calling of a mass meeting to pronounce against the doctrine he had advocated, and that we should at once get a revelation abrogating that institution. Taylor further claimed that the Saints were well off, and that illegitimate children were unknown among them; that the holy priesthood had brought much peace and happiness to their people, that the men who were here to administer the law against the Saints are here for money, and not to secure better morality among the people. The general Government care nothing for morals, but are for money and power. They see that we are walking into Idaho and Arizona, and that we will soon send five representatives and six senators to Congress, and this they do not want. But they should be about better business than persecuting the Saints. When one man takes more than one wife they try 150,000 people for it, but the time will come when thousands of women will come to this Territory and ask the men to take away their reproach by letting them be called after their names. Polygamy had been advertised the world over, and will soon become universal. The hue and cry against polygamy would soon cease; then we shall hear the cry of treason, for this is the great issue which we must yet meet.

Apostle Grant urged fidelity to every principle of the church. Said we must keep the commandments

as Daniel and the Hebrew children did, and take the consequences. He had been told in the east, that fifty-five million of people in this country were opposed to them; but he honored the man, out of twelve jurymen, who would stand firm to his convictions, although there were eleven against him. It is our duty to know what God requires, and obey the same, no matter how many were opposed. When I was a boy, many outsiders used to tell me that the leaders of this church were bad men, but as I grew in years and knowledge and became acquainted with them, I gained confidence in and affection for them. The world talks a good deal of our leaders having to jump around the country, but what man of sense would put his hand in the fire when he knows it would be burned off. This persecution on account of polygamy, is only a trifle to what our fathers endured before there was any polygamy. I have always heard it said that the saints would be persecuted, and I have lived to see the fulfilment of the prophecy, and yet our enemies have confidence in us; for they will loan us money and give us heavy credit, when they would refuse those of their own number. If the Marshal of the Territory should arrest an apostle of this church, he would release him on his honor to appear for trial. The best men in the Territory are the polygamists. They can not stop it. There was a law passed that Daniel should not pray, but Daniel would pray. So a law has been passed that we shall not practice polygamy, but we will all the same. But let no one suppose that keeping this commandment will give him exaltation, unless he is a good man, any more than a college will give you an education without study.

*Munday April 6th.*—John Henry Smith, President of the European Mission, who returned a few days ago from his foreign field, was the first speaker. He said that they had tried to introduce the Gospel into Finland, Austria, Bohemia, Switzerland, and Turkey, but with very little success, and very few baptisms. The British Isles, which have always been so hospitable toward the Mormons, have so far as possible closed their doors against us. However, in the north of Ireland, where we find a very virtuous people, with only three percentage of illegitimate children, while in England there was six, and in Scotland nine, we are having some success. Italy and Switzerland furnish but little hope, save only gleanings and warnings of the people. A hot wave of persecution rolled all over continental Europe immediately after the Tennessee murder. But Smith looked for better times further on; the eyes of the world are turned upon this Territory; we have an indorsement of our views and practices by Henry Ward Beecher, who had said: "Think what ye will, but in the Rocky Mountains of the West is to be found the great problem of the age." You and I may have to walk the thorny road; we may be hurried to the pen; some of us may lose our lives; but this gospel will yet conquer. Every fiber of my being is stamped with the truth of

this system, but there has been no progress among men save by the process of grinding. We can surely endure a few months or years of imprisonment, or yield up our lives, but if so, others will rise up to take our places. The axe may be broken and thrown away, but another will be provided. The principles of the Latter-Day-Saints must triumph throughout the earth. But there will be no letting up; our enemies will not relent. If you think they will, you are deceived; but the end will be glorious. I have recently traveled through the East, and the people are stirred to a white heat against us. Politicians do not lead this sentiment; the leaders are the clergy, whose constant agitation has stirred the people to a profound depth; and the ministers who are among us are the responsible causes of this whole trouble, they having sent letters and appeals to the East; have moved their respective denominations to a most determined interest in this matter. The center of this terrible agitation is to be found in New England, which has always been anxious to reform the morals of others, without improving their own. Their love of dress and desire for ease, have made their women utterly unwilling to bear children, and it is believed that their hands are dripping with the blood of millions of their own murdered offspring. You women of Utah, when you refuse to become mothers, deserve to have your name written in the black book, and be led through the gates of hell. A relative said to me: "I do not see how you can support so many wives. I find it hard to support one." I answered: You must get a better class of women. Our wives are no burden, but a constant help; have we wronged anyone when my wife and I are willing to share the mutual burden of opening our doors to a sister that she may become my wife, and thereby be saved from a brothel, or a life of infamy and shame? God has stamped upon woman the divine decree to multiply and replenish the earth. But while there are millions more women than men, how can she obey this law of her Maker, except it be in plural marriage. Even politicians see this fact, and agree with us in the main. The Mormons can afford to suffer, if they can thus open the door for the fair daughters of Adam, by which they may answer the design of their Creator, without becoming a plaything to some vile wretch. You and I must never shirk our manhood. Be fearless and of good courage, for God has made us already the terror and dread of the world."

The prevailing sentiment of the conference was most relentless and irrepressible in its resistance to Federal authority, in its attempts to legislate or execute laws against their religion. They frequently declared that the revelation on the subject of polygamy was the most important that had been given, and essential to all the rest, and that they could only surrender it with their lives, that every woman had a right to be joined in marriage with a member of the holy priesthood, and that every child that was born had a right to a holy priest for his father. Further,

that the most choice spirits had been reserved until the fulness of time, that they might receive bodies through this divine order. Such inhabitants, born and raised in the free mountain air, must become invincible against any foreign foe, and ultimately become the rulers of the whole land.

A committee was appointed to draft resolutions as a memorial to Congress, asking for immediate relief against the persecutions which the Federal officers were inflicting upon them.

There never was a convention held in the Southern States at the opening of the war more determined to maintain, at every hazard, the issue with the general Government, than was the 55th Conference of the Mormon Church in this Territory, and yet it is a known fact that the work of disintegration is rapidly going forward, and I believe the Church is on the eve of a revolution among her own people.

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#### Our Progress in Utah.

Dr. De Witt has just published a leaflet showing the comparative results of our work in Utah. We make a few extracts. Dr. DeWitt says that the statistics and statements have been carefully prepared from official sources and may be relied upon as correct.

"Eighteen years ago the Episcopalians began Gospel and Educational work in Utah Territory; fifteen years ago the Methodists, the Presbyterians fourteen, and the Congregationalists twelve. Four years ago the Baptists began to occupy one point only, in a territory already largely occupied by the other denominations. This church, organized in July, 1881, with 11 members, has already become the largest of all the evangelical churches of the place (Ogden).

One year and a half ago a Baptist interest was started in the city of Salt Lake, with 16 members.

The Episcopalians have employed from three to seven clergymen from the first, making a total of 96 years of ministerial service; the Methodists have put in 90, the Presbyterians 98, and the Congregationalists 33 years, while the Baptists have only given six years of ministerial service. And yet the results show that their membership is already within fifteen of the membership of the Congregationalists, and nearly one-half the membership of either of the other denominations named, including nearly 100 probationists in the M. E. churches. We number 180 members.

It has cost the Episcopalians, to carry on their work, including their school work, a total of nearly half a million, \$430,000. It has cost the Presbyterians still more, \$450,000; the Methodists, \$200,000; the Congregationalists, \$176,036. The total expenditure of the Baptists, for all the work they have accomplished, will fall short of \$32,000.

In the city of Salt Lake, the results of one year's labor are really marvellous. All the denominations have been unusually successful here the past year. And

yet the Episcopalians, Presbyterians, and Congregationalists, employing altogether seven clergymen all the time, with three others living in the city, and devoting a portion of their time to the work here—backed by a force of from thirty-five to forty school teachers, some of whom devote themselves zealously to the interests of their respective churches—with over 1,500 pupils of all grades and ages in their day schools, from whom to draw converts, at a total expenditure of nearly \$60,000, have during the past year—all three combined together—received a less number of new members than the little Baptist church, with only one minister a portion of the year, with no large schools to help, and at a total expense to the denomination for teachers, missionaries and all, of less than \$6,000.

During the same time, our Sunday school has become one of the largest and best in the city, and our evening congregation is fast outgrowing the utmost capacity of our audience room. About 100 extra seats have been required each Sabbath evening for the past month.

#### OTHER SPECIAL FAVORS.

Among the most marked indications of the divine favors are the agencies raised up among us within the past year.

Rev. J. D. Bell, a graduate of Amherst College and of Evanston Theological Seminary, a most acceptable minister of the Congregational church, was baptized in July last, and is now engaged in Gospel work.

Rev. G. B. Bartley, who united with the church shortly after, was ordained to the Gospel ministry the first of December, and is now doing an eminently successful work as teacher and pastor at Eagle Rock, Idaho.

Bro. S. R. Mutch, who came to us from the Methodists, in September, a young man of education and talent, was recently licensed by the church, and expects to devote himself to Gospel work.

Another young brother, who united in the early winter, as intelligent and promising as any of the others, is a candidate for the ministry; besides a lad of great promise and devotion, who is now earnestly pursuing his studies with the same noble design in view.

And last of all, a ruling elder in the Presbyterian church here—redeemed three years ago from Mormonism, and for two years past pursuing a special course in the Collegiate Institute, in preparation for the ministry, and who was sent east last summer as a commissioner to represent Utah in the Presbyterian General Assembly at Saratoga—has been baptized in the fellowship of our church, and is expected to devote himself to missionary work among the Scandinavians in this city. He speaks and writes the Danish, Swedish, German, and English languages, has drunk Mormonism to its bitter dregs, and hence is qualified to do a work for Christ here such as few could do.

**WOMAN'S AMERICAN BAPTIST HOME MISSIONARY SOCIETY.**

President, Mrs. Thomas Nickerson, Newton Center, Mass.; Vice Pres., Mrs. Anna Sargent Hunt, Augusta, Me.; Corresponding Secretary and Treasurer, Mrs. Andrew Pollard, 10 Tremont Temple, Boston, Mass.

For our Monthly report we can say, "There is progress all along the line." New Societies and Mission Bands are being organized in the church at home, adding to the efficiency of our organization. From the fields come delightful reports of earnest work, which the Master is blessing far beyond our expectations.

Detailed reports will be found in our Annual Report, which will be published soon after our annual meeting, May 7, in the Old Cambridge Baptist Church, Cambridge, Mass.

**RECEIPTS FOR MARCH.**

MAINE, \$301.00.—Augusta, Mission Band, \$20.00; Auburn, Court St. Church, \$25.00; Belfast, \$7.00; Belfast Baptist Working Club, \$5.00; Camden, Chestnut St. Church and Wom. Soc., \$6.00; Damariscotta, \$25.00; Fairfield, \$3.00; Fairfield Mission Band, \$10.00; Hallowell, \$16.00; Kennebunk Village Sunday school, \$4.00; Kennebunkport, \$7.50; Machias, \$1.00; Mechanics Falls, \$7.75; Paris, \$8.50; Portland, Free St. Mission Band, \$25.00; Portland, Free St., \$7.50; Portland, Free St. Sunday School, \$10.00; Portland, Miss Abbie Norton, \$3.50; Passumpsic, \$1.50; Rockland, \$27.00; Skowhegan, \$35.75; Waterville, \$13.25 for Echo, \$31.75.

NEW HAMPSHIRE, \$70.35.—Dover, \$10.50; Great Falls, \$7.00; Manchester 1st, \$2.00; Newton, \$2.25; Portsmouth, \$33.00; West Swansey, \$9.00; West Swansey Mission Band, \$2.25; For Echo, \$4.05.

VERMONT, \$118.08.—Brattleboro, \$8.00; Castleton, \$5.00; Chester, \$2.00; Groton, \$10; Ludlow, \$44.08; Georgia Plain, \$8.00; Georgia Plain, Busy Bees, \$4.00; Poultney, \$30.00, of which \$20.00 is from Mrs. E. B. Joslin, to constitute Mrs. E. D. Andrews L. M. For Echo, \$7.00.

MASSACHUSETTS, \$1,089.53.—Amesbury, Mrs. S. M. Bradbury, \$50.00; Amesbury, Earnest Workers, \$30.00; Arlington, \$47.50; Ayer, Mrs. L. S. Chick, S. S. Class, \$2.00; Belcher-town, \$4.80; Boston Clarendon St. Ladies for Miss. Paine, \$100.00; Boston 1st Church Sunday School, \$50.00; Boston South Baptist \$10.00; Boston, South Baptist Sunday School, \$50.00; Boston Shawmut Branch, \$2.00; Boston Fourth St. Mission Band, \$1.00; Boston Fourth St. Primary Class, \$1.00; Boston, Fourth St. Wom. Soc., \$6.20; Boston, Mrs. Hanks, \$5.50; East Boston, Mrs. A. Reed and daughters, \$4.00; Brockton, Mrs. Foyes S. S. class, \$4.00; Bolton Mission Band, \$16.00; Cambridge 1st, \$32.00; Charlestown 1st, Judson Miss'y Soc'y, \$20.00; by Mrs. G. D. Edmonds to constitute Mrs. A. T. Kelly, L. M.; Charlestown 1st Miss'y Soc'y, \$20.00, by Mrs. G. D. Edmonds to constitute Mrs. M. Grant Edmonds, L. M.; Charlestown 1st Sunday School, \$25.00; Chelsea 1st, \$43.00; East Stoughton, \$5.00; Foxboro, \$7.68; Franklin Church, by C. S. Harding, \$10.00; Franklin Church by Mrs. G. U. Bosworth, \$5.00; Higham, \$2.05; Holyoke 2d Church, \$18.70; Jamaica Plain, \$27.37; Jamaica Plain Mission Band, \$10.00; Lowell 5th Street, \$10.27; Memorial, \$1.00; Merrimacport, \$3.00; Neponset Church, \$9.50; Newton, Mrs. G. S. Harwood, \$25.00; Newton Centre, for Miss. Thompson, \$41.30; Norfolk Church, by Miss. E. A. Harding, \$10.00; North Adams 1st Baptist Church, "Kings Daughters," \$25.00; North Scituate, to constitute Mrs G. W. Bailey L. M., \$20.00; North Scituate, Friend, \$5.00; North Tewkesbury, \$1.00; Roslindale, \$3; Roslindale, Young People's and Children's Mission Band, \$10.00; South-bridge, \$15.55; Salem Central Mission Band for Susie Nave, \$12.50; Southfield, \$1.00. Taunton, Winthrop Street, \$25.00; Three Rivers, Friends, \$8.02; Three Rivers, Mrs. F. B. Joy, \$7.04; Waltham, \$6.88; Waltham Young Peoples Miss'y Soc'y, \$78.38; Westfield, \$10.00; Westminster, \$16.75; West Boyles-ton, given by Mrs. J. W. Brigham for L. M., \$25.00; West Boyles-ton, Young Ladies Mission Band, \$10.00; West Somer-ville, Mission Band, \$2.00; West Sutton, \$13.00; Worcester Lincoln Sq., \$13.00; Woburn, \$7.00; Friend, \$13; For "Echo," \$45.41

RHODE ISLAND, \$54.18.—Friend for "Mather School," \$20.00; North Kingston, Quiddeset Church, \$10.50; Providence, Stewart Street Church for Hartshorn Memorial College, \$10.18; For "Echo," \$13.50.

CONNECTICUT, \$131.53.—Danielsonville, \$14.25; Groton Wil-ling Helpers, \$7.00; New London, Mrs. T. W. Potter and child-ren, \$2.00; Noank, Mission Band, \$25.00; Southington, \$8.00; Sterling, \$6.00; Voluntown, \$3.50; Wallingford, \$8.35; Wal-lingford Infant Class, \$2.62; Willington, \$5.00; Stafford, \$21.60; For "Echo," \$28.21.

MISCELLANEOUS.—N. Y., Ogdensburgh, \$12.65; N. Y., A. B. H. M. Soc., for Mrs. F. M. Porter, \$33.33; Slater Fund for Spel-man Seminary, \$166.67; Mite Boxes, \$1.08; For Echo, \$1.02.

PRECIOUS JEWELS, \$15.12.—Maine, \$10; Vermont, \$3.20; Massachusetts, \$11.10; Connecticut, \$5.52; New York, \$2.00.

TOTAL, \$1,994.54.

**WOMEN'S BAPTIST HOME MISSION SOCIETY.**

2338 Michigan Avenue, Chicago, Ill.

**GENERAL OFFICERS.**

President, Mrs. J. N. CROUSE, No. 2107 Michigan Avenue, Chi-  
cago, Illinois.  
Corresponding Secretary, Miss M. G. BURDETTE, 2338 Michigan  
Avenue, Chicago, Illinois.  
Treasurer, Mrs. R. R. DONNELLEY, 2338 Michigan Avenue,  
Chicago, Illinois.  
Training School for Missionaries, 2338 Michigan Avenue,  
Chicago. Miss M. G. BURDETTE, Directress.

**THE ANNUAL MEETING.**

The annual meeting of the Women's Baptist Home Mission Society will be held at Saratoga on Tuesday, May 26th. There will be three sessions, morning, afternoon, and evening. We hope Baptist women interested in the work of this society will make special effort to be present at this meeting.

**RECEIPTS FOR MARCH AND FEBRUARY.**

	MARCH.	FEBRUARY.
Arkansas	\$ 90	
Alabama	3 50	
Arizona	5 00	
Colorado	10 40	
Dakota	10 60	
Indiana	712 09	25 00
Illinois	980 56	274 38
Iowa	186 17	24 00
Kansas	54 51	8 15
Louisiana	17 45	11 60
Massachusetts	5 00	
Minnesota	205 82	45 37
Missouri	5 00	2 00
New York	1,664 58	1,229 23
New Jersey	723 07	115 00
Nebraska	218 69	
Oregon	25 00	
Ohio	622 09	131 22
Pennsylvania	518 89	838 02
South Carolina	18 50	
Texas	122 45	
Wyoming Territory	12 50	
Washington	1 50	
Wisconsin	234 21	102 24
Rent from Society to Training School.	216 00	
Tidings and Publications	182 25	98 05
Baby Band	38 82	36 20
Missionary Garden	2 96	5 10
Michigan		5 00
Virginia		1 51
North Carolina		26 09
Total	\$6,798 51	\$2,978 16

THE BAPTIST  
HOME MISSION MONTHLY.

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No. 6

OUR CONTRIBUTORS.



CHAPEL AT EAGLE ROCK, IDAHO.

Size, 24x40, with lean-to 8x24. Cost, above foundation and ready for plastering, \$1,300. Price of lumber at Eagle Rock, \$19 for rough, and \$65 for finishing. Carpenters,

\$3.50 a day. Add for plastering 20 cents per square yard. The chapel will seat 150 comfortably, and by a little crowding, 200. Plans and specifications can be furnished for \$5 a set.



## FIRST THINGS AMONG AMERICAN BAPTISTS.

BY REV. FREDERIC DENISON, PROVIDENCE,  
R. I.

### XII.

#### VERMONT BAPTISTS.

##### *Part Second.*

##### MISSIONARY EFFORTS.

Relative to missionary labors, Vermont Baptists, not without reason claim to have been in the van of our denomination. Rev. T. H. Archibald, D.D., well versed in the history of the State, and in the history of our country, mentions that in 1791, Rev. Jeremiah Hibbard, Joseph Call, Nehemiah Woodward, and John Hibbard entered upon a missionary work not only among the new settlements of the State, but beyond its boundaries and even within Canada, having the special encouragement of the Woodstock Association. This is affirmed to be "the earliest record in which we have found any trace of missionary effort beyond their own bounds by any body of Baptists in this country." A missionary society was formed in the Shaftsbury Association in 1802. But Baptist churches in their very nature are missionary bodies. A personal acceptance of the gospel as opposed to hereditary church membership, makes evangelical preaching and missionary exertions a necessity.

In 1806 was formed the Woodstock Baptist Missionary Society, and Rev. Ariel Kendrick "was appointed to make a missionary tour through the northern parts of Vermont and New Hampshire." In the same year was organized the missionary society of the Vermont Association, that in 1814 became auxiliary to the Baptist Board of Foreign Missions. Indeed, it became a rule to have a missionary society in each association.

##### ASSOCIATIONS AND CONVENTIONS.

Among Baptist associations and conventions are a kind of missionary bodies. Ac-

ording to the genius and spirit of Baptist churches everywhere, those in Vermont immediately began to fraternize and co-operate in associations both for advisory and evangelizing purposes. Their independence did not overlook their interdependence or their obligations to all mankind. Some of the first associations formed have undergone changes in names and bounds. Official reports for 1883—the date from which we write all our articles relative to the New England Baptists—give to the State seven associations, with their dates: Shaftsbury, 1780; Woodstock, 1783; Vermont Central, 1786; Windham, 1793; Danville, 1810; Lainville, 1812; Addison County, 1833. Besides the ordinary offices and functions of associations, nearly all these bodies were active as missionary agencies, sending out evangelists, raising funds, and promoting revivals. For such labors a large debt is due to Vermont, from New York and Canada. Through the earnest preaching of the devout ministers and the faith and prayers of the laboring churches the beautiful rivers of the mountains and the crystal lakes were made glad with many holy baptismal scenes.

To husband the co-operative forces of all the churches and associations, to assist new and feeble churches, to plant new interests in needy regions, and to lend encouragement to the denominational movements throughout the country, in 1825 was organized the Vermont Baptist State Convention. It immediately achieved happy results. In 1832, a year of unusual prosperity in the churches, the convention became auxiliary to the American Baptist Home Mission Society, and received that noble society's co-operation in return. The convention has always fostered education and missions. As early as 1827 it appropriated fifty dollars to the Hamilton Literary and Theological Institution, New York, and three hundred dollars to the Burman Mission. Persons making a thorough inquiry into the history of the convention should study the admirable historical discourse of the Rev. Charles Hibbard, delivered in 1875, before that body on the occasion of its semi-centennial. The scholarly

\*Copyrighted by the American Baptist Home Mission Society  
1883.

author has been one of Vermont's truest workers and noblest ornaments. His discourse should be in a volume form. The minutes of the convention for 1883 report 7 associations; 114 churches; 68 pastors; 27 ministers without parishes; 9,410 church members; 7,622 Sunday school scholars; above \$72,000 raised for church expenses; \$9,294 contributed to various benevolent purposes. Of the churches it might be mentioned that ten, with over 500 members, are in Canada. The Vermont Sunday school Convention was fully formed in 1869. The Vermont Baptist Historical Society dates from 1877. Its secretary, treasurer, and librarian is the Rev. W. H. Randall, of Saxton's River. For a time there was a Vermont Branch of the Northern Baptist Education Society. No evangelical interest has been neglected. Anti-slavery and temperance have had bold champions among the Green Mountains.

#### EDUCATIONAL MOVEMENTS.

Evangelization and education go hand in hand: the gospel, the church, the school-house, the academy, the college—these are the marks of Christian civilization. In 1814 steps were taken in the Woodstock Association to organize "The Charitable Education Society," "for the purpose of improving the minds of pious young men who are called to the gospel ministry." This and the Missionary Society of the Association continued their efforts till 1826, when both transferred their work to the Vermont and New Hampshire State Conventions.

The Vermont Literary and Scientific Institute—familiarly called Brandon Academy—at Brandon, was incorporated in 1806, and was long under Baptist direction and patronage. The Black River Academy, at Ludlow, was incorporated in 1834, but has always suffered from lack of endowment; hence it is now little else than a high school, though it issues a handsome catalogue, reporting an average of about one hundred and ten students.

In 1834 was also chartered the Leland Classical and English School, at West Townshend. On account of a gift of \$500 from

Deacon Gray, the name was changed in 1860 to Leland and Gray Seminary. At its head have been Professors Smith and Lyford (now of Colby University), Heman L. Wayland, D.D., Revs. C. B. Smith, Horace Burchard, and Edward C. Judson. The present teachers are F. B. Spaulding and Hattie E. Colburn.

In 1840 was founded the Derby Literary and Theological Institute—often called Derby Academy—at Derby. Its first Principals were Rev. Heman Lincoln, D.D., and Rev. Alvah Hovey, D.D. (now both of Newton Institution). The principalship is now with the Rev. George S. Chase, assisted by Miss Fannie R. Waterman. Its building is a fine, double, two-storied structure, occupying delightful grounds. It furnishes College Preparatory, Ladies' Collegiate, Business and Scientific courses of study.

The New Hampton Institution at Fairfax, formerly at New Hampton, N. H., but removed to Fairfax in 1853, happily flourished for some years under the energetic leadership of Doctors Smith and Upham, but finally, for lack of means and unanimity of council, declined to its present inferior position. Its old record, however, is grand. Many of the churches of Vermont were early and largely interested in the Hamilton Literary and Theological Institution, at Hamilton, N. Y., of which the Rev. Daniel Hascall, born at Bennington, Vt., was the chief founder and brave defender.

The most important Baptist institution in the State is the Vermont Academy, at Saxton's River, already the peer of any Baptist academy in our country, though it was opened in 1876, being a contribution of the Baptists for the centennial year of our republic. It was conceived in the Baptist State Convention in 1869; trustees were named in 1871; the raising of the funds, \$125,000, was by the wisdom and indomitable energy of the Rev. W. N. Wilbur; the chief benefactors being Mr. Charles L. Jones, of Cambridge, Mass.; Jacob Esty & Co., Brattleboro; John Farnsworth, Saxton's River; and Hon. L. Barnes, Burlington. The providence of God was apparent in the whole movement; success followed success.

The grounds embrace a plateau of thirty-five acres, and the buildings are Farnsworth Hall, Jones Hall, Proctor Hall and Armory Hall. From the permanent endowment of \$100,000 the teachers' salaries are assured. Already several scholarships of \$1,000 each have been established. Horace M. Willard, A. M., has been the principal from the beginning. The female Principal is Mrs. Ruth B. Pulsifer. There are seven assistant teachers. Students are fitted for college or for the higher duties of life. About two hundred scholars are in attendance.

#### PERIODICALS.

In September, 1828, Orson S. Murray commenced the publication, at Brandon, of *The Vermont Telegraph*, and continued it about fifteen years, till his heretical views destroyed his good influence. In March, 1842, the Rev. Benjamin Brierly started *The Vermont Baptist Journal*, at Middlebury, but after about a year it was merged into *The Vermont Observer*, at Ludlow, under the conduct of the Rev. Aaron Angier, who maintained the sheet till about 1847, when he sold the interest to *The Christian Reflector* of Boston. In March, 1879, the Rev. J. K. Richardson, of Rutland, began *The Vermont Baptist*, a monthly sheet, that is still published with editorial ability quite superior to its external appearance.

Justly may Vermont boast of having given to our denomination not a few gifted, noble, brave workers for Christ, such as Chase, Culver, Conant, Cutting, Church, Fish, Hascall, Hodge, Hovey, Ide, Kendrick, Parker, with missionaries to other lands, Carpenter, Brown, Brayton, Beecher, Bullard, Haswell, Knowlton. Vermont, like the other New England States, elected of God as a nursery of talented, courageous souls, has sent thousands of her choice sons and daughters to the far West and to remote parts of the world. Many of these were Baptists, educated in the free principles and spirit of the New Testament, who have been brave and worthy witnesses for Christ and the transforming power of the Gospel.

#### NEVADA AS A MISSION FIELD.

BY REV. J. M. HELSLEY, WADSWORTH.

The glory of this State seems to have departed, and with it many of the first inhabitants. There still remain, however, about fifty thousand whites, a large number of Chinese, and about eight thousand Indians. The whites and Chinese are principally found in mining camps and railroad towns. A portion are engaged in farming, and the rest in stock-raising. The Indians have three Reservations, but roam about wherever inclination leads them.

Mining still is profitable if skill and economy are used. The yield for 1884 was \$7,000,000. In our fertile valleys the farmer reaps a bounteous harvest wherever water for irrigation can be secured. The stock report gives the number of horses, cattle, and sheep grazing in this "rainless region" as 1,000,000. Our mild climate and the growing markets of California, make this one of the best stock countries in the West, if prudence is used so that the ranges are not overstocked. Now that the mining booms and speculations are over, business is likely to find a firmer basis, and as our varied resources are developed population will certainly increase.

The spiritual condition of the sixty thousand souls already here demands attention. In a few of the larger towns, there are churches, pastors and organized Christian effort. There is scarcely a town, however, with less than four hundred inhabitants that has religious services of any kind, unless a Catholic priest or Episcopal bishop makes his annual visit to the few "faithful" in order to baptize any children that chanced to be born during the year. Many of those towns have not so much as a Sabbath-school. It would be difficult, though, to find one such place without a number of liquor saloons, gambling dens, and a hall for dancing. The writer is the only ordained minister on a field nearly as large as the State of New Jersey, and containing about three thousand whites and Indians. There are many such portions, however, without any one laboring for the salvation of souls.

The adventurers, who formerly came here expecting to get rich in a short time and then go to some other State to make homes amid more pleasant surroundings, have nearly all gone. Those engaged in farming are making permanent homes and are anxious their families should have religious advantages. They are generally willing to aid to the extent of their ability, but cannot support a minister without help from some missionary society. When the larger valleys become more thickly populated this aid from abroad will no longer be required.

Our public school system will now compare favorably with that of older States; and men who come here for employment need not, as formerly, leave their families East that their children may be educated. Into these new homes the Gospel must be carried, that those mothers and children may not become demoralized, or feel they have left "God's country," as is sometimes remarked.

It is plain, then, that mission work must be done here *now*, if the rising generation is to differ from the demoralized one fast passing away.

Nevada has a special claim on Eastern Christians on account of the large number of young men continually coming here from Eastern homes. A young man from Maine told the writer his mother made him promise to attend church, but his rough life makes him ashamed to go. One, from a fine New York family, said he did not let his family know where he was, and what business he followed. Some time ago two young men came here from Iowa and Illinois. Both promised to attend church, and did so for a short time, but were soon led away by bad company and compelled to leave town in disgrace. One from Ohio will sit and weep when he reflects over the corrupt life he is now leading. Less than a year ago a mere youth came here, secured employment, and remained till last fall. He then left for an adjoining county, where he attempted to "play burglar," and, in doing so, committed murder, and will doubtless hang in a few weeks. The names are withheld out of charity for the parties concerned. The above

are samples of the young men one continually meets in the far West. Nevada, however, has a larger proportion of this class, because, till recently, considered almost exclusively a mining region.

#### THE DIFFICULTIES IN THE WAY

of successful mission work here are numerous. People coming here expect to make money, and in order to do so are not particular as to how they make it. It is not uncommon for prominent members of Eastern churches to follow liquor selling, and other questionable pursuits. This, of course, scandalizes religion and puts weapons in the hands of scoffers.

In all parts of the State the population is made up chiefly of men, thus depriving the missionary of woman's faith, sympathy, and self-denial.

There is practically no Sabbath in this country. The railroad trains are run as usual, which prevents many well-disposed men from attending worship, while saloons and other places of amusement are more inviting to the young and thoughtless than the preaching of the gospel.

There being no moral sentiment, every one does what "is right" (and sometimes wrong) "in his own eyes," so long as he does not molest or injure others.

Skepticism and blatant infidelity have always had a host of followers in this Western country. If a Christian came here he was ridiculed and harassed, till his love for the Saviour grew cold or was cast aside entirely for want of sympathy. A dying mother said to the writer, "When I came here I was a consistent member of the Presbyterian Church, but my faith was ridiculed till I about gave up everything in the way of religion." It was a noticeable fact, however, that those who were instrumental in unsettling this poor woman's faith did not come near to cheer her when called to pass through the dark valley.

The thousands of Indians that roam over these deserts are without religious or moral instruction of any kind, except a few who are taught by the Catholics about Virginia City, and a small number who are on the Pyramid Reservation where the writer holds service

by means of an interpreter. These Indians are capable of being taught, and if a Christian school could be established among them, where moral and intellectual training could go hand in hand, much might be accomplished by persistent effort. The government supports two schools in this tribe, but neither of them averages forty pupils. Parents *will* not compel their children to attend, and the teachers *cannot* compel them. There is not enough sympathy in a government school, that is simply taught for the money that is in it, to win or hold an Indian child that has spent its whole life in the open air.

What these Indians do need, is some self-denying man or woman, with much grace and patience, and some knowledge of medicine, whose whole time might be given to this special work. They need some one who will spend his time among them and teach mothers how to care for their children. It makes one's heart sad to see the bright, strong children die, simply from want of care and medicine. The government teachers, as a general thing, do not go to the Indian homes, and, therefore, have no influence, except what little is exerted over the children. They aim only to cultivate the intellect, which leaves the Indian in a worse condition than if left in his primitive state. Intellectual culture without moral training opens avenues of vice unknown to the Indian, without giving him moral strength for resistance.

What is the Baptist denomination doing toward giving the gospel to the whites and Indians of Nevada? Very little, compared with other denominations. There is only one Baptist church in the State. It is on the western border, at the town of Reno. The pastor receives aid from the Home Mission Society, without which the church could not support him. Thirty-five miles east of Reno the writer is stationed, and receives aid from the Society. His efforts are divided between the whites and Indians on this large field. Three hundred miles east of here, a young man who came here for his health has gathered a small congregation and is said to be doing a good work for the community. *He supports himself* by teaching. Truly the work

is great and much needed, "but the laborers are few" in Nevada. Are Baptists willing to do their share?

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### THE INTERNATIONAL SCHOOL AT MONTEREY, MEXICO.

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BY REV. T. M. WESTRUP, MONTEREY,  
MEXICO.

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The success of this institution can be made manifest by the presentation of facts.

It was established February, 1st, 1883. Four of the scholars have been baptized; are good church members. Seven, church members previously, have availed themselves of its instructions. One young lady now teaches the mission school at Santa Rosa; has 40 scholars; gives general satisfaction. One young man preaches frequently, and another is preparing to do so. Another young lady desires to be a Bible Reader, and studies accordingly.

Since we reopened, September 1st, 1884, 57 boys and 46 girls have been registered, though present attendance is 45 of the former and 33 of the latter. Decrease owing to late removals of many families to distant places.

School is always opened by reading of Scripture and prayers, frequently with exposition or exhortation.

A most hopeful feature of the work is the effect on the Romanist friends and families of many of the scholars. Parents have come to ask how it is the children are so ready to come to school, whereas they used to be so reluctant, and what we have said to make them so much better and more obedient. If the average attendance is not a full one, it is not the fault of the scholars, who are eager to come. The homes of our scholars are a promising mission field; their friends are surprised by what they see and hear, and willingly listen to the word.

The effect is shown in other and even better ways. Our meetings for worship are

attended by persons drawn in by listening to the conversation of the scholars at home, telling of the Bible reading, explanations, and prayers for the children, their parents, and friends, for their conversion and welfare, for the peace, prosperity, and evangelization of their country.

We can see by their conversation and arguments with new scholars, that our pupils are effectually drawn away from Romanism. They express their dislike to go to mass, and their disbelief in the power of the images to help anybody. There is good reason to hope that many will be truly converted.

Every Friday is spent principally in the study of the next Sunday school lesson, and review of week's studies, with instruction in morals and manners. About forty of our

scholars come to Sunday School, and after a while more will come, as the new scholars become accustomed to our methods. We use the methods of Object teaching and calisthenic exercises as far as we can.

It is consoling to think of the benefits necessarily resulting from all this to so many poor children of indigent families; children that, without them, would most likely grow up in ignorance and with grovelling instincts, like tens of thousands all around us.

In conclusion, let me beg the patrons of this school to come up to its support, authorizing us to do still more for the neglected ones, who, in days to come, may, with our help and God's blessing, become enlightened citizens, trustworthy men and women, and better than all, trophies of Divine Grace.

«American Baptist Home Mission Rooms,»

✦ TEMPLE COURT, NEW YORK. ✦

— WHAT SHOULD BE DONE WE MUST ATTEMPT TO DO. —

✦ EDITORIAL NOTES. ✦

FINANCIAL STATEMENT FOR APRIL.

MISSIONS AND EDUCATION.

Expenditures for the month,	- - - - -	\$3,686 72
Donations from Churches and Individuals,	- - - - -	\$8,444 68
Legacies,	- - - - -	1,391 20
Income from Investments,	- - - - -	292 50
"    "    Rent of Real Estate,	- - - - -	50 00
Home Mission Monthly,	- - - - -	65 20
Total for April, 1885,	- - - - -	\$10,243 58

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	- - - - -	\$452 56
Interest for Benevolent Fund,	- - - - -	255 00
"    "    Loan Fund,	- - - - -	102 17
Total receipts from all sources,	- - - - -	\$809 73
Total receipts from all sources,	- - - - -	\$11,053 31

\$500,000 wanted for Baptist Home Missions in 1885. Rally now!

With the society's heavy debt, it will probably be difficult to borrow the usual amount required

to carry on the work through the summer and early fall, when contributions are usually small. About \$50,000 will undoubtedly be needed above these contributions. One of two things follow, either larger contributions must be

made at once, or missionaries go unpaid until money is in the treasury to pay their salaries.

It is a significant thing that by the officers of the Society and members of the Board, nearly \$70,000 have been contributed to the treasury of the Society the past year. These men knew about the Society's affairs and their gifts, express confidence in the management thereof, even though in the past in ways which ordinary diligence could not prevent, but which cannot again occur, some losses have been suffered.

The dedication of Hartshorn Memorial College, at Richmond, Va., the last of April, was a most interesting occasion. We regret our inability to give it an extended notice, but shall do so in a succeeding issue, giving also a fine picture of the building.

## ❖ FROM THE FIELD. ❖

"Watchman, What of the Night?"

### DEDICATION AT MONTEREY.

In pursuance of the plan adopted, Rev. O. C. Pope, D. D., Corresponding Secretary and Superintendent Mission in Texas, arrived here Thursday, 16th, accompanied by 125 brethren and sisters from most of the States of the American Union. They were met half way between here and Laredo by the writer, and at the depot by the committee appointed by the church, and conducted to the Hefley House, a large building on the Civil College Square, which we had rented and furnished to accommodate them. The ladies occupied the rooms on the right of the entrance; the opposite part of the house, with a wide yard and trees between, composed the gentlemen's quarters and the dining-rooms.

After supper all retired, and rose early to partake of the breakfast prepared, for they were to go to Saltillo by the railroad, seventy miles, that day, and return, which they did, quite late. Devotional exercises and a speech or two, and it was time to seek repose.

Till Saturday but few of the excursionists had seen the interior of the Baptist Church which they had come to help to dedicate. It stands on a large square, named after the emperor Iturbide, banished, and shot for returning without permission, in 1824. He had the largest share in liberating Mexico, then New Spain, from the mother country.

### THE NEW LEON ASSOCIATION

was organized on Saturday, the 18th, in presence of the assembled excursionists. At 10 A. M. the pastor at Monterey, called the meeting to order. Brother F. T. Trevino led in prayer, Brother Antonio Garcia read 1 John, ch., iv., the same Brother was chosen Moderator *pro. tem.*, and Brother Merced Flores, Secretary, *pro. tem.* A constitution and by-laws were adopted, subject to revision, and credentials were received from Salinas, Ebanos, Montemorelos, Santa Rosa, Garcia, and Monterey churches; the messengers were twenty in number. The following brethren were elected officers for one year. F. T. Trevino, Moderator; T. M. Westrup, Recording Secretary, M. Flores, corresponding Secretary, and S. Trevino, Treasurer. Visiting brethren from the U. S. and the Saltillo Association accepted invitation to seats with the Association.

At two subsequent sessions correspondents were appointed to the anniversary of Saltillo Association next August. Salinas was chosen for next meeting of our Association, preachers and alternates appointed; members requested to represent this Association when present at any other; \$180 pledged for mission work; \$25.75 collected to print minutes with; unfinished business entrusted to officers of Association, and with prayer for guidance and blessing by Brother M. Flores, Association broke up, Sunday night.

### THE DEDICATION.

This took place, as announced, on Sunday, April 19th. Service began at 10 A. M. Brother H. N. Lincoln, of Dripping Springs, Texas, kindly served as organist, and made good use of the Estey organ belonging to this church. Such hymns and tunes were chosen as could be sung together in both languages, and the result was most satisfactory.

The dedicatory sermon was preached by Rev. W. D. Powell, who read 1 Sam. ch. vii., and took his text from the 12th verse: "Hitherto hath the Lord helped us." In a sermon of much power and truth, he referred to the history of the church, its small beginning in 1864, its founder, Rev. James Hickey, and the constant difficulties which have tried the faith and patience of its members. The dedication prayer was by the writer; the keys were formally handed over to the deacons by Dr. Pope, and by him the building was declared to be the exclusive property of the First Baptist Church of Monterey; Dr. Pope also presented a silver medal, on which a trowel and "G. Olvera" was engraved to the head mason who had directed all the stonework on it, bearing testimony to his fidelity and conscientiousness. Olvera is a Catholic, but paid no heed to the excommunication of his bishop. A sermon in English by Rev. Dr. Pendleton followed, translated sentence by sentence as he read it, by the writer. It is to be published in English and Spanish.

The readers of the Texas Baptist Herald will see

it first. It is a gem, and its epigraph is "Through Christ to the Church, and not through the Church to Christ."

During the day excellent addresses were made by Drs. W. C. Wilkinson, S. W. Marston, W. M. Haigh, James Cooper, and Brethren E. W. Holeman, F. Keifer, R. G. Hoosley, F. T. Trevino, P. Rodriguez, M. Flores, and A. E. Martinez.

A vote of thanks was adopted by all present to the members of the Monterey Church for kind and cordial hospitality. The benediction was uttered by Rev. Dr. Pendleton, and thus terminated the memorable proceedings of the dedication of the first Baptist church edifice erected in the Mexican Republic. The concourse of people was very great; many could not get in; if the building had been double the size it would have been filled to overflowing. At the hotel, \$261 was given by the excursionists to reimburse the brethren for the outlay in entertaining them.

On Monday, after a good breakfast, the excursion left for Laredo. Thus ended a most friendly and encouraging reunion of American and Mexican Baptists. Dr. Pope stated that the cost of the edifice was \$5,077 in American value, equivalent to \$5,838 in Mexican money.

T. M. W.

**Shall They Be Taught?**—J. B. K., writing from Corpus Christi, Texas, sends a list of subscribers to the MONTHLY, and pleads for help among the colored people in that vicinity, especially in providing educated ministers for the people. He says: "When I came here I found seventy-five per cent. of my members absolute believers in conjuration, fortune-telling and dreams." "The masses of the colored people here have more faith in their dreams than they do in the Word of God." More schools for the education of colored ministers, and those we have more liberally supported, is what is most needed.

**The Thinned Ranks.**—Rev. Daniel Rogers, general Missionary in the Indian Territory, gives the sad intelligence that two of our best helpers there have been called to their rest and reward. He says: "I think I have not told you that Rev. John Walkingstick, a Cherokee minister, who was for some time under the appointment of the Society, died on the 23d of February last. Rev. U-yu-sa-da, for many years under appointment of the Society, died last June. So two Cherokee Indian ministers have died within eight months of each other. They were both good men, and will be greatly missed. Our ranks are being thinned. How much we need men to take their places. May the Lord raise up laborers and send into the fields white for the harvest."

**A Needy Field.**—Rev. D. M. Pierce writes from Society Hill, S. C.: "I have just returned from the southeastern part of South Carolina, where I found the people and churches in a very, very sad condition. The church houses are built generally of logs. In

Horry county there are twelve colored Baptist churches, and not one of them has a house worth over twenty-five dollars. There was not a colored Baptist Sunday school in the whole county. Few families have Bibles in their houses. It is a shame for these people to remain in this condition."

**A Noble Example.**—Rev. J. M. Helsley, Wadsworth, Nev., after giving a somewhat dark picture of the difficulties of his field and the trials of his work, speaks of the great hopefulness of the work among the Indians, and then adds: "I send \$30 to make my wife a life member of the Home Mission Society. We are sorry to hear of the embarrassed condition of the treasury. I and my wife send in addition to the \$30 also \$9 25 as a special contribution to the "Emergency Fund." My wife was so much concerned about the Society, as she read the MONTHLIES of December and January, that she took them and went from house to house and collected enough to make our contribution to the "Emergency Fund" \$25 from this field. We send the amount with our prayers that God may help the Society to act wisely and go forward." What an example from a poor minister and his noble wife, on a small salary and a hard field. If all should follow so worthy a course there would be no Emergency Fund needed, for there would be no emergency to demand it.

**Retrenchment—Abandonment.**—One of our missionaries in the West writes: "Retrenchment here in the West means *abandonment*. And knowing the West as I do, there are but few places the Board may feel can be dropped, or even have the appropriations lessened. There are but few places here now occupied that are not *important* centres." All that the Board is well aware of, and it has been obliged—fairly though unwillingly compelled—to abandon some fields and lessen appropriations on many.

**Most Cheering News.**—Rev. Mr. Adams writes from Dell Rapids, Dak.: "It has been the best quarter of my ministry. We began with the week of prayer, and have held meetings almost continuously since. About fifty have found Christ, and the truth has wonderfully triumphed. I have been invited to open the Bible in all these homes, and many more are seeking the truth. I am sorry that we cannot be self-supporting, but the church owes me \$250 on the past year's salary, which I have been obliged to borrow, paying 2 per cent. a month, in order to support my family. But, thank God, better days are near." To such extremities are our missionaries not infrequently reduced, rather than subject their families to absolute want. How easily could some, who do not, send relief.

**Still More to Cheer.**—Rev. S. B. Hayward, Milford, Del., says: "We have just closed a protracted meeting of five weeks. God has blessed us. I preached from seven to eight times a week. Twenty-five have professed faith in Christ, eight of



whom have been baptised; others to go forward soon. Our congregations are steadily increasing. The prospects for the Church are brighter than they ever were before. We will send you a contribution for the Society the coming quarter. The congregation at the Vernon Church has increased in numbers and interest, until the house is nearly filled at every meeting.

**The Church-going Bell** Rev. Mr. Bottentine, of Dickinson, D. T., to whom a church bell had been sent as a present from "some young man," whose name, we are sorry to say, was withheld from motives of modesty, declares it will be the first church bell that ever waked the echoes in Dickinson, and thinks it will be a blessing, for "the people hardly know when the Sabbath day approaches." He says: "We hardly know how to express our gratitude to God, and to the young man who was moved to make so generous a gift to the church. We would like to know his name and address, that we may express our thanks to him personally. May the good work of the Lord go on gloriously on all the mission fields." Young men can do good and noble deeds. Some of them do; others may. There is abundant room and great demand. We would like to give the young man's name, but are forbidden to do so.

**Hungering for the Word.**—Rev. M. Booker, Chamberlain, Dak., says: "I am distressed at the destitution of this vast territory. Wherever I go, I find the people hungering for the Word of life. Baptist churches should be organized at once in five or six towns of this and adjoining counties. Sin and iniquity abound everywhere, and souls are famishing." Churches ought to be organized, if the Board had the means for supporting men in them. Who will furnish the means?

**A United Church.**—Rev. S. Cornelius, D.D., of Little Rock, Ark., writes as follows: "When I took charge of this church fifteen months ago we were houseless, as the result of certain unhappy events; but, through the favor of God, we were soon housed in our neat and well-located chapel, and the divine blessing has rested upon us from the first until now. The church has been as delightfully united in love and labor as I ever knew any church to be. Without the use of any extra means, conversions have been of frequent occurrence; and the present spiritual outlook is more encouraging than ever before. Readers of the MONTHLY, please pray for us that we may see greater things."

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

President, Mrs. L. B. Austin, 755 Woodward Avenue, Detroit Mich.; Corresponding Secretary, Mrs. S. A. Gibson, 414 Dutton Street, Kalamazoo, Mich.; Treasurer, Mrs. Wm. A. Moore, 105, Woodward Avenue, Detroit, Mich.

The blessing of God has seemed to rest in an especial manner upon the work of our Missionaries and teachers during the past quarter.

Rev. G. W. Huntley, General Missionary for Northern Dakota writes us:

"The winter just past has been rich in spiritual blessing to many of our little Mission churches. The week of prayer was quite generally observed, with precious results following. In the northeastern part of the Territory is Pembina Co. In this county we have six Baptist churches. The Bethgate and Tongue River churches were greatly blessed in the early autumn—nearly 50 baptisms in the two churches—Crystal and Beaulieu churches have revivals, conversions, and baptisms."

The church organized by Mr. Huntley at Grand Forks in Oct. 1881, now numbers 65 and has a neat chapel.

In June 1882 he constituted a church in Grafton, the county seat of Walsh Co., with 9 members.

It now numbers about 40. Several have been received into its fellowship during the last month.

"In Fargo both American and Scandinavian churches are blessed with the quickening of the spirit conversions following. One of the persons baptised last night was a Lutheran Minister lately converted to Baptist views by a close study of God's word. In March we organized a church in the town of Park River—12 inquirers rose for prayers after the sermon, and a gentleman was received for baptism. This man proposes to give 80 acres of valuable land to the Home Mission Society, but we are to give one half of the price received to the Congo Mission.

*"Thus the Lord blesses other lands by home Mission work here."*

"We now have 34 Baptist churches in north Dakota, where four years ago we had but one. But we have only 20 ministers for the 34 churches. There are 10 pastorless churches for the General Missionary to see to, besides looking new interests or places where Missionary work should be done. Owing to the emergency of the A. B. H. M. Society we have had no new appointments to this field since November. Unless reinforcements can soon be sent some fields will have to be abandoned.

"Hope to obtain some students to spend their vacation here.

*"The work must not stop."*

The winter at St. Ignace has been a trying one, but Pastor Bruce writes: "The spiritual interest of our meetings seems deepening every week. The people will receive and digest sharper and closer truth. It is easier and much pleasanter preaching to them."

Rev. E. R. Bennet has held meetings a few miles out from Traverse City, at a place noted for its infidelity. There has been a number of conversions, and he feels that a missionary should be stationed there.

The work among the Scandinavians in the State is cared for by Brother Jentoft at Ludington and Brother Hanmer at Ishpeming.

From Pentwater, northern Michigan, Brother Stephenson writes:

"Next Sabbath is the 3rd anniversary of the organization of church and Sunday School.

The outlook was dark then to those who took up the work, but how it has gradually lightened up all the way! There were 7 constituent members. The

Sabbath School began with less than a score. The church now numbers 25 and the Sunday School 134 regular attendants. During the severe winter we have seldom fallen below 90. Our evening meetings have steadily grown in numbers and interest. Of those who have united with us they all have experiences to relate, and are "filled with all joy in believing."

"Add to these things the work of last Summer in building a church, and I can but thank God that he has blessed us so greatly."

We were kindly invited to be present at the dedicatory services of Hartshorn Memorial College at Richmond. Although the building is by means completed, the public rooms are finished and it was thought best to have the dedicatory exercises, and thus, as Miss Dyer says, "set apart that which the Lord has given us to his service. The girls, "she adds," are very willing to work, and are greatly interested in getting everything in order for what to them seems the day of days—the 29th of April."

Some of the Sisters in our State have been greatly interested in the work of Mrs. Mitchell at Eagle Rock, Idaho, and have sent us contributions to be forwarded to her. \*

Among the new Mission Circles organized one in a colored church in Detroit sent us \$15 as their first gift to our treasury. They are taking the H. M. Monthly, and bid fair to be intelligent as well as interested Christian workers.

The women of the First German Church of Detroit also sent us their first contribution of nearly \$10.

Each quarter as it passes brings us new cause for gratitude and praise to our Father above, who has kindly given us the privilege of sharing in this work.

#### RECEIPTS FOR JANUARY, FEBRUARY, AND MARCH.

A. A. Clemens, \$6.50; Climax, \$5.00; Adrian, \$15.00; South Haven, \$2.36; Battle Creek Independent, \$17.27; Hoffmaster Mite Box, \$8.00; Highland, \$11.05; Seven Sunday school Classes, \$11.30; Clinton, \$3.00; Sand Beach, \$3.25; Bay City, Mrs. T. R. Dennison, \$2.00; Quincy, \$5.50; Emmerson, \$4.00; Ishpeming, \$4.03; Parma, \$10.00; Bay City, Fremont Ave., \$5.00; Chelsea, \$1.00; Port Austin, \$5.00; Cassopolis, \$2.00; Bad Ax, \$2.25; Mrs. M. A. Backus, \$1.00; Bowne, \$8.00; Ludington, Mrs. E. Hall, \$1.00; Detroit First, \$19.00; Ann Arbor, \$22.67; Flushing, \$13.78; Hudson, \$6.00; Three Oaks, \$3.72; Busy Bees, \$1.12; Golden Sheafs, \$4.47; Morrice, \$3.25; Ludington Scan., \$5.00; Maple River, \$4.00; Jackson, \$10.26; Grand Rapids, First and Second Young People's Society, \$100.00; Owosso, \$2.00; Earnest Workers, \$1.05; Coldwater Band, \$19.00; Midland, \$3.00; Ypsilanti, \$9.25; Howell, \$5.00; Ovid, Mrs. Dunlap, \$1.00; Mrs. F. Andrews, \$2.00; LeRoy, \$4.00; Perry, \$2.00; Pawama, \$1.28; Tecumseh, \$10.00; Ithaca, \$5.50; Bronson, \$7.25; Greenville, \$3.30; Summerville, \$5.00; Bath, \$2.00; Saginaw, Willing Workers, \$1.00; Judson Band, \$1.00; Three Rivers, \$5.00; Williamston, \$1.25; Detroit Second German, \$1.00; Hadley, \$6.00; Paris, \$6.00; Palo, \$4.25; Coldwater, \$4.00; Hillsdale Assn., \$2.60; Marlette, \$1.00; Bloomingdale, \$5.00; Eaton Rapids, \$4.16; Earnest Workers, \$3.81; Lansing, \$7.49; Detroit Twelfth, \$12.75; Band, \$2.77; Grass Lake, \$6.00; Corunna, \$1.25; Coldwater, Mrs. A. J. Starr, \$10.00; Mrs. D. White, \$5.00; Morenci, \$1.20; Bay, \$27.50; Rockford, \$2.00; Adrian, Young Ladies, \$5.00; South Saginaw, \$7.00; St. John's, Thank Offering, \$3.82; Shiawassee Assn., \$3.88; Plainwell, \$10.23; West Bay City, \$1.00; Sunbeams, \$7.00; Flint, \$4.00; Traverse City, \$3.00; Cheboygan, \$10.00; Northville, \$5.50; Flint, Pearl Gatherers, \$6.15; Vernon Band, \$18.00; Detroit, Lafayette Ave., \$58.32; Misses Gibson, \$20.00; Marquette, \$10.00; Litchfield, \$4.00; Charlotte, \$8.00; DeWitt, \$2.50; Holly, \$3.60; Detroit, Second German, \$1.00;

Parshallville, \$7.00; Tuscola, \$2.70; Mooreville, \$1.50; Big Rapids, \$8.00; St. Louis, 4.00; Kalamazoo, Mrs. S. A. Gibson \$20.00.

TOTAL, \$756.21.

### WOMEN'S BAPTIST HOME MISSION SOCIETY.

2338 Michigan Avenue, Chicago, Ill.

#### GENERAL OFFICERS.

President, Mrs. J. N. CROUSE, No. 2107 Michigan Avenue, Chicago, Illinois.

Corresponding Secretary, Miss M. G. BURDETTE, 2338 Michigan Avenue, Chicago, Illinois.

Treasurer, Mrs. R. R. DONNELEY, 2338 Michigan Avenue, Chicago, Illinois.

Training School for Missionaries, 2338 Michigan Avenue, Chicago. Miss M. G. BURDETTE, Preceptress.

#### WORK AT A NEW STATION.

Misses Peck and Dysart report with overflowing gratitude the great blessings which accompany their labors in Houston, Texas, a station which was opened last November. We quote a few sentences from a recent letter written by Miss Peck:

"The words of Psalms 40: 5, have been in my mind for several days, and will tell you better than I can what God has done for us. I cannot number and speak of the many, many blessings that seem poured upon us.

"This field truly was ripe for labor, and the power of the word is manifested constantly, not only in the convicting and converting of sinners but also in the changed lives of professing Christians. One man said Sunday: 'When these sisters came here I thought I was a Christian, but when they opened the Bible to us, I was made to see how crooked I was, and it seemed like I was convicted same as before I was converted, and now God is helping me to put down the drink and many other sins, and it seems to me I'm a new man in Christ, almost like when I was first converted.' About twenty more have been converted in Antioch Church in the past two weeks, and the meetings are still being held there and in Mount Zion Church afternoons and evenings."

Besides the statements of the missionaries, we have most gratifying testimonials from the colored pastors and others concerning the character and success of the work they are doing, and shall here call attention to the following letter, addressed by one of the oldest pastors, to the Board of the Women's Baptist Home Mission Society:

*Dear Sisters and Co-Workers in Christ:*

At my earliest convenience I write to you, to ask you to let your missionaries have Houston for their headquarters, as they have done a great work in our city. Our whole church and every one loves them, so dear, that we feel we cannot do without them. Their instruction has revived our whole city, and since the first of March they have helped our church gain seventy-six souls. Their temperance work has helped

our church. We have fifty-eight children that have taken the pledge, and all of our deacons and Sabbath school teachers. They have organized a Teachers' Institute, and their teachings are all taking root, and bringing more children to the school, and getting parents more interested about their children.

I have been pastor here sixteen years, and I have never witnessed such glorious times, and I believe that it was on the account of those good lectures that Sister Peck and Sister Dysart have given our congregation in the last four months.

I myself feel that I cannot do well without their aid.

Please answer our request in our favor, and oblige,  
Yours,  
REV. J. YATES.

#### SOME MORMON PROSELYTES.

Miss Nilsson (Swede), writing from Salt Lake City, her field of labor, tells of going to a Mormon home for the purpose of seeing a woman of whom she had heard, and who had been sick two years. Besides this woman she found in the house four other women, now Mormons, and discovered that all five had been Baptists in the old country, but been won to the Mormon faith by its missionaries. She says: "When I came into the house and told them who I was and what I was doing in Salt Lake City, you should have seen the joy come into their faces and heard them tell how long they had been Baptists in the old country. When I was leaving, they all said it was the happiest hour they had known for years, and asked me if I could get them some Swedish Bibles."

The writer tells also of the arrival of twelve hundred immigrants at Salt Lake City the day previous to the date of her letter (April 28), who were taken immediately to the tithing-house, where she went the next morning. She found that nearly all had already been sent South, but engaged in conversation with one elderly woman, who still remained, and who told her she used to be a Baptist and thought them the best people next to the Mormons; but they lacked one thing, viz.: "the Priesthood, with power to tie and untie and to forgive sins." We make no comments, but ask Baptists to look at these facts.

Miss Nilsson reports the Scandinavian meetings increasing in numbers and interest, as are also the Sunday-school classes taught respectively by Miss Larsen (Swede) and herself, Miss Larsen's numbering thirty children, and Miss Nilsson's eighteen young people between the ages of 14 and 17. Some have already been converted, others are inquiring.

#### OUR CHINESE MISSION.

Mrs. Sanford, our missionary at San Francisco, is at present at her home at Blue Mountain, Miss., having been called hither by the death of her honored father. While her primary object in spending a few weeks at her home is that she may comfort and encourage the heart of her loved and widowed mother, Mrs. Sanford was sadly worn with her long-continued labors on a peculiarly difficult field, and we trust that this season of quiet retirement may prove a blessing to her personally, to her mother and friends and to the cause of the Master to which she has consecrated her life. She expects to return to

San Francisco in July. In the meantime, her work goes on under the supervision of Dr. Hartwell, who is assisted by Miss North.

Thinking it will be of interest to our friends, we give below the summary of the Treasurer's report for the year ending March 31, 1885.

Women's Baptist Home Mission Society in account with Mrs. K. K. Donnelly.

#### DR.

	CASH.	GOODS.
To Cash—Arizona	\$5 00	
" " Arkansas	90	
" " Alabama	15 50	
" " Connecticut	100 00	
" " Canada	50 00	
" " California	50 00	
" " Colorado	73 85	\$26 60
" " Dakota	154 70	39 20
" " Illinois	4,259 57	834 32
" " Indiana	1,408 48	343 87
" " Iowa	751 44	270 13
" " Indian Territory	38 50	
" " Kansas	444 48	15 38
" " Louisiana	226 10	
" " Minnesota	787 27	157 89
" " Michigan	50 50	
" " Miscellaneous	467 37	
" " Missouri	417 28	21 25
" " Massachusetts	98 75	
" " New Jersey	1,775 83	321 30
" " New York	8,173 03	2,296 76
" " North Carolina	37 05	
" " New Hampshire	2 00	
" " Nebraska	317 03	10 00
" " Oregon	25 00	
" " Ohio	1,864 79	467 29
" " Pennsylvania	4,036 70	540 42
" " Rhode Island	5 00	
" " South Carolina	38 50	
" " Texas and Mississippi	201 45	
" " "Tidings" and Publications	1,054 57	
" " Virginia	18 26	
" " Woman's American Baptist Home Mission Society	29 70	
" " Wisconsin	918 14	446 33
" " Washington Territory	7 50	
" " Wyoming Territory	12 50	
	\$27,916 74	\$5,790 74
To Balance	3,207 00	
Cash Total	\$31,123 74	
Total		\$36,914 48

#### CR.

By Cash paid to Missionaries	\$16,065 00
" " " American Baptist Home Mission Society for Educational Work	1,134 46
" " " Nebraska State Convention	253 24
" " " Wisconsin State Convention	276 94
" " " Kansas State Convention	220 90
" " " Oregon State Convention	20 00
" " " Iowa State Convention	184 60
" " " Minnesota State Convention	245 13
" " paid for State Work	461 49
" " " Training School	3,757 51
" " " Salaries and Office Expenses, including Rent and Furniture, Telegrams, Expressage and Exchange	1,750 04
" " " Officers' Traveling Expenses	368 11
" " " Printing and Publishing	1,268 46
" " " Postage	191 70
" " " Special Donations	182 39
	\$26,380 66
Balance in Treasury	4,743 08
	\$31,123 74
Goods	5,790 74
Total	\$36,914 48

Missionary Training School:	
Receipts.....	\$4,988 22
Debit Balance, April 1, 1884.....	\$527 19
Disbursements.....	3,757 51
Balance in Treasury.....	793 52
Total.....	\$4,988 22

MRS. R. R. DONNELLEY, *Treasurer.*

RECEIPTS FOR APRIL 1885.

California.....	\$25 00	Pennsylvania.....	\$132 26
Dakota.....	37 07	Washington Ter.....	14 00
Indiana.....	17 43	Wisconsin.....	57 00
Illinois.....	102 92	From General Mis-	
Iowa.....	34 25	sionary Societies of	
Kansas.....	8 51	German Churches	
Louisiana.....	2 50	of North America.	57 50
Mississippi.....	13 45	Baby Band.....	10 55
Minnesota.....	23 00	Missionary Gardeners	2 00
Missouri.....	5 00	Tidings and Publica-	
New York.....	283 92	tions.....	56 55
Nebraska.....	10 75	Total.....	\$1,243 97
New Jersey.....	26 32	Goods.....	\$868 26
Ohio.....	323 99		

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

President, Mrs. Thomas Nickerson, Newton Centre, Ms.; Corresponding Secretary and Treasurer, Mrs. Andrew Pollard, 10 Tremont Temple, Boston, Mass.

The seventh annual meeting of the Woman's American Baptist Home Mission Society was held in the Old Cambridge Church on Thursday, May 7th. The attendance was large, and the exercises intensely interesting throughout the entire day, the floral decorations lending their beauty and fragrance to the occasion. A prayer-meeting of half an hour conducted by Mrs. A. J. Loud preceded the more formal exercises of the day, which were presided over by Mrs. Anna S. Hunt, of Augusta, Me., Vice-President. After the devotional exercises, Mrs. Prof. Hamlin, of Cambridge, welcomed the Society, to which response was made by Mrs. Hunt, alluding to the beloved President, Mrs. Thos. Nickerson, now traveling in Europe. Mrs. Andrew Pollard presented the annual report, which was full of interest, and showed such grand results in every department that the Society felt they had not labored in vain. Teachers are working with and for the Society. The largest school is Spelman Seminary at Atlanta, Ga., employing seventeen teachers, with over six hundred pupils. The schools of Beaufort, Richmond, Louisville, Salt Lake, Fresno, Cal., and Mexico, were all reported as being in a prosperous condition, and the many conversions from among them show much faithful service for the Master. The Treasurer reported the total receipts for the year to be \$16,884.97. A telegram bearing Christian greeting was received and read from Spelman. An original paper was read from Mrs. G. S. Harwood, of Newton, presenting the various people and places needing our aid, and urging upon each one the duty and privilege of engaging in

the work. Mrs. Dr. Gordon gave an inspiring talk for ten minutes. Mrs. W. G. Sargent followed, and spoke of the second generous pledge of Mr. J. D. Rockefeller of \$10,000 towards erecting additional needed buildings at Spelman Seminary. Also of \$2,000 raised by Mr. Mial Davis, of Fitchburg, for the same purpose, half of which was given by himself and wife. "The Spirit of Christ in Missions" was very ably presented by Mrs. D. H. Taylor, of Jamaica Plain. The morning closed with a Bible exercise by the mission band of the Cambridge Church.

The afternoon session opened with prayer by Mrs. O. E. Mallory, of Lowell. Reports of State vice-presidents followed; Mrs. A. S. Hunt for Maine, Mrs. J. N. Chase for New Hampshire, Mrs. N. O. Hart for Mass., Miss Mary L. Welch for Rhode Island, Mrs. Dr. Herr for Conn. All are zealous in getting the States thoroughly organized for systematic work. Their success gives promise of greater things the coming year. An original poem was read by Mrs. Hunt, entitled "From Baby to Grandma," in which the idea of work for every one was beautifully brought out. "God's Call to Women in Home Mission Work" was the subject of a very able address by Mrs. A. E. Reynolds, of Connecticut. An impressive sermon was preached by little Nellie Parker, of South Boston, from the text, "God Loveth a Cheerful Giver," which was immediately put into practice by the taking of a collection of \$50. Miss Carrie O. Washington read a paper entitled, "The Beginning of it." Mrs. Mial Davis spoke from a personal experience at Spelman; Mrs. C. D. Morris, of Gloucester, on the "Duty and Privilege of Prayer for the Cause." Mrs. James McWhinnie, of Cambridge, gave the closing address, which so met the approval of the audience that "Amen" was many times repeated. After a vote of thanks to the ladies of the church, who had so bountifully entertained the society, and to all who had contributed to the interest of the occasion, the meetings of the day were closed with the benediction by Rev. C. H. Spalding, of South Boston.

The officers chosen for the coming year are as follows:

*President*—Mrs. Thomas Nickerson, Netown Centre.

*Vice-President*—Mrs. Anna S. Hunt, Augusta.

*Corresponding Secretary and Treasurer*—Mrs. Andrew Pollard, Boston.

*Auditor*—Mr. George H. Springer, Boston.

*Clerk*—Mrs. C. E. Daniels, Boston.

*Executive Board for One Year*—Mrs. A. J. Loud, Boston; Mrs. L. B. Hatch, South Abington; Mrs. D. E. J. Durant, Boston; Mrs. J. G. Gooch, Cambridge; Mrs. G. S. Harwood, New-  
ton.

*For Two Years*—Mrs. E. W. Appleton, Providence, R. I.; Mrs. C. F. Byam, Charlestown; Mrs. G. W. Bosworth, Cambridge; Mrs. James McWhinnie, Cambridge; Mrs. David Randall, Waltham.

*For Three Years*—Mrs. B. F. Sturtevant, Jamaica Plain; Mrs. M. G. Sargent, Brookline; Mrs. L. B. Cressy, Brookline; Mrs. D. H. Taylor, Jamaica Plain; Mrs. A. P. Mason, Chelsea.

## Ministerial and Church Record.

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

### ORDINATIONS.

NAME.	PLACE.	DATE.
J. E. Locke,	Monson, Me.,	Apr. 28.
Thomas Neal, Jr.,	Cambridge, N. Y.,	Apr. 28.
Edwin Richmond,	Heron, N. Y.,	Mar. 17.
R. F. T. Pierce,	Flemington, N. J.,	—
R. A. Boler,	Newark, N. J.,	Apr. 9.
O. L. Simmons,	Bethany, N. J.,	Apr. 3.
Frank C. Overbaugh,	South River, N. J.,	Mar. 31.
Caliph Harkins,	Stanley, W. Va.,	Apr. 12.
Wm. C. Tyree,	Amherst C. H., Va.,	Mar. 29.
Thomas J. Shipman,	Greenville, Va.,	—
A. L. Byrd,	Ways, Ga.,	Mar. 14.
J. Cottrell,	Greenville, Ala.,	—
A. T. Hawthorne,	Kyle, Tex.,	Mar. 29.
H. D. Morwood,	Tolono, Ill.,	Apr. 15.
Miles E. Wilson,	Bethany, Ill.,	Mar. 15.
E. E. Stewart,	Walesboro, Ind.,	Mar. 24.
R. L. Prescott,	Ripon, Wis.,	Mar. 4.
Andrew Sisall,	Fergus Falls, Minn.,	Mar. 8.

### CHURCHES ORGANIZED.

PLACE.	DATE.
Bayboro, N. C.,	Feb. 26.
Pelham Factory, S. C.,	Mar. 7.
Turpin's Spring, Ga.,	Apr. 5.
Kingsley Station, Mich.,	Apr. 1.
Elmer, Mich.,	Mar. 12.
Astoria, Ill.,	Jan. 5.
Springfield, Mo.,	Mar. 1.
Minneapolis, Minn., German Church,	Mar. 2.
Goddard, Kan.,	Mar. 5.
Kingman, Kan.,	Mar. 14.
Cheney, Kan.,	Mar. 15.
St. Paul, Neb.,	—
Emerald, Neb.,	Apr. 4.
Rural Centre, Neb.,	Apr. 9.
Grand Forks, Dak., Scandinavian Church,	Mar. 7.
Carthage, Dak.,	—
Woonsocket, Dak.,	—
Groton, Dak.,	Mar. 12.
Webster, Dak.,	Mar. 15.
Park River, Dak.,	Mar. 29.
Canton, Dak.,	Apr. 4.
San Jose, Emmanuel Baptist Church,	Feb. 24.
Oakland, Cal., Scandinavian Church,	Feb. 1.
Selma, Cal.,	Feb. 15.

Elkton, Oregon,	Apr. 13.
Rockford, Wash.,	—
Lake View, Wash.,	—

### CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Putney, Vt.,	Mar. 26.
Monticello, Mass.,	Mar. 12.
South Norwalk, Conn.,	Mar. 16.
Jasper, N. Y.,	Mar. 11.
Brooklyn, N. Y., First Church,	Apr. 30.
Bayonne, N. J.,	Apr. 9.
Greenville, Va.,	Mar. 29.
Beloit, Wis.,	Apr. 15.
Sheldon, Iowa,	Mar. 15.
Arkansas City, Kan.,	Mar. 8.
Mt. Zion, Kan.,	—
Larned, Kan.,	Mar. 15.
Ada, Kan.,	Mar. 22.
Ashland, Oregon,	Feb. 15.
Monterey, Mexico,	Apr. 19.

### MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
C. M. Rhodes,	50,	Camden, Me.,	Feb. 28.
Joseph Kalloch,	70,	Rockland, Me.,	Mar. 12.
John H. Lerner,	74,	Brentwood, N. H.,	Mar. 10.
Charles Willett,	75,	Suffield, Conn.,	May 3.
H. H. Cutler,	65,	Bennington, N. Y.,	Mar. 5.
Wm. R. Williams, D. D.,	80,	New York, N. Y.,	Apr. 1.
Joseph Earle,	76,	Whitehall, N. Y.,	Mar. 19.
George W. Bower,	40,	North Lansing, N. Y.,	Mar. 19.
William Smith,	79,	Plymouth, Pa.,	Apr. 12.
Geo. W. Riggan, D. D.,	30,	Louisville, Ky.,	Apr. 18.
W. B. Knight,	—	Saul's Cross Roads, N. C.	Apr. 8.
Matt Taylor,	76,	Louisville, Ky.,	Feb. 29.
J. M. C. Luke,	—	Waynesville, N. C.,	Mar. 21.
B. C. Phillips,	43,	Durham, N. C.,	Mar. —
J. D. Carroll,	75,	Magnolia, N. C.,	Mar. 23.
A. Holland Barnes,	70,	Greensboro, N. C.,	—
Andrew Broadus Estes,	53,	Old Allendale, S. C.,	Mar. 4.
Henry Walker,	—	Hephzibah, Ga.,	Mar. 24.
John B. Bell,	65,	Cedar Grove, Ga.,	Mar. 17.
M. P. Lowry, D. D.,	57,	Ripley, Miss.,	Feb. 27.
John C. Skinner,	70,	Adamsville, O.,	Mar. 18.
M. Quibb,	54,	Medina, O.,	Apr. 9.
Almiron Browne,	83,	Hull Prairie, O.,	Mar. 4.
N. E. Chapin,	70,	Lodi, Wis.,	Apr. 4.
Alexander Hamilton,	—	Ripon, Wis.,	Mar. 20.
J. M. Mack,	75,	Boyd, Iowa,	Mar. 15.
James Moody,	82,	Economy, Mo.,	Mar. 12.
John Walkingstick,	45,	Wau-hil-lau, Ind. Ter.,	Feb. 23.
Wm. Carey Crane, D. D.	69,	Independence, Tex.,	Feb. 27.
William J. Parkhurst,	64,	Lafayette, Cal.,	Feb. 27.

## Home Mission Appointments

### IN MAY.

The following new appointments were made:  
 Rev. E. B. Topp, Colored People in Mississippi.  
 " M. W. Gilbert, Colored People in South Carolina.  
 " Samuel Solomon, Colored People in Fort Gibson, Ind. Ter.  
 " Z. T. Thistle, Colored People in Cheyenne, Wyo.  
 The following reappointments were made:  
 Rev. F. X. Smith, French in Waterville, Me.  
 " J. N. Stokes, Colored People in Florida.  
 " T. Clafford, Swedes in New Britain and vicinity, Conn.  
 " Charles Chavez, French in St. Anne, Ill.

" J. P. Tarsell, Scandinavians in Rockford, Ill.	
" Gideon Aubin, French in Lowell and Haverhill, Mass.	
" William Hurr, Sac and Fox Agency, Ind. Ter.	
" George Swimmer, 14 Mile Creek, Ind. Ter.	
" A. A. Hammar, Swedes in Ishpeming, Mich.	
" A. M. Allyn, Tower City, Dak.	
" M. Barker, Chamberlain, Dak.	
" Frank H. Newton, Egan and vicinity, Dak.	
" S. G. Adams, Dell Rapids, Dak.	
" C. N. Patterson, Parker, Dak.	
" D. Gostelow, Watertown, Dak.	
" P. Van Winkle, Ellendale, Dak.	
" S. J. Winegar, Mitchell, Dak.	
" Jacob Olson, Scandinavians in Southern Dakota.	
" Peter Grant, Park River and vicinity, Dak.	
" J. R. Deckard, Bismarck, Dak.	
" J. Crawford, D. D., St. Thomas, Dak.	
" Charles C. Marston, Sand Creek and Carlyle, Dak.	
" John H. Hartman, Jamestown, Dak.	
" Donald McGregor, Stevensville and vicinity, Montana.	
" George D. Downey, Miles City, Mont.	
" L. L. Wood, Helena, Mont.	
" L. L. Shearer, Weiser, Idaho.	
" A. B. Macpherson, Boise, Payette and Weiser Valley, Idaho.	
" E. Burch, Raton, New Mexico.	
" C. M. Greene, La Veta, Col.	
" J. M. Helsley, Piute Indians, and Wadsworth and Humboldt, Nev.	

Hallowell Church	14 00
Sanford, Eva M. Estes and Mother	2 00
East Corinth Church	10 00
Alwa Church	1 50
Bangor, Second Church	10 00
Calais, Second Church	21 00
Sago Church, for Emergency fund	15 50
Dexter, W. H. Lane and wife for Emergency fund	5 00
*For Wayland Seminary, viz:	
Portland, Free St. Sunday school, \$25; Mrs. M. Kenny and daughter, \$10; Mrs. H. \$5; Paris, 1st Church, \$37	77 00
*St. George, A gift of a deceased Sister	1 00
*East Corinth Church, Ladies Mission Circle	7 00
*New Gloucester, Mrs. Clara H. Rowe, for Hartshorn Memorial College	100 00

NEW HAMPSHIRE, \$784.72.

Manchester First Church, Monthly Concert	3 40
Wilton Church	12 00
Richmond, Rev. E. P. Merrifield	1 50
Nashua, First Church, \$42; for E. F., \$25; Contents of a deceased daughter's purse, by a Mother, \$1.75	68 75
Franklin Falls Church	13 50
Anonymous	1 00
Newport Church \$12; Woman's Mission Soc., \$5	17 00
Concord First Church, Mrs. Caroline Stearns	100 00
Hampton Falls Church	5 00
Bow, Rev. F. Merriam	3 00
Keene Church	15 66
Littleton, C. E. Chickering	2 00
Milford Church	24 00
Friend	10 00
Exeter Church	80 00
Hinsdale, Maine Street Church, "A Few Ladies"	3 00
For Emergency Fund, viz:	
New Boston Church, \$12.22; Rumney Depot, a wedding fee offering, \$10; Salem Center, Ellen L. Kimball, 50 cts.	22 72
*Concord, Rev. A. V. Tilton, for Jackson College	5 00
*Bradford, Mrs. L. B. Hark,	10 00
*Southampton Church and Sunday school for Richmond Institute	31 87

LEGACIES.

Nashua, bequest of Mrs. Louisa S. H. Crosby, Rev. W. H. Eaton D. D. Exr., balance	177 66
*Nashua, bequest of Mrs. Louisa S. H. Crosby, Rev. W. H. Eaton D. D., balance for Education of Freedman Preachers	177 66

VERMONT, \$615.67

West Randolph, Baptist Sunday School	12 71
Ludlow Church, \$60; A. F. Sherman \$30	90 00
Groton, Master Lester Page	10
West Dummerston Church	2 50
Brattleboro, Mrs. Rufus Smith and children from "Father's box"	10 00
Fair Haven Church	20 00
Essex Church	15 00
Middlebury Church	10 00
West Haven Church	9 10
Saxton's River Sunday School	14 37
Georgia Plain for Indian Mission	11 00
Brandon Sunday school, desig	7 56
Bennington, First Church	111 30
Bellows Falls Church	16 00
St. Johnsbury Sunday School	3 87
St. Albans First Church	26 00
Charlotte Church	16 00
East Dover Church	12 40
Passumpsic Church	4 00
Cavendish Church	6 00
Wallingford Church	17 21
Derby Church and Sunday School	10 00
Felchville Church	35 50
Addison Church	5 00
Stamford Church	10 00
For Emergency Fund, viz:	
Waterbury, Lyman Prescott \$3; Bennington, First Church, \$12.25; Mechanicsville Church, \$7; Sunday School \$3; Vershire Church, \$7 Saxton River, Miss C. Whitney, \$1; Miss E. Goodhue, \$1	34 25
*Chester Church and Sunday School for Atlanta Seminary	50 15
*West Pawlet Church	5 65
C. E. F., Brattleboro, First Church Sunday School	50 00

MASSACHUSETTS. \$13,059.59.

Boston, Clarendon St. Church \$263.44, by a member, \$31.50; Rev. A. Hall, \$5; Stoughton St.	
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Church Edifice Grants.

IN APRIL.

By Loan,	1	
By Gift,	1	
By Loan and Gift,	1	
Total number of Grants made,	3	
Aggregate of Loans,		\$1,000 00
Aggregate of Gifts,		\$650 00
Aggregate of church property secured,		\$7,600 00

LOCATION OF CHURCHES AIDED.

Weiser, Idaho.	Clear Lake, Minn., Swedes.
	Columbia, S. C., Colored.

Contributions and Legacies.

FOR JUNE, 1885.

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

MAINE, \$576.22.

Portland, First Church, \$30; An aged Lady, \$5; For E. F., viz: Free St. Church, \$146.38; Ladies Social Circle, \$15	196 38
Castine, J. R. Potter	2 00
Greene, Church, \$14; for E. F. \$7	21 00
Shayleigh, Rev. C. P. Bennett	2 50
Bath, Elm St. Monthly Concert	4 50
Foxcroft, A friend of the cause \$4. Dover and Foxcroft Church, \$3	7 00
Oldtown Church	10 00
Skowhegan, First Church, \$28.59; Friend \$2	30 59
Waterville, French Church	13 25
Livernore Falls, Church	25 00

Church \$82.54; friend, \$1; A friend \$10; First Church \$175.22; Union Temple Church \$250.84; Ruggles St. Church \$375; Rev. E. F. Merriman for E. F. \$10.....	1,204 54
Collections, per Rev. J. N. Williams.....	6 72
Lynn, Mrs. C. Leclaire \$2; W. \$5; Washington St. Church \$52.01; East Church \$31.09.....	90 10
West Acton Church \$15.14; for E. F. viz. Star Mission Band \$50; "X. Y. Z." \$1; Friend \$10.....	76 14
Hyde Park Church.....	12 09
Athol Church.....	15 00
Reading First Church.....	10 00
Charleston, First Church.....	69 25
Belmont Friend.....	2 00
Greenville Church.....	7 58
Orange Church \$21.36; for E. F., \$8.15.....	29 51
Dedham Two Friends.....	3 00
"Friend".....	1 00
Amesbury, Salisbury and Amesbury Church.....	40 00
Somerville, Perkins St. Church.....	75 00
Northampton Church.....	31 15
Belchertown Church \$34.44, E. & N. \$10.....	44 44
Cambridge, Charles River Church \$118.07; Sunday School \$18.17; B. O. Pierce \$20; First Church \$400; Sunday school \$32.01.....	582 25
Cambridgeport, Broadway Church \$100; First Church Cambridge, R. O. Fuller and wife \$350.....	450 00
Chicopee Falls, Young Folks Mission Band.....	18 00
Worcester, French Church \$2; Lincoln Square Church \$27.81.....	29 81
Salem, First Church \$60.81; Mrs. Peabody \$5; Central Church \$70; for E. F. \$6.06.....	141 87
Ayer Church.....	12 00
Fall River Second Church.....	64 00
Amherst Church \$16; for E. F. \$4.....	20 00
North Oxford Church.....	13 30
Holliston Church.....	7 00
Ashland Church.....	7 73
Milford Church.....	10 00
Taunton, Winthrop St. Church \$272.80; for E. F. \$4. Danversport Church.....	276 80
Ludlow, T. Gallup.....	25 00
Fall River First Church Sunday school, Meh. Shwayee Soc.....	1 00
Weymouth, W. D. Ferron.....	15 00
Brookville Church.....	1 00
South Hanson Church.....	7 00
Foxboro Church.....	3 00
Natick Church.....	20 00
Watertown Church.....	79 48
South Dartmouth, Rev. Geo. Matthe ws.....	250 00
Norwood Church.....	100 00
Allston Church.....	8 32
Chelsea, Cary Ave. Church.....	100 00
West Boylston Church.....	136 25
Raynham Church \$13; Sunday school \$22.....	35 00
Somerset, Hon. J. M. Leonard.....	35 00
Massachusetts.....	100 00
Sterling Church.....	75 00
Clinton First Church.....	6 00
East Dedham Church.....	51 94
Hillerica First Church.....	8 40
Shelburne Falls Church.....	5 07
Framingham First Church.....	63 00
North Attleboro Church.....	59 31
Middleboro, Central Church.....	12 25
South Framingham Church.....	60 00
Return of Counsel fees, Woodman estate.....	33 00
West Royalston Church 6 months collection.....	75 00
Middlefield Church.....	11 05
Pittsfield, First Church.....	23 50
Chicopee First Church.....	90 62
West Sumerville Church.....	80 00
Lawrence First Church.....	17 40
Westboro Church.....	31 00
Waltham Church \$18.04; Judson Mission Soc. \$14.....	100 00
Northboro Church.....	3 35
Maple Wood Sunday school, desig.....	3 00
Medfield Church.....	5 00
Rockport Church.....	38 52
Sharon Church.....	5 00
Bellingham Church.....	11 00
North Bellingham Church.....	21 39
Webster First Church.....	1 54
North Andover Wm. Greene.....	20 00
S. Abington Church.....	5 00
West Medway Church, "Ladies" \$7.05; Children's Mite Jug, \$9.75.....	31 26
Chelmsford Church.....	16 80
Conway Church \$30; For E. F. \$20.....	7 54
Andover, B. H.....	50 00
For Emergency Fund, viz: Newton Centre, Rev. O. W. Gates and wife \$5; Leominster, Miss Eva E. Curtis, \$5; Merrimac, Mrs V. B. Sawyer, \$2.50; Brookline, Clara	100 00

Waldo, \$1.50; Berlin, Mrs. L. B. Walker, \$1; Greenfield Church \$13; Sharon, J. H. Tewks- bury, \$7; East Marshfield, Rev. O. L. Leonard, \$14; Marlboro, Sunday school, \$14; Medford, Alice H. Breed, \$5; Middleboro Central, Church, \$40; Agawam, Ladies Aid Society, \$5; A friend, \$1; Hampden, Mrs. A. S. Leonard, \$5; North Adams Church, Ladies Miss. Soc., \$25.....	188 00
*For Florida Institute, viz.: Holyoke, First Church, \$34; A. J. Rand, \$3; cash, \$3; Lowell, First Church, \$2; cash, \$1; Clinton, friends, \$20; Gardiner, a friend, \$25; South Gardiner, collections, \$5.15; Leo- minster, Young Ladies' Mission Band, \$15; Springfield, Louisa Cook, \$1; Fitchburg, Mrs. Mial Davis, \$25.....	134 15
*For Florida Institute Building, viz.: Boston; Bowden Square Church, two friends, \$10; Clinton Church, \$10.21; Mr. and Mrs. J. Thissell, \$3; Leominster, Ladies Mission Branch, \$20.50; three friends, \$7; North Leverett, O. Chittenden, \$1; Lowell, First Church, Ladies' Charitable Society, \$100....	151 71
*For printing press, Florida Institute, viz.: Boston, a friend, \$25; type foundry, \$10; Holyoke, Lucius Ely, \$2; Oscar Ely, \$5; L. D. Mer- rick, \$5; Ames Merrick, \$2; Alexander Day, \$5.....	54 00
*For Richmond Instn viz: Lynn, Washington o, Churchnaonn \$25.00; Middleboro Central Sdy \$50; Worcester, Pleasant St. Sunday school \$12.50.....	87 50
*Worcester, Pleasant St. Sunday school for Shaw Uni- versity.....	12 50
*Boston, First Church for Roger Williams University.....	50 00
*Marlboro Sunday school for education of student, At- lanta Seminary.....	12 50
*Lawrence, First Church.....	12 50
*Taunton, Winthrop St. Church for Monterey school, Mex. desig.....	20 25
*East Somerville, Perkins St. Church L. H. M. Society, for furnishing rooms, Bishop College.....	30 00
*New Bedford, William St. Sunday school, for Indian University.....	25 00
*For Spelman Seminary, viz.: Boston, Clarendon St. Sunday school, 25; Dudley Street Sunday school, 10; Lowell, Mission Church, 1; Southbridge, Rob- ert H. Cole, 50; Foxboro Church, 7; Sunday school, 14; South Framingham, Sunday schools superintendent, 25.....	132 00
*For Building and Fnrnishing Hartshorn Memorial College, viz: Boston, Mrs. Durant, 1; J. W. Couvers, 100; C. E. F. Boston, Harriet C. Gould, for Dell Rap- ids, Dak., 5; Stoughton St. Church, 12.....	15,509 61
Dalton, John H. Smith, 100; for Weiser, Idaho, 50.....	17 00
Holyoke, Mrs. O. E. Merrick.....	150 00
Brookline, Edward C. Wilson, for La Grande, Oreg .....	100 00

LEGACIES.

Boston, bequest of Susan D. Reynolds, John D. Bry- ant, exr.....	1,000 00
Charlestown, bequest of Henry Upham, Mary L. Springer, exr.....	850 17
Wakefield, bequest of Mrs. Lucy A. Poole, W. Upton, Exr.....	1,000 00
Salem, bequest of Geo. Brown, C. W. Brown, Exr.....	400 00
Amesbury, bequest of Stephen Woodman, J. F. and S. F. Woodman, Exr's.....	1,000 00
*Boston, bequest of Susan D. Reynolds, John D. Bryotant, Exr.....	1,000 00
Hubbarn, bequest of Eliza Joslin, Wm. J. Evaleth, Exr.....	1,000 00

RHODE ISLAND, \$17,873.24.

Providence, First Church, Weekly Offerings, \$60.06; G. I. Chase and wife, 20; for E. F., 8.50; Henry W. Barton, \$45.95; Fourth Church, Sunday school, \$16; Friendship St. Church, \$48.38; Stewart St. Church, \$71.95; Union, Church, Rev. Joseph S. Swaim, 50; French, per Rev. J. N. Williams, 1.05; Rev. Charles Hibbard, 10; Miss Sarah C. Durfee, 50.....	381 89
East Providence, Second Church.....	18 50
Newport, First Church, 10; Mrs. A. A. Wilbur, \$8; Central Sunday school, \$25.....	43 00
Bristol, First Church.....	2 53
Wickford, Rev. F. D. Blake.....	5 00
Warren Church.....	47 70

Pawtucket, Pleasant View Church in add. \$6; First Church, \$272.99; a friend, for E. F. \$5..... 283 99  
 Tiverton, Rev. P. G. Wightman..... 10 00  
 Pawtucket Sunday school..... 18 50  
 \*For Florida Institute, viz.  
 Providence, Cranston St. Sunday school class No. 9, 12; First Church Sunday school, three classes, 12; A. J. Robinson, 1..... 25 00  
 \*For Florida Institute Building viz.:  
 R. I. Branch of W. A. B. H. M. Soc. \$1.50; Providence, Miss Mary L. Welch \$100, Miss E. B. Welch \$100; Friends in Cranston, St. Church, \$38, Friends, \$64..... 461 00  
 \*East Providence, E. J. Luther for Spelman Seminary 50 00  
 \*For building and furnishing Hartshorn Memorial College, viz.:  
 Providence, J. C. Hartshorn, \$15,408.63; C. G. Burrows, \$500; M. B. Hartwell, \$100; Mrs. H. H. Hartwell, \$100; A. A. Wightman, \$100; James Boyce, \$50, Mr. Swartz, \$25; Fred. Hartwell, \$50; Rev. Mrs. Armstrong, \$10; Central Church, Ladies Bible Class, \$40; Cranston St. Church, Ladies, \$50; Mrs. A. A. Nichols, \$10; Mrs. Souls, \$10; Pawtucket, Pleasant View Church, \$22.50..... 16,467 50  
**C. E. F.** Providence, Miss Elizabeth B. Welch..... 50 00

CONNECTICUT, \$4,788.72.

New Haven, Grand St. Church, \$36.80, for E. F. viz Grand St. Church W. H. M. Soc., Mrs. M. H. Ray, Treas., \$5; First Church, \$61.25, W. C. Booth \$20, Cash, \$1..... 127 05  
 Hartford, First Church, \$217; Asylum Ave. Church, 15; Mrs. L. W. Saunders for E. F., \$5..... 237 00  
 New London, First Church..... 72 00  
 Tariffville Church, \$5; Mary Pease, \$1..... 6 00  
 Rockville, William Butler and wife \$125; for E. F., \$25 Stamford Church, \$604.85; Woman's Mission Circle \$49.32, for E. F. \$10; J. B. Hoyt, for E. F., \$2,500..... 3,164 17  
 Danielsonville Church, Band of Young Workers, \$5; I. G. Tefft, \$5; per Rev. J. N. Williams. \$2.50..... 12 50  
 Stafford Church, \$10.25; A young brother for E. F. \$2..... 12 25  
 Waterbury Church, \$48.67; Sunday school, \$30..... 78 67  
 Suffield, Henry P. Kent..... 25 00  
 Meriden, First Church, \$116.03; for E. F., \$33.50; A \$1..... 150 53  
 South Windsor, Henry Holman..... 25 00  
 Soufield, First Church, \$9; Second Church, \$171.85; \$10. A friend for F. F., \$5..... 185 85  
 Packerville Church..... 10 00  
 Winthrop, First Church Saybrook..... 3 82  
 Stonington Church 20.35; Sunday school, \$1.50; W. J. H. Pollard, \$25; Friends, per Dr. Murdock, \$60..... 106 85  
 New Lyme Church..... 15 00  
 Stepney, E. M. Ogden..... 10 00  
 White Hell Church..... 5 00  
 Bristol Church..... 36 50  
 West Suffield Wm. S. Pomeroy..... 10 00  
 \*For Emergency Fund, viz.  
 Thompson, W. H. and V. Ballard \$22; Bloomfield Church, \$5; Jewett City, Mission Band \$10; Plantsville Church, \$8.50, Sunday school \$1.50 North Stonington, Third Church W. B. H. M. Soc., Mrs. W. H. Willard, Sec., \$27.66; Vernon, E. H. Haskell, \$1.35..... 76 01  
 \*For Benedict Institute, viz.:  
 New Haven, W. C. B. H. M. Union, \$5; Danielsonville Church, \$23..... 28 00  
 \*New Haven, First Church Sunday School for Spelman Seminary..... 27 72  
 \*Thomson, Mrs. M. F. Davis, for Florida Institute. 8 00  
**C. E. F.** West Suffield, W. S. Pomeroy for La Connor, W. T..... 100 00  
 Miss L. J. Hanchett..... 100 00

LEGACY:

Uncasville, Annuity, Polly Browning Estate..... 6 00  
 NEW YORK, \$23,734.72.  
 New York, Fifth Avenue Church, \$2,901.67; J. D. Rockefeller, \$5,000; Calvary, \$1,823.50; Sunday school for E. F., \$200; Wm. M. Isaac, \$100; Tabernacle Church, in add. \$20.50; Central Church, \$364.74; Sunday school Missionary Soc., \$50; Sixteenth Church, \$55.78; E. J. Day, \$20; First Mariners' Church, \$13; Thirty-third St. Church, \$52.39; Madison Ave. Church, \$480.93; Church of the Epiphany, \$763; Central Park Church, \$25.18; Trinity Church, \$9.83; James Church, \$5;

For E. F. viz. John B. Trevor, \$1,000; A poor, aged Widow, \$2; Miss M. S. Saries, \$1, 12,897 54  
 Brooklyn, First Church on Pierrepont St., \$545.31; for E. F., \$60; Strong Place Church, \$739.05; for E. F., \$40; Greenwood Church, \$390.05; Centennial Church, \$9.87; Washington Ave. Church, \$79.27; Emmanuel Church, \$500; for E. F., \$500; Marcy Ave. Church, \$382.48; for E. F., \$30; E. Dist. viz., Central Church Sunday School, for E. F., \$25; Union Ave. Church, \$54.91..... 3,366 48  
 Albany, Emmanuel Church, \$205; Calvary Church \$50; Sunday school, \$50..... 305 00  
 Troy, Fifth St. Church, in add. \$13.75; First Church and Sunday school, in add. \$47.28; For E. F. viz.: Rev. C. P. Sheldon, D.D., \$15; W. W. Whitman, \$15; Mrs. J. R. Sears, \$2; A. W. C. Tibbits, \$100..... 193 03  
 Rochester, Walter Rauschenbusch, \$1.50; Lake Ave. Church, Ladies for E. F., \$43.25; Second Church, balance, \$26.61..... 71 36  
 Syracuse, First Church, \$76.66, Central Church, \$78.35..... 155 01  
 Ashville Church..... 5 00  
 Lowville Church, in add..... 1 00  
 Springfield Church, Quarterly Offering..... 6 67  
 Belfast Church..... 31 00  
 South New Berlin Church..... 26 70  
 Fulton Church, in add..... 3 50  
 Buffalo, Mrs. C. R. Goodspeed, \$5.00; Delaware Ave. Church, \$50; For E. F. viz. Delaware Ave. Church, Ladies per Mrs. Mary Choate, Treas. \$25; Dearborn St. Church, \$15; F. G. Frabish, \$10;..... 105 00  
 Fayetteville, Rev. I. K. Brownson..... 50  
 Pitcher Church, per Rev. L. J. Williams..... 10 00  
 Potsdam, Woman's Miss. Circle \$10; Children's Miss. Band \$10..... 20 00  
 Poughkeepsie, Rev. S. L. Caldwell, D. D. Trustee for fund of Geo. T. Gladding, deceased..... 6 00  
 Palmyra Church, \$37; L. M. Circle, \$5.75; Mrs. Cornelia Sawyer for F. F., \$10; Rev. J. C. Thoma, a wedding fee for E. F., \$5..... 57 75  
 Portage Church..... 11 85  
 Croton, Sunday School..... 5 00  
 Carmel, Sarah E. Kelley..... 5 00  
 West Troy Church and Sunday School..... 20 00  
 Worcester, First Church..... 9 39  
 Friendship Church, in add..... 13 00  
 Lebanon Church, per Mrs. C. M. Harshorn..... 10 30  
 Brewster, Anonymous, per Dr. Bright..... 10 00  
 Malone Church..... 42 30  
 Wilson, a friend, \$50; for E. F., \$25..... 75 00  
 Glen Falls Church..... 50 00  
 Cohoes Church, \$39.53; for E. F., \$35..... 74 53  
 Utica, Tabernacle Church..... 125 00  
 Plymouth, Mary Young..... 5 00  
 Gilbertsville Church, a few Ladies, \$630; For E. F. viz.: Miss M. M., \$5; A friend, \$30..... 41 30  
 Seneca Falls Church..... 13 00  
 Rondout Church..... 30 00  
 Schenectady, Emmanuel Church, \$17.23; C. D. Patterson for E. F., \$2.50; "L" for E. F., \$5..... 24 73  
 Clifton Park Baptist Soc., per Dea. Luther Benedict..... 31 08  
 Albion First Church, \$129; Rev. Conant Sawyer, D.D., \$15..... 144 00  
 Napoli Church..... 2 00  
 Adams Village Church..... 20 00  
 Hinrods, Rev. H. R. Dakin..... 5 00  
 From a friend, per Rev. C. Ayer..... 3 00  
 Saratoga Springs, E. R. Waterbury..... 5 00  
 Newark Church..... 22 75  
 Yates Baptist Sunday school..... 11 00  
 Nicholville, Mrs. Lyman Day, \$5; for E. F., \$5..... 10 00  
 Port Byron Church, \$11.39; Sunday school, \$2..... 13 39  
 Pawling Central Church..... 7 25  
 Farmer Village Church..... 22 67  
 Phelps Village Church..... 15 00  
 Mexico Church..... 5 00  
 Parma, First Church..... 59 08  
 Perry, Leicester St. Church..... 5 00  
 Wellsville Church in part, \$5; Pastor and wife for E. F. \$5..... 10 00  
 Fort Ann, Second Church, \$8; Village Church, \$68; for E. F., \$30; Children's Band for E. F., \$5..... 111 00  
 Moriah Church..... 10 00  
 Waverly, Woman's Mission Soc..... 10 00  
 Newburg, First Church..... 205 00  
 Port Jervis, First Church..... 17 55  
 Medina, Mrs. S. A. Summer..... 10 00  
 Ontario Church..... 3 00  
 Millerton Church Ladies..... 4 00  
 Jamestown Church..... 90 00  
 Cooperstown, First Church..... 50 00  
 Waterford, Miss H. A. Morris..... 5 00



Franklindale Church.....	15 00
Spencer Church.....	26 00
Sandy Creek Church.....	10 37
Ballston Spa Church, \$15.14; Sunday school, \$25.....	30 14
Cheli, Rev. W. Holt.....	2 00
Cold Spring Church, Children's Mission Band.....	4 00
Carmonville Church.....	6 00
Cuba Church.....	51 50
Petersburg Church.....	7 80
Saugerties Church.....	4 50
Whitesboro Church.....	36 35
Stillwater, Second Church, \$58.35; Sunday school, \$8.04.....	67 29
Amsterdam Church.....	48 50
Canistota, Mrs. Susan Hall, Miscellaneous, desig.....	65 00
For Emergency Fund, viz:	
Greenwich, Mrs. J. O. Mason, \$5; Ballston, A Friend, \$50; Fenner Church, \$7.25; Elmira, C. C. Crane, \$10; Elba, L. M. Circle, \$10; Derhamville Church, \$1; Evans Church, \$35.73; Prattsburgh, Mrs. Rev. A. B. Green, \$5; Morrisania, Miss Julia Doelle, \$1; Canistota, Mrs. Susan A. Hall, \$50; Georgetown Arthur M. Allen, \$1; Florida, H. E. Dresler, \$3; Greenport, Mrs. D. T. Latham and family, \$22; Redwood Church, \$5; Brockport, Mrs. S. C. Coleman, \$1; Deposit, Rev. J. L. Smith and wife, \$5; LeRoy Church, \$16.08; Hartford Church, \$5; Cortland, E. P. Brainerd, \$2; Mrs. C. R. Harmon, \$2; Harmony Church, \$1; Belleville Church, \$50.....	288 06
*For Indian University, viz:	
Brooklyn First Church on Pierpoint St. desig. \$35; F. C. Wiggins, desig., \$15; Hinrods Missionary Soc., \$8; Homer Baptist Sunday school, \$25; Syracuse, Central Church, \$2.50. Sing Sing, W. B. H. M. Soc., \$20.15; Buffalo, Delaware Ave. W. B. H. M. Soc., \$25.....	129 65
*For Indian University Building, viz:	
New York, John D. Rockefeller, \$2,500; Buffalo, Delaware Ave. Church, \$25; Rondout Children's Mission Band, \$20.....	2545 00
*For Jackson College, viz:	
New York, Mt. Morris Church, Ladies Soc., \$2; Butternuts, Baptist Sunday school, \$18.65; Jamestown, Ladies Soc., \$30.....	50 65
*Elmira, Mrs. S. Kelley, for Wayland Seminary.....	20 00
*Canistota, Mrs. Susan A. Hall, viz: for salary of Ast. Matron Roger Williams University, \$200; for Board and Ed. of Mexican Students, \$35.....	235 00
*New York, Calvary Sunday school, for support of a student, Leland University.....	50 00
*Warsaw Church, for Benedict Institute.....	1 85
*For Spelman Seminary, viz:	
New York, Mrs. Jones \$50; Orleans Church, \$5; Plainsville Church, \$2.10; Kendalls Corner Church \$3.65.....	64 75
*For Florida Institute, viz:	
Potsdam, Mrs. Harriet Sanford \$1; Little Falls, Sunday school, \$20; Granville, Contents of Mission box, \$1.10; South Granville, Mrs. J. Foster, \$26; Pulpit Supply, \$20; No. Hebron Pulpit Supply, \$12.80; Mannsville, Capt. Miner, \$5; Belleville Sunday School, \$7.....	92 90
*For Florida Institute Printing Press, viz:	
Adams, Mrs. E. Barney, \$5; Belleville, W. B. M. Circle, \$14.685; Miss E. Shepherdson, \$10; Mrs. E. Mather, \$10; Mrs. Frank Swan, \$10.....	181 85
<b>C. E. F.</b> New York, Fifth Ave. Sunday school, \$50; for Asotin, W. T., \$25; First Church Sunday school, \$30; Epiphany Church, Youth's Missionary Soc., for Havensville, Kans., \$100.....	155 50
Brooklyn, For Asotin, viz: Strong Place Church \$200; Geo. B. Forrester, \$25; James Williamson, \$10; John Williamson, \$10; W. D. Hoag, \$25.....	270 00
Albany, Wm. M. Van Antwerp, for La Grange, Oreg. Canistota, Mrs. Susan A. Hall.....	25 00
Wilson, a friend.....	375 00
Malone Church.....	25 00
Mt. Vision, Rev. C. E. Gregory.....	7 37
Belleville, Rev. M. R. Comfort.....	5 00
Albion, First Church, per W. E. Barker.....	10 00
Medina, Mrs. S. A. Sumner.....	19 06
	50 00
LEGACY.	
Lansing, bequest of Nancy Searles.....	25 00
NEW JERSEY, \$4,160.65	
Jersey City, Summit Ave. Church.....	41 19

Newark, Mt. Pleasant Church, \$22.80; Fifth Church, \$5; Sunday school, \$10; First Church, \$25; Sunday school, \$100; Edward A. and Wm. T. Day, \$50; North Church, in add., for E. F. \$44.....	327 89
Red Bank Church.....	50 63
Vincetown Church.....	6 09
Vineland First Church, \$13.11; Mrs. Sarah J. Johnson, \$5.....	18 11
Hamilton Square Church.....	15 50
New Market Church, \$26; Sunday school for E. F. \$5.20.....	31 20
Piscataway Church, in add.....	11 00
Paterson Union Ave. Church, Woman's Mission Circle.....	28 65
Metuchen, R. T. Bergen.....	5 00
Bloomington, Edward E. Ball.....	1 00
Park Ave. Church.....	90 00
Hackensack Church.....	55 00
Milburn Church, \$5.53; for E. F. \$5.....	10 53
Elizabeth First Church.....	92 25
Port Monmouth Church.....	32 10
South Vineland Church.....	7 92
Morristown Church.....	10 00
Roseville Church.....	10 17
Camden, North Church, \$219, Third Church, \$34.....	253 00
Haddonfield, Mrs. K. T. Young.....	1 00
Holmdel Church, \$87; Edinburg Sunday school, \$5; for E. F. viz. J. Longstreet, \$20; Mary A. Longstreet, \$20; Mrs. E. Louch, \$20.....	152 00
South Amboy Church.....	6 50
Bethlehem Church.....	30 30
Keyport Church, \$99; Sunday school, \$10; Centerville Sunday school, \$2.50.....	111 50
Canton Church.....	5 00
Passaic Church.....	77 00
Rahway First Church.....	10 50
Middletown First Church.....	17 00
North Orange Church, \$99.14; W. H. M. Soc., \$5.....	964 14
New Dunham Church.....	5 00
Mt. Holly Church.....	86 50
Cohansey Church.....	16 00
Atlantic City, bal.....	5 00
New Brunswick First Church.....	462 70
Bridgeton First Church, \$173.98; for E. F. \$13.60.....	187 58
Memorial Church, Miss Sarah S. Walker.....	5 00
Flemington Church, \$160; Sunday school \$20.....	180 00
West Creek Church, \$8; for E. F. \$5.....	13 00
Blackwoodtown Church.....	32 57
Baptistown Church.....	30 00
Lakewood First Church.....	32 25
Hopewell, Calvary Church.....	10 41
Mansfield Church.....	10 00
Frenchtown Church.....	12 13
Burlington Church in part.....	16 11
Princeton Church \$10.10; for E. F. \$15.50.....	25 60
For E. F. viz:	
Eatontown Church, \$17; Salem Memorial Church, \$21.47; Millville, Miss Jane H. Butcher, \$10; Dividing Creek Church, \$12.24; Frehold Church, \$30; Burlington Church, A member, \$20; Salem First Church A member, \$20; Greenwich Church, \$14.40; Newport Church, \$7.52.....	152 63
*Burlington, Mrs. J. Aikman for Florida Institute.....	5 00
<b>C. E. F.</b> Plainfield First Church Sunday school, for Clear Lake, Minn.....	150 00
Bayonne, Rev. J. N. Folwell.....	10 00
LEGACY.	
<b>C. E. F.</b> Newark, Estate of Mary A. Baldwin, J. O. Nichols, Exr.....	250 00
PENNSYLVANIA, \$4,185.42.	
Philadelphia, First Church, \$381.13; Mrs. M. S. Foster, \$100; H. L. Wayland, D. D., \$10; A friend per H. L. Wayland, D. D., for E. F. \$20; Olivet Church, \$5; \$41.25; Frankford Church, \$33.16; South Broad Street Church, \$23.60; Mrs. M. R. Trevor, \$400; Falls of Schuylkill Church, \$32; for E. F. \$20.03; Hebron Church, \$5; A friend per H. L. Wayland, \$6; West Philadelphia First Church, \$113; Fifth Church, \$155; for E. F. \$88.75; Bustleton Sunday school \$5; East Church, \$20.25; for E. F. \$20.50; Lower Dublin Church, in part, \$11; Monumental Church, \$7.25; Ballingomgo Church, \$11.13; Georgetown Church, \$7; Roxboro Church and Sunday school, \$25; Ladies, Pastor aid and Missionary Soc. for E. F., \$23; Memorial Church, \$172.56; Eleventh Church, \$10;	

Bible school \$7; Spring Garden Church, \$8.30; Sunday school, \$20; Pilgrim Church, \$0.67; Passyunk Church, \$6.75; Messiah Sunday school, \$7.83; Mrs. A. S. Waterman, \$1; Mrs. E. T. Waterman, \$3; for E. F. \$2; for E. F., viz., Tabernacle Church, a friend, \$10; Blockley Church, \$24.25; B. Frank Young, \$100; a friend, \$15.	\$1,973 41
Hariensburgh Unity Church, \$6; a friend \$1.	7 00
Eric First Church.	10 96
Tioga, Sullivan State Road.	2 00
Upland, Robert H. Crozer.	1,000 00
Milesburgh Sunday school, \$8; a friend, \$2.	10 00
Rochester, First Church.	22 33
Pine Flats Church.	1 00
Ansonville, Zion Church.	5 00
Windsor Church.	6 00
North East Church, \$12; for E. F., \$10; Mrs. Raymond, \$4.	26 00
East Brady Church.	5 00
Lackawaxen Church.	1 10
Three Spring Church.	7 40
North Chester Sunday school Missionary Soc.	10 00
Southampton, Davisville Mission Band.	33 00
Crooked Creek Church, Rev. A. B. Runyan.	5 00
Easton, Mrs. S. R. Doolittle.	5 00
Smithfield Church, \$10.80; for E. F. \$2.	21 80
Washington Church, \$12.50; Ladies Soc. \$8.	20 50
Wyalusing Church.	5 00
Sharpsville Church.	5 00
Aldenville Church.	4 80
Phoenix Church.	1 10
Clinton Church.	18 46
Kelleys Station Church.	3 50
Wilketown Sunday school.	11 09
Townville Church.	11 72
Altoona, Mrs. H. L. Crandon.	1 00
Scranton, Penn. Ave. Church, \$50.44; Sunday school, \$6.80.	57 24
Holidaysburgh Church.	32 25
Malvern, Willistown Church.	17 50
Nicetown Church.	32 50
Allegheny City, Sandusky St. Church, \$70; for E. F. \$20.	90 00
Warren, First Church, \$8.57; A friend \$2.	10 57
Huntingdon Church.	15 85
Norristown Church, \$22.85; for E. F. \$24.17, Sunday school, \$25.	72 02
Mt. Pleasant Church.	76 68
Bristol Church, Rev. Levi G. Beck, \$5; Sunday school \$8.24.	13 24
Scranton, Welsh Church.	25 00
Wilkesbarre, Centennial Church, \$31.30; Sunday school, \$6.58.	36 88
Clinton Church.	3 00
Davisville Sunday school.	3 00
For Emergency Fund, viz.:	
Lincolnton Church, \$29; Lewisburg, Miss S. S. LeFever, \$50; Pittsburgh, Tabernacle Church \$4.60; Waverly, Abington Church, in part, \$1.25; Carbondale Church, \$16.40; Ambrose Children's of Ch. and Cong., \$7.87; Pittston Church, \$3; Blossburgh Church, \$25; West Chester, Mrs. Asher, \$5; Mrs. E. J. Bertolett, \$2; Beakleville Church, \$6; Lycoming Church, \$3.51; Mahoning Sunday school, \$11; Birchardville, Miss Nancy L. Baldwin, \$6; Doylestown Sunday school class \$3.50.	95 92
* Philadelphia, Mrs. M. R. Traver, for Wayland Seminary.	100 00
For Indian University:	
First Church, \$35; Coral Workers, \$10.	\$45 00
* West Chester, Dr. J. E. Jones, for Two Students Wayland Seminary.	100 00
* Edinboro, Sunday school, for Spelman Seminary.	2 60
C. E. F. For Eagle Rock, Idaho, viz.:	
Philadelphia, Mrs. C. L. Patton, \$50; Mary C. Butcher, \$30; Sarah Ann Trevor, \$20; Clarion, W. H. M. Soc. \$10; Mrs. Emma F. Bates, \$1.	
LEGACY.	
Smithfield, Estate of Jane Scott.	10 00
DELAWARE, \$215.00.	
Wilmington, Betnyan Church, W. H. Gregg, \$15; Sunday school, \$10; Mrs. Alfred Gawthrop, \$20; Second Church, \$80; W. M. Soc., \$50; Rev. M. Heath, for E. F., \$10.	185 30
Canterbury, F. C. Mack.	30 00
DISTRICT OF COLUMBIA, \$60.50.	
Washington, East Street Church, \$48.62; East Capitol Street Church, \$11.88.	60 50

VIRGINIA, \$713.94.	
Ashland, Shiloh Church.	130 00
Callands, Emmanuel Church.	2 00
Bacon's Castle, Mt. Nebro Church.	2 43
Surry C. H., Lebanon Church, \$1.08; Cypress Church, \$45.	1 53
Greenville Church.	43
Ivy Station, Shiloh Church.	1 21
Roanoke City, Bible Asso.	1 71
Salem First Church.	26
Christiansburg, First Church.	3 00
Big Spring, First Church.	1 00
Loch Leven, per Rev. C. C. Johnson.	2 50
For Emergency Fund, viz.:	
Richmond, Rev. L. B. Tefft, \$16.66; Rev. E. Watts, \$5; Buchanan, Rev. H. Jameson, \$50.	22 16
* For Richmond, Institute Building, viz.:	
Newport News, First Church, \$3.64; City Point, First Church, \$2; Fincastle, First Church, \$2.18; Providence Forge, Parish Church, \$1; Liberty Church, \$1.	9 82
* Richmond, Institute Students, for tuition.	76 00
* Richmond, Hartshorn Memorial College Students for tuition, and room rent.	53 27
* For Building and furnishing Hartshorn Memorial College, viz.:	
Richmond, Pres. L. B. Tefft, \$456.85; Pew Club of Ebenezer Church, \$50.30; First Church and Sunday school (colored), \$37.22; Rev. Mr. Wells, \$5; Subs. per W. H. Anderson, \$14.25; Rev. A. E. Dickenson, D.D., \$10; Rev. Dr. Curry, \$5; Rent of Land, \$6.	584 62
WEST VIRGINIA, \$250.10.	
Parkersburgh Church, \$49.25; Sunday school \$17.80; Children's Mission Band, \$6.25; Colored Church, in part, \$8; colored Sunday school, balance, \$1.03; B. M. Pollock, \$3.	85 39
Long Run, Victory Church.	55 00
Charleston Church, \$32.36; Rev. S. W. Gibson, for E. F. \$1.50; Colored Sunday school, \$2.03.	35 89
Hartford City Church.	3 20
Point Pleasant, Major A. F. McConn.	1 00
Winfield, Mt. Shiloh Church.	2 00
Hurricane Church.	1 25
Milton Church, \$3; W. M. Circle, \$2.50; Children's Mission Band \$1.47.	6 97
Guyandotte Church.	50
Huntington, W. M. Circle.	5 05
Romine Mills, Hopewell Church.	60
Murphy's Mills, Stilwell Church.	5 00
Lubeck, Bethel Church.	26 30
Morgantown Church, \$11.10; W. M. Circle, \$5.60.	16 70
Huntingdon Church.	13 15
Winfield Church, \$5; Antioch Church, \$2.	4 00
Alderson Church, \$1.65; W. M. Circle \$3; Children's Mission Band, \$2.	6 65
Volcan, Junction Church.	4 90
For Emergency Fund, viz.:	
Laurel Point Church, \$6; Bridgeport, Miss C. Johnson, \$5; Clarksburgh, W. M. Circle \$6.00.	17 09
C. E. F., Charleston, Miss Ella Mayo, for Emergency Fund.	4 00
Parkersburgh, Rev. J. W. Carter, D. D.	10 00
NORTH CAROLINA, \$289.98.	
Raleigh, Rev. H. M. Tupper.	10 00
Salisbury, Rev. F. Howell.	5 00
* Raleigh, Shaw Univ. Medical Dept. rent of rooms.	50 00
" " " Tuition, room rent, &c.	139 98
* John F. Slater Fund, for Shaw Univ.	85 00
SOUTH CAROLINA, \$1,473.83.	
Columbia, Benedict Institute Sunday school.	4 45
Bennettsville Saw Mill Church, \$2.25; Two Friends, 35c	2 60
Marion, Well Please Church, 30; Pleasant Grove Church, 65.	95
Mullins, Effingham Church, 75; Nazarene Church, \$2; Mt. Olivet Church, 90.	3 65
Clio, Syrian Church.	2 05
Donoho, Ebenezer Church.	1 05
Timmonsville, Bethlehem Church.	66
Key, Pleasant Hill Church.	65
Jeffrey's Creek, A. Egleton, 77; Marion Sunday School Union, 18.	95
Blendheim, Rev. C. C. McRea.	25
* Columbia, Benedict Institute, tuition and room rent, \$595.48; previous year \$6; surplus from Boarding Dept., \$500.	1,101 48
* For Benedict Institute, viz.:	
Darlington Co. Sunday school Union, \$97.57; Florence, Trinity Church, \$7.52; John F. Slater Fund, \$250.	355 09

<b>GEORGIA, \$769.55.</b>			
Atlanta, Rev. D. F. Estes, for E. F.	10 00	Oberlin Church, \$27; for E. F., \$3; Sunday school, \$1	31 00
* Atlanta, Seminary Students, tuition, room rent.	133 85	Attica Sunday school, \$6.14; W. M. Circle, \$4.	10 14
* Atlanta, Spelman Seminary Students, tuition, room rent.	552 15	Dayton, Central Baptist Mission, \$30.35; Linden Ave. Church, \$4.10; Mrs. H. H. Bowden, A thank offering for E. F., \$15.	455 35
* For Spelman Seminary, viz.:		Zanesville, First Church	28 25
Ebenezer Asso., \$15; New Hope Asso. \$10;		Toledo, First Church	114 36
Atlanta, Friendship Church, \$22.50; Mrs. J. H. Kemp, \$1.50; Miss C. E. Johnson, \$1.50;		Harveysburg, Jonah's Run Church	9 00
Augusta, collections in Baptist churches, \$23.05	73 55	Lima, First Church, bal.	50 50
<b>FLORIDA, \$247.12.</b>		Twinsburg Church	5 00
City Point, W. P. Moore, M. D.	5 00	King Creek Church, \$14.80; Woman's Circle for E. F., \$4.20	19 00
* Live Oak, Florida Institute Students, tuition room rent, &c.	229 92	Jackson, First Church	1 75
* Live Oak, Cash	18 29	New London, First Church	4 00
<b>ALABAMA, \$500.00.</b>		Linwood Church	18 28
Colored Baptists Special Collection	500 00	Madisonville Church, \$29.45; Sunday school, \$1.	30 45
<b>MISSISSIPPI, \$83.00.</b>		Harrison Church	6 50
* Jackson, College Students for tuition	71 50	Middletown, Rev. E. A. Ince, \$5; T. J. Tytus, \$5.	10 00
* For Jackson College, viz.:		Valley Church	8 75
Jackson, Geo. Robinson, \$2; B. Williams, \$1.	4 00	For Emergency Fund, viz:	
* Jackson, Prof. Eli S. Sanderson, for Indian University Building	7 50	Troy, Rev. Spencer Fisher, a wedding fee, \$5; Penfield, Mission Church, \$7; Marietta, Mrs. H. B. Turner, \$10; S. P. Pearce, \$10; Elyria, Thos. Briggs, \$50; Urbana, B. J. George, \$5.	37 50
<b>LOUISIANA, \$537.01.</b>		* For Indian University, viz:	
* New Orleans, Leland University Students, for tuition, room rent	517 01	Cincinnati, Furnishing, \$11.85; Cleveland First Church W. M. Soc., \$12.50; Desig, \$50; Euclid Ave. Church, W. B. H. M. Soc., Desig., \$75; Wyoming Hopia Band, \$10; Wau-seon, per W. B. H. M. Soc. of Chicago, \$7.10; Colebrook, Mary L. Schultz, \$1	167 45
* For Leland University, viz.:		* For Indian University Building, viz:	
Sixth Dist. Association, \$5; New Orleans, Leland Univ. Minnie Dunning, \$10; M. A. Savage, \$10	20 00	Cincinnati, Walnut Hill, T. N. Foster, \$2; Dayton, Linden Ave. Church, \$100	102 00
<b>TEXAS, \$548.30.</b>		* Cleveland, Young Peoples, for Jackson College	30 00
State Convention per Rev. O. C. Pope	100 00	* Oberlin Young Ladies' Bapt. Miss. Soc. for furnishing Bishop College	32 00
East Texas Convention, per Rev. W. G. Carper-ton	42 25	* Cleveland, Euclid Ave. Church, Wm. Chisholm, \$50; Mrs. Henry Chisholm, \$50	100 00
Marshall, Teachers' and Students in Bishop College for the Emergency Fund.	109 75	* Cleveland, Cheerful Gleaners for Spelman Seminary	25 00
Hempstead Church, Ladies' Missionary Soc.	2 50	C. E. F. Troy, Rev. T. P. Child	50 00
Columbus Church	2 00	Madisonville, Rev. G. W. Lasher, D. D.	10 00
Corpus Christi, per Rev. J. B. Rayner	2 45	<b>LEGACY.</b>	
* Marshall, Bishop College Students, tuition, room rent, etc.	147 80	Granville, bequest of P. R. Groton in part, A. M. Thresher, Adm'r.	50 00
* Marshall, W. L. Sloan, for furnishing room Bishop College	32 00	<b>MICHIGAN, \$1,491.58.</b>	
* For Girls' Building Bishop College, viz:		Detroit, W. B. H. M. Soc. desig. \$100; For E. F. \$50; 12th, St. Church \$50; Rev. Z. Grenaill D.D. for E. F., \$5; First Church, \$213.03.	418 03
Dallas, Rev. O. E. Perpener, \$35; Sulphur Springs, Rev. J. Moore, \$10; Clarksville, Mrs. Laura J. Clement, \$2.	42 25	Wheatland Church	1 55
<b>ARKANSAS, \$4.00.</b>		Pittsburgh Church	3 40
Rurtonville, A. N. Hobbs, \$3.75; Miss A. A. Higgins, \$.25	4 00	Rolland Church	11 40
<b>TENNESSEE, \$62.70.</b>		Corunna Church, balance	2 00
Nashville, Roger Williams University, Teachers and Students for Emergency Fund	62 70	Maple River Church	50 50
<b>OHIO, \$2,068.09.</b>		Charlevoix Church	1 75
Cincinnati, Mt. Auburn Church, \$154.65; Rev. J. Emery, \$5.	159 65	Mundy Church	4 30
Cleveland, Trinity Church and Sunday school, \$33; Idaka Memorial Church, \$27.51; for Emergency Fund, \$25.	85 51	Grand Blanc Church	12 00
Euclid Church, Month. Contrb., \$8; Sunday school, \$2; J. S. Charles, for E. F., \$10.	20 00	South Bay, Fremont Ave. Sunday school	6 00
Olive Branch Church and Sunday school	4 77	Mt. Vernon Church	8 75
Amelia Church and Sunday school	11 69	Allegan First Church	5 54
Lisbon Church	10 00	Berrian Springs Church	4 54
Salem Church	15 25	River Junction, River Church	4 00
Smithfield, Mt. Morris Sunday school	1 00	Ishpeming, Swede Church	4 00
Kent Church	6 41	St. Ignace Church	6 76
Medina Church in add.	1 00	Saginaw City Church	44 00
Ceylon, W. W. Sylvester, \$1; for E. F., \$1.	2 00	Ann Arbor, First Church, \$33.27; Sunday school \$8.52	41 79
Kingville Church	20 00	Macomb Church	9 22
Warren, G. O. Griswold, \$100; for E. F., \$100.	200 00	Byron Church	4 40
Newport Church	4 51	Lansing First Church in addition	1 00
Manchester Church	4 00	Mason Church	17 00
Peru, Mrs. Jesse Kingsbury	5 00	Novi Church	8 87
Wyoming Church, \$81.35; Miss H. C. Rycken, \$2.10	83 45	Amboy Church	3 00
Mt. Vernon First Church	11 05	Charlotte, First Church	16 64
Newark, Fifth Street Church	43 82	Holly Church	4 75
Henrietta Church	12 00	Marshall, First Church	11 25
New Matamoras Church	1 00	Grand Rapids Church, \$53.51; Second Church \$31.03; J. M. Edwards, \$1.	86 14
North Madison Sunday school, \$5.43; Two Friends, \$4.27	9 70	Milford Church	20 60
		Inlay City Church, in part	20 00
		Flint Asso. H. M. Meeting, Coll.	10 90
		Lawrence Church	7 00
		Whitehall Church	3 00
		Owasso, First Church	40 00
		Plainwell Church	5 29
		Oxford Sunday school	8 00
		Milan Church	5 00
		Reed City, Mary A. Fiske	3 00
		Sturge's Church	5 00

Flushing Church	13 02
Rome Second Church, in part	4 50
Battle Creek Church	40 00
Portland, First Church	25 60
Charlotte Church	1 07
Alpens, Mrs. C. Tenny	3 00
Sand Beach, First Church	16 07
For Emergency Fund, viz:	
Salem Church, \$7; Schoolcraft Church, \$5; Brookfield, Mrs. H. M. Dewey, \$50; Sylvan, Mrs. E. E. Conklin, \$5; Port Huron, Mrs. C. E. Morris, \$5; Smyrna and Otisco Churches, \$5.85; Kensington, Rev. P. P. Farnham, \$5; Ypsilanti, Young People's Assn., \$38	71 35
*For Building and Furnishing Hartshorn Memorial College, viz:	
W. B. H. M. Soc. Mrs. Wm. A. Moore, Treas, \$172.10; Coldwater, Mrs. Star and daughter, \$5.50	177 60
*W. B. H. M. Soc. for Salary of teachers, Hartshorn Memorial College	150 00
*W. B. H. M. Soc. For Salary of Teachers, Wayland Seminary	125 00

INDIANA, \$488.34.

Indianapolis, First Church, \$100; Mrs. M. E. Conner \$5.	105 00
Edinburgh, John W. Dame	20 00
Middle Fork Church	8 10
South Bend, Peter Stocker, \$10; Mrs. W. H. Hickman, \$1; Samuel Kinney, \$5	16 00
Auburn Church	16 55
Lafayette Church	79 30
Seymour, First Church	10 40
Washington, First Church, \$2.30; Sunday school, \$2.96; Wm. Jott; for E. F. .50	5 76
Winchester, W. C. Wilmore	12 00
Pleasant Lake Church	5 00
New Bethel Church	12 78
Vincennes, First Church, \$13.40; Sunday school, \$3.15	16 55
Aikman Creek Church	4 15
Zeals Creek Church	1 00
La Porte, Swede Church	2 50
Muncie, First Church in add.	12 70
North Madison, Rev. W. T. Monroe	5 00
Oakland Church	14 00
Valparaiso Church	10 00
Wilson Creek Church	1 75
Goshen, D. Krepes	5 00
For Emergency Fund, viz:	
Southport, Rev. Chas. F. Roe, \$15; Newton, Woman's Mission Circle, \$5	20 00
C. E. F. Muncie, Rev. and Mrs. M. B. Raiden	5 00
LEGACY.	
Nyerville, bequest of Mrs. Nancy J. Swain, John L. Swain, exr.	99 80

ILLINOIS, \$3,694.09.

Chicago, Immanuel Church, \$198.12; Memorial Church, \$313.78; Mrs. C. Swift, \$3; Second Church in part \$214.45; Morning Sunday school, \$36.12; Fourth Church, \$200; J. A. Reichett, for E. F. \$5; Western Ave. Sunday school, Infant Class, \$6.36; First Church, Rev. J. W. Weddell, \$1, for E. F. \$2; Sunday school Dept. of Training school, \$2.66; First Swede Church, \$19; Second Swede Church, in add. \$1; Centennial Church, Y. P. Miss. Soc., \$12.31; Missionary Band, \$1.50; J. Purdy, \$10; Cash, for E. F. \$5; Mrs. J. W. Fish, \$2.	1,033 29
Roseville Church	17 22
Lexington Church	9 00
Leckport Church	15 00
Taylor Ridge Church	5 00
Sandwich Church	16 00
Galesburgh Church, in part	27 50
Shabbona Church	5 00
Moline Church, \$26.25; Sunday school, \$6.15; First Swede Church, \$13.50, for E. F. \$7.58	53 48
Kewanee Church	50 10
Dana, Mrs. E. A. Jones	2 00
Elgin Church, in part	120 00
Lamoille, Mrs. Eliza Porter	25 00
Princeton, Swede Church	27 20
Mt. Carroll Church	30 00
Morgan Park Church, \$43.90; for E. F. \$7.76; Sunday school, for E. F., \$12.78; Rev. E. B. Hulbert, D. D., \$15; Pattison Missionary Society of Theo. Sem., \$23.25; Mission Band, for E. F. \$35	137 69
Paw Paw Church	10 00
Belvidere, First Church	13 25
Danville, First Church	10 00

Highland Park, C. G. Hammond, wife and daughter, \$5; for E. F. \$5.	10 00
Cambridge Church, \$19.42; Rev. R. D. Fish, \$5.	24 42
Normal, Rev. H. B. Waterman	5 00
Urbana Church	8 00
Stillman Valley Church	50 00
Utica Church, in add.	2 00
Hudson Church, in add.	5 00
Beecher, M. A. Blagny	1 00
Mazon, Mrs. D. A. Rose	5 00
Oron Church, \$9.26; Mission Society, \$2.12	12 38
Morrison Church	12 00
Big Rock Church	5 75
Saxon, Simon Bennett	500 00
Annapolis, Olive Branch Church	8 43
West York, Mt. Olive Church	1 50
Trilla, Mt. Zion Church	1 50
Shunway, Blue Point Church	4 10
Carlinville, Shiloh Church	1 00
Bunker Hill Church	8 52
Fairmount Church	25
Centralia First Church	39 63
Carlinville, Mrs. E. L. Metcalf	3 00
Opdyke Church	2 30
Ingram, Union Church	2 00
Downer's Grove Church	50 60
Carpenter Church	1 50
Palo Alto, Union Church	1 50
New Burnside Church	4 35
Alton First Church	60 17
Quincy, Vermont St. Church	32 50
Woodburn Church	1 00
El Paso Church, \$12.16; Dr. Evans, \$5; for E. F., \$5.	22 16
Lena, Benj. Rishel	10 00
Hoopston Church	6 07
Terre Haute, Miss Eliza Sloan	2 00
Diamond Grove Church	6 50
Springfield, J. W. Brooks	25 00
Peoria, First Church	43 87
Decatur, First Church	30 87
Lacon, A. L. Lockert	4 75
Altamont, Jackson Township Church	1 00
Mount Vernon, Panther Creek Church, \$2.28; Pleasant Hill Church, \$5.35; Master Charles Hay, or	7 64
Carbondale Church	3 10
Jacksonville Church	12 10
Winchester Church	5 25
Mt. Vernon Church	1 55
Pana Church, \$3; Mrs. H. A. Baldwin, \$10	13 00
Brighton Church	2 50
Fairmount, Goshen Church	6 70
Jerseyville Church, in part	24 35
Paradise Church	3 00
Carlinville, Spanish Needle Church	2 00
Nine Mile Church, M. G. Thompson	50
For Emergency Fund, viz:	
South Chicago, Rev. G. Mengel, \$15; Monroe, Rev. T. Klinker, \$2; Englewood, Rev. W. P. Elsdon, \$2; Woodstock Church, \$6.50; Sterling Church, Mrs. J. M. Reed, \$1; Marengo, Elias Patrick, \$54.15; Hebron, Libbie Lee, \$2; Paw Paw, Rev. S. B. Gilbert, \$5; Hamilton, M. E. McCloughrey, \$10; Normal, Rev. E. C. Hewlet, LL. D. \$200; Dundee Church, in add. \$10.65; Old Ripley, Elder Peter Long, \$50; Evanston Church, \$5.50; Berwick, Church, Miss Luella C. Merrian, \$3.50; Aurora, Park Place Church, Mrs. S. L. Carpenter, \$10; Shabbona, Mr. and Mrs. A. Bailey, \$2; Ottawa, Mrs. M. B. Higby, \$1; Rushville, G. J. Knowles, \$14.25	\$345 05
*Chicago, a friend, for Chinese Work	10 00
*Morgan Park, Paterson Missionary Soc. for Atlanta Seminary	15 00
*Mechanicsville, Mrs. S. A. Camp	2 00
*Lamville, Mrs. E. Porter	25 00
C. E. F. Baptist General Assn., per Rev. S. F. Gleason	346 18

LEGACY.

Sublette, bequest of Mrs. E. H. J. Trowbridge	296 00
IOWA, \$1,496.31	
State Convention, per Rev. D. D. Proper	339 78
" " " N. Littler, Treas.	778 43
Pella Church	16 15
Essex, Women's Society	3 00
Waterloo Church, in part	22 52
Ames Church	10 00
Cedar Falls Church in part	9 44
New London, Mrs. M. C. Patton	1 00
New Market Church	4 20
Winterset Church \$56 95; for E. F. \$1.	57 95

<b>Designated Fund, viz:</b>			
Oskaloosa Church, \$6.81; Rev. R. J. Langridge, \$2; Cedar Rapids Sunday school, \$12; Harlan Church, \$10; Grimmell Church, \$11.25; Burlington Church, in part, \$11; 1st Church, \$11; Walnut St. Church, \$2.25; Le Claire, Mrs. Betsey Stone, \$5; Waterloo Church, \$1; Sunday school, \$3.20; Centreville Church, \$10.....			
<b>For Emergency Fund, viz:</b>			
Washington, N. Littler, \$5; Lenox, J. G. Laird, \$5; Mechanicsville Church, \$5.50; Mrs. S. S. Camp \$1; Storm Lake, Mrs. C. A. McManis, \$2; Osage, Church, \$11.58; Iowa City, Irene Sperry, \$3; McGregor, E. R. Barrow, \$25; Ashawa, Samuel Brainard, \$2.50.....			
<b>*For Roger Williams University, viz:</b>			
Pella, Geo. W. Bowen \$30; T. E. Balch, \$30; Russel, Lizzie T. Hays, \$5; Alice Woodman, \$5; Eliza W. Fogg, \$5.....			
<b>*Pella, Sunday school Missionary Call Class, for Spellman Seminary.....</b>			
<b>*Pella Church.....</b>			
<b>*Cedar Falls, D. Cameron.....</b>			
<b>*Anamosa, Mrs. Spencer Alden, for Atlanta Seminary.....</b>			
<b>*Buffalo Grove, Union Mission Band for Indian University.....</b>			
<b>C. E. F. Pella Church.....</b>			
WISCONSIN, \$112.07			
Union Grove, Womens Soc. desig.....			
Clinton, Mrs. E. P. Dye.....			
Chelsea Church.....			
Spencer Church, \$2; Rev. N. Sweet, \$2.....			
Halfway Creek and La Grosse, Scandinavian Church.....			
Sister Bay, Swede Church.....			
Omaha, Swede Church.....			
Racine, Int. on Estate of late J. Humphrey.....			
West Bend Church desig.....			
<b>For Emergency Fund, viz:</b>			
Milwaukee, Grand Ave. Church \$5; Ontario Church, \$10; Madison, Mrs. E. H. Walker, \$1; Lowville, \$3.50; Waukesha, W. P. Sawyer, \$25; Wausau Church, \$5; Verona, W. M. Circle per Rev. A. R. Medbury, \$5; Walworth, Rev. E. Pickney, \$2; Mrs. Pickney, \$2.....			
<b>*Walworth, Sunday school, for Spellman Seminary desig.....</b>			
MINNESOTA, \$1,401.93.			
State Convention, per D. D. Merrill, Treas.....	755 32		
“ “ “ Rev. J. Sunderland.....	300 00		
Minneapolis, Mrs. J. C. Hoblet, \$10; Mrs. S. P. Butler, \$10; E. B. Galusha and wife, for E. F. \$50.....			
Owatonna Church.....	6 25		
Lu Verne Sunday school.....	11 00		
Battle Lake.....	3 95		
Bird Island Church.....	10 00		
Hector Church.....	2 00		
Alexandria, Swede Church, \$1.15; Sunday school, .35.....			
Fergus Falls, Swede Church.....	2 00		
Kasson Church.....	8 50		
Herman Church, \$5.61; Rev. R. C. Mosher, \$10.....	15 61		
Waseca Church, designated.....	2 08		
Berlin Church.....	2 27		
Moorhead Church.....	38 00		
St. Cloud Church, \$19; Sunday school, for E. F. \$2.50; R. R. Coon, Jr., for E. F. \$5.....	26 50		
<b>For Emergency Fund, viz:</b>			
St. Paul, Rev. J. Sunderland, \$10; Rev. H. C. Woods, D. D., \$5; Woodland Ave. Church, Ladies' Missionary Soc., \$4; Rochester Church, \$10; St. Charles Church, \$3.35; Stillwater Church, \$12.60; Shakopee, John Turner, \$5; Stanchfield Church, \$5; Crookston, Church, \$50; Albert Lea Church, \$8; Clear Lake, Swede Church, \$30.....			
<b>C. E. F., Minneapolis, Mrs. L. Butler.....</b>			
MISSOURI, \$674.05.			
St. Louis, Second Church, \$500; Antioch Church, \$3.85; Master J. M. Lutphin, .10; Fourth Church, \$30.....			
Kenoma, Golden Grove Church.....	3 00		
Liberty Church.....	1 00		
Excello, Mt. Salem Church.....	6 00		
West Union, New Hope Church.....	1 20		
Love Lake.....	60		
Palmyra First Church.....	6 00		
Belton Church.....	95		
Liberty, Providence Church.....	1 15		
Western, Pleasant Ridge, Church.....	2 05		
Woodlaw, Union Grove Church.....	3 60		
Booneville Church, \$12.15; Rev. A. Matchett, \$2.....	14 15		
Paris First Church.....	3 25		
Centretown, W. S. Freshour.....	10 00		
Windsor, Elk York Church.....	1 70		
Monteville, Liberty Church.....	1 75		
College Mound, Mt. Olive Church.....	1 00		
La Monte, A. J. Hall.....	5 00		
Peculiar Church.....	2 40		
Trenton, Band of Little Helpers, per Mrs. C. A. Rogers.....	10 00		
85 51 Pacific Church.....	2 65		
East Sedalia Church, \$8.65; Sunday school, \$1.75.....	10 40		
Smithfield, Mrs. M. S. S. Loud, \$5; Miss Carrie M. Loud, \$5.....	10 00		
Gadsbury, New Zion Church.....	50		
Lone Jack Church in add.....	60		
Atlanta Church.....	3 25		
60 58 Berlin Mt. Moriah Church.....	85		
Cameron Church.....	2 00		
Nevada, Mt. Union Church.....	65		
Gould Farm, Hopewell Church.....	5 00		
75 00 Columbus, Honey Creek Church.....	2 55		
Bellefontaine, Idumea Church.....	1 30		
Rockville, Antioch Church.....	70		
Holt Church.....	3 70		
Gallatin, Lick Fork Church.....	2 00		
15 00 Trenton Church.....	1 55		
Paris, Salem Church.....	7 50		
Long Lane, Pisgah Church.....	2 70		
1 00 Fairville Church.....	3 00		
Athens, Mrs. N. Whittier for E. F.....	2 00		
C. E. F., Lone Jack, Sunday school for Monterey Mexico.....	5 40		
NEBRASKA, \$102.75.			
State Convention, S. M. Benedict, Treas.....	84 75		
Omaha, Mission Band.....	5 00		
Decatur, Gardner Margotte.....	1 00		
Bassett, S. T. Allen.....	2 00		
Palmyra, W. D. Page, for Emergency Fund.....	10 00		
KANSAS, \$1,215.01.			
State Convention, J. W. Campbell, Treas.....	16 03		
State Convention for Emergency Fund.....	150 00		
White City Church for E. F.....	2 10		
Nickerson Church.....	2 00		
59 50 Hoyt, Mrs. Sarah McKeage.....	10 00		
Garnet Church, \$7.04; Sunday school, \$8.13.....	15 17		
East Sugar Church.....	2 00		
Richland Church.....	50		
North Sugar.....	1 15		
Bronson Church.....	3 10		
Providence Church.....	71		
Cato Church.....	1 20		
Udall Church.....	2 51		
Cherryville Church.....	23 33		
Hutchinson Church.....	21 30		
Sabetha Church.....	11 00		
Camden Church.....	1 05		
Walnut Church.....	4 50		
Highland Church.....	1 00		
Peabody Church.....	2 65		
Walton Church, \$14; Woman's Soc'y, \$10.57.....	24 57		
Lawrence Church.....	52 05		
Willis Church.....	4 50		
Harmony Church.....	17 01		
Arlington Church.....	1 03		
38 00 Pretty Prairie Church.....	2 60		
Burton, J. M. Stacy.....	1 00		
26 50 Bethel Church.....	5 30		
Leavenworth Church.....	22 75		
Mt. Zion Church.....	1 00		
Ninnissach Church.....	8 10		
Mt Olive Church.....	5 10		
Clear Water Church.....	5 00		
Nickerson Church.....	5 00		
Keighley Church.....	5 80		
Leon Church.....	3 78		
42 95 Newton, A. Friend.....	3 00		
10 00 Cedar Vale Church.....	20 00		
Riverdale Church.....	1 00		
Maple Grove Sunday School.....	3 62		
Yates Center Church.....	1 50		
Hayes City Church.....	5 00		
533 95 Concordia Church.....	5 00		
Burlington, Ladies H. M. Circle.....	1 00		
Jewell City Church.....	5 50		
Burr Oak Church.....	4 00		
1 20 Columbus Church.....	15 00		
60 Augusta Church.....	6 00		
6 00 Grand Center Church.....	1 00		
Osage City, Swede Church.....	5 50		
1 15 Clay Center, Swede Church.....	4 00		
2 05 Topeka Church.....	3 15		
14 15 Leonardville Church, Ladies' Sewing Society.....	15 00		
3 25 Stafford Church.....	5 00		
Chanute Scandinavian, per Rev. J. Petterson.....	3 00		

Atchison, per Rev. R. S. Cooke.....	2 00
Concordia, Scandinavian, per Rev. A. Johnson.....	18 90
McPherson Church, \$11.25; Young People's Soc. \$1.30; Per Rev. W. H. Garnet, for E. F. 1.....	13 55
Ottawa Church, \$100; Elizabeth G. Morse, for E. F. \$100.....	200 00
Kansas City First Church.....	47 50
For Emergency Fund, viz:	
Coll. per Rev. L. H. Holt, \$213.90; Leonardsville, Ladies' Soc. \$5; Clay Centre, Young Ladies' Mission Circle, \$20; Beloit Church, \$12; Salina, Mrs. Gossam, \$1; M. E. Cong. \$1; Atchison, Rev. W. R. Connelly, \$20; Contributions, \$100; Independence, Rev. A. C. Coffey, \$5; Minneapolis, Rev. R. P. Stephenson, \$5; Arlington, Rev. A. B. Fryrear \$2; Homewood Church, \$3.25; Republic City Church, \$1.75.....	389 90

INDIAN TERRITORY, \$89.67.

Antioch Church, Cherokee Nation.....	1 77
Tablequah Church, for Emergency Fund.....	24 40
Tulahassee, Two Friends, Emergency Fund.....	10 00
*Tablequah, Dr. E. T. Allen, for Indian University building.....	28 50
For Indian University, viz:	
Choctaw Nation, Bowling Spring Church, \$10; High Hill Church, \$5; Briery Church, \$5; Tablequah, Miss Jessie M. Allen, \$5.....	25 00

DAKOTA TERRITORY, \$243.01.

Bismark, First Church, \$15.50; for E. F., \$4.....	19 50
Park River, Collections.....	5 07
Parker Church, \$3; Sunday school, \$3.87; W. H. M. Circle, \$2.75.....	9 62
Brookings Church.....	77 50
Oak Hollow, Mrs. W. P. Reynolds.....	5 00
Columbia, First Church.....	10 00
Danville, Danish Church.....	4 52
Pierre Church, per Rev. G. D. Crocker.....	9 95
Big Springs, Scandinavian Church.....	9 00
Bloomington, Scandinavian Church.....	7 70
East Pierre, per Mrs. J. R. Wright.....	4 25
Montrose, per Rev. G. Goodwin, \$4.10; for E. F., viz Rev. E. Goodwin, \$10; Mrs. E. Goodwin, \$10.....	24 10
For Emergency Fund, viz:	
Jamestown Church, \$20; Huston, Rev. J. E. Sanders, \$5; Lincoln Church, \$10; Tower City Church, \$20.....	55 00
*Grafton Church.....	1 80

COLORADO, \$61.42.

Greeley, H. Gallup, \$10; O. H. Gallup, \$30; Mrs. M. Moseley and Thomas F. Thompson, for E. F., \$11.....	51 00
South Pueblo Church.....	7 80
Delta, Rev. Jas. A. Haycraft, for E. F.....	2 62

MONTANA TERRITORY, \$30.

Miles City, Ladies' Mission Circle.....	30 00
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CALIFORNIA, \$76.05.

San Francisco, Mrs. H. P. Holland, for E. F.....	50
San Diego, A. Lady, for E. F.....	1 00
Passadena Church.....	5 00
*For Chinese School, viz:	
Chico, collections, \$33; Dea. Burroughs, \$10; Monterey, Mrs. E. L. Wilson, \$6; Dixon, J. S. Garnett, \$2; Downey Church, \$6.85; Verda Clay, \$25; Springville, John H. King, \$1; Stockton collections, \$5.45; E. R. Stockwell, \$5.....	69 55

OREGON, \$130.30.

Salem, Mrs. Eliza Kinney, \$20; A. T. Zealor, \$5; Rev. J. C. Baker and wife, \$25; Sunday school, \$12.50.....	62 50
Sumner, Mt. Olive Church.....	8 00
Carlton, Mt. Olive Church, \$6.55; Sunday school, \$1.75.....	8 30
Weston Church, \$10; for E. F., \$10; L. Walker, \$5. Amity Church.....	25 00
Springfield, Mrs. W. B. Pengra.....	6 00
Drain, A Friend.....	5 00
Ashland Church.....	10 00
Forest Grove, Mrs. P. W. Chandler, \$1; Mrs. S. C. Robert, \$1.....	2 00
La Grande Church.....	3 00

WASHINGTON TERRITORY, \$171.41.

Colfax Church.....	15 50
Tacoma Church.....	31 90
Puget Sound Association, \$59.85; for E. F. \$5.15.....	65 00
Asotin, per Rev. J. R. Snoderly.....	2 00
Seattle, Scandinavian Church.....	10 00
Walla Walla Church.....	6 95
White River Church, per Rev. J. T. Huff.....	37 00
Spangle Church, for E. F.....	3 06

IDAHO, \$1,854.73.

Moscow, Sunday school for Emergency Fund, \$13; Miss Minnie Beaven, \$10.....	23 00
C. E. F., For Eagle Rock, Idaho, viz:	
Eagle Rock, Collections from Mrs. R. Mitchell, \$1,156.28; Friends, \$671.45; Providence Mission Baud, \$4.....	1,831 73

ARIZONA, \$12.80.

Tempe, Miss Victoria Harmon.....	2 80
Tucson Church for E. F.....	10 00

WOMAN'S AM. B. H. M. SOCIETY, \$1,357.94.

*For Spelman Seminary.....	223 76
* " " Teachers.....	675 00
* " " Students.....	50 00
* " Wayland Seminary.....	25 00
* " Hartshorn Memorial College, Teachers.....	50 00
* " " " Furnishing Rooms.....	10 18
* " Indian University.....	12 50
* " Florida Institute.....	15 50
* " Salt Lake City, Utah.....	150 00
* " " Kindergarten Room.....	10 00
* " State University, Ky.....	86 00
* " " " Students.....	50 00

WOMAN'S BAP. H. M. S., \$25.00.

* For Indian University.....	25 00
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GERMAN MISSIONARY SOCIETY, \$2,582.75.

General Missionary Society of German Baptist Churches, J. A. Schulte, Treas.....	2,582 75
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BRITISH COLUMBIA, \$100.00.

New Westminster Church.....	10 00
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PROVINCE OF QUEBEC, \$10.00.

* Coaticook Church, for Richmond Institute, designated, MEXICO, \$15.62.....	10 00
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MEXICO, \$15.62.

* Monterey Students for Tuition, etc.....	15 62
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ASSAM, \$5.00.

Sibsagor, Rev. C. P. Bennett.....	5 00
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SPECIAL DESIGNATION, \$2.00.

Rhode Island, Newport, Mrs. A. A. Wilbour, for Bibles.....	2 00
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ANONYMOUS, \$2.00.

A Friend of the Cause.....	2 00
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Total.....\$94,614 66

The following, which were credited in our Monthly for February to Ohio, should have been credited to Michigan.  
Tuscola Church \$5.00; South Haven, T. C. Green, \$5; McBride Church, \$6.55; Mrs. M. Thornton, \$5; H. Howe, an offering for Jesus, \$1; Saranac, Rev. W. T. Rice and wife, \$1.

DONATIONS OF CLOTHING, ETC.

Saxton's River, Vt., Baptist Church, box to Ga., \$18.00.	18 00
Addison, Vt., Baptist Church, box to Ga., \$38.00.	38 00
Bristol Vt., Baptist Church, barrel to Ga.	
York, N. Y., Baptist Church, barrel to Miss., \$20.	20 00
West Acton, Mass., Star Mission Band, box to Ga., \$8.91	8 91
South Chelmsford, Mass., Baptist Church, barrel to Miss.	
Wenham, Mass., Baptist Church, barrel to Ga.	
Leominster, Mass., Baptist Home Miss. Soc. of Willing Workers, barrel and freight to Fla., \$30.	30 00
Newport, R. I., Young People's Central Baptist Union, 2 barrels to Kan., \$150.	150 00
Newport, R. I., Union Sewing Circle, box to Dak., \$100.00.	100 00
Schuylerville, N. Y., Baptist Church, barrel to La.	
New York, N. Y., Ladies Benevolent Soc'y of Fifth Av. Baptist Church, two boxes and freight to Ill. and Neb., \$331.00.	331 00
Livonia, N. Y., Baptist Church, box to Miss.	
Penfield, N. Y., Baptist Church, box and barrel to N. C., \$45.00.	45 00

Jamestown, N. Y., Baptist Church, box to Miss.  
 Brocton, N. Y., Baptist Church, box to Miss.  
 Wyoming, Ohio, Baptist Church, box to Neb., \$55.00.  
 Mendota, Ill., Home Mission Circle, barrel and freight, \$41.25.  
 Evanston, Ill., Woman's Home Mission Society, goods and cash  
 to Neb. and Dak., \$93.75.

CONTRIBUTIONS AND LEGACIES  
 FOR APRIL, 1885.

MAINE, \$255.95.

Friendship, Mrs. Mary L. Studley, Annuitant, deceased	210 00
Cherryfield Church	8 00
Waltham Church	2 27
Sedwick Church	10 00
Surry Church	4 85
Hancock Asso. Friends	20 83

NEW HAMPSHIRE, \$207.92.

Concord First Church, \$75.50; Pleasant St. Church, \$35.36	110 86
Manchester First Church, \$8; Merrimack St. Church, \$12.36	20 36
Greenville Church	9 70
Penacook First Church	60 00
Pittsfield, Rev. G. W. Kinney	2 00
C. E. F., Salem Depot Church	5 00

VERMONT, \$5,077.50.

Brattleboro First Church	46 50
Putney Church and Sunday school	10 00
Manchester Church	8 00
East Hardwick, Ladies' Soc., for E. F.	5 00
Aaron Sanborn, Annuitant, deceased	5,000 00
C. E. F., East Hardwick Church, Ladies' Soc.	8 00

MASSACHUSETTS, \$816.08.

East Boston, Trinity Church	20 00
South Chelmsford Church, \$15.67; a friend, \$2.	17 67
Dedham, friend	1 00
Salem, Calvary Church, \$10.24; for Utah, \$20.	30 24
South Gardner Church	47 00
Coleraine Church	7 50
Newton Centre Church	111 76
Malden First Church	24 85
Andover Church, in add.	3 00
Groton First Church	15 00
Hanover Church	25 00
Woburn Church	41 00
Sharon, B. D. Capen	5 00
New Bedford, Rev. Harvey Wood	2 00
Ashmont, T. C. Evans	25 00
For E. F. viz.:	
Haverhill, First Church, \$38.21; Marlboro Church, \$6; Fitchburgh First Church, \$43...	87 21
* Newton Centre Church	74 49
* Salem, Calvary Church	50 00
C. E. F., East Weymouth Church, for Le Grande, Oregon	50 00
Reading Church, Bozeman, Mont.	10 00

LEGACY.

Woburn, Int. on Peter Fisk bequest, C. A. Jones, trustee	118 41
Beverly, bequest of Mrs. Anna B. Cross	50 00

RHODE ISLAND, \$133.73.

Providence, Fourth Church	89 86
Central Falls, Broad St. Church	41 14
Phenix Church	2 73

CONNECTICUT, \$386.36

Plantsville, Mrs. Emily J. Hanna	10 00
Suffield, Second Church in add.	33 00
Bristol Church	13 00
South Colebrook Church	2 00
North Colebrook Church	1 00
Jewett City Sunday school	7 76
Stonington, Mrs. M. L. Brewster	5 00
East Cromwell, College St. Church	13 00
Deep River Church for E. F.	14 00
Wallingford Church	18 10
*Meriden, W. B. H. M. Union of Ct. for Benedict Institute, desig.	112 50
C. E. F., Stamford, Sunday school for Garfield, Wash. Ter.	132 00
Yalesville, G. I. Mix, for La Grande, Oregon	25 00

NEW YORK, \$1,804.64.

New York City Berean Church, Miss Leveridge	5 00
Saratoga Springs, Regent St Church	15 00
Poughkeepsie Church	50 00
Batavia Church	34 00
Broadalbin Church	16 00
Rochester, Lake Ave. Church in part	53 00
Hess Road, R. W. Noble	25 00
Tarrytown Church	27 60
La Grange Church, per Rev. W. T. Potter	16 25
Buffalo, Washington St. Church	215 00
*Vernon Church for furnishing room Bishop College	10 00
C. E. F., Brooklyn, Strong Place Church, Rev. John Sheridan \$10; Wm. Perrine, \$5.	15 00
Weedsport Royal L. Mack, for La Grange, Or.	50 00
Williamsville, Ladies Missionary Soc. La Grange, Or.	50 00

LEGACIES.

Independence, bequest of Clark Lankton, F. Wildman Adm'r.	287 61
" bequest of Olive Lankton, F. Wildman, Adm'r.	935 18

NEW JERSEY, \$348.63.

Plainfield, E. L. Roberts	200 00
Elizabeth, Central Church	133 63
Trenton, dying gift of Mrs. Martha L. Spink, per Rev. E. J. Foote.	10 00
Orange, R. L. Banta, for E. F.	5 00

PENNSYLVANIA, \$60.00.

* For Indian University Building, viz.:	
Sheakleyville, Mrs. Levi Morrison, \$2.50; Mrs. Wm. P. Cause, \$2.50; Meadville, Mrs. E. Mc- Coy, \$5.	10 00
C. E. F., Falls of Schuylkill, James S. Swarts, for La Grande, Oregon	50 00

DISTRICT OF COLUMBIA, \$30.00.

Anacostia Church	30 00
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TEXAS, \$50

Marshall, Bishop College Students in add. for E. F.	50
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OHIO, \$30.00.

Jefferson, B. Loomis	30 00
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MICHIGAN, \$20.00.

Bay City, Chas. M. Averell	10 00
Lansing, Lizzie Taylor, for E. F.	10 00

WISCONSIN, \$13.00.

Fox Lake Church, for E. F.	13 00
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MINNESOTA, \$657.56.

State Convention, D. D. Merrill, Treas.	600 00
C. E. F., St. Paul First Church	57 56

NEBRASKA, \$93.46.

Edgar Church, per L. W. Terry	93 46
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KANSAS, \$5.85.

Chanute Church	85
Clyde, P. McDonald, for Indian Univ. Building	5 00

COLORADO, \$141.61.

Major J. A. P. Hampton, U. S. A.	5 00
Canon City Church	136 61

DAKOTA TERRITORY, \$7.25.

Dover, Freedom Church	25
Forrestburg, Rev. David A. Davis, M.D.	5 00

INDIAN TERRITORY, \$125.00.

Moskogee, per J. A. Patterson & Co., for Indian University Building	125 00
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CALIFORNIA, \$73.40.

General Convention, W. R. Strong, Treasurer	68 40
Passadena, A Baptist Minister's Widow	5 00

Total.....\$10,988 44

# THE BAPTIST

# HOME MISSION MONTHLY.

Vol. VII.

JULY, 1885.

No. 7

## \*ANNIVERSARY\*NUMBER.\*

### NOTES OF THE SARATOGA MEETING.

When President Trevor positively declined renomination, there was a general feeling of disappointment. He stated that the only position he desired to occupy was that of a contributor to the Society's work. When, later in the meetings, he exhorted the pastors and the people generally to return to their churches and double their contributions to the Society, adding that this was what he proposed to do himself, there was hearty applause. That is anniversary speaking of the productive kind. A practical word of this sort is worth more than yards of mere windy exhortation. The President has set a good example. "Go thou and do likewise."

Mr. Samuel Colgate, of New Jersey, the President of the Society for the ensuing year, needs no introduction to the constituency of the Society. He is in every respect admirably qualified for the position, and considering the fact that his honored father, William Colgate, Esq., was the first treasurer of the Society, it seemed peculiarly appropriate that the son should now be its president. The father watched and watered the tender plant of fifty years ago, the son beholds the wonderful increase in resources and in extent of operations. From the time when the father ceased to be Treasurer to May, 1886, when the son is expected to take the President's chair, will be just fifty years.

We devote this number of the MONTHLY principally to the publication of portions of the Annual Report, which present the general features of the Society's work the past year. So full reports of the proceedings have been given by the weekly papers that it seems unnecessary to

reproduce them here. The Annual Report in full, with missionary tables, etc., will soon be ready and can be had on application. Reports of some of the committees and of the addresses may be expected after the summer vacation, early in the fall. It may not be sufficiently "light reading" for the dog-days, but it will be very instructive and stimulating when it is carefully read and digested.

The annual sermon of Franklin Johnson, D.D., of Cambridge, Mass., by universal consent was pronounced one of the best, if not the very best, ever delivered before the Home Mission Society. The theme, "Home Missions for the World's Sake," was treated in a masterly manner. The sermon is now published by the Society and will be sent on application, at 4 cents per copy; three copies for 10 cents; ten copies for 20 cents; thirty copies for 50 cents. Friends of Home Missions cannot do better than send 10, 20, or 50 cents to procure for distribution this admirable discourse.

The usual synopsis of the Annual Report is varied this year in a most agreeable manner. On one side of the sheet is a fine lithograph of the great Bartholdi statue, entitled "Liberty enlightening the world." Underneath the picture are the words: "Religious liberty, with uplifted torch, enlightening the world, was first erected and established on civil foundations by American Baptists, in Rhode Island, in 1636, about 250 years ago."

On the opposite side are facts of interest about the statue, the honorable part Baptists have borne as champions of religious liberty, also the essential facts about the Society's work the past year, as well as for the last fifty-three years, and its present wants.



This beautiful and instructive synopsis will be sent in quantities as desired by churches about to take their annual collection for Home Missions. They can be had by application to the District Secretaries of the Society, or to the Rooms in New York. A copy of it should be in every Baptist family.

What about the debt? At the meeting of the Missionary Union a resolution was passed with enthusiasm, recommending a joint appeal and effort by the Missionary Union and the Home Mission Society, early in the fall, for special offerings to pay off the indebtedness of both Societies. The Board of the Union was instructed to appoint a committee to confer with a like committee of the Home Mission Board, for the execution of this plan.

Some people at once shrug their shoulders and solemnly shake their heads at the suggestion of a special effort of this sort. But see what our wide-awake Presbyterian brethren are doing. Their Home Mission Board had a debt of \$110,000 or over, and their Foreign Mission Board a large deficiency also, making the total about the same as the combined debts of the Missionary Union and the Home Mission Society. They have resolved that this shall be removed by a *special effort* at once. And they have done something more than pass resolutions about it. They have gone at it, one church in New York City in the month of June contributing \$10,000, or one-twentieth of the sum required.

And our Methodist brethren are making the welkin ring with their watchword for this year: "A million for missions." Their newspapers are in the van in this movement.

It will wondrously honor God if American Baptists will wake up and rise up in their might, saying: We can and we will clear off these debts incurred for honest missionary service rendered. What say you, brethren, about this joint effort for both Societies early in the fall? Let us hear from our constituency.

Ordinarily the Society has to borrow from \$30,000 to to \$50,000 to carry forward its work. from April to November—the period when Christian beneficence takes its vacation. The latter figures are the probable ones for this season, unless large contributions come in quickly. How to obtain this amount, in addition to \$118,000 already resting on the Society, is one of the serious questions that confront us. It may be

necessary very soon to pay salaries only so far as the actual means at hand will enable us to do so. This will produce much distress. We hope that we may not be compelled to do it.

Earnest words were uttered at Saratoga against retrenchment. Now for earnest deeds. If there are early indications of larger offerings for Home Missions, extensive retrenchment may be averted. Otherwise, it is inevitable.

Rev. S. W. Beavan, general missionary for Eastern Washington Territory and Idaho, voices the views of many others when he says: "I sincerely hope the Society will not have to retrench its appropriations here, for it seems an utter impossibility to carry our work on the present basis, and it looks as though *retrenchment would be ruin.*"

Rev. O. C. Pope, D. D., of Texas, has been appointed Superintendent and general Financial agent of the Church Edifice work of the Home Mission Society. Suitable headquarters for our mission in the city of Mexico will receive early attention. Dr. Pope's experience in the erection of the house at Monterey, as well as his masterly management of mission work in Texas in co-operation with the Home Mission Society, together with his ability, energy, and tact, constitute grounds of assurance that the Church Edifice work of the Society will receive a new impulse from his connection with it. He expects to enter this service during the summer.

Let it not be forgotten that the Society needs *half a million dollars* this year for missions, education, and church-edifice work. The regular contributions of the churches will be applied to sustain the work now in hand. They will not be applied to payment of the debt unless so designated. And as to the debt, we wish to say that it is not at all due to any losses the Society may have sustained. These losses did not fall on the contributions from the churches, nor will such contributions be used to repair such losses. The financial mechanism of the Society has been so tightened that no recurrence of the unfortunate experience of the past will be possible. From all quarters expressions of undiminished confidence in the Society are received. Remember that expenses of administration are but three and a half per cent. of the receipts last year. Economy and diligence are the watchwords.

EXTRACTS FROM THE  
 FIFTY-THIRD ANNUAL REPORT  
 OF THE  
 EXECUTIVE BOARD OF THE  
**AMERICAN BAPTIST HOME MISSION SOCIETY.**

PRESENTED AT SARATOGA, N. Y.

MAY 27, 1885.

The Fifty-third Annual Report of the Executive Board of the American Baptist Home Mission Society, calls for hearty thanksgiving to God for the grace of liberality which has abounded in the largest offerings ever received by the Society, while at the same time there is need of supplication for the wisdom that cometh from above in the consideration of important matters that claim the Society's attention.

With soberness, earnestness, and diligence are we summoned to the duties of this occasion by the fact that an unusually large number of the supporters of the Society have passed hence during the year, impressively suggesting that what our hands find to do should be done with our might before the night cometh to us likewise.

OBITUARY.

It is not supposed that a complete list of all deceased Life Directors and Life Members has been obtained, but so far as ascertained, it includes thirty-one Life Directors and sixty-nine Life Members. They resided in twenty-three States, including six Southern States, and one in Burma. Conspicuous among them were some who participated in the organization of the Society, fifty-three years ago.

EXTENT OF OUR WORK.

The extent of the work of The American Baptist Home Mission Society sustains the assertion that it is the General Missionary Organization of American Baptists for the evangelization of North America.

The Society's operations have been conducted during the past year in 45 States and Territories, also in Ontario, Manitoba, British Columbia, and in two States of the Mexican Republic. The whole number of laborers supported, wholly or in part, has been 702,

being 58 more than last year, and 456 more than six years ago.

They have been distributed as follows: in the Eastern States, 14; in the Middle and Central States, 52; in the Southern States, 192; in the Western States and Territories, 427; in the Canadian Dominions, 6; and in Mexico, 11. French missionaries have wrought in 6 States; Scandinavian missionaries in 13 States and Territories; German missionaries in 18 States and Territories.

Among the foreign population there have been 145 laborers; among the colored people, the Indians and Mexicans, including teachers, 194; and among Americans, 363.

The Society aids in the maintenance of 17 established schools for the Colored People, the Indians, the Mexicans, in addition to a day school for the Chinese, and two schools in Utah, the means for whose support come from the New England Woman's Home Mission Society.

The missionaries have represented 10 nationalities or peoples, viz.: Americans, Germans, French, Swedes, Danes, Norwegians, Welsh, Indians, Negroes, Chinese.

RESULTS OF THE YEAR'S WORK.

Number of Laborers.....	702
Weeks of Labor.....	24,167
Churches and Out-Stations Supplied.....	1,628
Sermons Preached.....	54,592
Prayer-Meetings Held.....	32,826
Religious Visits Made.....	141,628
Bibles and Testaments Distributed.....	8,000
Pages of Tracts Distributed.....	322,485
Received by Baptism.....	3,317
Received by Letter and Experience.....	3,474
Total Church Membership.....	29,061
Churches Organized.....	139
Sunday Schools under care of Missionaries	740
Attendance at Sunday-schools.....	48,802
Benevolent Contributions Reported.....	\$27,727.10

RESULTS OF FIFTY-THREE YEARS.

Number of Commissions to Missionaries and Teachers.....	10,756
Weeks of Service Reported.....	370,385
*Sermons Preached.....	931,998
*Prayer-Meetings Attended.....	505,464
*Religious Visits to Families or Individuals	2,299,414
Persons Baptized.....	96,618
Churches Organized.....	3,276

\*During last forty-four years.

CLASSIFIED TABLE OF MISSIONARIES, ETC., OF THE AMERICAN BAPTIST HOME MISSION SOCIETY. FROM 1871 TO 1885 INCLUSIVE.

YEAR.	Missionaries.							Schools.					
	Total No. of Teachers.	Among Americans.	Among Germans.	Among Scandinavians.	Among French.	Among Mexicans.	Among Indians.	Among Freedmen.	Among Chinese.	Numbers.	Teachers.	Scholars.	Ch. Edifices Erected.
1871.	352	149	25	15	4	3	10	73	3	7	20	81	31
1872.	424	265	20	14	4	4	7	75	2	7	10	81	38
1873.	435	289	30	6	2	3	8	68	2	7	25	695	36
1874.	330	230	38	0	0	1	6	70	4	7	21	670	77
1875.	334	210	40	12	6	1	6	70	2	7	26	795	28
1876.	266	128	54	10	6	1	11	17	1	7	31	838	22
1877.	230	109	37	10	4	1	13	15	1	7	41	871	13
1878.	215	100	32	11	4	1	12	10	1	8	36	1,056	24
1879.	276	128	32	15	4	1	10	15	2	8	44	1,041	10
1880.	281	158	36	18	5	1	10	21	2	8	38	1,191	6
1881.	303	200	40	20	5	2	17	21	3	11	872	1,649	16
1882.	313	202	46	20	5	3	12	21	3	13	869	2,171	66
1883.	513	358	41	40	9	4	12	23	2	14	1,112	2,576	97
1884.	607	358	52	43	10	6	15	23	2	17	1,226	3,008	106
1885.	636	359	53	40	9	8	15	23	1	17	149	3,008	113
1885.	695	359	65	52	9	9	14	31	1	17	149	3,181	113

\*The plan of co-operation in the States of New York, Michigan, and Illinois terminated in 1875, and 73 missionaries in these States were transferred to the care of their respective State Conventions.

† Not including Secretaries and Agents.

‡ The decrease of missionaries among the Freedmen after 1873 is largely accounted for by the fact that students were no longer commissioned as teachers and missionaries during their summer vacations.

§ Including about ten teachers of Government day schools in Indian Territory.

|| Not reported.

RECEIPTS.

The total receipts of the year, including conditional or annuity funds (not including Church Edifice loans repaid), have been \$447,379.05.

For the first time, only the net receipts instead of the gross amount paid by students for board, are included in the yearly summary. This lessens the total about \$33,000. A just comparison with last year requires the subtraction of this amount from the receipts of that year, or the addition of it to this year's receipts.

The real increase in actual receipts, therefore, has been nearly \$80,000 more than

last year, and \$110,000 greater than the highwater mark of the Jubilee year.

This has come from 47 States and Territories; also from Manitoba, British Columbia, Mexico, India, Italy, and Denmark.

The analysis of receipts gives the following results: From the contributions of Churches, Sunday schools and individuals, \$255,743.66. Included in this amount are \$34,726.36 contributed to the "Emergency Fund." Additional contributions to conditional and permanent trust funds, \$101,779.16; making the total contributions, \$357,572.82. From legacies, \$50,043.16. From investments, and interest on Church Edifice loans, \$13,310.83. From tuition, incidental fees and net receipts from board of students, \$14,944.72—the remainder from all other sources. Included in the receipts are \$11,829.15 from Women's Home Mission Societies.

There has been a falling off in legacies, of \$33,264.48; but this lack has been supplied by offerings to the Emergency Fund.

A further analysis, showing to what purpose these receipts are applicable, gives the following results:

I. *For general purposes* (i. e., for salaries of missionaries, teachers, officers and expenses of administration), from general contributions, \$176,220.19; from legacies, \$34,898.90; from all other sources, \$9,165.23; total, \$220,284.32. It is a singular coincidence that though the entire receipts have exceeded those of the previous year, yet the amount applicable for general purposes is nearly the same: \$221,285.54 for 1883-84 and \$220,284.32 for 1884-85.

II. *Designated Funds*.—1. For Church Edifice work. (a) Benevolent Fund. No contributions from churches. From individuals and Sunday-schools, \$15,737.37; from legacies, \$500; from income of invested funds, \$1,467.26; total, \$17,704.63. (b) Loan fund. From individual contributions, \$386.18; from legacies, \$10,000; income from loans, \$5,556.93; total, \$15,-

645.11. Total for Church Edifice work, \$33,647.74.

2. For school buildings and miscellaneous objects, \$63,449.92.

3. For permanent funds: from contributions \$54,671; from legacies, \$4,644.26; from investments to be added to principal, \$1,036.55, total, \$60,350.81.

III. *Conditional or Annuity Funds* (donors receiving annuities during their lives): From individuals, \$47,108.16; from investments to be added to principal, \$57.58; total, 47,165.74.

#### EXPENDITURES.

For missionaries' salaries, \$154,446.73; for teachers' salaries, \$65,296.69; for special educational purposes, chiefly for the erection of buildings, \$103,583.80; in gifts for Church Edifice work, \$29,799.20. For details, see treasurer's report.

For missionaries' salaries the amount is \$21,390.25 more, and for teachers' salaries the amount is \$9,226.65 more than for these purposes respectively, last year. Expenditures for administration are substantially unchanged. These are only three and a half per cent. of the Society's aggregate receipts.

#### THE DEBT.

The year has closed with a deficit of \$117,988.28. This is the largest deficit in the Society's history. The year began with a debt of \$54,330.85; hence the increase has been \$63,667.38. The two principal items in this increase are \$30,616.90 more than last year for missionaries' and teachers' salaries; and \$21,634.83 above funds designated for this purpose, for the completion of school buildings for the colored people and the Indians.

This addition to the debt has occurred: (1) Because of failure to receive a legacy of \$30,000, which was expected and had been taken into the calculations at the beginning of the year, but which legal advisers decided should be paid in installments of \$2,000 each, during fifteen years; (2) Because of moderate and seemingly necessary enlargement of our work; (3) Because of unexpected ex-

pense in the erection of buildings, for which a large amount had been secured and designated; (4) Because of a decrease of \$33,264.48 in legacies, as compared with the previous year; (5) Because of the general business depression of the year, which has undoubtedly unfavorably affected Christian beneficence.

Early in the year it became evident that while expenditures were slightly larger receipts were likely to be less than the preceding year. Where to reduce expenditures and how to increase receipts were the questions earnestly considered. Arrangements with twelve co-operating organizations ran on until the fall of 1884; the work had been planned and missionaries appointed accordingly. No sudden and sufficient reduction could be made here without a serious shock to all concerned. Buildings well advanced and greatly needed, could not be left unfinished indefinitely. Early in the fall, repeated, protracted, and prayerful meetings of the Board were held for deliberation upon these matters. To co-operating organizations, justly anxious for increased appropriation, a negative answer was returned. In the uncertainty concerning receipts, a large number of appointments were made for but six months instead of a year, as usual. Reduction was made wherever it seemed practicable. Urgent calls from new and most promising fields were regretfully declined. Finally an appeal for special offering for an emergency fund of \$50,000 was determined upon—the only general appeal of the Society for a special offering, in many years. The answer to this has been \$34,763.84, just about balancing the falling off in legacies, and leaving the Society with almost no increase of receipts over those of the preceding year, applicable to general expenses. This appeal has disclosed many self-denying, self-sacrificing saints of God—men and women whose gifts have reached into the thousands; others who have literally given the widow's mite—all their living; many sending their offerings with prayers and words of liveliest sympathy; all showing how deeply the Society's work is embedded in the hearts of American Baptists. Contributions

to this fund have come from nearly every State and Territory in the Union.

Gratifying as this is, nevertheless the stubborn fact confronts us that the means at our command are inadequate to the work in hand. Timely increase of resources is not probable. Retrenchment, therefore, becomes a necessity. The general missionary and educational work of the Society is on the scale of about \$250,000 per annum. It appears, from a careful examination of receipts during the last four years, that \$190,000 is all that can be reasonably expected for salaries of missionaries, teachers, district secretaries, and expenses of administration at the rooms. Of this amount about \$35,000 must come in legacies; leaving but about \$145,000 as the annual contributions of the churches. This, of course, is exclusive of large designated gifts not applicable to general expenses.

In view of all the facts in the case, your Board, in planning the work for the coming year, have decided upon a reduction aggregating thirty per cent. It is a bitter and painful thing to do. In some of the most needy fields on this Continent, missionaries have been informed that their recall is inevitable. Large numbers must submit to a reduction of salaries already too small, and many doubtless will be compelled to leave their fields. Most promising points in the West, pleading that missionaries be sent thither, must be left uncared for, while other denominations, entering in, often receive their largest pecuniary and religious support from the Baptists in these places, and ultimately absorb many of them. Lamentable as these things are, consequent upon retrenchment, no other course seems possible. Tenderly as it may be done, tears will flow and hearts will break.

Your Board have believed that God's providences beckoned us onward to the work undertaken. Have we gone ahead of the Lord? Rather, has not He gone ahead of His people, multitudes of whom have not come up with even a dollar to the help of the Lord against the mighty? What should be done—to the measure of our ability and even

beyond it, apparently, we have attempted to do; believing that it is easily in the power of the American Baptist brotherhood to do double what has been done. But the limit, beyond which strong faith without presumption cannot go, seems to have been reached; and concerning future expenditures as related to the receipts which experience teaches us may be expected, your Board can only say: Thus far and no farther. And on those who refrain from bearing their share of this great work, be the responsibility for the consequences.

*What disposition shall be made of the debt?*

It cannot be reduced by the ordinary contributions from the churches. A special appeal to the churches is undesirable. It is possible that a number of persons, who have been highly prospered in temporal matters may be inclined to extinguish it. But of this there is no intimation; and should it be done, it would be a wonderful surprise.

The only remaining course is to carry the debt until certain well known large legacies come into the treasury. This may be from two to eight years hence. We refer particularly to the generous bequest of \$200,000 to the Society by Ex-Gov. Abner Coburn, of Maine, one-half for general use and the other half for educational work among the colored people, and an additional \$50,000 to Wayland Seminary; also the bequest of \$43,333, by C. B. Erwin, Esq., of Conn. Gov. Coburn's is the largest single legacy ever left to any American Baptist organization.

It is quite within the range of Christian faith to see that God has led us onward to attempt more than the means at our immediate command could meet, and then, in our extremity, preventing discouragement by the large legacies of about \$300,000, which await the Society in the days to come. Sometimes the gift anticipates the work to be done; sometimes the work of faith unconsciously anticipates the gift. Indeed, with known legacies of about half a million, there is hope and strength for the endurance of present burdens, if necessary, until relief from this source comes. More desirable, however, it

is to have those legacies intact for the demands of the future, and in some other and more speedy way to throw off the present load.

I.

MISSIONS.

The following table gives a comprehensive view of the appropriations the past year, and of preceding years, for the general missionary work of the Society. To determine the relative claims which each of these divisions of the field has upon the Society is by no means an easy thing.

PEOPLES.	1882.	1883.	1884.	1885.
Americans .....	\$64,526 47	\$88,453 17	\$93,981 67	\$102,508 68
Germans .....	6,593 71	10,743 75	12,012 85	16,133 68
Scandinavians .....	6,497 16	8,401 03	10,554 95	11,228 88
Colored People .....	4,521 24	5,731 82	5,301 30	6,550 44
French .....	3,060 92	4,277 88	4,659 38	5,835 24
Indians .....	2,463 32	2,493 75	2,766 50	3,010 42
Mexicans .....	450 00	972 50	3,279 83	5,906 49
Chinese .....	250 00	212 50	475 00	3,197 90
Welsh .....	.....	.....	25 00	75 00
	\$88,362 82	\$121,286 40	\$133,056 48	\$154,446 73

THE WEST.

The demands of the West for an increase of missionary force, continue with the continued development of the country. Northern Wisconsin and Northern Minnesota, with the new impulses given to settle therein, call for larger appropriations. The borders of civilization are rapidly extending in Dakota. One-half of Nebraska is almost untouched by us. Western Kansas is filling up; and Western Colorado, with new railroad lines,

presents many new mission fields. Wyoming, abounding in mineral resources and in vast petroleum fields, as well as grazing lands, claims our attention to a greater extent than is represented by one missionary. Montana is full of promise, and ought to have at least ten instead of five missionaries therein. Idaho, with its new railroads, asks for more men. Numerous points in Washington Territory, Oregon, and British Columbia, earnestly appeal for a missionary. Valuable sites for church edifices are offered, if we will occupy the field. Our inability to do so is a most painful thing. Nevada, although not developing rapidly, ought to have more than two missionaries in her vast domain. Southern California is making great strides and must be carefully looked after; in that part of the State our work has been very satisfactory. Two missionaries for Utah, two for Arizona, two for New Mexico, are so manifestly inadequate to the supply of those immense Territories that the simple statement of the fact is the strongest argument for more. Texas, an empire in itself, filling up with great rapidity, must not be neglected. In seven of the great Territories of the West we have not to exceed twenty-five missionaries altogether. More men cannot be sent because the appropriations for the work in hand exceed the income of the Society for missionary purposes. To take up new points in these Territories by sacrificing other interests elsewhere, would be unwise.

The migratory character of the population in some of these States and Territories renders difficult the speedy establishment of self-supporting churches. But the restless, roving multitudes need the gospel all the more. Without it the people become heathenish.

The proportion of Baptists to the entire population in these States and Territories shows what a vast work is yet to be done before we possess the land. In Arizona and Idaho it is about 1-5 of one per cent.; in Utah, barely 1-10 of one per cent.; in New Mexico, 1-20 of one per cent.; in Wyoming, 1-2 of one per cent.; in Dakota, Colorado, and Washington Territory, 6-10 of one per cent.;

in Wisconsin, 8-10 of one per cent. ; in Minnesota, 9-10 of one per cent.\* These figures represent Baptists reported as connected with churches. Others, scattered among the populations, ought to be gathered into churches with proper missionary effort ; but reckoning these, it is doubtful whether one of these eleven States and Territories could show even one per cent. of the population as Baptists, while most of them fall much below this. When, in over one-half of this Continent, ninety-nine per cent. of the population is disconnected with Baptist churches, it is evident that here a vast work remains to be done.

The feebleness of the church organizations in these States, and their insufficiency to support themselves and properly provide means for the prosecution of mission work in their borders, appears from another class of facts. There is not a Baptist church in New Mexico, Arizona, Utah, Nevada, Idaho, Wyoming, or Washington Territory numbering 100 members, and but one in Montana. In Dakota there are not more than three churches, each with more than 100 members. In Minnesota, out of 161 churches, 144 have less than 100 members each, and there is not one church of 500 members. In Wisconsin, with 191 churches, 159 have less than 100 members, and there is not a church with 500. In Nebraska there are only 10 out of 147 churches with more than 100 members each. In Colorado there are but two churches with more than 100 members, and about nine-tenths of the churches in Kansas are below 100. All are planted to grow with the growth of the country, and, properly nourished now, will, at length, as in the older Western States, become nourishing mothers to other needy interests. The heaviest responsibility possible is laid upon these young churches to bear their share of the world's evangelization. But they are insufficient for the work to be accomplished in the West. The liberal helping hand of the East must be heartily extended for years to come.

\* These computations are made on the basis of the Census of June, 1880, and denominational statistics in the autumn of 1880. Our growth in several of the Territories has been very gratifying since then, but with the enormous immigration therein the proportions are not greatly changed.

#### THE WESTERN DISTRICT.

Rev. Wm. M. Haigh, D.D., Superintendent of Missions for Illinois, Wisconsin, Iowa, Nebraska, Kansas, Minnesota, and Dakota, presents very encouraging facts in his report for the year.

“ In this district the work has been prosecuted on substantially the same basis as before. The system of co-operation with the different State boards has continued with entire satisfaction, and the relations of the Society with the States have been harmonious throughout. The schedule of appropriations was made before it was revealed that the resources of the Society would be diminished, so that when the stringency settled down upon the treasury the missionaries were hard at work upon their fields, and not a few of them already facing the severities of a frontier winter. The embarrassments of the Society have been a source of great anxiety to these faithful men, and by both them and the State boards the earnest effort of our Board to meet the crisis and keep the missionaries on the field has been deeply and gratefully felt, not simply because of the earthly support thus provided, but because it assured them that the magnitude and urgency of the work they were doing were fully understood by their brethren in New York.

“ Besides the direct missionary work in each State, progress has been made in that higher missionary development which looks to making each State self-sustaining, and ultimately a contributor to the Society's general work. Decided steps forward have been taken by Iowa, Minnesota, and Kansas.

“ In Minnesota our work was checked for want of a General Missionary, who was not secured until fifteen months had elapsed. The collection of funds and the exploration of fields necessarily suffered. Thirty missionaries were employed and \$5,174.82 was received, being seventy cents per resident member. Besides planning for a vigorous advance the current year, arrangements have been made for securing henceforth an annual contribution from the churches for the general work of the Society, and \$800 have been received already, besides amounts sent on to New York.

“ In Iowa we had forty-six missionaries, laboring with fifty-six churches. Her receipts were \$5,290.52, about the same as last year, being about twenty-two cents per member for the whole membership. The annual collection for our whole work, started last year, is growing

into the habits and plans of the churches, although only incidental labor could be bestowed upon it. One thousand dollars, besides legacies, have been thus realized.

"In Kansas fifty-one missionaries were under appointment, supplying ninety-four churches and sixty-seven out-stations, and marked progress has been made in all departments of the work. About the same amount as last year, \$3 200, has been raised, but from a wider range of churches. Every association has contributed to it, and in some associations nearly every church has done something. At the same time many churches have been engaged in erecting houses of worship, making, of course, a heavy draft on present resources, but contributing greatly to the stability and strength of the future. By grants in aid of mission buildings, property worth \$52,000 has been secured to the denomination. In addition, the State Convention heartily undertook to aid in the Emergency Fund. This, for a State that found difficulty in raising \$1,000 for all Home Mission purposes five years ago, is not bad.

"In Nebraska we have had thirty-seven missionaries, serving fifty-one churches, besides out-stations. The receipts were \$2,067.55, about the same amount as last year, while extensive improvements have been made all over the State by erecting houses of worship, parsonages, paying debts, etc., amounting to \$65,000, and thus preparing for further advance. Nebraska, as well as Kansas, has received a new impulse by many accessions to its ministry. A movement to support a District Missionary by the women's societies is eliciting much interest.

"The promise of advance in Wisconsin last year has been realized by the occupation of several important points and by the strengthening of every department of the work. We have had twenty-one missionaries serving twenty-nine churches and fifty-four out-stations. The amount raised in the State was \$3,761, a trifle over forty-six cents per member. The new Wisconsin presents many hopeful fields, which should be entered without delay.

"In all these States the Woman's Home Mission Society co-operates with us through the contributions of women's branches, the amounts so raised being: Nebraska, \$253.24; Wisconsin, \$276.94; Minnesota, \$245.13; Iowa, \$184.60; Kansas, \$220.90, including Oregon, \$20, making a total of \$1,200.81.

"As before, our largest expenditure has been in Dakota, and the advance made has been full

of encouragement. In Southern Dakota thirty-three missionaries were under appointment, twelve new churches have been organized, and fourteen houses of worship completed, making in all seventy churches and thirty-four meeting-houses. Additions have been made to property of \$33,000. The Collegiate Institute at Sioux Falls is an established fact, and its commodious new building will probably be occupied this fall.

"In North Dakota we have thirty-four church organizations, an increase of nine, with sixteen houses of worship, an increase of five, and fifteen missionaries. There have been organized a territorial convention, a pastors' union, and a Sabbath-school association. Tower University has been established, and measures are being taken to begin instruction. But many churches are without pastors, and the treasury embarrassment makes itself felt with peculiar weight in these new communities. Indeed, the whole region covered by these reports presents the most inviting opportunities for gospel labor, many of them the ripened fruit of our past efforts, and no man can contemplate the possibility of serious retrenchment without the keenest pain and most unaffected sorrow.

"Illinois has now for something over three years been a contributing rather than a missionary State, but only the northern half is attached to this district. The receipts of the past year, exclusive of some amounts sent directly to New York, have been \$6,412.68, being an increase of twenty per cent. over last year, and reaching almost to the full amount of what was raised for both Home and State Missions in the whole State four years ago.

"Our work among the foreign population of Illinois has been prosecuted with vigor, though encountering special obstacles. We have had among the Scandinavians thirteen missionaries, among the Germans nine, and among the French one.

"The territory included in this district is unrivalled as a missionary field. Whether we consider its vast extent, its capability of immediate and entire appropriation for agricultural purposes, its interminable network of railroads, multiplying homes and settlements on the most extensive scale, and ensuring a dense, accessible, and impressive population to occupy them; or we look upon the gathering millions of many nations and many tongues, dominated by the most vigorous and intelligent young minds from the Eastern States; or we contemplate the diverse creeds and convictions



and sentiments and habits which meet and dash against each other in these vast valleys; or we regard the control which this region exerts now, and is destined to exert still more on the future of the whole nation—we are compelled to acknowledge that, as a mission field, it is unrivalled and unique. There is but one power that can give to this region the peace, the purity, the intelligence, the unity, which shall bless its vast commonwealths and make them a blessing to the nation and the world. That power is the Gospel of Christ, of which this Society was 'put in trust' over fifty years ago. God grant that we may be found faithful."

#### THE GERMANS.

Rev. J. C. Grimmell, general Secretary for the German work, has visited the Pacific Coast, where there is an increasing German Baptist element that requires attention. He reports that "the year has been marked by a quickened missionary and revival spirit. Churches organized, 7; chapels dedicated, 8; baptisms reported, 1,009. Mission stations where regular services and Sunday schools are held, 252, which includes the 151 church organizations.

Great efforts have been made at different points by the teachers of false doctrines to wrest the advantage from our German mission churches, but little harm, however, has been done.

In prohibition States, the temperance question has caused a ripple upon the surface of church polity, but invariably these churches have declared in favor of a radical treatment of the evil threatening our land.

Our churches are active in Sunday school work, reporting 13,000 scholars and 1,746 teachers. We have raised over \$5,000 for Home Missions."

Our missionary at Castle Garden continues his acceptable and valuable labors. Many of our brethren from the Old World have been sought out and put in communication with Baptist pastors and churches in or near their new homes in this land.

#### SCANDINAVIANS.

There is much to encourage the Society in missionary efforts among the Scandinavians in this country. The Scandinavians, particularly the Swedes, are searching the Scrip-

tures to see whether the things we teach are so. The truth is having its effect in numerous conversions. Our Scandinavian brethren are enthusiastic and ambitious to achieve something for Christ. Several ministers from Sweden who have recently come to this country are laboring with success. Ten new Scandinavian Baptist churches are reported for the year, one of which is in San Francisco, Cal. Eight of these are Swedish and two Danish. The Swedish church of St. Paul reports fifty additions by baptism—the largest number added to any Scandinavian church for the year. Among the Scandinavians of Utah, hitherto the Society has had no Scandinavian missionary, although the field demands one. But Providence seems to have given us a man peculiarly adapted to the field, because of his own former experiences as a Mormon and his rescue from the Satanic imposture. The facts concerning him are given in the portion of this report relating to Utah.

The advent of many Swedes into New England's manufacturing centers is hopeful as a counteracting influence to the Roman Catholic element that has increased so largely during the last generation. Catholicism never got a footing in Sweden, as in most other European countries; hence nearly the entire Swedish immigration is Protestant.

As bearing upon the future training of ministers, it may be noticed that a Scandinavian Seminary for Literary and Biblical study has been started at St. Paul, Minn., under the direction of Prof. J. A. Edgren, formerly of the Theological Seminary at Morgan Park, Illinois. This receives the support of large numbers of the Swedes, from whom contributions and pledges for this purpose are reported, amounting to about \$38,000.

The Scandinavian department at Morgan Park is continued, with Professor Jensen as principal instructor. The students comprise some Swedes, but mostly Norwegians and Danes, some of the latter coming from Denmark to prepare themselves for work in that country.

#### THE FRENCH.

Through the labors of our missionaries

in New England, Gospel truth is finding its way to the minds and hearts of the large numbers of French Catholics who have never been permitted to read the Word of God for themselves. The uprooting of error, accepted in childhood as the truth, is a slow process, and the opposition encountered by those who separate themselves from the faith of their fellows makes the work slow and difficult. At some points a profound impression has been made upon the French population, and excellent results are expected. Mr. Williams continues as the general missionary for New England. We are highly favored in having such a man for this peculiar field. Mr. Aubin has been transferred, at his own request, to Lowell, in and in the vicinity of which are about 10,000 French Canadians. Rev. S. H. Etienne has been appointed at Holyoke, where there are very encouraging indications.

#### NEW ENGLAND AS A HOME MISSION FIELD.

In several of the New England States the foreign element approximates in numbers the native element of the population. In Massachusetts it is about one-fourth, or, including those born here of foreign parentage, nearly one-half; in Connecticut a slightly larger proportion; while in Rhode Island it is over one-fourth, or, including those of foreign parentage, over one-half. In the last thirty years the native element in New England has increased about sixty per cent., while the foreign element has increased about two hundred per cent. It is the open boast of Catholic journals that they will soon have their mayors and chief dignitaries in some of the leading cities, and that within a generation they will have the political supremacy.

This drift of things should arouse us to greater exertions to strengthen our Protestant forces gathered from these classes, lest, by our neglect, New England be a misnomer for New Ireland and New France.

#### THE INDIANS.

In the Indian Territory the prospects are bright. General Missionary Rogers states that the development of the missionary spirit in the churches, for the evangelization of the wild tribes, has been exceedingly gratifying.

At the general convention of the Baptists last June, a missionary was appointed to labor among the Western tribes. The Cherokees have raised their proportion, and it is understood that the Creeks, Choctaws, Chickasaws and Delawares will not be lacking in theirs. This is a new era in our work, when the Indians themselves have reached the point where they engage in missionary undertakings for their pagan kin. U-yu-sa-da and John Walkingstick, two excellent preachers, have died within the year. Their places should be supplied, if not with native, then with white ministers. The latter course, however, seems impossible in the Society's present circumstances. Three ministerial students from the "Indian University" labored under our appointment last summer, and were instrumental in the conversion of a goodly number to Christ.

At the Sac and Fox agency our native missionary has the commendation of those connected with the agency, and is evidently making an impression on many Indians who, at first, were utterly averse to the Gospel and its messenger.

In Nevada, progress is slow. The Indians, however, have kept their promise to adopt the civilized mode of burial, if the remains of the beloved agent Spencer were buried there.

Alaska is yet untouched by us. The opportune moment for entering Alaska has come. Congress, for the first time, has appropriated \$25,000 for educational purposes in that Territory, and the Honorable Commissioner of Education, himself a Christian gentleman, is prepared to appropriate a moderate amount for the support of a teacher whom the Society may appoint to Alaska, and who, in connection with his teaching, may engage in missionary service. The location of the mission has not been definitely determined, but the probability is that it will be at the Kodiak Islands, about 500 miles northwesterly of Sitka, and 1,500 miles from San Francisco, the point of departure for Kodiak.

As yet the man for this work has not been found. He must be a man of strong faith in

God, and able to endure deprivations equal to those of any mission field on the globe.

#### MEXICO.

In October, 1884, Rev. W. H. Sloan, of Albion, N. Y., began his labors as superintendent of Missions for Central Mexico, with residence at the city of Mexico. His acquaintance in youth with the Spanish tongue and his application to the mastery of it before his departure, enabled him, very soon after his arrival, to preach in Spanish as well as to edit and publish a paper in the same language. By the generosity of the church he had served and the generosity of a lady of New York City, a press and publishing outfit was procured, as an auxiliary to the work at the capital of the Republic. The first issue of the first Baptist paper ever issued in Central Mexico, appeared Jan. 1, 1885. It is called "*La Luz*"—"The Light"—and is published monthly. It is a most effective agency in the propagation of Gospel truth in benighted Mexico. Rev. W. T. Greene and Rev. Pablo Rodriguez have also labored in and in the vicinity of Mexico.

Mission headquarters in the city of Mexico are imperatively needed. Rents are high. Missionaries are subject to the caprices of Catholic landlords. It is difficult to secure a suitable place for public worship. Frequently, Catholics refuse to rent their property for Protestant services. As we are in the city of Mexico to stay, the sooner we have a residence for the missionaries and a suitable house of worship of our own, the more comfortably, efficiently, economically, and productively will our work be conducted. Without these, we are not only crippled in our operations but our representatives there are regarded as sojourners making an experiment, with whom, in such circumstances, few are disposed to identify themselves. A site with suitable buildings for residence, chapel and printing-press will cost about \$30,000. With a mission thus housed we shall be regarded as established in the city of Mexico, and shall at once acquire an influence that can be acquired in no other way. The house of wor-

ship should not be in an old structure with odorous Catholic associations, but new, clean, and sweet, with a good baptistery in it, all in keeping with the new order of things which we aim to establish. Your Board commend this object to those who are able and disposed to bear a worthy part in the regeneration of the ten millions of souls in our sister Republic.

In the State of New Leon the year has been a prosperous one. Rev. T. M. Westrup has regularly issued the paper, *El Mexicano Bautista*, while at the same time serving the church at Monterey as pastor, and translating "The Baptist Catechism" and other Christian literature into Spanish. His present appointment gives him the general oversight of the work in that State. The most notable event of the year is the completion and dedication of the new house of worship at Monterey. The dedication of this first and very substantial Baptist church edifice in Mexico occurred April 19, 1885. By special arrangements, effected by Dr. Pope, of Texas, one hundred and twenty-seven excursionists from the United States, among whom were several representatives of the Society, attended the dedication. It was a red-letter day in our work at Monterey.

The spirit of inquiry is abroad in Mexico. Fields are white unto the harvest. More laborers are needed. Our entire mission force in Mexico consists of three English or American ministers, four native ministers, two women assistant missionaries, and three teachers, one of whom is supported by the Woman's American Baptist Home Mission Society of New England. The additions by baptism have been sixty-two. The missionary expenditures have been \$5,906.49. They ought to be doubled.

#### THE COLORED PEOPLE.

With few exceptions our missionary force among the colored people consists of general missionaries supported in part by co-operating colored conventions. Rev. H. Woodsmall has also devoted a part of the year to ministers' institutes in Louisiana and Mississippi.

The ignorance and misconceptions concerning the Gospel, the irregularities in doctrine and in practice, as well as the personal habits of large numbers of the colored preachers themselves in many sections of the South, is such as to awaken deep concern in the minds of those most familiar with the facts. Testimony on these subjects comes from capable, observing colored men themselves, who are almost appalled at the work yet to be done. This great problem for American Christianity to solve is not yet more than half worked out. Our duty is not yet half done; and, for lack of means, we are not doing half that ought to be done to-day.

Many of the colored people, recognizing the value of the work done by the Society in their behalf, have contributed to our treasury, in order that the Society may do even more abundantly than in the past. A number of our colored brethren have become life members of the Society.

At no very remote period it may be advisable to hold a special meeting of the Society at some central point in the South, in order that the benefactors and recipients may look each other in the face, and discuss particularly those great questions which relate to the intellectual and religious advancement of the colored people. To such a meeting Southern white brethren who have shown a practical interest in this work, and all others who feel that the hour has come for hearty co-operation in it, should be invited. Wisely planned and conducted, it is believed that such a meeting would be productive of incalculable good.

#### THE CHINESE.

It will be remembered that at the last meeting, the Society, after protracted consideration of the subject, decided to adopt the Chinese mission in San Francisco, relinquished by the Home Mission Board of the Southern Convention. Dr. J. B. Hartwell was appointed Superintendent of Missions. An advisory committee of brethren representing the San Francisco churches co-operate with him in this mission. The great hindrance in San Francisco is a suitable building

for mission headquarters. In this respect we are placed at a serious disadvantage, as compared with other denominations. To procure such property is at present beyond the ability of the Society, and must be done, if at all, by a special effort. Whether the times are favorable for such an effort, and whether it is expedient to engage in this undertaking while the opposition to the admission of Chinese to this country continues unabated, is one of the questions for the Society to determine. A few of the California churches have promised a special contribution for the support of this mission. The offering itself is desirable, not merely for the relief which it may afford our overburdened treasury, but even more as an expression of their interest and of their feeling of obligation to have a part in giving the Gospel to these benighted souls. Mrs. Sanford, supported by the Woman's Baptist Home Mission Society of Chicago, has been a valuable helper in this difficult field.

At Oakland the mission has continued about as hitherto, in direct charge of Mrs. Bradway. Other Chinese mission stations have been established at Stockton, Fresno, and Chico. These are under the superintendence of Dr. Hartwell. More might have been done had there been means at our command for this purpose.

The mission at Portland, Oregon, is in good condition, and has enjoyed the labors of our Chinese missionary, Bro. Tong Tsun Cheung. So far as reported 8 Chinese have been baptized during the year. The number of Chinese Baptists on the Pacific Coast is about 125. Some have returned to China, as successful laborers, strengthening our forces there.

#### UTAH.

There is great cause for thankfulness, because of the spiritual blessings bestowed upon our cause in Utah. The church at Ogden numbers 90 members, and the church at Salt Lake City 89 members. During the year 17 have been added to the former and 85 to the latter. The church at Ogden, greatly to its sorrow, was deprived of the

labors of Bro. Hartley, who, on account of his wife's health, was compelled to return East. Rev. Frank Barnett, of Vermont, has been appointed to this field, for which he leaves in May.

Under the leadership of Dr. De Witt our church at Salt Lake City has been greatly prospered. He has done an intense work. Services have been frequent, congregations large, and conversions numerous. To Deacon Estey, of Vermont, belongs the honor of defraying the principal expense of this work the past year. Its maintenance now chiefly devolves upon the Society.

The school sustained by the Woman's American Baptist Home Mission Society of New England is accomplishing much good. The lady teachers therein are valuable helpers in church work. Recently the Woman's Baptist Home Mission Society of Chicago has sent a Scandinavian missionary to the Territory to labor among her people there.

Among the fruits of the year in Salt Lake City is the reception into the Baptist Church of a Scandinavian brother, who seems to have been brought to a knowledge of the truth for such a time as this. Through the influence of Mormon missionaries in Sweden he was led to believe that he would find rest to his troubled spirit and attain to "exaltation" hereafter by uniting with, and becoming obedient to, the Mormon Church. Instead of satisfaction he found greater unrest. He sought out the nearest minister of the Gospel, a Presbyterian, and, at length, after giving the Mormon Church full opportunity to convince him of error, in July, 1882, united with the Presbyterian Church on profession of faith in Christ. Previously, however, he honorably put away his polygamous wife, making proper provision for her support. He at once engaged in missionary work, and was sent as a delegate to the General Assembly in 1884. Confronted with the question of the baptism of his infant child, he diligently sought for the Scriptural arguments in support of infant baptism, but, finding none, and convinced that as he "had renounced a religion of proxy," he ought not to impose it upon

another, he united with the Baptist Church. An autobiographical sketch of his religious experience will appear in the HOME MISSION MONTHLY. This brother, of excellent repute and speaking several languages, is at our service. Has not God given him to us, and shall not the means for his support be provided, so that out of the depths of his own experience, he may rescue others from their delusions?

It seems that the disintegration of Mormonism has begun; still the eradication of polygamy is by no means the destruction of the system. The faithful preaching of the Gospel must effect this. We ought to occupy at least another prominent point in Utah this year. God's blessing upon our work thus far constitutes encouragement for further undertakings.

#### DISTRIBUTION OF RELIGIOUS LITERATURE.

The arrangement consummated last year, by which the American Baptist Publication Society makes grants of Bibles, Testaments, and tracts to accredited missionaries of the Society has worked to the satisfaction of all concerned. Applications for religious literature for distribution have been received from ninety-five missionaries. In all instances, so far as we know, these approved applications have been honored by the Publication Society. Hearty acknowledgment is due that Society for the prompt and courteous manner in which grants have been made.

Our missionaries report the sale and distribution of 8,000 Bibles and Testaments, also of 322,485 tracts and other publications. In the hands of missionary pastors understanding where to wisely distribute it, as well as in the hands of pioneer and itinerating missionaries among the new settlements where there are no churches, the printed page becomes a valuable auxiliary to their work.

In this connection your Board take pleasure in alluding to the valuable gift by Rev. Dr. MacArthur, of New York, consisting of copies of the "Calvary Selection of Spiritual Songs," to the value of \$500. Already thirty-three churches have shared in the blessings of this benefaction.

Through the gifts of individuals many copies of religious newspapers have been sent from the office of publication to missionaries and others in Western and Southern fields. The largest number is of *The Christian Herald*, published at Detroit, Mich., 150 copies of which have been sent to the homes of church members in the West, where they are read with an eagerness and thoroughness almost unknown in Eastern homes where daily papers abound.

II.

CHURCH EDIFICE DEPARTMENT.

ADVANCE.

In this department aid has been rendered 113 churches in erecting houses of worship. This is an advance of 6 over last year, and the largest number in the history of the Society. The fact that during the last four years 46 more church edifices have been erected by assistance of the Society than in all the years preceding, shows what emphasis has been given to the work of this department. The whole number for the past four years is 383. The following comparative table shows how aid has been bestowed :

YEAR.	NUMBER.	BY GIFT.	BY LOAN.	BY GIFT AND LOAN.
1881-2	66	56	10	—
1882-3	97	66	18	13
1883-4	107	68	13	26
1884-5	113	61	39	13

The aggregate amount of gifts has been \$29,799.20; of loans, \$27,255. Excepting the two churches at Butte City, Mont., and Eagle Rock, Idaho, which received designated offerings above the customary grants, the gifts to churches have averaged \$304.88 (as against \$308.52 last year); and, with a special exception, the loans have averaged \$456 (as against \$392.76 last year). The \$57,054.20 thus used has secured church property valued at \$315,000. Nearly \$600,000 church property has thus been gained to the Baptist churches, chiefly in the West, within the past two years. One hundred dollars given for church edifice work secures over \$500 of property dedicated to the service of the Lord.

The houses erected last year have sittings for 31,138 persons. Grants were made to churches in 28 States and Territories—to 94 American churches, 1 German, 7 Scandinavian, 11 colored.

For the Benevolent Fund the year's receipts have been \$17,704.63. The amount from living contributors was \$15,737.37; from legacies, \$500; income from investments, \$1,467.26. Rev. Dwight Spencer has spent several months in the East, under the auspices of the Society, in securing contributions for Church Edifice work, and a large proportion of the contributions have come through his efforts. From six to eight months have been spent by him in missionary and Church Edifice work in the Rocky Mountain District. Rev. W. R. Connelly has rendered most acceptable service in Kansas, Nebraska, and Iowa, in assisting churches to build and in attention to other matters pertaining to this department. It is greatly regretted that the prospect for the coming season does not admit of his continuance.

The whole number of outstanding loans to churches is 225; the number that have paid off their loans during the year is 24.

THE PROBLEM.

The problem with us is how to get the means for this exceedingly important department of the Society's operations. Its importance cannot well be over estimated. Grati-fying as is the progress of the past four years, nevertheless Baptists are far behind some others in this respect. Hence, in many places where the advantage is decidedly in our favor, still, through our inability to command a few hundred dollars necessary to utilize it for the erection of a house of worship, another denomination stepping in secures the support that was proffered us, and possesses the field, so that hope for the erection of a Baptist house of worship and the organization of a Baptist Church are indefinitely postponed.

Thus Baptists, and those in sympathy with us, in large numbers are lost from our denominational ranks every year. Children that should be in our Sunday-schools are drawn into Pedobaptist schools meeting in attractive chapels. Hence it is, that while

the denomination contributes so little to build chapels in the West, yet for the lack of such chapels it is practically making large contributions of its members and their means for the establishment of other organizations and the erection of edifices in which they shall meet. It is high time that this thing should stop. The Baptists of America are as able as others to do their part in this work, and to provide suitable chapels for our own people. If God has given them to us, we should by all means possible keep them by helping them to obtain for themselves and their children suitable church houses.

It is believed that the time has come for two things to be done with the least possible delay. The first is to have the Sunday-schools of our churches throughout the land, in concert, make their annual contributions for this purpose. The next is to appoint the best man obtainable as Superintendent and Financial agent for the Church Edifice work of the Society for the entire country. This is proper, inasmuch as many colored churches, worshipping in wretched structures, are asking for and should receive assistance. The Southern States, therefore, should be included in the Church Edifice as already in the educational operations of the Society. And perhaps a satisfactory arrangement may be effected for co-operation with our white brethren at the South, whose church edifice work, begun about two years ago, has made but little progress.

The prospects for the coming season are not so good as for either of the two years past. A large number of applications are before the Board, for which no funds are available. No new applications are encouraged or entertained. We ought to erect 250 houses yearly, for which \$75,000 at least is needed.

### III

#### EDUCATIONAL.

The number of Christian Institutions for the colored people of the South, for the Indians and the Mexicans, is the same as last year. The regular teaching force has been

103; the attendance, 3,182; this is the largest ever reported. Of the 17 institutions, eleven are now incorporated. The names and locations of all are as follows:

#### I.—INCORPORATED INSTITUTIONS.

1. Richmond Institute, Richmond, Va.; 2. Shaw University, Raleigh, N. C.; 3. Atlanta Seminary, Atlanta, Ga.; 4. Bishop College, Marshall, Tex.; 5. Roger Williams University, Nashville, Tenn.; 6. Leland University, New Orleans, La.; 7. Florida Institute, Live Oak, Fla.; 8. Alabama Normal and Theological School, Selma, Ala.; 9. Indian University, Muskogee, Ind. Ter.; 10. State University, Louisville, Ky.; 11. Hartshorn Memorial College, Richmond, Va.

#### 2.—UNINCORPORATED.

1. Wayland Seminary, Washington, D. C.; 2. Benedict Institute, Columbia, S. C.; 3. Jackson College, Jackson, Miss.; 4. Spelman Seminary, Atlanta, Ga.; 5. International School, Monterey, Mex.; 6. Creek Freedmen School, Tallahassee, Ind. Ter.

#### NEW BUILDINGS.

The year has been characterized by the erection of an unprecedented number of large, substantial, well-appointed school buildings, which were a necessity for the accommodation of students. In round numbers their cost has been \$105,000.

The girls' dormitory at Leland University, which had stood unfinished about two years, has been completed, together with improvements in the former building, at a cost of \$17,000. The structure is of brick, about 44 feet wide, 100 long, and four stories in height. It was dedicated December 24, 1884.

At Bishop College, Marshall, Texas, a girls' dormitory of brick, 42 feet wide, 96 long, three stories high, with a spacious basement story, has cost \$17,000. It was dedicated April 23d, and will be known as Bishop Hall, in honor of her whose gifts for this purpose have been so generous.

Jackson College, in the latter part of April, with appropriate exercises, entered its new building for general school and dormitory purposes. This is of brick, 45 feet wide, 115 long, and three stories high above the roomy basement. It has cost about \$24,000, of which \$15,000 came from the sale of the Natchez property, and a small amount besides from special contributions.

Hartshorn Memorial College, at Richmond, Va., rejoices in the completion of a commodious brick building, 44 feet wide, 104 feet long, and 4 stories high, with basement; together with a wing for dining-room and chapel, 38 by 50 feet. Its cost has been \$22,000, nearly all of which is the gift of Deacon J. C. Hartshorn, of New England, as a memorial of his deceased wife, who jointly with himself was deeply interested in the great enterprises of the kingdom of our Lord.

The new building for the Indian University, near Muskogee, Indian Territory, is also completed and is to be dedicated early in June. It is of stone and brick, 44 feet wide, 109 long, and three stories high, above a fine basement that will be used for culinary and other purposes. Its cost is about \$24,000. It will be known as "Rockefeller Hall," in honor of J. D. Rockefeller, Esq., who has given \$9,000 toward its erection. Probably never again will so many principal structures for these institutions be erected in one year.

Several schools need additional and better accommodations. Florida Institute, at Live Oak, ought to have at once a structure costing about \$15,000. The Seminary for young men at Atlanta, at an early date, must have a suitable building, which will cost \$25,000. Spelman Seminary, at Atlanta, for young women, which has had a phenomenal growth, must have larger and better facilities for its work. This it is likely to have within the coming year. The First Vice-President of the Home Mission Society gives \$10,000 towards it, and other pledges make the amount already available about \$15,000. The plans are made and work will soon begin. Further particulars next year. Richmond Institute should also have a proper building, away from its present unpleasant surroundings.

With the Institutions well domiciled the next urgent matter is their partial endowment.

#### ENDOWMENT.

It affords your board much satisfaction to report that within the year past, about \$140,000

have been added to the endowment funds of these Institutions. In this is not reckoned the \$50,000 legacy of Ex-Governor Coburn, for Wayland Seminary, which may not be available for some time to come.

To John D. Rockefeller, Esq., of New York, belongs the honor of founding the first Professorship of Biblical Theology in the first distinctively Baptist Theological Institution for the education of ministers for the African race here and in Africa. This he did for the Richmond Institute, Richmond, Va., by a gift to the Society of \$25,000. To Joseph B. Hoyt, Esq., of Connecticut, belongs equal honor for founding the second Professorship therein, for the chair of Church History, by a gift to the Society of \$25,000. By the action of your Board these chairs will bear the names of their respective founders. These sums are securely invested at five per cent. interest. For the "Union Professorship" in the same Institution cash and pledges have been secured to the amount of about \$10,000. Our white as well as our colored brethren in Virginia are contributing in union with brethren at the North toward the endowment of this chair.

The other principal addition to these endowment funds comes not directly to the Society, but to Leland University itself, from the estate of the late Deacon Holbrook Chamberlain, of New York, the founder of the school. After paying for the completion of the new building, elsewhere mentioned, there remains about \$80,000, to be added to the \$10,000 given toward endowment by Deacon Chamberlain, while living; making the endowment of Leland University about \$90,000. Of this sum nearly \$50,000 are in productive investments, and about \$40,000 in property but slightly productive at present; \$30,000 have been designated to the establishment of the "Holbrook Chamberlain Professorship."

The total of endowment funds held by the Society and these Institutions is, in round numbers, \$175,000, about three-quarters of which have been added the past year.

While this is a noble beginning, still the



income from the entire amount is but about one-tenth of what is required annually for the maintenance of these Institutions. This is most appreciable relief indeed in times like these, when the worth of endowments appears in steadying the work, as usual contributions are obtained with difficulty.

The next thing to do is to endow the President's chair in at least ten of these Institutions, so that there may be a financial back-bone of at least \$25,000 to each of these Institutions. The Society needs the relief which such endowments would afford. The subject is commended to those who are able now to endow one of these chairs, and likewise to those who contemplate making their will so that by the consecration of their possessions, mankind may be blessed and God be glorified.

#### RELIGIOUS INSTRUCTION.

The formation and development of Christian character is the supreme object of these institutions fostered by the Society. Daily exercises in the study of the Bible is the rule. The devotion of many teachers to the spiritual interests of unconverted and converted pupils is as thorough as that of any missionary laborer in other fields. Every year numbers are brought to Christ. This year the conversion of 207 is reported. The motto of Spelman Seminary is: "Our whole school for Christ." Though not so announced, this is the ruling thought in other institutions.

Of the 369 ministerial students reported in attendance, 355 were in the Institution for the Colored People, thirteen in the Indian University, and one in the School at Monterey, Mexico.

#### INDUSTRIAL EDUCATION.

The John F. Slater Fund has given a decided stimulus to industrial education in Institutions for the colored people. Shaw University, Roger Williams University, Leland University, Benedict Institute, and Spelman Seminary have received grants from this fund for the promotion of industrial education. It is expected that other Institutions will share in its benefits the coming year; in

any event that industrial instruction will be introduced. Without making an itemized statement of what is done in each Institution, suffice it to say that among them all during the past year students have been instructed in carpentry, furniture-making, house-painting, brick-making and mason work, shoe-making, type-setting and printing, agricultural and horticultural work, sewing by hand and with machines, dress-making, millinery, laundry work, cooking, etc. In the words of one who has been longest in the field and who has been a practical advocate of industrial work: "Under such a system of training, new activities are awakened, sluggish habits gradually overcome, the student keeps up his physical health, and develops force and does better work in the recitation-room; and, still further, his mind begins to take a practical turn. He discovers new fields of industry before him. The cultivation of industrious habits and the exercise which comes from manual labor, have also a healthy effect upon the moral nature, keeping the student from an unhealthy, morbid condition, having less idle time, and, consequently, less exposed to temptation. The aim is to develop all the faculties; educate the hand, the head, and the heart."

At six of our Institutions, monthly papers are published, viz.: at Shaw University, Roger Williams University, the Alabama Normal and Theological School, Florida Institute, Spelman Seminary, the State University of Kentucky, and arrangements are in progress for other papers next year at Benedict Institute, Jackson College, and Leland University.

#### THE COLORED PEOPLE.

The fifteen institutions for the colored people were never in a more flourishing condition than now. The enrollment therein has been 2,955; 1,391 young men, 1,564 young women. The need of these institutions for the training of teachers for the secular and the Sunday school, as well as for the usual vocations, was never more apparent than now, while the deplorable lack of properly

qualified ministers is the supreme argument for their existence. The good they have done is incalculable, but when we consider what multitudes are even indirectly almost untouched by their influence, the pre-eminent importance of sustaining and rendering them more effective is apparent. By the addition of an instructor of Theology to the faculty of Richmond Institute, superior advantages are now afforded to ministerial students preparing to labor here or in Africa.

The colored people themselves, in their associations and conventions, are recognizing their duty to aid in sustaining these institutions, which are for themselves and their children. Inasmuch as colored men are on Boards of Trustees and in the faculties of these institutions, it seems proper that they should be called upon in each State to assume the support of at least one such teacher. This, it is believed, they can do by organization. It is a question whether the time has not arrived for the Society to undertake, of course with the co-operation of leading colored brethren in the South, this work of educational organization, whereby greater interest shall be awakened, and contributions secured for the maintenance of these institutions.

#### THE INDIANS.

The Indian University has of necessity remained in its old quarters at Tahlequah, but henceforth will occupy the new building just completed near Muskogee. The attendance for the year has been 115; among the number, 13 students for the ministry, two of whom expect to pursue their studies still further in Eastern theological seminaries. The school is attracting the attention of the Baptists in the civilized nations and tribes, and, properly sustained under the present efficient administration, will prove a mighty agency for good.

The school will hereafter occupy the large and well-arranged new building, "Rockefeller Hall," near Muskogee.

#### MEXICO.

The school at Monterey is gaining in its influence, and, with its improved conveniences in the basement of the Baptist Church, is likely to do better work than in the past. The at-

tendance for the year has been 112. The conversion of 12 students is reported.

#### DISTRICT SECRETARIES.

There are four District Secretaries, whose entire time is devoted to the development of beneficence among the churches. Dr. Haigh, of Chicago, as Superintendent of Missions, can give but a fraction of his time to this work. Dr. Marston, for the Southwest, attends to missionary matters in his field. The same is true of Rev. J. C. Baker, of Oregon. Their efforts show faithful service during the year.

#### CO-OPERATING WOMEN'S SOCIETIES.

The Women's Baptist Home Mission Society (Chicago), though working independently, has co-operated with this Society to a considerable extent during the year. There has come into our treasury direct from this source, \$1,134.46 designated for Educational work, and into the treasuries of the co-operating State Conventions of Nebraska, Wisconsin, Kansas, Iowa, Minnesota, and Oregon \$1,198.91, through the agency of the women's organizations in those States. Besides this, it has paid the salaries of six teachers in the Schools sustained by the Home Mission Society.

The Woman's American Baptist Home Mission Society (Boston) is in closer co-operation with us, the most of their contributions coming into our treasury designated for the support of teachers recommended by them and appointed by us, and for other purposes, as the erection of buildings, etc. It has sent to our treasury during the year \$7,263.69. Sixteen teachers in the schools for the colored people have been supported by this Society. The relief thus afforded the Home Mission Society is most acceptable.

The Women's Home Mission Societies of Cleveland work directly with and through the Home Mission Society, and have again done nobly in sending \$1,460.91, mainly for educational work in the Indian Territory.

The Woman's Baptist Home Mission Society of Michigan has co-operated in the support of a Missionary in Dakota and one in Utah, also in sustaining two teachers in schools for the colored people. For these purposes we

have received \$1,610.10. They have also aided in missionary work in the State. The Woman's Baptist Home Mission Union of Connecticut, comprising portions of the State, has been organized within the year. It proposes to work directly through the Society, and has made a good beginning to the amount of \$360.

Through Church circles connected with these organizations, as well as by interested women not identified with any organization, large amounts of supplies in clothing and bedding have been sent to Western missionaries and to the schools in the South.

#### THE FUTURE.

From this record of the year past, we must at once turn to a consideration of the pressing questions of the future.

The fundamental question is, whether American Baptists can be made to feel more deeply and give more liberally to the great work which God has laid upon us in our own land. Nowhere else on the globe can be found a country with so rapid development which makes demands so great for the establishment of Christian institutions in the growing commonwealths of the newer West. In no other country on earth is there such a commingling of peoples, including native heathen and heathen from other lands. There is danger that we may not be awake to our responsibility for the evangelization of these multitudes, and, at length, when the evils of our neglect shall become a plague, may take up the self-reproachful lamentation: "They made me the keeper of the vineyards; but mine own vineyard have I not kept." Americans alone must evangelize America.

In great conflicts there are times when the reserves must be called into action. In this great battle-field between truth and error, has not the hour arrived to draw upon the reserved resources of the church militant? Are there not millions that should be put into the Lord's service now? The giving of tithes of one's income is well; but is it not in the power of many to do what is occasionally done, namely, to devote the whole of their income, above living expenses, to the work

of the Lord? Nay, more: in these days of great fortunes, has not our Lord again given the message to some, like that which he gave to one of old who had great possessions: "Go sell that thou hast and bestow it upon these needy interests of mine, and thou shalt have treasure in heaven."

#### FIELD NOTES.

**Among the Scandinavians.**—Rev. Erich Halvarson, of Duluth, says: "God is among us here. Many have found peace in the Lord this quarter. The first Sunday of this month I baptized seven, and some more will soon take the same step. Among the Scandinavians here we have the largest membership, except the Lutherans. A year ago the members of this Swedish Baptist Church numbered fourteen. Now we have sixty members. We feel happy for this result, and thank God for it all."

**Dancing for the Lord's Cause.**—Rev. Edmund Godwin, of Montrose, Dakota, gives the following incident connected with his experiences, more interesting than commendable as a method of supporting a minister. In our Eastern cities the wealthy and fashionable are accustomed to get up balls to aid benevolent institutions. Why should they not in the new West imitate our metropolitan methods to help the Home Mission cause? He writes: "At one outstation the people thought they could raise more for me by having a dance; and so in that way—without my knowledge—raised about \$16. Of course I could not accept the money so raised. While I thanked the people for their kind intentions, and promised soon to give them a sermon on 'A Time to Dance,' wherein I will attempt to show the relation of the modern dance to the teachings of the Scriptures."

**MORAL.**—Many a kindly intended act is spoiled by the manner of performing it. And further, the Gospel requires no methods of support but such as are in accordance with its own spirit.

**Another and Better Way.**—Rev. G. W. Rigler, of Salem, Ohio, tells how he was enabled to help the Emergency Fund without resort to any questionable expediency. He says: "Enclosed find \$5 for the Emergency Fund, and I want to tell you how I came to have it to send. The MONTHLY came the other evening, with its appeal for help. In it was a plan suggested for each minister to give his wedding fees for the rest of the year. Mrs. Rigler said we might do that, and I said we will do it. Well, in about two hours after a young man came in to arrange for the wedding; and here is the result. Inasmuch as I have had no weddings for a long time, it did seem as if there was a providence in it. I hope I may have more before the first of April, for all such will go into the Society's treasury." We hope he may have some after that time.

# Home Missions for the World's Sake.

ANNUAL SERMON DELIVERED BEFORE THE AMERICAN BAPTIST HOME MISSION SOCIETY AT SARATOGA, N.Y., MAY 31, 1885.

BY REV. FRANKLIN JOHNSON, D.D., CAMBRIDGE, MASS.

*These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans : but go rather to the lost sheep of the house of Israel.—Matt. 10 : 5, 6.*

The Apostles received two commissions, one at an early period of their discipleship, so soon as they were sufficiently instructed to go forth and preach ; and the other after the resurrection of Christ, when he was about to leave the world. In the first they were charged to confine their ministry to the Jews ; in the second, to extend it to all mankind. Was, then, that apparent preference for a single nation which distinguishes the first, wholly done away by the second ?

The prohibition of labor among the Gentiles and the Samaritans was certainly removed, and the duty of preaching to all men was enjoined ; yet it is evident that the Apostles ever cherished that zeal for the Jews which breathes in the first commission, even while obeying with enthusiasm the larger behest of the second.

Examine their course. Peter, though holding "the keys of the kingdom of heaven," and hence honored with the privilege of unlocking its gates to the Gentiles in the house of Cornelius, continued to be "the apostle of the circumcision" so long as he remained in the view of the sacred historian ; and he addressed both his epistles to "the sojourners of the Dispersion," the Hebrew Christians, "in Pontus, Galatia, Capadocia, Asia, and Bythinia."

The Apostle Paul, who labored specially for the Gentile world, made it his rule to preach first to the Jews in every place. The opening message of his ministry was delivered "in the synagogues" of Damascus ; his early work in Jerusalem was among the "Grecian Jews ;" and at Salamis he "proclaimed the word of God in the synagogue of the Jews." At Antioch of Pisidia he "went into the synagogue ;" he turned to the Gentiles only when the larger part of the Jews had rejected the Gospel ; and the words with which he took leave of the "despisers" illustrate the practice of his official life : "It was necessary that the word of God should first be spoken to you." At Thessalonica there "was a synagogue of the Jews, and Paul, as his custom was, went in unto them." Being driven thence, he came to Berœa, and "went into the synagogue." In Corinth "he reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks." On the arrival of Silas and Timothy, he grew more fervent in his efforts to recover his people from their blindness ; he "was constrained by the word, testifying to the Jews that Jesus was the Christ ;" and only when they "opposed themselves and blasphemed" did he "shake out his raiment and say : Your blood be upon your own heads ; I am clean ; from henceforth I will go unto the Gentiles." Continuing his journey, he came to Ephesus "and entered into the synagogue ;" and, returning to this city at a later period, "he entered into the synagogue and spake boldly for the space of three months." As he began his course with efforts to save the Jews, so he finished at least that part of it which is recorded for our

learning. On his arrival at Rome, a prisoner, his earliest care, after three days of rest from the fatigue of the awful voyage, was to call together "those that were the chief of the Jews;" and the book of the Acts closes with this impressive scene. In these facts we find the explanation of the phrase so often repeated in the epistles of this missionary: "To the Jew first, and also to the Gentile."

We have few details of the work of the other Apostles; but if Paul, whose mission was specially to the Gentiles, joined hands with Peter in observing the spirit of the first commission, and began his labors in every city with his "kinsmen according to the flesh," we may be certain that they did not pursue the contrary method.

Again, if we hold that the first commission was designed to be in some sense perpetual, we shall be able to explain certain of its features by which many have been perplexed. I have selected but a single sentence of it for my text; it fills in fact the whole tenth chapter of the Gospel by Matthew. Some parts of this extensive passage are understood by all to refer to a larger field than the Jewish people; such, for example, is the prediction that the Apostles should "be brought before governors and kings for a testimony to them and to the Gentiles." Not a few critics have supposed that these words of a wider reference are fragments from instructions given the disciples at a later date, and inserted here out of their proper places. We do not need this violent hypothesis; the sacred writer would not thus neglect the lesson of good sense taught by his Master: "No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old." There is here no such tearing from the newer teaching, and botching upon the older. The first commission, intended to be rather enlarged than abrogated by the second, might well contain both such animating principles of Christian labor as zeal for "them that are near" and zeal for "them that are afar off."

Still further. As the first commission reaches out toward the second, so the second responds to the advance. It speaks of "beginning from Jerusalem," and it makes the Apostles witnesses of Christ "in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth," giving to the people of Israel the earliest opportunity of salvation. Thus the two clasp hands and become one.

Yet another proof. The restrictive clause of the first commission must have been commended to the Apostles, as it should be to us, by the example of Christ, who expressly claimed to act under it. A few chapters later in the gospel by Matthew, he quotes its very language and applies it to himself, saying to the Canaanite woman: "I was not sent but to the lost sheep of the house of Israel." If afterwards he yielded to the prayer of this Gentile mother, and if on other occasions he "abode two days" in Samaria, and healed the servant of the Roman centurion, and instructed some Greeks concerning his death and resurrection, these instances are but gracious exceptions to the rule, but prophetic hints of a universal diffusion of the gospel in the near future, but foregleams of a day that should shine upon the whole world, though as yet existing only as an eastern dawn.

Let me sum up in one sentence all that I have said thus far. The two commissions are in harmony; and the second is heard as a faint minor chord in the first, as is the first in the second.

If I have succeeded in showing you that the first commission, with its proclamation of the gospel "to the Jew first," was merged in the

second, and like the second, gave form and direction to the whole work of the Apostles, I may advance, and ask from what motives it sprang. Why did Christ charge his followers to take their message to the once chosen but now recreant people before going to others? Why did he himself restrict his labors to this one small section of the human race which he came to save?

Some\* have conjectured that he thus limited the first labors of his Apostles because they were not yet strong in faith or possessed of the wisdom which experience alone can confer; the Jews would present to them fewer obstacles than the Gentiles or the Samaritans. Others† have said that the prohibition rested on a judicial basis; the Gentiles and Samaritans, being more sinful than the Jews, were not to be so highly favored. But these reasons seem to me to possess little weight. If the disciples were too weak for any toil but the lightest, their Lord was not; and we have to account for the fact that he confined his whole ministry, as well as the earlier efforts of theirs, within the narrow boundaries of one nation. Or, if the rest of men were more deeply lost, we might infer that he would hasten to them for this very cause, since he came "to call not the righteous, but sinners to repentance."

No. The zeal for the Jews which continued to animate the Apostles throughout their lives must have proceeded, first, from the love which the Master and his Apostles felt in common for their own kindred. Does any person say that if this had been one of their motives the second commission would have spoken of beginning from Galilee, where the immediate relatives of our Lord and his Apostles lived, instead of "from Jerusalem;" and that it would have made the Apostles witnesses of Christ in Galilee "and all Judea and Samaria, and to the uttermost parts of the earth?" It must not be forgotten that Galilee had been favored already with almost the whole ministry of the Saviour, and that his parting charge to his followers had reference not to the first step in their course, which had been taken under his personal supervision, but to the second. It is as if he had said: "Having spent years in Galilee, begin next in Jerusalem, and extend your mission throughout Judea and Samaria and the world." Thus by the illustrious example of Christ and the preachers specially anointed by him, domestic affection and patriotism are honored and sanctified. The grand divisions of mankind which our hearts recognize are, first, the family, second the nation, and third the race; and why should we doubt that our Lord, possessing our nature to the full, sanctioned these distinctions, which we cannot efface from our minds if we would? Why should we doubt that he considered them when he formed his plan of labor for humanity?

Some persons think that in a perfect being all natural preferences of affection must disappear in a solvent of universal love; or perhaps rather that affection for mankind at large must rise to the level of patriotism and domestic affection, obliterating all distinctions.‡ Others tremble lest the affections which concentrate their energies within the narrow sphere of the household or the nation may become so intense as to excite the anger of Jehovah, who is a jealous God. Many parents fear that they may grow too fond of their children, and thus provoke him to snatch away these treasures: their apprehension has as much reason as these other fancies; and it will be justified when we find a passage in the Scriptures saying, "Beware that thou love not thy babe too much,

\*With Meyer.

†With Alford.

‡ See the able discussion of this matter by Robert Hall in his "Works," in Bohn's Standard Library, beginning on p. 278.

lest I come and smite it with a curse." But till then it must be considered the heathen fable of Nemesis, at once baptized and degraded, or the Irish superstition, in its most repulsive form, that if the mother praise her infant, malignant fairies will steal it from her.

Our Lord, who created the human heart, is not its foe. We sometimes picture the sun as warring against the clouds and dissipating them, while in fact it evokes them from the ocean, and wings them for their flights, or causes them to balance themselves above us like great birds reposing in mid-air on outspread pinions, and suffuses them with beams of light till they glow with a splendor like its own. And the Christ who called our affections into existence does not desire their destruction; he demands only that they move or rest at his word, and he seeks to light them up with the rays of a celestial glory.

We observe our Lord constantly giving freedom to his natural affections in all their variety of emphasis. There was one man to whom they went forth in such fulness that he was known as "that disciple whom Jesus loved." There were three of his followers whom he took into special intimacy, and selected as witnesses of his greatest authority, when he raised the dead; of his greatest glory, when he was transfigured, and of the beginning of his greatest agony, when he wrestled in the Garden of Gethsemane. Looking upon the rich young ruler, he loved this ingenuous inquirer as few besides. He wept for Jerusalem as he did not for Rome or Athens. On the cross, where he performed the sublime act of atonement, bearing the sins of the world, he paused in his holy task of suffering, rolled back for a moment the ocean of sorrow that overwhelmed him, and committed his mother to the care of one on whose fidelity to the tender trust he could depend: it was as when Joshua stayed the sun in its course. If now we turn to the first commission, we find it palpitating with the same ardor of attachment to his own kindred; he calls them "lost sheep," a phrase which must have proceeded from a boundless wealth of compassion, suggesting as it does a touching picture of helplessness and distress.

That natural affection moved the disciples, even as it moved the Master, to labor first for the Jews, will appear as we read the Epistle to the Romans, written by the Apostle to the Gentiles. It is a work of unsparing logic. The author moves with a firm tread amid the problems of God and man, of time and eternity, of heaven and earth and hell, which have proved insoluble to others. But his calmness suddenly deserts him, and in the midst of his reasoning he bursts forth with an "exceeding great and bitter cry," exclaiming: "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were accursed from Christ for my brethren's sake, my kinsmen according to the flesh."

If now we adopt the spirit of the first commission, we shall turn our natural affections into motives to Christian work, and shall become preachers of the gospel to our own houses, in obedience to him who said of old: "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." But in how few instances does the Christian act as the minister of his own house! He can speak of his Lord to anyone else more easily than to his offspring; he can converse with these on any subject but the greatest and highest; he can admonish them concerning their bodily

health and their moral rectitude, but not concerning their relations to the Saviour and their eternal salvation. He yearns over them, he prays for them, but when he would tell them of his most ardent longings, a strange embarrassment seizes him, a mysterious bar is drawn across the door of his heart, and he is silent. He relinquishes to the pastor or the teacher in the Sabbath school the holy office with which God has invested him, and thus casts on strangers the duty which he alone can rightly perform. He holds in his hands all possible advantages for the work. He knows his children by knowing himself, for they are derived from his being and bear his image. He knows them also by long and intimate association. Moreover, his love for them makes him wise to discover the best methods of leading them aright, and their love for him inclines them to hear his words with a singular deference. Thus he possesses a key to their souls which no other person can acquire. Thus is he the prophet commissioned to them by nature as well as by revelation; and he is recreant to a most solemn trust if, Jonah-like, he seeks refuge in some Tarshish of vain excuses for the neglect of those to whom God has sent him. Did not the Creator institute the family in order that the task of saving the lost might be performed by its agency most easily and most effectually? Has he not broken up the race into innumerable small groups, and set over each of these its two teachers, representing together much of his own authority and wisdom and justice and love, in order that in its susceptible years it may be brought into his church through repentance and baptism? Has he not kindled in the bosoms of the instructors a fire of undying affection, that they may be impelled to labor for the eternal felicity of the tender beings committed to their care? Were his holy purpose fulfilled, his work of mercy, being done in each household, would be done for mankind, and the sanctified affections which would blaze on each hearthstone and shine in each home would also light the world.

But Christian patriotism, as well as Christian energy directed by domestic love, finds its sanction in the first commission. Indeed, are not patriotism and domestic love essentially one? Is not patriotism the offshoot of domestic love? Yes. As the family branched out into the tribe, and the tribe into the nation, domestic love necessarily took the form of patriotism by a gradual process of expansion. If aliens were admitted to citizenship, the act was considered a sort of adoption into the household, and the patriotism which welcomed them was still a form of domestic love. This history is preserved in the very word patriot, which we use to designate a lover of his country, but which, being traced back to its origin, is shown to have meant a lover of the fathers, of the people sprung from them, of the land occupied by them, and of the institutions founded by them. The name of the organization whose anniversary we celebrate testifies the same thing; its field is North America, yet we call it the Home Mission Society, proving that we extend the sentiment of home to the utmost limits of the continent which our nation controls. Under the broad ægis of this name, as under that of my text, the preacher may defend both the home and the nation. Every soldier who fights for his country identifies it, by a subtle confusion of thought which he cannot avoid, with his home and his household, and cries to his comrades:

Strike for your altars and your fires.

He who bears into the conflict the images of wife and children rises to double heroism and performs prodigies:



Thy voice is heard through rolling drums,  
That beat to battle where he stands ;  
Thy face across his fancy comes,  
And gives the battle to his hands.

A moment, while the trumpets blow,  
He sees his brood about thy knee ;  
The next, like fire he meets the foe,  
And strikes him dead for thine and thee.

Since the connection between domestic love and patriotism is so close, we must infer that, as the domestic love of the worldling differs from the domestic love of the Christian, not leading him to yearn and pray for the highest welfare of its objects, so worldly patriotism differs from Christian patriotism. The worldly patriot would inscribe on the banner of his nation : " My country, right or wrong : " the Christian patriot would emblazon it with the cross, and beneath this conquering sign he would place the proverb of the wisest of rulers : " Righteousness exalteth a nation, but sin is a reproach to any people. " The worldly patriot would enrich and aggrandize his country by arms ; the Christian patriot, by the cultivation of knowledge, of industry, of religion, and of virtue. The worldly patriot would advance the fortunes of his country by making it a scourge and a calamity to its neighbors : the Christian patriot knows that this is impossible, that such means are as foolish as they are wicked, that the hand of God chastises every state which employs them, that exact punishment is meted out for the injuries inflicted upon the most obscure of mankind, that the Indian, the negro, and the Chinaman have a jealous and almighty Friend and Defender, and that hence national greed and cruelty surely bring national ruin. The Christian patriot, instead of enslaving the peoples of the earth, would lead them to larger freedom, applying to his country the rule to be observed by private individuals : " Whosoever will be great among you, let him be your minister. " The Christian patriot, as he knows how to respect himself and to defend his rights, would have his country repel aggression, as well as refrain from it : he would not suffer her to strike her flag and sue for an ignominious peace before any spoiler of land or sea : yet, if he must choose, he would rather see her suffer injustice than commit it, assured that the calamities of nations usually proceed from their crimes, and that not one of them ever met unmerited destruction. In short, the Christian patriot is at once sagacious and benevolent, seeking in the progress of his country the prosperity of the human race.

I need not define Christian patriotism further, since we have before our eyes such an example of it as illustrates all its excellencies. In our Home Mission Society we behold this virtue embodied in an organic form and instructing the ignorance and rebuking the sins of our nation, in order that we may become the leader and helper of other peoples.

This leads me to the second part of my discourse. The ardor of Christ and his Apostles for their own kindred and nation was not inconsistent with their zeal for the Gentiles ; on the contrary, it aided their love for mankind. Such is the natural order of love ; it proceeds from the particular to the general ; it lays hold of the objects near at hand, as the wife or the child, and gradually extends its territory till it embraces all being, as the rose which opens to breathe upon its sisters of the same stem cannot help giving some portion of its fragrance to the streets and fields beyond the garden in which it grows. The statesman knows that when the citizen becomes the head of a family he becomes a better patriot. The man who displays what seems to be a spirit of diffusive benevolence, and yet forgets to honor his father and

his mother, is a pretender; for, as the bird, before it can fly over land and sea, must be nourished in the nest, love begins in the down of home; it is fostered under the brooding wings of paternal care; and only later does it cleave its way through the air to remote regions and pour out its notes of cheer to all the world. Every true foreign missionary can sing from the heart:

Yes, my native land, I love thee.

If one motive for the zeal of Christ and his Apostles for their own kindred and nation was domestic love, and its offspring, patriotism, another was their love of mankind, accompanied by a clear perception of that which was best for mankind. Love is wise, and the good sense of Christ, if I may use such an expression, is in nothing else more marked. By spending his life in a narrow territory, he secured for it an ultimate publicity which would have been denied it had he traveled extensively. He was not a wonder that appeared for a day and vanished; we might almost say that the same multitudes saw him constantly; there was opportunity for repeated observations and testing; and thus the witnesses were enabled to give such evidence to mankind as could not be doubted. Again; the resurrection of Christ was a fundamental doctrine of the Gospel; and by establishing Christianity firmly in Jerusalem, where the grave was conquered, a vantage-ground of the utmost importance was secured, and a basis for the widest operations was established, as denial was challenged and defeated in its chief fortress, "a great company of priests" and other intelligent persons in the city having become "obedient to the faith," after the most careful study of the proofs that he whom they crucified had returned from the dead. Still further: already there were Israelities in all lands, and thousands of them made stated pilgrimages to Palestine, so that on the day of Pentecost "there were dwelling in Jerusalem Jews, devout men, from every nation under heaven;" and such persons, when converted, became the best missionaries to the heathen, being already accomplished in foreign tongues, having a wide acquaintance with Gentile communities, and returning to their homes full of zeal for the Master to whose scepter they had bowed. At length, when forbearance and mercy had fulfilled their offices, and the people in general had become hardened in its opposition to its Messiah, it was broken and wholly dispersed by the Romans, and caused to furnish everywhere either glad or reluctant testimony to the truth: the vase had been filled, and hence when it was shattered each fragment bore some particle of the costly ointment, and thus the fragrance was diffused through all the atmosphere.

If Christ was wise in making the first commission the rule of his life and the directing spirit of his Apostles, we should be foolish did we fail to regard it in our labors.

First, was it an advantage to him, in his work of redeeming mankind, to submit himself to the testing of the same witnesses for several years in succession, till every question was answered and every doubt was removed, so that none but the most hardened could deny the story of his words and works when it should be published abroad by his followers? We also render an inestimable service to the world when we nourish in our households believing hearts, and when we impart to our nation the faith by which we are animated. We have educated our opponents; we have given them a mental cultivation for which they are little thankful; we have sharpened the sword that they use against us. Moreover, we have guaranteed perfect freedom to the

infidel, refusing to fetter him with legal restraints. He has some such opportunity here as had the High Priest, the Scribe, the Pharisee, in the capital of Judea; and if we defeat him on this territory, our triumph will be a blessing to the whole earth, which affords him no field more favorable. The missionary to India, to Turkey, to China, can say ever afterwards to the leaders of false religions that their objections have been debated by the most highly enlightened people of the ages, that they have been answered, and that the men who presented them have abandoned them, and have yielded to the claims of the gospel after the fullest investigation. But until we achieve some such victory as this, the soldiers of the cross who go forth from us to foreign shores will be compelled to meet an enemy armed and equipped by the sceptics rampant at home. It is a maxim of military science that an army of invasion must leave few unconquered fortresses in its rear: our Leader conformed to this rule; and his followers will neglect it at their peril.

Again, did Christ seize an advantage by challenging his opponents to disprove his resurrection from the dead, as he did when he commanded his disciples to preach first in Jerusalem, where the miracle had taken place, and among the Jews at large, many of whom had "seen him alive after his passion?" We acquire a vast influence over those without our homes when we prove his resurrection in the heart, by exhibiting his saving power in the domestic circle. We also gain power over all mankind when we exhibit the grace of our living Lord in the uplifting of the nation. It is not enough that we prove his resurrection by cogent historic arguments; if we would lead men to believe that he is not dead, we must show him enthroned and wielding the scepter of omnipotent grace. The father who is known to neglect the religious training of his offspring will have little respect when he teaches in the Sabbath school or preaches in the pulpit. Similarly, if as a Christian denomination we should turn away from our countrymen, should abandon the dusky millions of the freedmen to their superstitions and vices, should surrender the swift-growing communities of the West to the instructions of the Mormon, the rum-seller, and the gambler, should withdraw the light from the lower wards of our cities, permitting the zone of midnight and eclipse already so wide, to extend its baleful shadows all over these haunts of wretchedness, and in general should take refuge with the rich from the ignorance and misery of the poor, we should find ourselves destitute of authority when we should attempt to carry the gospel to other lands. The chief false religions of the world are represented by men of keen intellect, who are quick to ask what our faith has accomplished where it has been inculcated for centuries, to point to the scandals of our civilization as proofs that we bring them a lie, and to build of the cruelty, the rapacity, and the sensuality of the adventurers who go to them from our shores a fortress of defence against the legions of the cross, which have achieved such imperfect success where they have been warring for generations. Our missionaries on foreign fields are well aware of the impediments thus presented to their labors, and it is in their behalf that I appeal to you. We can aid them in their heroic efforts to fulfil the second commission by equal sacrifices in obeying the first.

Still further. When our Lord uttered the first commission, did he have in view the fact that Palestine was a center from which multitudes every year went out to all parts of the world, taking with them either the truth or the error they had learned there? Did his prophetic eye glance forward and behold the dispersion of the once favored people through all lands?

Did he determine to make witnesses to himself, by seizing upon the Jews, spread abroad even in his life-time, and destined to be more widely scattered? His wisdom should be ours. Since the home is the center from which our young manhood goes forth to the duties of citizenship, its piety and purity become the possessions of the whole country; and one of the most important functions of the Church is to keep it clean and sweet. Our nation, in its turn, can be made a source of saving influences to its sisters only as it is "endued with power from on high."

The city where I live was once dependent for water upon inadequate wells and cisterns. Near it was a lakelet whose waters were pure and abundant; but how could they be brought to our homes, since they were lower? Pipes were laid through the intervening earth; but how could they be filled? Vast engines were built, by whose toil the waters are thrown into the skies, whence naturally they rush through all the aqueducts provided for them, and come to the houses waiting in thirst for their streams. When I hear these Titans sighing at their work, I think of our Home Mission Society, engaged in lifting up the nation, that, thus exalted in piety and virtue, it may bless the world; and when I tread over the conduits branching from them to every street and every dwelling, I am reminded of our Missionary Union, through whose channels the waters of life flow from our shores to all the famishing peoples of the earth. We have seen that the first and second commissions join hands and become one; and so these two organizations engage in the same enterprise, and their double labors are like the diastole and systole of the heart, which together secure the purification of the blood and its diffusion to every part of the body. We cannot say too much of the reflex influence of foreign missions; but it is certain that without home missions foreign missions could not long exist in any degree of vigor.

In much the same way that Palestine in the Apostolic age was the route through which the world could be reached most readily, is our land the highway of the nations. Its native tribes are fading before the European, the African, and the Asiatic. Its families trace back their lineage to every clime under the heavens, and its inhabitants bear on their cheeks all the tints of the human race; the red of the Indian, the black of the negro, the bronze of the Mogolian, as well as the white of the Caucasian. Thousands of its people are here only as sojourners, having planned before they came to return to their former homes; and we need only to kindle in them the love of Christ in order to make them missionaries of his cross, as Samson had but to fasten and light his torches, assured that the foxes would bear them through all the fields of the enemy. Others, more firmly attached to the soil, feel, nevertheless, the thrills of sympathy with their kindred afar off, for whom they begin to yearn and pray and labor so soon as their hearts are transformed by grace. The gates of China are in San Francisco, of Germany in New York and Chicago, of Sweden and Denmark in Minnesota and Wisconsin, and of the Congo Valley in our Southern States, whose colored people cannot fail to perceive that God has raised them up, and conferred on them the blessings of freedom, education, and religion, in order through them to enlighten the Dark Continent, and will hasten to fulfill a commission so consonant with their affection for the stock to which they belong.

Lastly. The love of Christ and his Apostles for their own people must have been stimulated by the circumstances of the times. Once the Israelites, occupying as they did a country cut off from the

world by mountain, desert and ocean, were protected in a certain measure from heathen influences by their isolation. But that age had gone by, and they were no longer thus favored. The conquering Roman had threaded their whole land with roads, portions of whose pavements and bridges still exist. His invincible legions marched through these highways, from which every stone had been gathered out in order that their feet might be swift; and Palestine was held as part of an empire devoted, as a whole, to the worship of idols and to the awful immoralities ever accompanying pagan rites; and she partook of the evils of the system to which she belonged. Moreover, the shuttles of commerce flew through her valleys and plains, and along her coasts, more busily than ever before, weaving her into the dark fabric of humanity at large, so that she was moved and shaken by everything which touched the great woof. The Scribes and Pharisees, perceiving the peril that menaced the law, had undertaken to plant about it what they called a "hedge," a bewildering growth of minute distinctions and formal observances. But when our Lord was born this had already become dead, and stood bristling with thorns above to catch and tear the scrupulous conscience, and full of gaps beneath for the convenience of hypocrites who wished to maintain its existence without making it a constraint to their propensities. It was incapable of keeping within its lines the truth and beauty of the Mosaic institutions, or of excluding from them the vices of false religions. Some earnest souls mistook this dried and withered structure for the tree of life, and sought to nourish themselves from its sapless branches; but the mass of the people, both learned and unlearned, both leaders and followers, had become corrupt. The teachers made long prayers and devoured the houses of credulous widows; they strained out gnats of formality and swallowed camels of iniquity; and the condition of their disciples may be learned from the statement of the Evangelist Matthew that our Lord, "when he saw the multitude, was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

Our country also was once separated from the rest of the earth, and the Puritans and Pilgrims who fled from the tyrannies and corruptions of Europe, could build their homes and lay the foundations of the nation secure from the incursions of Papacy, of prelacy, of scepticism, and of paganism, and undisturbed by the organized immoralities of older communities. Behold the change! The telegraph, the Postal Union, the newspaper, the steamship, have bound the world together and made it one, so that we are but a part of a great whole, feeling every thrill of its weal and every throb of its woe. Moreover, as the ulcer gives its matter to the arteries, and sends forth its poison along the channels of the blood to the most distant extremities of the frame, so the ignorance, the infidelity, the Romanism, the idolatry, and the crime of mankind propagate themselves among us, finding no barrier to their advance from their diseased centers of dispersion. The ocean which once protected us from the cholera is perhaps at this very hour smoothing her billows before the ship which bears it from the East; and even so does she waft to us the moral contagions which formerly she disbarred, and cast on our shores all revolutionary opinions, all appeals to the fleshly appetites, all arts of vice and crime, nay, vast masses of living beings in whom error and selfishness and passion are incarnate.

The hosts of evil opposed to the church in this country appear to be a mob, so heterogeneous are their elements, so great is their internal discord, and so various are the banners under which they march and wage

battle. But, though they display much of the anarchy which sin and selfishness always tend to produce, we discover in their confusion a rude order, and in their wild and stormy movements the rudiments of a plan, as if some one gigantic mind, the special impersonation of iniquity, were behind the array, securing a partial obedience from its incoherent masses, and setting forward its assault. It would almost seem that his purpose is to corrupt the family, and thus the nation, and thus again the world.

All forms of scepticism assail the foundations of the family, and we may discover whether doubt is prevalent by consulting our statistics of divorce and of other social disorders. The promoter of vice is usually an unbeliever; and he always seeks to spread his snares in the pathway of the rising generation. Surely the angels of the young need to be the greatest in rank and power, privileged to behold the very face of God, since all the forces of hell are arrayed against them, making their ministry more arduous than that of their fellows.

But if unbelief, breeding a spawn of immorality, assails the family, false belief does the same. There is no religion fundamentally wrong which does not soil with its unhallowed hands the very fountain of life. The chief heretical systems with which we are threatened are Romanism and Mormonism, whose victims, for the greater part, come to us from abroad; and both bring peril to the Christian household.

Rome makes matrimony a sacrament, indeed, but she also teaches that there is a holier state, and that it is not only good for man to be alone, but far better than to be with wife and children. Her attempt to dam up with vows of celibacy the mighty stream of domestic affections and passions, whose crystal sources are in the Garden of Eden, or rather in the bosom of the Creator, at whose fiat it sprang forth, results often in the lawless outbreaking of the waters, and often in their collection in stagnant and steamy pools, overhung with unwholesome exhalations, a dank haze in which the nun beholds an imaginary Christ who has chosen her for his bride, and the priest an imaginary Virgin clothed with the attributes of Deity, and claiming adoration. If the priests of Rome are pushing the worship of Mary to an extreme hitherto unknown, and indeed bordering upon frenzy, is it not owing largely to the great wrong done them while as yet they were too young to measure or resist it, the cutting off of mighty and beneficent instincts within them from the channels appointed by the God of wisdom and love? Still further; having no family of his own to guard, the priest is comparatively oblivious to the dangers which menace the rising generation, and takes little interest in reformatory movements directed against drinking and gambling and the yet blacker vices. But again; the family is committed to the hands of the priest thus debarred from household life; he is constituted not only its adviser, but its director; he commands it by the pains of eternity, far more dreadful than the thunders of Sinai; yet is he destitute of the experience which alone could make him a safe judge of the many delicate questions presented to him. The subject might be discussed more at length, but I will only add that Rome, grown wiser than our Lord, denies to the family whose fundamental law is broken the relief of Christian divorce. I need not depict the deplorable effects of these errors; they are exhibited partially on the pages of history, and the student of the past need give them but a glance in order to be convinced of their enormity.

I shall not pause to speak at length of the polygamous Mormon, for you already know that to him love is lust and home a sty.

Should we cease to oppose with intelligence, with zeal, and with self-sacrifice these forces of scepticism, false religion, and wickedness, our nation, corrupted in its very sources, would become a curse to the world instead of a blessing. Many years ago I drank of the waters of the Sacramento, but found them so turbid that I scarcely dared to quench my thirst, lest the earthy admixture should injure me. I asked the cause of their condition, and was told that miners were washing out gold along all the rivulets emptying into the river and uniting to form its flood, thus soiling it in its tributaries. The tides of our national character have their origin in the rills of home, and flow to all the earth, roiled and poisonous or clear and refreshing. They begin alike in the palace of the merchant, in the homestead of the farmer, in the cabin of the negro, in the dug-out of the ranchman, and in the crowded tenement of the operative. It is the high privilege of our Society to purify these springs, to plant the church beside the home, to call the children into the Sabbath school, to send the pastor to the fireside, to gather the whole household into the pew for worship and instruction, to maintain academies and universities for the education of the rising generation, and thus to cast into every Marah the tree of life to sweeten its outflowing bitterness. Thus in a twofold sense is it a Home Mission Society. In toiling thus faithfully for our country, it prepares a blessing for mankind, enabling us to send forth to other lands salutary influences like that stream which Ezekiel saw issue from the Temple and deepen as it rolled forward: at first it came to the ankles; a little distance below to the knees; still further in its course it reached the loins; and finally it swelled till it could not be passed. The desert greened along its banks, and bore an umbrageous forest laden with fruits for food and for medicine, and the Dead Sea, into which it issued, though wholly sterile by nature, began to stir and swarm with fish. Already the waters have coursed their way abroad, and have produced rich harvests in the waste places of Europe, of Asia, of Africa, and of the islands of the ocean; but there are many and vast expanses of barrenness that they have not yet touched. When shall they rise and spread over all the earth? Not till the fountain-head is much more abundantly supplied.

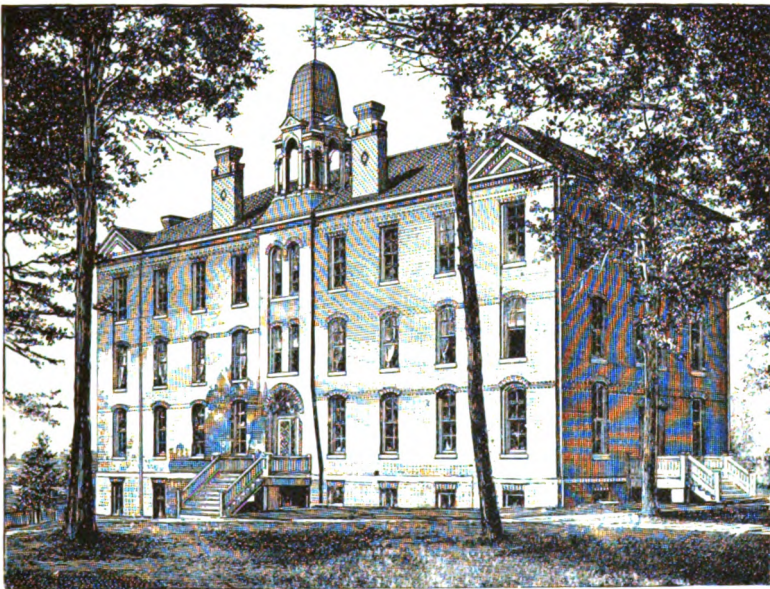
We have considered, as examples for us, the domestic affection and the patriotism of Christ, which are in origin and essence the same. We have found them worthy of imitation for two reasons; for their intrinsic nobility and for their wisdom. Not only are they excellent in themselves, but they issue in the love of the race. The divine Author of the first commission, who confined his labors "to the lost sheep of the house of Israel," also taught that God is the common Father of mankind, and died for the world. His most ardent follower, who could boast that he was a "Hebrew of Hebrews," became "the apostle to the Gentiles," and made himself "all things to all men, if by any means he might save some." So we, if we love our households and our country with consecrated hearts and toil for them with consecrated energies, will not pause till we have "preached the gospel to every creature." The seal of our Society bears a noble device: "North America for Christ;" but I would write beneath it, or perhaps above it, the one sentiment of this discourse: HOME MISSIONS FOR THE WORLD'S SAKE.

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BISHOP HALL—NEW DORMITORY FOR GIRLS—BISHOP COLLEGE, MARSHALL, TEX.

FIVE YEARS IN KANSAS.

BY REV. A. S. MERRIFIELD, GENERAL MISSION-  
ARY.

It is very natural that our Baptist friends should inquire what is being accomplished by their annual contributions for Home Missions, and what are the present needs. I will therefore make a few statements con-

cerning our cause in Kansas the past five years. It is true that much money and labor were expended in this State, with good results, more than five years ago, but in this article I will only call attention to this period. Let it be borne in mind that a large proportion of our advancement has been attained through the aid of the Home Mission Society.

Five years ago our State minutes reported



12,289 members, 318 churches, and 16 associations. Now we have nearly twice that number of members, over 400 churches, and 22 associations, with two more associations unrecognized.

Then we had no strong churches in the State, and but few that were self-supporting. Now we have about 30 that are self-sustaining, having preaching all the time, and contributing to the various objects of benevolence.

Then we had but few houses of worship, and many of these burdened with debts. Now we have about 200 comfortable church edifices, the most of them free from incumbrance, while many more are being erected.

Then a large proportion of our churches were in the country, holding their services in schoolhouses and having preaching once or twice a month, the pastors supporting themselves wholly or in part by means of their own labor during the week. Now a large share of our towns and cities have been taken by the Baptists. Some of these schoolhouse churches have died a natural death, others have moved to town, others are getting strong and providing themselves with church homes, while there has been a general movement in town and country towards giving their pastors at least a partial support.

Five years ago the Baptists of Kansas gave \$247.83 for Home Missions, and the previous year \$96. Last year they gave \$3,096.67 besides supporting the local missions, and other benevolence.

By the blessing of the Lord upon missionary labor last year, there were added to our missionary churches 774 members, at an expense to our Home and State mission fund of \$8.76 for each new member received.

During the past 26 months we dedicated 52 Baptist houses of worship (two per month), whose aggregate value in round numbers is \$113,000. Reckoning *one* church dedicated each month during the first part of this period, and supposing their average value is the same as these, we have 86 houses of worship dedicated in Kansas the past five years, valued at \$187,000, the average

amount given to each church aided being about \$260. The greater part of these churches received aid from the Home Mission Society in erecting their houses of worship, without which aid many would to-day be houseless.

So long as every \$8.76 given for home missions will secure a new recruit for the army of the Lord, and so long as \$260 will help the denomination to a good house of worship, let us not be weary with the work of Home Missions.

Under the fostering care of the Home Mission Society many of our churches have become self-supporting; they have good and efficient pastors, and have therefore a prospect of great usefulness. As new lines of railroad are projected, new towns are springing up of equal importance with those already occupied. The population is rapidly increasing, and the resources of the State are being developed in every direction. Other denominations are seeing and seizing their opportunity. What will the Baptists do?

Kansas is peculiar. While many other States have a few fields of importance, Kansas has many. The greater part of the State is capable of being cultivated. The fields are fertile, and it is believed that the day is not far distant, when there will be prominent cities in all parts of her domain. Brethren from the East, who visit the State occasionally, have not failed to note the marvelous developments made in all directions, and not the least is the development seen in the Baptist denomination, in the efficiency of the churches and the ministry, and in the missionary spirit now rising amongst us. While all this is true, it is also true that five years is a short time to bring a great and growing State from weakness into strength and self-support. Many of the fields now aided by the Home Mission Society have been but recently taken up, and some of them are new, but are possessed of grand possibilities.

"Retrenchment" is a word that grates harshly on our ears. Not to appoint other missionaries, and aid other fields in the near future, both in the support of pastors and in building houses of worship, would be a re-

verse to the onward movement our cause is now making. To withdraw aid would be a calamity to the churches now receiving it and to the cause of Christ at large.

If every church in our land and every member will come up to the measure of his ability, the burden that now weighs down our beloved Society will be lifted, and she will go forward in her God-given mission, scattering blessings over this vast continent.

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### HOME MISSION WORK IN NEBRASKA.

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REV. J. W. OSBORN, GENERAL MISSIONARY.

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During the year 1884 twenty new churches were organized, and nearly all of them in new and thriving towns. Twenty pastors have come to the State and are now doing good work for the Master. Twelve meeting-houses were dedicated and eight others are in process of erection and are soon to be dedicated. A number of parsonages have been built or improved, which, with the churches built, will aggregate an expenditure of not less than \$65,000. In nearly every one of these church buildings, the gift of the Home Mission Society was the inspiration to arise and build, and few of them could have accomplished the work without this stimulus; and then we have better houses than otherwise would have been secured. One of the grandest features of our work is this church edifice work. No money expended yields a better interest than this. We now have twenty-one self-sustaining churches, churches which unaided by the Home Mission Society support preaching every Sunday. Thirty-six missionaries supplied forty-four churches and forty-six out-stations, this being an advance on the previous year. The baptisms reported exceed any previous year, being 413. Our largest contributions for Home Missions were in the first jubilee year, and 1884, next to that. In 1880 \$670.69 was contributed, in 1884 \$2,067.57. Much attention has been and is being given to systematic Christian giving, and efforts to reach every church mem-

ber are being made by many pastors. Seventy churches have houses of worship, and at least twenty more would build in the next twelve months if from \$300 to \$500 gift from the Home Mission Board could be obtained. Permanent church growth is seldom secured without a church home. Our needs were never more urgent than at this time. The material prosperity of the State creates new and important centers of influence, and new railroads open up new fields along their lines. Immigrants are now coming into Nebraska at the rate of a thousand a day, and very many of these are from the eastern States. The estimated population of the State is 1,000,000, and to keep abreast of this advancing column requires both tact and energy on the part of God's people. The Home Mission Society has nobly responded to our cry for help, and as we look upon our churches wheeling into line with our common brotherhood joining hands with them in preaching the "gospel to every creature" we remember that the Home Mission Society laid the foundation, and has cherished their growth with as liberal a hand as their ability allowed. We as a denomination are gaining strength, becoming more and more unified in plans of work, and with one mind they are striving together for the faith of the gospel.

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### FRENCH EVANGELIZATION, THE PROMISE AND IMPORTANCE OF THIS WORK.

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AN ADDRESS BY REV. GIDEON AUBIN, OF FALL RIVER, MASS., AT SARATOGA, MAY 27, 1885.

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Fifty years ago it was impossible to meet a single French Protestant in the whole Dominion of Canada. At that time, my countrymen were all under the tyrannical power of the Romish Church. Night, dark, very dark and horrible, covered my native land from one end to the other. But God looked in mercy upon the French of Canada in sending a few noble and devoted missionaries from Europe to preach the Bible to this people plunged in ignorance and idolatry. Their efforts were crowned with success. The priests made

a very bitter opposition. Untold persecutions were endured by those first missionaries and their converts. But in spite of the strenuous attempts of the prince of wickedness to crush this feeble enterprise in its beginning, the number of the disciples of Christ increased all the time, and nothing could discourage them. They were determined to win in this holy cause. What was the result of their determination and perseverance? Victory. And what do we see to-day in Canada after half a century of toil and struggle? Let facts speak for themselves. A great work has been accomplished, if we take into consideration the number and character of the enemies that have been met and had to be defeated. The following statement will show the present condition of French Protestantism, in connection with the several Christian denominations. The statistics, though gathered with great care, still fail to convey an exact idea of the extent of the influence of this work in the Province of Quebec, and they give no representation of the results of missionary work which have been lost to the societies by emigration, results which are believed to exceed very much the organized strength of French Protestantism remaining in Canada. I find that there are 115 laborers employed, 100 preaching stations, 4,000 members, 11,000 adherents, 60 Sabbath schools, 25 mission schools, with an average attendance of 3,000 children. So much for Canada. Now what about this country? In the United States there are between 60 and 80 French Protestant preaching stations. About 20 of these stations are under the direction of about 12 French Baptist missionaries. The number of French Protestants scattered over the States of the Union is estimated at about 30,000.

These achievements of the first half of this century cheer our spirits and make our hearts swell with hope for the future. The prospect of this missionary enterprise is bright and brightening all the time. Against her will, Rome must fall. She cannot any longer hide the fact that she is weakening every year. Many of her best soldiers are deserting her ranks in order to enlist themselves in the armies of the Lord. Christ our divine Cap-

tain is becoming more popular among a large circle of Roman Catholics, while the old man at Rome is losing gradually his influence everywhere. This is too visible to be denied.

I have traveled all over New England for these last five years, and I can say that I have found the fields almost ripe enough for harvest. Everywhere Roman Catholics are opening their souls to let the truth in. Everywhere public opinion is progressing in the right direction. Everywhere hundreds are ready to accept the Gospel as the guide of their lives and the foundation of their hopes. The good seed that has been sown so plentifully in the years just gone by, by your French missionaries, cannot fail to give us a rich harvest, if we do not get weary in well doing. Already we are bringing in the sheaves in several of our fields. The time is not far when the banners of salvation, all covered with living light, will float over the Romish Church of this country. But in order to hasten the coming of this glorious day we need more laborers. We ought to have a good, active, intelligent, earnest, and well-qualified missionary in every one of the principal cities of New England, at least. And in order to secure the services of this kind of laborers, there ought to be a French department in some of the Baptist theological seminaries, where our young men could go and prepare themselves for this work, after having made a preparatory course of four years at Grande Ligne Mission. This is the great need of the present time. The Presbyterians have such a department in Montreal, and see the number of young men they prepare every year, but the Baptists have nothing of the kind. It is a source of weakness with us. I am afraid that if we do not do something soon we will be left behind. I hope that all those who are interested in the success of this enterprise will consider this question seriously as soon as convenient. The case is urgent.

The importance of the evangelization of the French Romanists of this country will appear if we take the trouble to find out their numerical strength and their religious condition. Only in Massachusetts we have

175,000 French Catholics. In New England about 300,000. In the other States of the Union about 400,000, if I have been well informed. I believe that God has a merciful purpose in directing the current of emigration into this Bible land. He sends them to us saying: "Here is some work for you, my American children, evangelize all these foreigners and make them better men and women." "We give them nourishment for the body, shall we not also, at the same time, give them the bread of life?" God says from Heaven: "It is your duty." Our conscience replies: "You are right, O God?" God seems to have laid the whole world at the feet of the United States—now shall not the United States lay the whole world at the feet of Christ?

Now mark, please, their religious condition and tell me if they need to be evangelized. Are they Christians? Nominally, yes; but scripturally and according to the standard of true religion, no. How can they be Christians when they do not belong to a branch of the Christian Church? It is utterly impossible. I ask: is the Roman Catholic Church a branch of the Christian Church? Far from it, because her doctrines are diametrically opposed to the word of God. In taking this position I take a strong position, and I am always ready to defend it with a Catholic version of the Bible in my hands. Let me enumerate a few of the teachings of the church of Rome, and please tell me after if a Church which teaches such dangerous errors can be a Christian church. Here is what she declares on the question of baptism: "What is baptism? a sacrament which cleanses us from original sin, makes us Christians and children of God, and heirs to the Kingdom of Heaven." Such are the words found in Butler's Catholic Catechism. No Christian church would dare to reject the blood of Christ and be audacious enough to contradict the Bible by declaring positively that it is through baptism and not through the blood of Christ that we obtain remission of sin and are made children of God.

Further, we see what she teaches on the sacrament of the Lord's supper. Let me

quote again from the same Catechism: "What is the blessed Eucharist? The body and blood, soul and divinity, of Jesus Christ, under the appearance of bread and wine; Christ is whole and entire, *true* God and *true* man, under the appearance of each." It is as clear as the rays of the sun. Our famous little Catechism could not establish better that the Christ of the Catholic Church is made with a wafer. What a God! The priests can carry him in their pants' pockets to the dying. It is incredible! Yet such is exactly what the Romish Church teaches and practices. I have not read anywhere that heathenism under its worst form pretends to have the power to make a *true* God and *true* man with a little piece of bread. I can almost understand the unfortunate heathen who worships a white elephant, for the object of his adoration is something strong and substantial; but I am confounded to think how a papist can pretend to create his own God with a little piece of bread and worship him and after swallow him like Dr. Ayer's pills and then digest him like a piece of mince pie. While I am on this question allow me to tell you how easy a job it is to create such little gods. All that the priests have to do is to pronounce these magical little words in Latin: "*Hoc est corpus meum,*" and the whole trick is played, and both priests and people bow their heads and adore him. This is the pure truth. If they do not need to be evangelized I do not know where to find those who need it under the face of the sun.

I go a step further and I find that the Church of Rome teaches that the Virgin Mary is "the propagator of Christianity;" "the power and security of the faithful;" "the appeaser of the anger of God;" "the destroyer of sin;" "the treasury of grace;" "the advocate of sinners;" "the queen of heaven;" "the morning star." All these startling revelations are contained in Catholic books and believed by the common people. Thus in the Church of Rome the Mother takes the place of the Son. Swear against Christ and they will laugh, but swear against Mary and they will get mad every time. Mary is all



HARTSHORN MEMORIAL COLLEGE, RICHMOND, VA.

and in all for the great majority of them. Can there be any salvation for the followers of Mary? who will tell me now that the evangelization of Roman Catholics is not a very important work and a solemn duty.

If I had time I could speak of auricular confession, the celibacy of the priests, purgatory, the sacrifice of the mass, etc., and we would be convinced that all these teachings are as bad and as wrong as they can possibly be. The Church of Mohammed is not more openly and directly at war with God than the Catholic Church. As church paganism the Roman Catholic Church endeavors to keep the people in ignorance and superstition and makes them believe the most absurd fables ever invented about the wafer-god, the miraculous powers of the priests, holy water, scapulars, medals, and all sorts of relics, in the name of pure religion. Let me give you a sample, taken out of thousands of the same character, of her teachings on the same subject. The *infallible* church says, and every good Catholic is bound to believe her, speaking of the effect and virtue of the cross of St. Benedict:

"1. It drives from the body every diabolical work, and where it is placed the infernal enemy cannot approach. 2. It is a preservative and antidote against every poison. 3. Against plague. 4. Against thunder. 5. In storm at sea. 6. It is a remedy for disease of the throat, fever, headache, spitting of blood, by applying it to the parts affected. 7. It is an armor against temptation, especially temptation against holy purity. 8. It is a remedy against falling sickness. 9. It brings consolation and strength and relief and in life and death to the afflicted, tempting, and the desponding. 10. It frees cattle from sickness. How it is to be used: To be worn on the neck or person. To be placed on the doors of rooms. To be applied to the parts affected in case of sickness. To be dipped in the drinks of animals. In all cases of using this medal, the person should recite five glorias, in honor of the Sacred Passion; three Aves to the Blessed Virgin Mary and one Pater to St. Benedict. There is also an indulgence for kissing the medal.

All this is taken from the Second Book, Life of St. Benedict, written by St. Gregory, Pope and Doctor, and from the writer of the Monastic Life."

Now is it not sad to think there are thousands upon thousands in this country, at our own doors, who are thus most cruelly deceived? These brief remarks ought to show us the importance of the evangelization of the French Roman Catholics. They are on the brink of the gulf of perdition, and what are the Christian people doing to save them? Are we showing them the cross, giving them the gospel, pointing them the way to heaven? This great multitude is to be changed, subdued, without arms or the aid of the civil power; it is to be done by the single gospel. Roman Catholics need a religion that worships God instead of worshipping the altar; a religion that trusts in Christ instead of trusting in the sign of the cross, the wafer, and the holy water; a religion that brings every heart into subjection by love instead of a religion that bows the soul under a weight of rites and forms. And it is in our power to give them this kind of religion. But there must be great self-denial, great expenditure, great sufferings, if we want to attain our object.

Friends of the Home Mission Society, please never forget that God has a great people held in bondage in the Roman Catholic Church, that "Babylon the Great, the Mother of Harlots and abominations of the earth, the woman drunken with the blood of the martyrs of Jesus." To them God says in the book of Revelation: "Come out of her, my people, that ye receive none of her plagues. For her sins have reached unto heaven and God hath remembered her iniquities." And they will come out of her, but only through our labors. May God bless the Home Mission Society and deliver her from this present financial trouble and provide for all her wants in her noble and disinterested efforts to rescue the perishing and care for them.

I thank you very much for having had the patience to listen so long to my poor, broken English.

## INDIAN UNIVERSITY.

MUSKOGEE, INDIAN TERRITORY.

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 PROF. A. C. BACONÉ, PRESIDENT.
 

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During the past year 109 pupils have been enrolled, coming, with the exception of sixteen whites, from six Indian tribes, thirteen have been studying for the ministry and twenty-five preparing to teach. Thirteen hundred and seventy-eight dollars have been received and expended in aid of students, which, however, did not fully meet the needs of those who seemed worthy and gave promise of usefulness. Valuable contributions of clothing and of furnishing for the rooms of our new building, have been received. To all those who have so kindly aided us in this work, and to those who have contributed in any way towards giving to the Indian University so good a home, we return hearty thanks. Great gratitude in due to God that he has raised up for us such kind and liberal friends.

We have entered our new home, and it is good to be here. The closing exercises at Tahlequah consisted of a prize Exhibition of the Psi Delta Society, held in the Baptist chapel on Thursday evening May 28th. The speaking was unusually good. The first prize was awarded to Nathaniel Poits, and the second to Jane M. Bollew. The following Monday night found teachers and pupils in possession of our new building two and one half miles from Muskogee, and nearly thirty miles from Tahlequah. It was a rare treat to these Indian boys and girls to enter so fine and roomy a house, and teachers who had labored so many years in such cramped and inconvenient quarters had learned how to appreciate the better and larger accommodations. Did we feel like thanking God and taking courage? You should have been in our prayer-meeting on Tuesday evening, the first held in our new building, and listened to the utterances of both teachers and pupils, and you would have known that it was grateful hearts that spoke in that meeting. More

than three years ago, on a beautiful Sabbath morning, beneath the open sky, a prayer of dedication was offered on this hill, in which the wrongs and needs of a perishing race were remembered. Does God hear prayer? What have we here? A beautiful building standing on a spot forever consecrated to the evangelization of the Indians of our country, the pledge of which was given on this spot more than three years ago. What have we in the interest and sympathies of those who have so nobly aided us? The great things they have done and the greater things they feel in their hearts, are the pledge which God has given that the work of Indian evangelization in our country is destined to triumph.

Wednesday, the 3d of June, was the day set apart for the dedication of the new building. At 2 P. M. a large company assembled in the chapel. Some had come from a distant part of the Territory. Several of the tribes were represented by their chiefs. Rev. J. S. Murrow, missionary to the Choctaws, and President of our Board of Trustees presided. Interesting addresses were delivered by Capt. G. W. Krayson, a prominent citizen of the Creek nation, the Hon. D. W. Bushyhead, chief of the Cherokees, and by others, who alluded to the educational work of the American Baptist Home Mission Society in terms of appreciation. The President of the University pointed out briefly how greatly God had blessed its work, mentioning with gratitude the liberality of friends whom God had raised up for its support, and then announced that this beautiful building would be dedicated to-day under the name of Rockefeller Hall, in recognition of the great liberality of John D. Rockefeller, New York. The prayer of dedication was offered by Rev. W. P. Blake, missionary to the Creeks. The exercises were interspersed with music furnished by the teachers and pupils of the school.

On Wednesday night the chapel was again filled with pleased listeners to the impromptu exercises that had been announced. Short addresses were made by Rev. Daniel Rogers, the Rev. A. Frank Ross, missionaries, and by others, the students taking part in declama-

tions, recitations, and in songs, both in English and in Cherokee.

The commencement exercises had been announced for Thursday morning. At 9:30 the hour had arrived, and so had the guests. For more than two hours both whites and Indians listened with deep interest to the declamations, essays and orations, and to the excellent music that had been prepared by the school under the direction of Mrs. A. E. Shannon. None had ever listened to such exercises in this Territory; many were present who had never heard the like in their lives. There were three graduates, viz: Geo. W. Hicks, a Cherokee, who goes to Rochester to study Theology, Nathaniel A. Potts, a Cherokee who goes to Hamilton for the same purpose; and Miss Nannie M. Wilson, an Ottawa, who goes to the Sac and Fox Indians to engage in mission work. We believe God's blessing will go with them and great things will be accomplished by them.

It had been arranged to hold a sociable on Thursday evening, to which everybody was invited. There, too, with abundant music and ample refreshments, there was an enjoyable time. At a late hour all the exercises attending the first commencement in our new building terminated. All are in high praise of the Indian University, and high opinions are entertained of its work. By the good that it shall accomplish for the Indians of our country may it always be in favor both with God and with men.

#### CONCERNING CONTRIBUTIONS.

Rev. Dwight Spencer, in his article in the May number on "Some Hopeful Phases of the Mormon Problem," in speaking of the benevolence of our churches as compared with the giving of the Mormons, represents Massachusetts as giving only \$23,000 a year, and New York \$25,000 a year, for the evangelization of North America. These figures may be true for 1880, but they do not represent the *present* benevolence of the churches. In contributions and legacies for this great work Massachusetts gave in 1882-3 \$46,171.64, and in 1883-4 \$78,069.18. New

York gave in 1883-4 \$75,232.72, and in 1884-5 \$79,472.68. The benevolence of the churches is small enough at best, but let us give it all the credit to which it is entitled. It will not be helped or increased, by misleading impression concerning it. C. P. S.

#### INTO MORMONISM AND OUT OF IT.

##### AN INTERESTING NARRATIVE.

I was born in Denmark. My parents were nominal members of the State Church, and threw about me very little religious influence. At the age of fourteen I left my home and became an apprentice in a neighboring city. Here I came under the teaching and social influence of the Baptist Church. For three years I continued this relation very much to my profit in all my subsequent life, and on account of which I was saved from many overt acts of sin against God; but during all that time I was in a state of spiritual anxiety and unrest, conscious that there was something which I should possess, of which I was sadly deficient.

It was in this mental and moral condition that I met the native Mormon missionaries—such as have never been in Utah—who presented to me what are known as the first principles, and they differed but slightly from the teachings I had received for the past three years; as to the more advanced teaching of the Mormon system, with its mysterious rites and ceremonies, I knew nothing, save from occasional rumors. I was assured that my unsatisfied spiritual condition was the result of error, and for a want of knowledge of the true gospel, as it had been revealed from heaven to the Latter-Day Saints; that if I was willing to enter into a life of obedience to the requirements of the Mormon Church, and receive their sealing ordinances, for time and eternity, and be guided by their holy priesthood in all things, I should receive the highest degree of spiritual peace and rest with exaltation in the life to come. As soon as I consented to obey the requirements which they demanded at my hands, I was put to work proselyting others to this faith, promised thereby to receive to myself great reward. Instead, however, of reaching a state of spiritual rest and the approval of my conscience, with the conscious favor of God, I seemed yet more bewildered and in deeper spiritual distress. For this, my condition, I did not blame Mormonism, but severely censured myself. In the desperate struggle to reach a rock in this miry clay, upon which I could plant my feet, I consented to walk down into the very depth to which their system leads those who are loyal subjects. Still I found myself wandering farther away from the fountain of living water, and hovering around broken cisterns, that could hold no water. I felt myself to be a criminal before the bar of God and man, though I was at this time holding a prominent position in



the church of the Latter-Day Saints, with claims upon celestial glory which, from the Mormon standpoint, God could not ignore. But finally I was awakened from a troubled dream to find all but a fraud and delusion. It seemed as though the very foundations were giving way beneath my feet, and I was rapidly sliding down into the dark chasm of hopeless infidelity.

At this fatal juncture I felt constrained to visit the only gospel minister who was then laboring in our community. His treatment of my case was both wise and skillful. He did not attempt to condemn me on account of my folly and sin, but tried to show me my true condition and my Lord. For three months I seemed oscillating between truth and error, hope and despair; but finally I came to a living faith in the Divine Redeemer, and a most blessed hope of eternal life.

Wishing to stand right before the Mormon Church, that I might appear blameless and harmless in the sight of all, I gave them every opportunity, both before and after my conversion, to show me my error and lead me to the true light, if indeed I was in error, and they knew the light. After my conversion, finding my domestic relations out of harmony with the laws of God, and the General Government, I hastened to make such arrangement as the complicated state of affairs permitted. I proposed an immediate separation from my polygamous wife, and such an equal division of my property as seemed fair. Though tearfully sorrowful, she consented to this arrangement as being more in harmony with her own sense of right and present duty. She was subsequently married to a most honorable man, and thoroughly provided for.

After this consummation that had so devoutly been desired on my part, I felt ready for church relation, and new service in the cause of my Master, but delayed carrying out this plan, that all comment and criticism might have ample time to exhaust themselves ere I assumed these relations.

In the month of July, 1882, I united with the Presbyterian Church at Manti, it being the only evangelical church within 100 miles of home. Being anxious to serve the Lord in some field of gospel labor, I began the work of colporteur under the appointment of the American Tract Society. This work I continued with much satisfaction to myself, and I trust with much benefit to others, giving it my whole time for one year; after that I did as much as the circumstance of my student-life would permit. I was ordained an elder of the Presbyterian Church, in July, 1883. At the same time my wife, having given herself to Christ, gave herself in membership to the church. In August of the same year the Presbytery of Utah, convened at Payson, recommended me as a candidate for the gospel ministry. I at once commenced the course of study prescribed, to fit me for the sacred office, which I have pursued until the present time. In the spring of 1884, at a meeting of the Presbytery, held at

Ogden, I was chosen lay-commissioner to the General Assembly of the Presbyterian Church, to meet at Saratoga, N. Y., in the following May. In company with Prof. J. M. Coyner, and the Rev. G. W. Martin I started on the 17th of April to fulfill my mission in this new relation. On our way, we held missionary meetings, in the interest of the educational and religious work in Utah, in all the large places through which they passed; we also addressed meetings during the session of the Assembly at Saratoga; and at its close we visited all the principal cities of the East in the same interest; returning by another route we took in the towns along the line, and sought to awaken a deeper interest in the cause which we represented.

Having been brought out of the realm of great spiritual darkness into the true light of a pure gospel, and having been absorbed in study and labor, my mind had not been aroused to a suitable consideration of the subject of scriptural baptism as related to a true believer, nor to the form in which baptism must necessarily be administered.

While living in the City of Salt Lake, I had met the Rev. Dr. H. G. De Witt, Pastor of the Baptist Church, and knew of the work there was being accomplished, but had been in no way approached with any influence designed to proselyte me from my church relation. The occasion of my awakening on this important subject was the contemplated baptism of my own child. This brought me face to face with an ordinance that I saw must be administered by proxy, as the unconscious child could assume no responsibility, and perform no part of the service. Mormonism had proposed to give me a passport to Christian life and exaltation in the future, like a ship that offered to take all on board, who were willing to take passage on condition that we were obedient to the officers in command, and to ferry us safely across to the other side. I had renounced this religion of proxy and feeling keenly my personal obligations and responsibilities, was slow to accept anything that proposed salvation, or anything that would sustain people in the hope of salvation, without genuine repentance and living faith on the part of those who were to be saved. I began my investigation with no books, pamphlet or tracts, save only the Bible, the Presbyterian Confession of Faith, and such other books as my Presbyterian teachers and pastors furnished me. Every step in my investigation flashed new light upon my mind, as to the subjects and mode of baptism, until I was led without one doubt as to the truth upon this subject, and my own duty.

Though my duty was plain, the thought of change in my church relation was so painful that it caused me much anxiety and no little sorrow. My relation to the Presbyterian Church had been so pleasant, and each member of the ministry with whom I came in contact, as well as individual members, had been so kind and faithful in all their relations to me, that it seemed like cutting off a right hand; I felt like saying

with my Master, "Let this cup pass from me, yet not as I will, but as thou wilt." I realized that martyrs had gone to a burning stake for convictions that were no stronger than those that were upon me, and for the sake of my Master and His sacred truth, I decided to obey His will, much to the grief of my brethren with whom I had been so fondly associated. While my health was as sound as usual at the time when this investigation began, so intense was the mental and moral strain upon me, getting little rest by day or night, having to meet my brethren with their arguments, and weigh them in the light of reason and revelation, that my health gave way. But no sooner had I reached a final decision to obey the high behest of my Master, whatever might be the conse-

quence, then I felt a healing virtue given to body and soul.

On the Lord's day, March 29th, I offered myself to the Baptist Church for membership, and the same evening was buried with Christ in Baptism.

My dear wife who had sympathized with me in my struggle after light and knowledge, stood at my side and went down with me into the baptismal grave.

Whatever may be the views and feelings of those who differ with me, I am confident that I am acting from the purest of motives and sound judgment, and I do not believe that I ever shall regret the step I have now taken.

F. W. BLOHM.

Salt Lake City, April 20, 1885.

## ◁ American Baptist Home Mission Rooms ▷

✦ TEMPLE COURT, ✦ NEW YORK ✦

— ✦ WHAT SHOULD BE DONE WE MUST ATTEMPT TO DO. ✦ —

### ✦ EDITORIAL NOTES. ✦

We cannot do better, in introducing the new Treasurer of the Society, than to transfer to our columns the following paragraph from the *Examiner*, with the emphatic remark that it is all so.

"Mr. J. Greenwood Snelling has been elected Treasurer of the American Baptist Home Mission Society, agreeably with the instructions adopted at the Saratoga Annual meeting. He is a member of Dr. Lathrop's church at Stamford, Conn., and is in the prime of his life. For eleven years he has been in the Home Mission Rooms, and has had charge, among other things, of the Church Edifice Fund. He is a native of Roxbury, Mass., and before he came under the ministry of Dr. Lathrop, he was under that of Dr. Baron Stow. Before being connected with the Home Mission Rooms, he was seventeen years in the Bank of the Republic, of this city, where he became practically acquainted with the best systems of book-keeping. We do not see how a better appointment to the office of the Society's Treasurer could have been made. His Christian character is unquestionable, as is also his ability to do the work committed to him. Besides all this, he is a cheerful, courteous man, respected and beloved by all who know him."

The committee of three appointed at Saratoga to confer and act with the Board in regard to

certain losses sustained by the Society and in regard to certain changes in the management of the financial affairs of the Society, have earnestly and faithfully applied themselves to the duties assigned them. This committee, consisting of Hon. C. W. Kingsley, of Massachusetts, Hon. J. L. Howard, of Connecticut, Hon. A. F. Hastings, of New York, have acted with a committee of five appointed by the Board, and their recommendations concerning the Treasurer, duties of the Treasurer and of the Finance committee, have been adopted by the Board after full and careful deliberation.

Heretofore the Treasurer of the Society has been an unpaid officer, exercising merely a very general supervision of the matters in his department, the details of which were committed to assistants. Henceforth the Treasurer will be a paid officer, under bonds, devoting his undivided time to his duties, and being made responsible for the general and particular work in his department. The duties both of the Treasurer and Finance Committee, in respect alike to their powers and limitations thereof, have been more accurately and comprehensively defined in formal terms, than ever before. These things, together with the establishment of new safeguards relating to the investment of trust funds, give the strongest assurance that at every point

the sacred interests entrusted to the Society's keeping will be guarded in the most scrupulous and thoroughly business-like manner. It is pleasant to state that the controlling purpose of the committees and of the Board has been to do the very best thing possible, and that harmony and heartiness have characterized the deliberations and the conclusions.

It is always gratifying to know that the Society has a strong hold on the confidence of the people and that this confidence is not easily shaken by a single untoward event. It has come to our knowledge within a very short time, that persons well acquainted with the affairs of the Society, have shown their abiding confidence in its management by remembering the Society very generously in wills recently made. From other quarters also come words of cheer accompanied with liberal offerings for the work.

The Society's receipts for the two and a half months ending July 1st are about \$3,000 less than last year.

There were vigorous protests uttered at Saratoga against retrenchment. The Society, by the adoption of a resolution there introduced, directed the Board to review the question of retrenching our work. In making arrangements for the next school year, the Board have done so, and in view of the fact that receipts have not increased and that at the present rate of appropriations the indebtedness of the Society is increasing, it has been decided to materially reduce the amount appropriated for Christian education among the colored people and the Indians. It is a very perplexing question how to maintain these institutions in an efficient condition, with a reduced teaching force. One of the presidents longest in the service and having heaviest responsibilities, who during the past year was in danger of breaking down as the result of more than twenty years' continuous service in this work, volunteers to reduce his own inadequate salary \$300, that the work may not suffer. His services are richly worth \$2,500, but he has labored on at about half this salary, wearing himself out thus, and now proposes to make this further sacrifice.

This is what retrenchment means. It hurts. How many are making similar sacrifices? Are there not friends of these Institutions who will do as a generous friend of one of them in Philadelphia did, recently, in order that such retrenchment might be averted? He sent \$100,

saying it was special and extra for this purpose, and would not affect his regular offerings to the work.

Look at some of the results of retrenchment in our mission fields! One missionary withdrawn from Mexico; the only missionary in the forty villages and settlements of the Black Hills returns, and no one can be sent to fill his place; one missionary in Montana resigned, another writes that he must leave, and a third that it is impossible to live on the reduced salary; others in other States and Territories write in similar terms: and even our general missionary in North Dakota is willing to be relieved from the unbearable burden of looking after the shepherdless churches and the new fields to which no more missionaries can be sent. If this is the beginning of retrenchment, what shall the end be?

Some hearts are deeply touched with the needs of the fields cultivated by the Home Mission Society. Their interest is shown by laying upon the altar of consecration prized articles of value, some of which because of their associations are very precious. In addition to two gold watches received some time ago, there has also been sent to be sold for the benefit of the work a lady's gold bracelet valued at \$75; and very recently from a widow, a devoted Christian lady in Massachusetts, an elegant Cameo set in pearls that cost about \$125, presented several years ago by her departed husband. In sending it she says, "It is to me an "alabaster box." I am questioning how our offerings are received by our Lord when laid on his altar wet with our tears and sighs—are they more or less acceptable? Precious, precious Master! He knows I love him and that the interests of his kingdom are my soul's delight—but he also knows he gave me an exceedingly human heart."

We shall do the best we can to dispose of these treasures. In many instances, however, it may be more satisfactory to donors to personally dispose of them and send the proceeds to the Society.

"The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

Now, when in answer to these prayers, men offer themselves for the great needy fields on this continent, but the means are lacking to send and support them, what does it signify?

"Who goeth a warfare at any time at his own charges?" These men cannot do it. Have offerings for the support of these men, accompanied the prayers? Is it not time to enquire into this thing? Is it not time for the people of God to pray also that the necessary means be furnished for this work? and he who thus prays will need first to ask himself whether his own offerings have been what they should be.

The little Baptist Church at Ponca, Nebraska, have met with a severe loss in the destruction of their house of worship by a cyclone. The house had just been completed—the fruit of much sacrifice and painful self-denial on the part of the feeble membership. The Church met in their new house for the first time on June 14th. The next morning it was a heap of ruins. They remember how the Lord helped Nehemiah, and their desire is to rebuild. They cannot do it without aid. The Board would gladly make them a gift, but its funds are exhausted, and ordinary receipts for some time to come are already pledged to other churches. They will undertake to rebuild if they can get \$200. They ought to have at least \$300. Who will help? Send us your gift designated for meeting-house in Ponca, Nebraska.

We call special attention to the autobiographical sketch of Mr. F. W. Blohm, of Salt Lake City, Utah. Is not the Lord wonderfully blessing us in our Mormon work by sending us men so well adapted to lead misguided souls to the true source of peace? He will labor as our missionary chiefly among the Scandinavians in Salt Lake City and Ogden, in direct connection with our churches there. He speaks four or five languages, including the German, and so has access to many who otherwise might not be reached.

In a letter just at hand, he says, "We expect next Sabbath to reap the first fruits of our Scandinavian work in this City. Mr. Martensen and wife, who were Mormons for some time in the Old Country, after their arrival here became gradually dissatisfied with the system and denounced it as a fraud. They have now found in Christ that peace for which they so many years sought in vain. This is altogether the result of our work which the Lord God has accepted and blessed, as Mr. M. and wife have attended no religious service anywhere but with us, since they left the Mormons. As this family is young and intelligent they will be of

great help to the Church, especially in influencing their own country people. Mr. Martensen will soon be able to take an active part in our Scandinavian Gospel Meetings."

### THE RICHMOND INSTITUTE.

REV. CHAS. H. COREY, D.D., PRESIDENT.

During the scholastic year, seventy-one have been in attendance, all of whom except seven are preparing for the ministry.

In the Theological Department, there have been classes in Hebrew, Biblical Theology, New Testament Exegesis, Homiletics, Evidences of Christianity, The Articles of Faith, Analysis of the Books of the Old Testament, etc., etc.

There have also been lectures on the Interpretations of Scripture, and on various topics connected with the work of the ministry.

In the Academic Department the studies as prescribed in the Catalogue have been continued. After the graduation of the present Middle Class the Academic Department will however be discontinued. No new students are now admitted unless they pursue such studies as are provided for the ministerial students. Certain necessary studies of an elementary character, bearing on ministerial efficiency, are pursued as occasion may demand.

The number of ordained ministers in school this year was thirteen; thirty were licensed ministers. During the summer vacation the students reported an aggregate of 1029 conversions as having taken place on their respective fields.

The public exercises connected with the close of school were deeply interesting, and they are thus spoken in the *Religious Herald* of June 4.

Our people have long felt the deepest interest in *Richmond Institute*, which Dr. Corey has managed with such admirable tact and such rare wisdom as to win the favor of any who might have been indifferent to the success of such a school.

As year after year we have seen classes go out to bless their race, we have been more and more deeply impressed with the importance of this work, and more interested in all concerning it.

The commencement on Monday night last at the First African church was a brilliant one, made up of the usual accompaniments of a large audience, rhetoric, music, ribbons, flowers, smiles and applause.

As we looked out over the large audience which crowded the spacious and beautiful auditorium of the First African church, we were struck with the dress, intelligent look, and general appearance of the people. And certainly in the attention given to the speakers, and general good order observed, they set an example eminently worthy of commendation to certain other commencement audiences we have seen not a thousand miles from Richmond. Indeed, the absence of laughing and talking during the speaking, the close attention paid to each speaker, and the perfect order observed by the audience, were really refreshing to one who has been accustomed to attend commencements where just the opposite is the rule.

Dr. Corey presided, and announced the following programme, which was carried out with great enthusiasm, and elicited the frequent applause of the audience:

Music. Prayer by Rev. Fields Cook, of Alexandria. Music. Salutory Oration: "The Effects of Christianity on Society," Robinson C. Quarles. "Richmond Institute's Relation to Africa," John W. Kirby. "The Importance of Learning a Trade," Dabney C. Winston. Music. "Martin Luther," Lewis W. Wales. "The Tendencies of the Present Age," James B. Cabell. "Dr. Watts," Isaiah E. Johnson. Music. "Personal Labor in the Ministry," Wm. F. Byers. Valedictory Oration and Address: "The Scholar's Obligation," Granville L. P. Taliaferro. Music. Address to the graduates by Prof. Nahum Hines. Music. Conferring diplomas. Announcement of prizes. Benediction.

The speeches were generally sensible, well expressed, in good taste and well delivered. They were decidedly creditable to both Faculty and students, and gave promise of great future usefulness to the young orators.

Eight young men in the Academic Department received the Diploma of the Institution, and six of the same class also received Diplomas for the studies they had completed in the Theological Department.

The year has been characterized by marked diligence and conscientious devotion to study on the part of the pupils. One of the graduating class has been appointed as a missionary to Africa. This is the sixth missionary that has gone from this school to that continent; eight others now here are preparing to go as soon as they have completed their studies.

### Hartshorn Memorial College, Richmond, Va.

REV. L. B. TEFPT, PRESIDENT.

#### I. DEDICATORY EXERCISES.

The new building of this institution was dedicated April 29. Mr. J. C. Hartshorn, by whom the purchase of the grounds was made and by whose contribution chiefly the building has been erected, in a brief address spoke of the motives and the steps and the hopes by which he had been led to undertake this work, and presented to the trustees the deeds of the property. Dr. J. L. M. Curry, of Richmond, in behalf of the trustees, in a response of great power and feeling, accepted the trust and offered the prayer of dedication. The principal address was made by Dr. James B. Simmons of New York from the theme, "Woman Rules; Let the Ruler be Educated," and received very marked attention and approval. This address was published in full in the *Religious Herald* of Richmond. Sentiments and congratulatory addresses followed: "The Hartshorn girls,—in them we look to see Mary and Dorcas and Phœbe and Rachel—live again," responded to by Rev. Richard Wells of the Ebenezer Church; "Moral Beauty—Unity in Diversity," responded to by Dr. C. H. Corey of the Richmond Institute; "Virginia, the First to Receive the Coming Bondman, may She Not be Second in

Making That Coming an Ultimate Blessing;" response by Dr. J. William Jones for the Pastors' Conference; and "The Freedom of the Press and the Press for Freedom;" response by Dr. A. E. Dickenson of the *Religious Herald*. Other parts were taken by Rev. J. H. Holmes and Rev. A. Binga.

This building is not yet completed. The basement story, one-half the third story, and the mansard story are still without plastering or any inside finish. Three thousand dollars are needed for finishing the building and for dormitory, dining-room, and kitchen furnishing. This finishing and furnishing cannot be done till contributions are received for this purpose.

#### II. GRADUATING EXERCISES.

The graduating exercises of the first normal class were held Thursday eve, May 21. Four young women presented essays and received diplomas. The first showed that there is a place and a work for educated colored women. The second urged that education ends not with school life, but that the work and experience of after life are great educational forces. The third spoke of the Educated Christian Woman's Mission. The fourth showed the hindrances and the helps which the colored people find in their efforts for development and elevation.

One member of this first class expects to go soon to the Congo Mission, sent by the Missionary Union—the first fruits of the work of this institution for Africa and a sign that the Lord accepts the service undertaken for Him.

#### III.—ANNUAL REPORTS.

1. *Financial Summary*. Special designated contributions for grounds, repairs, buildings, furnishing, and incidentals pertaining to the same, \$29,083.89; expended, \$28,976.95; balance, \$106.34.

2. *Industrial Instruction*.—"The school was divided into two classes for instruction in the theory of housekeeping. These classes have been taught the care of sleeping rooms, kitchen, pantry, and store rooms; also as preparatory to instruction in plain cooking, general principles of bread making, the elements of which, manner of preparing flour from wheat, difference between several processes and tests by which the quality of flour may be determined.

"The lighter household work has been attended to by the boarding students in turn under my supervision; also each one has had the care of her own dormitory. Seven classes were formed for instruction in needle work, as with few exceptions the pupils were wholly untrained in sewing; the greater part of the year has been occupied in practice in plain seaming, hemming, etc. Almost universally improvement has been rapid and marked. As soon as each pupil attained the required excellence in plain sewing, she was instructed in the cutting and construction of plain under-garments. Twenty-three from the different classes showed such proficiency that work of a finer, more ornamental character was given them,

which has been accomplished in a very creditable manner. Nine of the best of these twenty-three have been taught stitching on linen—the simplest form of embroidery—and some other ornamental work. Four classes a week were held after the close of the afternoon sessions during the winter months, for the instruction of these advanced pupils and, for the superintendence of work for the institution.

“Three classes have been organized from among the boarding pupils for practical instruction in cooking. Three classes were put in charge of one of the older students, who is a professional cook, and have been taught in a faithful, careful manner.” MISS E. S. EDWARDS, *Industrial Teacher*.

3. *Department*. “The spirit of affectionate harmony among the pupils and of respectful, loving obedience towards teachers, has been noteworthy. The government of the institution has been no burden.”—*President*.

“Although they are by no means perfect, and although some of them will need several years' training before they are prepared for the best service, yet during my fourteen years' experience as teacher among the freed people I have not found a class of more conscientious young women. The department of the larger number of the boarding students has been unexceptionable. They have been thoughtful of their teachers and ready to render any service to them or the institution.” MISS C. V. DYER, *Lady Principal*.

4. *The Religious Work*. “The most marked features of the year have been the religious interest. It seems to us that we have seen the glory of the coming of the Lord. This interest, beginning with the very first meetings, soon grew into the power of God for the salvation of sinners. The religious experiences seemed deep and positive and the after life on the average altogether satisfactory. We have seen the power of the Holy Spirit in giving exaltation of faculty, spiritual discernment, tenderness of conscience, effectiveness in religious service, spontaneous Christian zeal, as we have never before seen it. We boldly say that you have not in any of your churches a band of young women more manifestly taught of the spirit, or whose present service is more effective or whose promise of future service for Christ is better.”—*President*.

“They have been zealous in Christian work and their zeal has been accompanied with such knowledge as could be imparted only by the Holy Spirit. They have themselves sustained a weekly prayer-meeting and from time to time these meetings have been the spiritual birthplace of souls. They have taken a lively interest in the Sunday-school work and have been the means of gathering many children into Sabbath-schools. They have been very zealous in the temperance cause and in missionary work. The promptings to Christian service have not come from teachers, but from the Lord. ‘May I go to read the Bible to some of the poor families in the neighborhood’

was the question asked of me one Sunday afternoon. Soon I learned that they had formed an association called the ‘Hartshorn Home Workers,’ for house to house service. In these visits temperance and religious tracts and papers have been distributed among those who can read: neighborhood prayer-meetings have been held; sinners have been awakened. ‘Not by might nor by power but by my spirit, saith the Lord of Hosts.’”—*Miss C. V. Dyer*.

5. *Scholarship*. “The first class (Arithmetic) has opened the year on percentage and its applications and has made sufficient acquaintance with the most important of the following subjects to warrant their promotion to the study of Algebra.” “The highest class has been especially successful in mental work, gaining a good degree of skill in dealing with quite difficult problems.”—*Miss C. N. Loomis*.

“These classes (taught by Miss C. V. D.) have not accomplished all that I could desire. Some students have been careless and indolent, but as a whole they have done more than any class of the same grade of students whom it has been my privilege to teach in the past.” “The (second) class in the Bible has been over Genesis and a part of Exodus. I have undertaken not only to fix in their minds the course of providential events, but to press home upon their hearts and consciences, the moral and spiritual truths taught by these events. In connection with their daily lessons in the Old Testament they have studied those passages in the New Testament which have special reference to the subject under consideration. Many such passages have been committed to memory.”

“In Physiology and Hygiene special attention has been given to the injurious effects of alcohol and tobacco. The use of Sewall's stomach plates has made this instruction much more interesting and effective than it could otherwise have been.” “The senior class has received instruction in the special anatomy, physiology and hygiene of woman and in the care of children, of which they have expressed the most grateful appreciation.”—*Miss C. V. Dyer*.

#### IV. TESTIMONY.

“I was taken through the rooms occupied by the students, then engaged—it was evening—upon their tasks. To have such rooms, to be trained to the keeping of them in such order, this itself is an education. I was delighted. Here is seed of a future, a redeemed domestic future, for this long-oppressed and patient race. Out from among girls thus educated, our educated young men of color may win wives able to match them, and to help them in making such homes as are needed for safe sanctuaries to Christian life and character.”

“I saw some work done in the school. It was well done, part of it was singularly well done.”

“I am bound to say that the handling of the passage,” (analysis and parsing *at sight* of Cowper's lines on seeing his mother's picture), was every whit as good as I should expect from a freshman class in

Wellesley College."—*Prof. W. C. Wilkinson in the Watchman.*

"The enlargement of this work, now just begun, depends upon contributions to finish the building. Already this first week of July the number of application equals the utmost number of boarding students that can be received."—LYMAN B. TEFFT.

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**Roger Williams University, Nashville, Tennessee.**

REV. WM. H. STIFLER, D.D., PRESIDENT.

The University began its work in September, 1884, with 112 students enrolled. This number swelled during the progress of the second term to 248, crowding the building to its fullest capacity. At least twenty students were sent from the doors of the institution for want of room. *One hundred and fifty-eight* students were present to the last day. Good work has been done in all departments, specially in the higher classes. The study of Hebrew was continued by five of the higher class students throughout the year, the class making commendable advancement. Every student in the institution has a Bible recitation every day. The examination in Bible-study at the close of the term showed much proficiency in Scripture knowledge. No widespread religious influence has been felt during the year. And yet several who came without any hope have returned to their homes trusting in Christ. The students are nearly all professing Christians. The highest number in attendance during the year that were not Christians was thirty-five. The work of the institution lies, therefore, largely in molding the Christian life of the students for usefulness. Many of them show remarkably quick religious aptitudes.

The exercises of the year closed with the graduation of fifteen from the normal and six from the collegiate departments. The normal students pursue a three years' course which fits them for giving instruction in the public schools. *Eighteen* of the students go out at once to begin schools already engaged. The graduates from the collegiate department have with commendable zeal completed the regular classical course, entitling them to the degree of A. B. Their orations on commencement day would have reflected credit upon many a Northern college.

Upon their return in the fall the students have been accustomed for several years to report the work done during vacation. For the vacation of 1884 the following was reported: The students of the University taught forty-one schools located in the States of Tennessee, Kentucky, Arkansas, Mississippi, Alabama, Louisiana, and Georgia, aggregating a total of 651 weeks taught. In these schools were enrolled 2,496 pupils. Fifty-two Sunday-schools were or-

ganized, in which were taught 2,037 scholars. The students preached 250 sermons, led 160 prayer-meetings, and report 157 conversions. They formed ten temperance societies, with an aggregate membership of 397. They collected for mission work in Africa \$25.10, and for Roger Williams University \$104.60. They induced new students to attend the University to the number of 55. The great need of the institution is money to make much-needed repairs and enlarge.

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**Atlanta Baptist Seminary, Atlanta, Georgia.**

REV. S. GRAVES, D.D., PRESIDENT.

The anniversary exercises began with examinations of all the classes, which continued May 21 and 22, 25 and 26. The anniversary sermon was preached before the graduating classes Sunday, May 24, at 3 P. M., by Rev. D. F. Estes, acting president of the Seminary, before a large audience. On Wednesday evening the Rhetorical Societies gave a joint exhibition, consisting of orations, essays, declamations, and music, all of which was very creditable to the participants. This exhibition, as well as the sermon and graduating exercises, were held in the Friendship Baptist Church, which has been repeatedly opened for the convenience and advantage of the Seminary. On Thursday, May 28, the graduating exercises were held in connection with the Spelman Baptist Seminary. Orations were delivered by four young men, and diplomas were conferred on eight graduates from the normal department, and two graduates from the theological department. The church was thronged, and the interest on the occasion was greater than ever before. Many prominent pastors of the State were present, and also Hon. G. J. Orr, State Superintendent of Education, and Dr. A. G. Haygood, General Agent of the Slater Fund, both of whom expressed approval of the modest and manly bearing of the students, and of the evidence they gave of thorough, practical Christian training for the peculiar and trying duties before them.

The work of the year has been done in especially difficult circumstances. The teaching force had been reduced, so that it fell upon three men to give instruction in four normal, two collegiate, and two theological years. The location becomes yearly more undesirable for school purposes, and the increasing noise of the locality renders it yearly more nearly impossible to convey instruction. The lack of dormitories tends to repel students to our lavishly equipped neighbors, yet the results of the year have been creditable. There has been a slight advance in enrollment over any previous year, and a marked advance in average attendance. Unfortunately, repeated endeavors to introduce industrial education have thus far failed, to the great disappointment of students as well as faculty.

The main work of the school continues what it has been from its foundation—to train teachers and preachers. Of the one hundred and forty-seven students, sixty-two enrolled themselves as preparing to teach, though perhaps one hundred are actually teaching this summer; twenty-three are pursuing preparatory studies for the ministry; twenty-four are pursuing the studies of the first theological year; and twelve the studies of the second year. Some idea of the extent of influence already exerted by the school may be gained from the fact that the one hundred and forty-seven students represent forty five different counties of the State.

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### Spelman Seminary, Atlanta, Ga.

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MISS S. B. PACKARD, PRINCIPAL.

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The fourth year of Spelman Seminary closed May 28. With heartfelt gratitude we record its marked prosperity, exceeding in many respects that of the previous years. Every available space in the five buildings has been crowded with students, while some have been turned away for want of room. Six hundred and twenty-six pupils have been enrolled during the year, over two hundred of whom were boarders. Seventeen teachers have been engaged in the work, including those in the Industrial Department.

First in importance are the spiritual gifts which have been largely bestowed, commencing at the opening of the school year, and continuing almost without abatement until its close. Only one of the boarders left school unsaved, and a large number of the day pupils became Christians. The great aim of the teachers is to bring Bible truths home to the hearts and consciences of all.

In the boarding department the housework is done by the students. It is found to be a fact that those who are most apt in the schoolroom are most ready and active in washing dishes in the kitchen, and in giving the practical sweep of the broom. It is the aim for young women to be fitted for usefulness by being actually useful. A convenient laundry has been built this year, in which nearly three thousand pieces have been washed and ironed weekly. The work would do credit to any laundry, North or South. Six girls received certificates of graduation in the Industrial Department. At the examination they showed a satisfactory knowledge of cooking and general housework, while the dresses, aprons, etc., made by their hands were of exquisite workmanship. The darning and button-hole making called forth much praise. The Industrial graduates had the honor of preparing and serving lunch for more than two score delegates from the State Convention who attended the examinations.

The first class of graduates from the Normal Department, numbering thirteen, was sent out this year.

Two of them were married women, and one a widow. They are all teaching this summer. May they prove an honor to their Alma Mater, and carry the light of the gospel to many dark places in Georgia.

Commencement week opened on Thursday, May 21, with examination of normal classes in the chapel. Friday was Temperance Day. Seven classes of different grades were examined, the students showing a good knowledge of the nature and effects of alcohol, and a determination to avoid it in every form. Earnest words were spoken by friends from the city, and by representatives of the Home Church Temperance Union.

On the Sabbath occurred the Sunday-school anniversary. Following this was the sermon before the Y.W.C.A. by Rev. V. C. Norcross. He spoke impressively on the wonderful power of women over the social, political, and spiritual life of the world, and of the importance of both the individual and associated efforts of Christian women.

In the evening the boarding pupils gathered for their last Sabbath evening prayer-meeting. All hearts were saddened by the shadow of the coming separation, but it was cheering to hear so many tell of having found Christ during the year, and of their strong determination to serve Him faithfully.

Examinations were continued until Wednesday, when the chapel was crowded by friends who gathered to listen to the rhetorical exercises, which consisted of the reading of essays by nine members of the graduating class, and of singing, always acceptable, by the pupils.

Thursday was commencement day. The exercises were held in Friendship Baptist Church, in connection with those of the Atlanta Baptist Seminary. The orations and essays were well written and well delivered. The music was excellent, under the direction of Professor Kruger.

Hon. Sidney Root addressed the thirteen graduates from the normal department of Spelman Seminary, and afterward gave a short account of the institution from its beginning. Certificates of graduation to the normal graduates were presented by Miss Packard, those earned by graduates from the industrial department were delivered by Dr. Haygood.

An address followed by Rev. Dr. Haygood, replete with earnest thought and practical suggestions.

The conveniences for industrial work have been greatly increased during the year. A building has been furnished with facilities for laundry work through the provisions of the Slater fund. By the same means the printing-office has been fitted up. Some of the pupils have received instruction in typesetting, and under the care of one of the teachers, have done much of the work on the little paper, the *Spelman Messenger*. As in so many other schools, very much of the success of this department is due to the work of this noble charity.

A delightful experience has been enjoyed in the season just past, through the frequency of calls from



Northern friends. Some familiar faces have been thus seen. Some, strangers before, will always be remembered as friends. During the recent meeting of the Y. M. C. A., in Atlanta, many of the delegates visited the school. These and many other guests contributed by presence, voice, and gifts to the pleasure and profit of teachers and pupils alike.

Acknowledgement is gratefully made of donations received during the year of books, scientific instruments, and supplies of many kinds. Those who have helped by supporting needy students, or furnishing clothing, have had a share in preparing many for future usefulness. The hearts of the recipients are already turning toward the school, with the desire to help others share the privileges they have enjoyed. Gifts for the furnishing of rooms have been most timely and acceptable.

The wonderful growth of the school in numbers has made the need for enlarged accommodation imperative. Friends who have visited the seminary have given pledges for funds for a new school building. It is hoped this will be under way before the opening of the next session. The school must appeal to its friends for means to furnish the new building, as well as to provide for the regular expenses of the work.

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### Jackson College, Jackson, Mississippi.

REV. CHAS. AYER, PRESIDENT.

A class of four graduated from the Normal Department. There could be no doubt of the originality of their parts on the stage. The subject of one was, "*Faithful in a Little.*" The young man emphasized the little duties, and showed that he only who is faithful in these becomes qualified for larger duty, and to him alone will the latter be entrusted. Another discoursed on the "*Work for the Young People.*" This work is found in labor for others here and in Africa. The young should do in life a work which the "fore-parents" never dreamed.

A third discoursed on "*Practical Knowledge.*" Knowledge may or may not be practical. A practical person will move, perhaps, his whole generation.

The subject of the last speaker was, "*The Two Main Living Realities.*" These are the Right use of Education, and Pleasing Christ. These two realized, life is then real.

These orations were interspersed with a variety of exercises in arithmetic, algebra, geometry, and Latin, and declamations, and numerous plantation songs, and other sacred music.

Nearly a thousand persons were in attendance. Fifty seats were reserved for white people who came. All expressed themselves surprised and delighted. The Baptist pastor (white) solicited the essay of one of the young ladies—a post-graduate—upon *music*, and it was published in the *Mississippi Baptist Record*. One

hundred of the students had left previous to the exhibition; some because their funds were out, some because their schools must begin, and some because they were needed in farm work.

The candidate for the first-class school teacher's certificate must pass examination in all common English and in philosophy, algebra, geometry and book-keeping. Our graduates ask for first-class certificates.

At the dedication of the new college building, a large number of the pastors were present. The exercises were conducted entirely by these pastors, after a few words by the principal.

Rev. Mr. Boulden compared the past and present, and made the idea distinct that ours is a Baptist school.

Rev. Mr. Reed, Rev. E. B. Topp, and Rev. C. A. Thomas followed with addresses. The audience was much interested. Many were compelled to remain out of doors, the crowd was so great, and they gratified themselves by strolling on the grounds. The prayer of dedication was offered by Father Dunbar, pastor of the church in Jackson, who in a most spiritual and tender manner offered us and all to God.

After a recess the assembly, without diminished numbers, listened to a good sermon by Rev. S. P. Martin, upon "*The time to begin;*"—from the words, "*In the morning sow thy seed.*"

The platform was covered with flowers. The students conducted the singing. The crowd was surprised and delighted with the new building.

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### Our Mission School at Monterey.

REV. M. T. WESTRUP, PRINCIPAL.

The ten months' session ended on the 30th ult. The scholars were publicly examined on the 29th and 30th, in the evening, in the basement of the First Baptist Church, which has served as a school-house since the building was finished last January.

Wednesday evening, July 1, after prayer and a discourse by Pastor Westrup, prizes were awarded.

Señor Miguel F. Martinez, Inspector of Public Schools in this State, then made a very complimentary impromptu address, pointing out some features and methods of our schools, the introduction of which he favored into the schools supported by Government, and even private academies. He mentioned the co-education of the sexes, generally thought to be inadmissible, but which facts in our case had proved possible and even beneficial. He wished success and further development of the best methods of educating, sure, as he said, that all would be greatly to the advantage of Monterey and the whole country, for which they were and would be much our debtors.

## WOMEN'S BAPTIST HOME MISSION SOCIETY.

2338 Michigan Avenue, Chicago, Ill.

### GENERAL OFFICERS.

President, Mrs. J. N. CROUSE, No. 2101 Michigan Avenue, Chicago, Illinois.  
 Corresponding Secretary, Miss M. G. BURDETTE, 2338 Michigan Avenue, Chicago, Illinois.  
 Treasurer, Mrs. R. R. DONNELLEY, 2338 Michigan Avenue, Chicago, Illinois.

Training School for Missionaries, 2338 Michigan Avenue, Chicago, Miss M. G. BURDETTE, Preceptress.

### VICE-PRESIDENTS.

NEW YORK—(Western District)—Mrs. B. P. Ward, 15 Grove Place, Rochester. (Eastern District)—Mrs. M. L. Entwistle, 603 River St., Troy.  
 NEW JERSEY—Mrs. H. F. Smith, Mt. Holly, N. J.  
 PENNSYLVANIA—(Eastern District)—Mrs. P. G. McCollin, 1201 Arch St., Philadelphia. (Western District)—Mrs. L. H. Eaton, 38 Resaca St., Allegheny City.  
 OHIO—Mrs. W. H. Alexander, 425 Michigan St., Toledo.  
 INDIANA—Mrs. A. Blackburn, 122 North St., La Fayette.  
 ILLINOIS—  
 IOWA—Mrs. B. F. Derr, Webster City; Mrs. W. H. H. Avery, Denison.  
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 MINNESOTA—Miss C. N. Ham, 610 Lyndale Ave., Minneapolis.  
 MISSOURI—Mrs. S. W. Marston, 16 Compton Ave., St. Louis.  
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 INDIAN TERRITORY—Mrs. Daniel Rogers, Tahlequah.  
 ARIZONA—Mrs. U. Gregory, Phoenix.  
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 WASHINGTON TER. (West)—Mrs. Grace W. Green, Seattle.  
 IDAHO—Mrs. S. W. Beaven, Moscow.  
 TEXAS—Miss J. L. Peck, Houston.

### SPECIAL SECRETARIES.

WISCONSIN—Mrs. K. A. Ostergren (Swedish) Ogema; Mrs. H. L. Deitz (German), 755 Sixth St., Milwaukee.  
 EASTERN AND WESTERN CONFERENCE—(Danish and Norwegian) Miss Sophie Rasmussen, 1621 11th Ave., So., Minneapolis, Minn.

### A Visit to Castle Garden.

In accordance with an arrangement previously made, Miss E. Johnson, our missionary at Castle Garden, called at the hospitable home of Mrs. Bishop, to accompany us to the great American landing-place for immigrants.

Reaching the building at ten o'clock, A. M., we found about 300 people already in the enclosure, and were informed that these were the first of 5000 immigrants who were to be landed during the day from two vessels—the City of Berlin and a steamer of the Hamburg line. The former had brought to this country representatives from England, Ireland, Scotland, Norway, Sweden, and Denmark, principally; while the latter was landing Hollanders, Germans, Russians, Poles, and Bohemians, chiefly, with scattering specimens of various other nationalities. Among these immigrants were a number of Jews—Russian Jews, German Jews, Polish Jews, etc., but unmistakably Jews—changes of clime and association, even with the lapse of centuries are powerless to blot out the distinguishing characteristics of this "peculiar" people. As we looked at them and recalled the

prophecies which have been so literally fulfilled in their scattering among the nations, and noted their marked individuality, we remembered, also, the words of the Lord, "He shall gather together the dispersed of Judah from the four corners of the earth." We were especially fascinated by one group of Israelites, consisting of a husband, apparently in the prime of life, a young wife, and a baby whose life was counted only in weeks. Again and again our eyes sought them out, and as we gazed on the earnest, anxious features of the man, the tender sweetness with a shade of sadness in the eyes of the mother, and the helpless innocence of the baby in her arms, our thoughts went back to Bethlehem, whither, with a great company of strangers, Joseph and Mary had come, and with whom there was found also the new-born babe, of whom it was written, "Thou shalt call his name Jesus." And these were his people.

We were much interested in examining the provision made by the Bible Society for supplying the people with copies of the Scriptures, and much indebted to Mr. Jackson, who has charge of this department, for information concerning their distribution.

A Testament is *given* to any one who will accept it, the Bibles are usually *sold* at a nominal price; although, if any one especially desires the whole Word, and is not able to pay anything for it, his desire is not denied. These Scriptures are printed in many tongues; in fact it seemed to us as we looked, that every man might here receive the Word of God in his own tongue, wherein he was born. We were even shown a copy of the Gospel of John in Arabic, awaiting the coming of some wandering son or daughter of Ishmael. We remarked, with thanks to God, the fact that many came to ask for Testaments. But our delight grew as we noticed the manner in which our missionary, Miss Johnson, followed up the distribution of the Scriptures, and held conversation, receiving information, and giving counsel and cheer by means of the book, even where she did not understand the language. She would take from the hand of the person a copy of the Testament, turn its pages and mark with her pencil a verse. The manner in which the reading of the verse affected the reader would generally indicate whether or not he or she was a Christian. In which case the sympathy was quick, and the response unmistakable.

The eye would brighten, the hand be extended, and the whole expression say with emphasis, "Blest be the tie that binds." But, sad to relate, but few responded thus. For the most part, the party approached would read the verse and look into the face of the missionary in a puzzled or inquiring way, which would lead her to mark other verses, one by one, unfolding the saving truths of which they were ignorant. "The seed is the Word," says our Lord, and again, "My word shall not return unto me void." Who shall tell the harvest that shall be reaped from precious seed thus sown in Castle Garden, as these

thousands of people go hence carrying with them the Word of the living God; thus marked by the finger of faith and love? But it is among her own people that our missionary is able to do her best work. Although a Swede, she converses readily with both Danes and Norwegians, and is also familiar with the English language, which is spoken by all immigrants from the British Isles.

We are powerless to transfer to paper the picture of the arrival of the Scandinavian people, as we witnessed it. We had waited long. People it seemed from every other clime had passed in review before us. The scores had become hundreds, and the hundreds were counting up in the thousands. The hour when we must depart was fast approaching, and our only hope was in what was becoming almost hopeless assurance of our missionary, "They will be last." From the ships of this line the Irish always come off first, and the Swedes the very last." (It may be well to state here, that the immigrants are brought from the ships in barge loads, and where several thousand souls are to be thus landed, many hours are consumed in the process.) When hope had well-nigh fled, it was revived by hearing in glad tones, "Here they come." Miss Johnson could scarcely wait until the customary routine of registry could be accomplished, and her countrymen admitted to the enclosure where she could take them by the hand, and in the tongue of Fatherland bid them welcome to the land of their adoption.

We would that we could paint in words the magical change wrought in the faces of these people at her unexpected greeting. They were no longer utterly strangers in a strange land, and the careful and troubled expression was quickly transformed into one of positive radiance. Then, when Mr. Jackson came on the scene with his Testaments, and Miss Johnson could and did accompany and follow up her marking of Scripture texts with words of exhortation, the full import and the possibilities of her work were revealed to us.

No one could look upon this devoted woman, surrounded by group after group of eager listeners, as she unfolded divine truth, and fail to be impressed with the value of such service. It was plain to be seen that all were not Christian. Alas, that this was true of very few, but as clearly was it evident that with rare exceptions these people were ready to hear the truth. They crowded about, they literally "pressed her" to hear. On the faces of some there were smiles, in the eyes of others there were tears; ever and anon assent would be indicated by a vigorous nodding of the head, or dissent would be manifested by an unmistakable shaking of the same member of the body. On the faces of a part was depicted a look of wonder, as if they were hearing some new, strange thing; some seemed moved to earnest enquiry, and others seemed to listen with idle curiosity; but all heard, and seemed willing and glad to hear of "Jesus and love."

We cannot go on with the story of the five hours spent in Castle Garden, but we came away profoundly impressed with the importance of such missionary work as Miss Johnson is doing among these people during the few hours they tarry in the building. We thought of Pentecost when there were gathered at Jerusalem representatives from every nation under heaven, who, having heard of the story of salvation, scattered to their various homes, carrying with them such knowledge of the truth, that when year after year Paul visited these lands he found himself preceded by believers. We prayed that in this sense Castle Garden might indeed become a Jerusalem, where people of many lands gathered for a little while shall so hear the Gospel in a language they can understand, that they may be led to accept it, and departing thence to various parts of our great new West, carry with them such knowledge of Gospel truths as shall permeate the communities in which they locate with Christian principles, and they thus become to us, as a nation, an element of strength, and their settlements centers of religious influence and power.

We did not fail to note that among the immigrants the Germans far outnumbered any other nationality, and we longed to see by Miss Johnson's side a good German sister. We hope that this desire will be so shared in by our sisters, that an increase of contributions will enable us to convert the thought into the deed.

It may not be without its import to call attention to the fact that we found the Catholics on the alert among the immigrants. The priest was there and messengers darted hither and thither distributing among the people leaflets directing them for information to this genial, benevolent-looking representative of Romanism. One of these leaflets was placed in our hand by a bright little boy, who probably mistook us for one of the new comers. Shall we be less active, and less wise than these? Remember Castle Garden is not a landing place for New York, but is the gateway from foreign lands into this country. Very few, comparatively, of those who pass through this portal tarry in New York. The multitudes press westward and are giving, in large measure, tone and character to a vast area of our country. Think of all that this portends of prospective good or evil, and act as in the sight of God.

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TREASURERS' REPORT FOR JUNE.

Collections at Annual Meetings.....	\$107 56	New York.....	\$530 00
Canada.....	50 00	New Jersey.....	68 65
Colorado.....	6 50	Nebraska.....	20 00
Iowa.....	37 65	Ohio.....	25 85
Indiana.....	28 14	Pennsylvania.....	154 70
Illinois.....	235 58	Wisconsin.....	5 00
Kansas.....	101 88	Vermont.....	5 00
Louisiana.....	65	Tennessee.....	25 00
Massachusetts.....	15 00	Tidings.....	69 71
Miscellaneous.....	41 00	Baby Band.....	6 50
Minnesota.....	13 75	Missionary Gardeners.....	85
Missouri.....	68 44	Total.....	\$7,617 42

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

President, Mrs. Thomas Nickerson, Newton Centre, Mass.; Vice-Pres., Mrs. Anna Sargent Hunt, Augusta, Me.; Corresponding Secretary and Treasurer, Mrs. Andrew Pollard, 10 Tremont Temple, Boston, Mass.

The closing of the school year has brought many of our missionary teachers to their homes, and our hearts are gladdened by their presence, and by the reports they bring of the year's work. Truly God has been good to the workers and to the work; sparing the lives of the dear teachers, and wonderfully blessing them in their efforts to educate and christianize the women and girls under their care. The churches are giving the teachers a cordial welcome, urging them to come to their meetings that the home workers may hear from their own lips the needs of the work, and the results of their labors.

We call July and August vacation, but our teachers find their rest in *change*, cheerfully accepting invitations to tell of the privilege of leading their needy sisters into the light of the gospel. With the officers of the Society the closing of the year does not bring vacation, but new and greater plans for the coming year. We are not surprised that Spelman asks for more teachers, since God sends to them so many eager girls asking for education to fit them for usefulness. We wish we could promise teachers like the faithful and efficient ones at Spelman, and Miss Adams, and all our good teachers to wherever they are asked for, but the Board feels compelled to keep within the limits of probable receipts. To the sisters in our churches, we would like to make a suggestion for the efficiency of our mission work. We shall need the full receipts of our Woman's Societies and Bands to support all of the mission teachers of the year. May we have them for this special object. It will not trouble us to have money designated to particular schools, as in *some way* we must have money for *all*. But if sisters wish to give to buildings, to furnishing rooms, or to beneficiaries will they not raise *extra* money to do it? This can be done by an entertainment, or by special gifts.

The new buildings at Indian University, Fresno, Cal., among the Chinese, Hartshorn Memorial College, and at Spelman Seminary, will make room for many new students, and will enlarge the field for Christian work. We hail these openings for Women's influence, and we believe they will inspire our New England sisters to earnest prayer and generous giving.

RECEIPTS FOR JUNE.

MAINE, \$84.75: *Waldoboro*, 10.53; *Thomaston*, 38.00; *Monson*, 2.00; *Penobscot*, 1.50; *Washington*, Association meeting, 3.00; *Damariscotta*, Association meeting, 7.03; *Sebecton*, Mrs. E. L. Ames, .50; *Miss Maria Moulton*, .50; *South Dover*, Association Quarterly meeting, 3.68; *Yarmouth*, 8.00; *South Berwick*, 10.00;

NEW HAMPSHIRE, \$1.00; *Milford* Association meeting 1.00; VERMONT, \$33.62; *Brattleboro*, "Ruthians," 2.00; *Perkinsville*, 1.27; *Newport*, 12.35. MASSACHUSETTS, \$264.93: *East Stoughton*, 10.00; *Chelsea* 1st, 3.00; *Boston*, 4th St. Miss. B'd, 1.00; *Fall River* 2d, *Juvenile* Miss. B'd, 10.00; *Northampton*, 10.00; *Chelmsford*, 2.63; *Rockland*, 22.87; *Salem*, Central Church Miss. Band, 37.50; *Westfield*, 2.50; *Boston*, 4th St. Primary class, 1.00; *Boston*, *Clarendon St. Ladies*, 50.00; *Waverly*, 2.18; *Boston*, *South Baptist Church*, 16.00; *Memorial*, 1.00; *Woburn*, 9.00; *Amesbury*, and *Salisbury*, 48.00; *Cambridge*, 5.00; *Charlestown*, *Bunker Hill Church*, *Wom. Soc.* 12.25; *Boston*, 4th St. Church, 4.00; *North Uxbridge*, *Young Ladies Home and Foreign Miss. Soc.* 12.00; *Boston*, *Stoughton St.*, 7.00. CONNECTICUT, \$31.37; *Willimantic*, 12.00; *Jewett City*, 3.77; *Stonington*, *Union Association meeting*, 1.60; *Putnam*, 14.00. NEW YORK.—*Saratoga*, Joint meeting 21.17. PROVINCE, QUEBEC, *Berthier en haut*, *Miss Flora C. Smith*, 2.00; *Slater Fund*, 166.67; *Friends for Spelman*, 10.00. PRECIOUS JEWELS, \$7.35; *Maine*, .50; *Cherrifield*, 80; *New Hampshire*, 2.40; *Nashua*, 2.40; *Massachusetts*, 2.75; *Boston*, 4th St., .30; *Worcester*, 1.35; *Boston*, *Stoughton St.*, 1.00; *Westboro*, .10; *Connecticut*, 1.30; *Southington*, 1.20; *Wallingford*, 10; *Utah*, *Salt Lake City*, 1.00. ECHO, 55.89; *Maine*, 12.85; *Vermont*, 3.50; *Massachusetts*, 31.49; *Rhode Island*, 1.60; *Connecticut*, 6.30; *New York*, 25. Total, \$678.74.

**WOMAN'S BAPTIST HOME MISSION UNION OF CONNECTICUT.**

The Third Quarterly Meeting of the Woman's Home Mission Union was held with the Main Street Baptist Church, of Meriden, Conn., on Thursday, P. M., July 9. The extreme heat of the day doubtless prevented a large attendance, but a goodly number gathered to listen to Mrs. C. E. Becker, of Benedict Institute, Columbia, S. C. Though we knew by letter something of what the money of the Union had done for them, yet we realized better in hearing from Mrs. Becker's lips of how much practical value the sewing department—which has been named after our organization—is, in the general education of these young colored women.

How much it encourages and stimulates to hear directly from the field of labor! And how hearts go out in quick sympathy to those who give of personal strength, both of body and mind, to the work!

A report of Pastor Clafford's was also given. An interesting paper on the "Duty of Giving," by Mrs. Hanna, and another by Mrs. Dr. Porter, of Bridgeport, on the work of the American Baptist Home Mission Society, were read.

Adjourned to the Annual Meeting in October, which will be held in New Haven with the First Baptist Church.

Mrs. R. A. BROWN, Sec.

**Ministerial and Church Record.**

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

ORDINATIONS.

NAME.	PLACE.	DATE.
Robert McDonald,	Georgetown, Mass.,	June, 1.
William S. Ayres,	Lowell, Mass.,	June, 4.
George D. Sanders,	East Gloucester, Mass.,	June 22.
Eli N. Smith,	Springfield, Mass.,	July 1.
Thomas de Gruchy,	Newton Upper Falls, Mass.,	—
Albert Greene,	Sutton, Mass.,	June, 25.
Charles H. Wheeler,	Providence. R. I.,	May 20.

E. S. Halloway,	Canville, Conn.,	April 15.
H. W. Tribble,	Caroline, Va.,	June 14.
H. W. Carter,	Louisville, Ky.,	June 28.
J. T. Lightfoot,	Chattanooga, Tenn.,	June 7.
C. D. Cole,	Bennettsville, S. C.	—
E. Dargan,	Red Hill, S. C.,	—
I. Ham,	Timmonsville, S. C.,	—
David Mason,	Algiers, La.,	April —
M. M. Hitchcock,	Chapel Hill, Tex.,	April 26.
William P. Smith,	Pleasant Hill, Tex.,	May 16.
N. E. Bradford,	Winchester, O.,	April 16.
W. T. Lewis,	Chester Cross Roads, O.,	May 26.
D. J. Myers,	Cincinnati, O.,	June 11.
Albert H. Rajden,	Harversburg, Ind.,	May 30.
D. T. Pierson,	Little Rock, Ind.,	May 2.
H. F. McDaniel,	Mt. Vernon, Ind.,	—
A. Brandt,	Morgan Park, Ill.,	—
J. W. Millard,	Crystal Lake, Ill.,	May 1.
Charles Rogers Sargent,	Bristol, Ill.,	June 10.
Thomas Cox,	Hutsonville, Ill.,	June 13.
G. R. Bisby,	Greenville, Mich.,	June 18.
John Mitchell,	Bethel, Minn.,	May 27.
John A. Kees,	Harlan, Iowa,	May 13.
James O. Dean,	Oelwein, Iowa,	May 20.
G. M. Mason,	Golden Grove, Mo.,	May 16.
H. Frank Hester,	Cleburn Co., Ark.,	May 31.
D. A. Homfeld,	Anthony, Kas.,	March 27.
James F. Litsey,	Chicaskia, Kas.,	May 9.
G. M. Fortune,	Douglass, Kas.,	May 27.
R. M. Smith,	El Monte, Cal.,	—
Knut Nelson,	Tacoma, Wash.,	April 16.
W. G. Scofield,	Abbott's Corner, Quebec,	June 24.

CHURCHES ORGANIZED.

PLACE.	DATE.
Youngstown Hill, O.,	June 6.
Reel Tree, W. Va.,	May 17.
French Creek, W. Va.,	June 6.
Everett Springs, Tenn.,	June 2.
Black Jack Ridge, Tex.,	May 23.
Joppa, Ind.,	May 23.
Northeast Minneapolis, Minn.,	June 2.
Boone, Iowa, Swede Church,	May 6.
Galesburg, Kans.,	May 25.
Soldier City, Kans.,	June 13.
Sanford, Neb.,	May 19.
Los Angeles, Cal., Second Church (Colored),	May 14.

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Elizabeth, N. J., East Church,	June 12.
Hartford, Ky.	—
Reevesville, S. C.,	May 24.
Coaling, Ala.,	May 17.
Linwood, Ohio,	May 10.
Youngstown Hill, Ohio,	June 27.
Palmyra, Ill.,	May 31.
Minneapolis, Minn., Fourth Church,	May 17.
Minneapolis, Minn., First Swedish Church,	June 7.
Canon Lake, Minn., German Church,	May 24.
Albert Lea, Minn., Swede Church,	July 12.
Wayne, Iowa,	June 14.
Northwood, Iowa,	June 21.
Stafford, Kans.,	June 21.
Raymond, Kans.,	July 12.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Edward Turner,	—	South Robinson, Me.,	June 14.
D. P. Deming,	69.	Cornish, N. H.,	June 10.

H. P. Guilford,	67.	Westport Mills, Mass.,	June 26.
Edwin B. Eddy	—	Providence, R. I.,	May 27.
George W. Bower,	40.	Lansing, N. Y.,	March 19.
J. S. Everingham,	76.	Sandusky, N. Y.,	June 10.
Enoch M. Barker,	80.	Baltimore, Md.,	July —
Allison Barnett,	—	Oxford, W. Va.,	June 6.
Enoch Crutchfield,	—	Liberty, N. C.,	—
Thomas W. Young, M.D.	63.	Raleigh, N. C.,	June 7.
Jundon W. Cobb,	76.	Lumber Bridge, N. C.,	May 7.
Moses Nath. McCall, Sr.,	92.	Black Creek, Ga.	April 22.
Moses Nath. McCall, Jr.,	—	Dalton, Ga.,	—
G. W. Epps,	84.	Mt. Airy, Ga.,	May 24.
William H. Rice,	68.	Marshallville, Ga.,	May 15.
J. L. Fox,	71.	McKinley, Ala.,	May 23.
Ferd. D. Bland, D.D.,	62.	Indianapolis, Ind.,	May 16.
Isaac Marvin,	73.	North LaCrosse, Wis.,	May 30.
Nathaniel Hays,	71.	Pella, Iowa,	May —
David P. Maryatt,	70.	Weiser, Idaho,	June 3.

Home Mission Appointments

IN JUNE.

- The following new appointments were made :
- Rev. Henry Wernick, Germans in Newport, Ky.
  - " John Miller, Germans in Casco, Mich.
  - " O. A. Ween Olsen, City Missionary, Minneapolis, Minn.
  - " Jonathan Staley, Antigo, Wis.
  - " Charles W. Woodruff, Browns Valley, Minn.
  - " August Johnson, Swedes in East Minneapolis, Minn.
  - " C. B. Rockwell, Alexandria and Sauk Centre, Minn.
  - " John Rounds, Red Wing, Minn.
  - " N. H. Daily, Northwood, Iowa.
  - " M. H. Perry, Sioux Rapids, Iowa.
  - " T. F. Babcock, Radcliffe, Iowa.
  - " D. H. Cooley, Council Bluffs, Iowa.
  - " W. L. Hunter, Parkersburg, Iowa.
  - " John Barr, Villisca, Iowa.
  - " R. R. Albin, Madison Co., Iowa.
  - " A. Persons, Boone and Mongona, Iowa.
  - " J. M. Flodin, Scandinavians in Lucas, Iowa.
  - " T. E. Jasper, Wichita Falls, Texas.
  - " J. D. Robnet, Brownwood, Texas.
  - " L. J. Dyke, Coffeyville and vicinity, Kans.
  - " A. D. Abrams, Council Grove, Kans.
  - " Claas Regier, Bethany Church, Lincoln Co., Kans.
  - " George Burgdorff, Germans in Ellinwood, Kans.
  - " Jacob Staub, Germans in Bridgewater, Dak.
  - " C. J. Westergaard, Scandinavians in Brookings and Kingsbury, Dak.
  - " F. W. Blohm, Scandinavians in Salt Lake City and vicinity, Utah.
  - " W. H. Latourette, Los Gatos, Cal.
  - " H. E. Adams, Tulare Association, Cal.
  - " John Croeni, Germans in Bethany, Oregon.
  - " J. Cairns, Dayton, Wash.
  - " D. W. C. Britt, Cheney and Sprague, Wash.
- The following re-appointments were made :
- Rev. Sylvester Kornmaier, Germans in Waterbury, Conn.
  - " J. H. Moehlmann, Germans in Meriden, Conn.
  - " J. A. Weimar, Germans in New Britain, Conn.
  - " F. Sievers, Germans in Town of Union, N. J.
  - " Ellis Watts, Colored People in Va.
  - " Charles Tecklenburg, Germans in Cullman, Ala.
  - " H. C. Leland, Appleton, Wis.
  - " Franz Friedrich, German North Side Mission, Chicago, Ill.
  - " William Lipphardt, Germans in Quincy, Ill.
  - " H. Fellman, Germans in Bloomington, Ill.

- “ Gotthard Mengel, Germans in South Chicago, Ill.
- “ Theodore Klinker, Germans in Green Garden, Ill.
- “ F. A. Peterreit, Germans in Minneapolis, Minn.
- “ Wm. E. Randall, Dow City, Iowa.
- “ Henry A. Reichenbach, Scandinavians in Council Bluffs, Iowa.
- “ William Beard, Warren, Iowa.
- “ D. H. Simpson, Atlantic, Iowa.
- “ George W. Hicks, Ind. Ter.
- “ Nathaniel A. Potts, Ind. Ter.
- “ William Duel, Ind. Ter.
- “ Fred. W. Becker, Germans in Houston, Tex.
- “ O. F. Zeckser, Templin, Kans.
- “ D. C. Ellis, Holton, Kans.
- “ G. H. Davis, Bathgate and Hamilton, Dak.
- “ Dwight, Spencer, General Missionary for the Rocky Mountain District.
- “ W. T. Fleenor, Trinity Church, Oakland, Cal.
- “ C. A. Wooddy, Pendleton, Oregon.
- “ Tong Tsin Cheung, Chinese in Portland, Oregon.
- “ T. G. Brownson, Albany, Oregon.
- “ S. W. Beaven, General Missionary for E. Wash., and N. Idaho.
- “ J. H. Teale, Medical Lake and vicinity, Wash.
- “ P. H. Harper, Clarke Co., Wash.
- “ Joseph W. Beaven, Moscow and vicinity, Idaho.
- “ Samuel Becker, Germans in Logan and Zurich, Ontario.
- “ Peter Rech, Germans in Woolwich, Ontario.

IN JULY.

The following new appointments were made:

- Rev. H. P. Peterson, Swedes in Pullman, Ill.
- “ William C. Pratt, Sheldon and vicinity, Iowa.
- “ J. W. Jackson, Saline Association, Texas.
- “ J. A. Kimball, East Texas Itinerant,
- “ J. H. Hogan, Pleasant Hill, Ind. Ter.
- “ A. B. Dahlstrom, Swedes in Clay Center, Kansas.
- “ N. F. Pierson, Swedes in Osage City, Kansas.
- “ A. B. Anderson, Swedes in Concordia, Kansas.
- “ J. A. Abbott, Madison and Stanton, Neb.
- “ G. G. Thomas, Greenleaf and Waterville, Kansas.
- “ J. S. Kneeland, Mapes, and Niagara, Dak.
- “ T. M. Stewart, Eagle Rock, Idaho.
- “ P. R. Carey, Clear Lake, and Goodwin, Dak.
- “ E. S. Thomas, Richland and vicinity, Dak.
- “ Knut Nelson, Scandinavians in Tacoma, Wash.
- “ J. W. Carlin, Trinidad, Colo.

The following re-appointments were made:

- Rev. J. M. Shulene, Swedes in New Haven, Conn.
- “ Gottlob Fetzer, Germans in Cincinnati, Ohio.
- “ G. S. Martin, Wausau, Wis.
- “ U. W. Lunsford, Saline Association, Tex.
- “ W. G. Caperton, General Missionary, E. Tex.
- “ David Abner, Jr., Colored People in Texas.
- “ H. Woodsmall, Minister's Institutes in the Southwest.
- “ B. Eisele, Germans in Newbern, Kan.
- “ R. S. Cook, Atchison, Kan.
- “ C. S. Sheffield, Memorial Church, Topeka, Kan.
- “ C. Silene, Scandinavians in Topeka, Kan.
- “ J. G. Smiley, Stafford, Kans.
- “ John H. Mize, Hutchinson, Kansas.
- “ G. H. Clarke, Grand Centre and Riverton, Kan.
- “ August Johnson, Swedes in Kansas.
- “ Thomas Dyall, Vilas, Dak.
- “ Edmund Godwin, Montrose and vicinity, Dak.
- “ C. G. Cressy, Centreville, Dak.
- “ J. S. Rasmussen, Scandinavians in Grand Forks, Dak.
- “ Alexander McDonald, Grafton, Dak.
- “ J. M. Green, Prescott, Ariz.
- “ A. B. Tomlinson, Duarte, Cal.
- “ Pablo Rodriguez, City of Mexico, Mex.
- “ Q. Montes, New Leon, Mex.

- Miss Nellie E. Hartwell, Chinese Mission School, San Francisco, Cal.
- A. A. Church, Chinese Mission School, San Francisco, Cal.
- Watkin Davies, Chinese Mission School, Stockton, Cal.

Contributions and Legacies.

FOR MAY, 1885.

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

MAINE, \$2c.00.

Corinna, Alvin Young.....	5 00
Buckfield Church.....	10 00
*Portland, A friend for Wayland Seminary.....	5 00

NEW HAMPSHIRE, \$408.70.

Hillsboro, Mrs. Rebecca Goodell.....	100 00
Newport Church.....	2 00

LEGACY:

Southampton, bequest of Abner J. Wiggins, \$300; Interest, \$6.70; Mrs. Mary A. Wiggins, Exr....	306 70
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VERMONT, \$149.28.

Burlington, First Church.....	8 78
St. Albans, Mr. and Mrs. O. R. Kirk.....	2 00
*North Springfield, Mrs. Dea. Silas Bowen, deceased, per her daughter, Miss Marcia Bowen.....	100 00
C. E. F. Poultney Church, for Stevensville, Mont..	38 50

MASSACHUSETTS, \$884.95.

West Boylston, First Church Sunday school, desig....	20 00
East Gloucester Church.....	4 60
Arlington Church.....	153 73
South Abington, A lady, desig.....	30 00
Everit, First Church.....	48 76
Belmont, Friend.....	1 00
Goshen, Mrs. M. Dadmun.....	5 00
Lowell, Branch St. Church.....	110 36
Woburn, First Church in add.....	4 00
Chelsea, Friend.....	1 00
*Boston, First Church Sunday school for Benedict Institute.....	50 00
*Cambridge, Y. P. M. Asso., for Benedict Institute....	30 00
*Winchester Sunday school for Atlanta Seminary.....	15 00
*Amherst Sunday school for Jackson College.....	8 00
*Clinton Sunday school " " " ".....	25 00
*Plymouth, First Church, for Indian Univ. Building..	6 50
*Everett, First Church, " " " ".....	4 00
*Reading, Dr. J. A. Hanaford, for Roger Williams Univ., desig.....	25 00
C. E. F. Boston, Dr. C. W. White for La Grande, Or	25 00
Granville, Orley J. Gibbon.....	25 00
Brookline, Dea. Geo. Brooks, \$15; for Asotin, W. T., \$5; for La Grande, Or, \$15; E. C. Emerson, \$5; T. B. Griggs, \$5; Cash, \$1; D. S. Coolidge, \$10; M. C. Warren, \$10.....	66 00

LEGACIES:

Southbridge, Interest on John Edwards', bequest....	27 00
Reading, bequest of Miss Hannah P. Flint, J. H. Bancroft, Exr.....	200 00

RHODE ISLAND, \$222.41.

Newport, First Church, \$107.05; Second Church Sunday school for E. F., \$4.....	111 05
Quidnessett Church.....	34 36
*For Hartshorn Memorial College, viz:	
Providence, Cranston St. Church, Young Ladies H. M. Soc., per Mrs. M. H. Bixby, \$75; Miss Grace T. Richards, \$2.....	77 00

CONNECTICUT, \$223.30.

Cromwell Church.....	13 50
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Chester Church.....	8 12
Essex Church.....	50 00
Stepney Church.....	20 00
New Britain, Scandinavian Church.....	4 00
*Suffield, Thomas Hutchins, desig.....	100 00
<b>C. E. F.</b> , Norwalk Church, per J. L. Ambler, for Stevensville, Mont.....	27 68

NEW YORK, \$2,049.14.

New York, First Church, \$250; Madison Ave. Church, in add, \$100; Mt. Morris Church, \$213.77; First Swede Church, \$25.....	588 77
Brooklyn, First Church on Pierrepont St., per Rev. D. Spencer, \$13; Washington Ave. Church in add, \$14.97; Bedford Ave. Chnrch, \$100.....	127 97
New Rochelle, Salem Church, Sunday school.....	6 94
Rochester, Second Church, \$183.60; Sunday school, \$22.82; S. A. Ellis for E. F., \$5.....	211 42
Randolph, Rev. B. C. Willoughby and wife.....	5 00
South Bradford Church.....	2 00
Easton Church.....	30 00
Albany, Rev. J. W. Wolfonden.....	17 00
Sandusky Church.....	5 60
Oswego, West Church, in add.....	1 00
Peekskill Church.....	8 50
Bottskill Church, in add.....	13 25
Schuyerville Church.....	10 21
Friendship Church in add.....	4 50
Cazenovia, First Church.....	23 35
Lebanon, Branch Church of Smith Valley.....	20 20
Wellsville Church.....	48 85
Waverly Church.....	50 25
Waterville Church Sunday school.....	5 00
Franklin Asso., H. H. Miller, Treas.....	23 00
Parishville Church.....	12 06
Hoosick Church.....	24 00
*Gree-wich, J. McLellan.....	107 00
*New York, Sixteenth Church, Kincaid Missionary Soc. for Benedict Inst., desig.....	25 00
<b>C. E. F.</b> , New York, Calvary Church for Coopers-town, Dak.....	100 00
Brooklyn, W. B. H. M. Soc. for Logan, Utah.....	10 00
Rondout, S. D. Coykendall, for Weiser, Idaho.....	20 00
Troy, Justus Miller, for La Grande, Or.....	50 00
Yonkers, Warburton Ave. Church for Salida, Colo.....	185 43
Bottskill, Infant Class of Sunday school for Monterey, Mex.....	10 00

LEGACY:

Delhi, Lois J. Fitch, bequest in part.....	310 04
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NEW JERSEY, \$2,093.59.

Lambertville Church.....	30 00
Cape May, C. H., First Church.....	12 55
Burlington Church bal., \$5.79; Sunday school, \$10.....	15 79
South Vineland.....	25
<b>C. E. F.</b> , Orange Valley, Emmanuel Sunday school for Stevensville, Mont.....	25 00
Piscataway Church, Aug. Stella Stelton.....	10 00

LEGACIES:

*Orange, Bequest of Edwin C. Burt, Luther H. Curtis, Exr.....	1,000 00
<b>C. E. F.</b> , Orange, Bequest of Edwin C. Burt, Luther H. Curtis, Exr.....	1,000 00

PENNSYLVANIA, \$119.67.

Philadelphia, unknown friends, per Rev. H. L. Wayland, D. D.....	2 00
Purchase Line, East Mahoning.....	4 50
Jamestown Church.....	6 80
Edinboro, Mrs. H. Phelps, for E. F.....	1 00
Nanticoke, First Welsh Church.....	10 00
Coatsville Church bal.....	5 50
McKean Church, W. H. M. Soc.....	5 00
Great Bend Church.....	3 75
Kingston, Welsh Church.....	15 00
Pine Flats Church.....	3 00
Eaton Church.....	7 00
Bryn Mawr, A supply.....	15 00
Satillo Church.....	7 65
Fair View.....	4 00
Warren, Carrie W. Coats.....	4 47
Pittsburg, Tenth Avenue Church, Ladies and Soc., desig.....	25 00

DISTRICT OF COLUMBIA, \$40.75.

Washington, Nineteenth St. Church, Perseverance Mission Soc., \$6; E St. Church, John S. Garrison, \$25.....	31 00
*Washington, Wayland Seminary, for Tuition, \$6.75; from previous year, \$3.....	9 75

VIRGINIA, \$288.57.

*For Hartshorn Memorial College, viz: Richmond, H. M. College, Rachel Hartshorn, Ed. and Miss. Soc., \$121.14; Miss Helen Jackson, \$25.....	146 14
*Richmond, Hartshorn Memorial College, Tuition, Room rent, etc.....	137 93
*Richmond, Institute for Tuition, etc.....	4 50

WEST VIRGINIA, \$20.25.

Milton Church, \$1.02; W. M. Circle, \$1.20.....	2 22
Bridgeport, W. M. Circle.....	10 00
Charleston, W. M. Circle.....	1 03
Grantsville, Bethlehem Church.....	2 50
Parkersburg Church, bal., \$2; Bethel Church, \$50; Colored Church, bal., \$2.....	4 50

NORTH CAROLINA, \$3,008.86.

*Johh F. Slater Fund for Shaw University.....	330 00
" " " Mechanical Dept., Shaw University.....	500 00
*Raleigh, Shaw University, Tuition, Room rent, etc. " " " Mechanical Dept., on school bills and other sources.....	985 38 1,193 48

SOUTH CAROLINA, \$214.10.

*Columbia, Rev. C. E. Becker, type writer, for Benedict Institute.....	60 00
*Columbia, Benedict Institute, Tuition, Room rent, etc.....	154 10

GEORGIA, \$69.55.

*Atlanta Seminary for Tuition, Room rent, etc.....	54 95
*For Atlanta Seminary, viz: Atlanta, Zion Hill Church, \$1.60; Mrs. J. M. Kemp, \$10; Augusta, Thankful Church, \$3.....	14 60

MISSISSIPPI, \$66.60.

*For Jackson College, viz: Jackson, Collection at Dedication, \$19.60; Edwards, F. B. North, \$1; Locust Grove Church, \$6; Greenwood Church, \$2; Canton, Third Church Sunday School, \$2.....	30 60
*Jackson, Students for Tuition.....	31 00
*" " E. S. Sanderson for Indian University Building.....	5 00

LOUISIANA, \$534.37.

*New Orleans, Leland University, Tuition, Room rent, etc.....	534 37
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TEXAS, \$611.00.

State Convention, per Rev. O. C. Pope, D.D.....	450 00
Minneola, per Rev. J. A. Kimball.....	150 00
Cisco Church.....	5 00
*Marshall, Rev. J. F. Thompson, for Bishop College Building.....	5 00
*Eagle Lake, Victoria President, for Bishop College Building.....	1 00

ARKANSAS, \$50.

Bentonville, Mrs. A. T. Claypool.....	50
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KENTUCKY, \$1.00.

Louisville, Miss E. F. Adams.....	1 00
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OHIO, \$245.76.

Cleveland, Rev. J. P. Brown, A marriage fee, for E. F. Duncans Falls Church.....	2 00
Peru, G. W. Atherton.....	22 00
Troy, First Church, \$22.50; Sunday school, \$4.....	5 00
Sandusky, Wayne St. Church.....	26 50
Attica Church, \$7.15; W. H. M. Circle, \$1.25.....	7 29
Pequa, Colony Church.....	8 40
Bradford Sunday school desig.....	14 00
Cambridge Church.....	8 42
Springfield, Sinking Creek Church, \$44.90; for E. F., \$10.....	6 25
Xenia, First Church.....	54 90
Perry, Baptist Sunday school.....	86 00
	5 00

MICHIGAN, \$584.84.

Detroit, First Church Sunday school.....	65 74
Ishpeming, Swede Baptist Woman's Sewing Circle...	10 00

Adrian, First Church.....	32 00
Kalamazoo, First Church.....	37 15
Stanton, First Church.....	4 28
Northville Church.....	4 20
Highland Church, \$52; Sunday school, \$5.....	57 00
Harbor Springs Church.....	4 25
Manistee, Maple St. Church.....	19 52
Dansville Church.....	3 00
Midland City Church.....	9 41
Lapeer Sunday school.....	10 38
Englishville, Mrs. A. E. Watkins.....	2 00
Rome, Second Church, \$2.50; Mrs. Ann Bancroft for E. F., \$1.....	3 50
Owosso, First Church, bal.....	2 25
Birmingham Church.....	4 34
Manchester Church, \$5; Sunday school, \$5.....	10 00
Saline Church, \$2; Sunday school, \$5.50.....	7 50
York Church, \$1.13; Sunday school, \$1.04.....	2 17
Richmond Church.....	2 21
West Bay City, First Church.....	6 83
Norvell Church.....	3 43
Ortonville Church, \$24.02; Mission Circle, \$2.13.....	26 15
Ann Arbor, First Church bal., \$1.50; Sunday school, \$3.24.....	4 74
Byron Church bal.....	1 00
Edwardsburg Church.....	1 62
*W. H. H. M. Soc., Mrs. Wm. A. Moore, Treas. viz: For Wayland Seminary.....	100 00
" Teacher, Wayland Seminary.....	50 00
" Hartshorn Memorial College.....	100 00

INDIANA, \$91.32.

Fort Wayne, First Church.....	31 04
Owen County, Bethel Church.....	5 40
Elizabeth Church, \$3.75; Sunday school, \$2.45.....	6 20
Warsaw Sunday school.....	4 00
Auburn Church.....	21 26
Pleasant Lake Church in add.....	1 00
Crawfordsville, First Church.....	10 17
La Porte Church.....	12 25

ILLINOIS, \$411.25.

Chicago, Second Church in add.....	5 00
Mendota, L. B. Merrifield.....	100 00
Galesburg Church in add.....	16 85
Ottawa, Rev. O. Fletcher and wife for E. F.....	4 00
Mt. Vernon, Salem Church.....	1 05
Marion, Davis Prairie Church.....	60
Belleville, First Church.....	4 50
Alton Church.....	5 00
Delafield, Blooming Grove Church.....	2 00
Barry Church.....	21 40
Harrisburg, First Church.....	4 00
Liter, Jersey Prairie Church.....	2 00
Iola Church.....	1 50
New Burnside, Friendship Church.....	2 03
Jacksonville, First Church, \$26.58; Sunday school, \$21.32.....	47 90
Jerseyville, First Church.....	7 45
Jewett, Harmony Church.....	1 59
*Stillman Valley Sunday school, for Shaw University.....	12 50
*Earlville, Barney Smith, for Indian Univ. Building.....	70 00

LEGACY:

Marengo, Bequest of Sophia M. Griswold, Dr. Wm. R. Griswold, Exr.....	100 00
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IOWA, \$1,284.03.

State Convention.....	1,142 87
Silvae City Church.....	4 00
Waterloo Church in add.....	10 50
Burlington Church in add, \$1; J. W. Burdette, \$10; Pulpit Supply, by Dr. Stifler, \$15.....	26 00
Bonaparte Church.....	8 00
Ainsworth Church.....	6 50
Greenfield, Bethesda Sunday school.....	5 00
Anita, R. Davis.....	3 00
Des Moines, First Church.....	44 75
Davenport, Third Church.....	1 06
Frederick Church.....	5 50
South English Church.....	2 60
Sheldon Church.....	5 75
Burlington, Olive Church, for E. F.....	2 00
Carroll Church.....	5 00
Columbus Junction, Mrs. Mary Marston.....	1 00
Winterset, A lady, per Rev. R. A. Weaver.....	45
*Burlington, Olive Church.....	1 00
* " Rev. C. R. Brookings, for Bishop College Building.....	3 05
*Waterloo, Miss Jessie Mead, for Indian University.....	6 60

WISCONSIN, \$956.05.

State Convention, E. J. Lindsay, Treas.....	953 79
Leeds Centre, O. S. Brown, desig.....	2 25

MINNESOTA, \$85.21.

State Convention, per Rev. J. Sunderland.....	43 21
Vasa Church, Lars Johnson, for E. F.....	10 00
Faribault Church, desig.....	22 00
Eggleston, Swede Church.....	5 00
Stillwater, Scandinavian Church, W. M. Circle.....	5 00

NEBRASKA, \$466.56.

State Convention.....	280 39
Superior Church, \$11.40; per Rev. J. Carson, \$15.47.....	26 87
Wymore, Rev. A. H. Law, for E. F.....	5 00
Steele City Church.....	5 50
Weeping Water Church.....	7 50
Valley, Scandinavian Church.....	2 00
Bancroft Church.....	5 00
Broken Bow Church.....	15 45
Ponca Church.....	4 00
York Church.....	30 80
Brook Church, per Rev. A. W. Snider.....	5 30
Ord Church.....	10 00
Omaha, Swede Church.....	11 75
Arborville Church.....	20 00
Gibbon Church.....	27 00
St. Edward Church.....	5 00
Wahoo, Swede Church.....	5 00

MISSOURI, \$106.10.

Bolivar, Mt. Zion Church.....	1 20
Slater, Fish Creek Church.....	85
Sikeston Church.....	1 25
Longboro, St. Francois Church.....	3 10
Otterville, Antioch Church.....	75
Pleasant Hill, Second Church (Colored).....	4 55
La Plata, E. A. Round.....	50
Nodaway Church.....	1 00
Kaseyville Church.....	1 00
St. John Church.....	5 00
Hopkins, Central Friendship Church.....	1 75
Versailles, Salem Church.....	1 35
Clinton, Bethlehem Church.....	4 65
Alpha, Liberty Church.....	3 10
Louisiana Church.....	7 10
Strawberry Church.....	50
Rockville, Round Prairie Church.....	3 00
Warwick Church.....	1 25
East Lyme Church.....	5 65
Shackelford Church.....	4 85
Dadeville, New Friendship Church.....	4 05
Dawn, Bethel Church.....	3 50
Belton Church.....	50
Patton, Mt. Carmel Church.....	45
Cainesville, Zoar Church.....	2 00
Eagleville, Mt. Pleasant Church.....	3 25
Sedalia, First Church, \$17.15; Camp Branch Church, \$2.....	19 15
Wheatland, L. P. Union Church.....	2 50
Aurora Springs, First Church.....	2 50
Bethany Church.....	1 60
Smithton, Bethlehem Church.....	1 55
Ozark, Richwoods Church.....	2 30
Waynesville, First Church.....	2 00
Commerce, Pleasant Hill Church.....	8 15

KANSAS, \$28.00.

Winfield Church, for E. F.....	1 00
Sabetha, Mrs. J. M. Boomer, for E. F.....	10 00
Beattie Church.....	2 00
*Clyde, J. W. Jones, for Indian Univ. Building.....	15 00

INDIAN TERRITORY, \$143.07.

Cherokee Nation, Long Prairie Church.....	7 12
Wetumka, Miss Emma F. Parson, \$2; for E. F., \$2.....	4 00
Pleasant Hill Church.....	6 50
Black Jack Church.....	45
*For Indian University Building, viz: D. W. Bushyhead, Chief of the Cherokee Nation, \$100; Okmulgee, W. E. Gentry, \$25.....	125 00

DAKOTA TERRITORY, \$24.55.

Fargo, per Rev. J. A. H. Johnson.....	10 00
Webster Church.....	1 55
Grafton Church Sunday-school, \$5; Rev. Alex. McDonald, for E. F., \$5.....	10 00
Egan Church.....	3 00



<b>COLORADO, \$6.50.</b>	
Grand Junction Church.....	5 00
La Veta Church.....	1 50

<b>CALIFORNIA, \$754.60.</b>	
Baptist General Convention.....	730 00
San Luis Obispo Church.....	4 60
St. Helena Church.....	20 00

<b>OREGON, \$25.00.</b>	
East Portland, per Rev. C. H. Hobart, for E. F.....	25 00

<b>WASHINGTON TERRITORY, \$11.00.</b>	
Spokane Falls Church.....	11 90

<b>NEVADA, \$12.00.</b>	
Reno Church.....	12 00

<b>WOMAN'S A. B. H. M. SOCIETY, \$995.75.</b>	
*For Teacher's Salary, Spelman Seminary, Ga.....	450 00
" " " State University, Ky.....	203 60
" " " Hartshorn Memorial College, Va.....	50 00
" " " Salt Lake City, Utah.....	100 00
* " Students Spelman Seminary, Ga.....	43 25
" " " Hartshorn Memorial College, Va.....	27 15
" " " Wayland Seminary, D. C.....	47 00
" " " Benedict Institute, S. C.....	14 75
" " " State University, Ky.....	30 00
" " Furnishing Room Spelman Seminary, Ga.....	30 00

<b>WOMEN'S BAPT. H. M. SOCIETY, \$60.00.</b>	
*Chicago, for Student Indian University.....	60 00

<b>MEXICO, \$65.21.</b>	
Monterey, per Rev. T. M. Westrup.....	40 59
*For Monterey International School, viz.:	
Collected by Rev. F. F. Trevino, \$2.50; Mrs. Luciana S. Uranga, \$6; Cash, \$9.25.....	17 75
*Monterey, International School, for Tuition and Sales of Books.....	6 87

Total.....\$17,384 28

<b>SPECIAL DESIGNATION, \$18.00</b>	
Vermont, Fairhaven, A thank-offering for Sunday school work, per Rev. J. R. Gow.....	15 00
Illinois, Woodland, R. B. W. J. and M. J. Jones, for Girls' Building, Roger Williams University.....	3 00

**For JUNE, 1885.**

<b>MAINE, \$15.00.</b>	
East Cornish, Nellie S. Philbrook.....	1 00
Harrington Church.....	2 00
Waterville Church, for Emergency Fund.....	4 00
Castine, J. R. Potter.....	3 00
Moulton, "One".....	5 00

<b>NEW HAMPSHIRE, \$63.23.</b>	
Rumney Depot Church.....	2 30
Hudson Centre, First Church.....	8 93
Friend, "for the debt".....	2 00

<b>LEGACY.</b>	
Andover, Request of Mrs. Edna M. Smart, per Rev. J. D. Tilton.....	50 00

<b>VERMONT, \$36.39.</b>	
Passumpsic Church.....	10 00
Jay Church.....	4 50
Danville Association.....	9 04
C. E. F. Johnson Church, for Stevensville, Mont.....	5 50
Hinesburg Church, for Stevensville, Mont.....	7 35

<b>MASSACHUSETTS, \$1,924.05.</b>	
Collections per Rev. J. N. Williams, viz:	
Boston, Mrs. Russell, \$3; Haverhill, Mrs. Duncan, \$5; Cash, \$5; Lowell, \$3 to; Holyoke, Second Church, \$5; North Adams, \$4.90; Fall River, S. and R., \$1.....	29 00

Boston, First Church, \$108.74; Joel Worthing, \$10.....	118 74
Cambridge, Rev. F. Johnson, D.D.....	5 00
Westford, A friend.....	200 00
Worcester, First Church.....	290 00
Brookline Church.....	10 00
Northham Church.....	10 60
Wakefield, Mrs. B. B. Wiley.....	30 00
West Acton Church.....	25 76
Holyoke, Mrs. O. E. Merrick.....	75 76
Hyde Park, First Church.....	81 66
Manchester Church.....	14 31
Belmont, Friend.....	1 00
Lynn, Friend, \$.50; Valpry and Anthony, desig., \$.50.....	50 50
Beverly, First Church.....	150 00
Haverhill, First Church, \$100; Mrs. J. H. Duncan and Daughter for Emergency Fund, \$14.50.....	114 50
Winchester Church.....	18 00
North Chelmsford, Mrs. Mary Hollis.....	50 00
Newton Centre, Soc. of Missionary Inquiry.....	3 50
East Norton Church.....	6 72
Chelsea, First Church.....	90 00
Campello, per Rev. A. G. Hahn.....	3 50
Andover, Rev. H. R. Wilbur, for Emergency Fund, \$100; desig., \$1.....	101 00
Amherst Church, for Emergency Fund.....	7 00
Hampden, B. A. Leonard, for Emergency Fund.....	5 00
Beverly, Ladies' Home Mission Society, per Mrs. Anna B. Cross.....	65 00
Lee Church and Sunday school.....	17 00
*Lowell, W. B. H. M. Soc., Mrs. E. O. Mallory, for Br.:dict Institute.....	50 00
*Brookline, Thomas Griggs, for Richmond Institute, desig.....	50 00
*Cash, for Richmond Institute.....	7 50
*Income from Leonard Fund, for Medical Department Shaw University.....	87 50
*Foxboro, Girls' Mission Band, for Spelman Seminary.....	14 00
*Cambridge, Rev. Wm. Howe, for Spelman Seminary.....	50 00
*Beverly, First Church Sunday school, for Hartshorn Memorial College.....	10 00
C. E. F. Cambridge, Rev. Wm. Howe.....	100 00
Haverhill, Miss H. A. Bradbury.....	10 00
Everett, "C. B.".....	2 00
Chicopee Falls, Mrs. Mary C. Smith.....	30 00

<b>RHODE ISLAND, \$63.37.</b>	
Providence, First Church, Weekly Offering, \$50; per Rev. J. N. Williams, \$1.17.....	51 17
Woonsocket, Mr. Wightman, per Rev. J. N. Williams.....	3 00
Arcadia Church.....	9 20

<b>CONNECTICUT, \$431.93.</b>	
Hartford, First Church.....	15 00
Danielsonville Church, \$18.43; Collections per Rev. J. N. Williams, \$4.50.....	22 93
Deep River Church.....	100 00
Danbury, Second Church, A Member.....	5 00
Plantsville Church.....	5 00
Southington Church, per Mrs. F. R. Bradley.....	26 00
*Stonington, O. B. Grant, for Shaw University.....	100 00
*Deep River, Russell Jennings, for Medical Dept. Shaw University.....	100 00
*Branford Sunday school, for Indian University.....	8 00
C. E. F. Stonington, O. B. Grant.....	50 00

<b>NEW YORK, \$1,736.37.</b>	
New York, Calvary Church in add., Miss Jennie M. Whitelaw, \$10; Mrs. C. C. Bishop, desig., \$1; Cash, \$2; Berean Church, \$128 04; Sunday school, \$0.05; T. B. Nutting, Jr., \$125; A Friend, \$6; J. B. Ford, \$15; Lewis T. Hall, \$20; First German Church, Sunday school, for E. F., \$10.10; Church of the Redeemer Sunday school, \$4.24.....	350 43
Brooklyn, Herkimer St. Church.....	16 21
Troy, Mrs. Mary Eastman, \$4; Mrs. Wm. Gurley, \$20.....	24 00
Saratoga Coll. at Anniversary, \$77.51; A Friend, \$1.50; O. H. Cromwell, \$10; First Church Sunday school, \$16 46.....	105 47
Buffalo, Mrs. Louisa Lapp, \$5; Mrs. E. J. Goodspeed and family, for debt, \$5.....	10 00
Bottskill Church, in add.....	7 50
Warrensburgh, Woman's Society.....	5 00
Owego Church.....	6 00
Sidney Plains Church.....	4 00
Fredonia, Baptist Sunday school.....	5 70
Clinton Church, per Miss Emily C. Ayer.....	30 00

Albion Church for Utah, \$36; Mrs. Julia A. Smith, \$100.....	136 00
Oswego Association, for Utah, per H. E. Gilbert, Treas.....	20 02
Hannibal Church.....	6 08
Pulaski Church.....	18 32
Malone Church.....	15 08
Hamilton, Mrs. George W. Eaton, Avails of Sale of Afghan Quilt.....	150 00
Medina Church.....	29 67
East Clarence Church.....	8 80
Sanborn Church.....	3 20
Newfane Church.....	9 06
West Somerset Sunday school.....	5 80
New Lisbon Church.....	13 25
Warren Church.....	7 92
Brookfield Church.....	25 00
Cooperstown Church, in add.....	74
Lyons Church.....	19 00
Leesville Church.....	4 50
Mt. Vernon Church.....	47 00
South West Oswego Church.....	13 15
Donations, per Rev. W. H. Sloan, for special purpose in Mexico, viz.:	
Lockport, First Church Mission Band, \$20;	
Pittsford, Woman's Mission Band, \$10;	
Albion, Young People's Mission Band, \$55.....	85 00
Madrid, Woman's Mission Circle.....	8 25
Canton, ".....	7 00
St. Lawrence Association, Woman's Meeting.....	7 50
Castle Creek Church.....	15 00
Port Crane Church.....	5 00
Newark Valley Church.....	1 00
Andover Church.....	13 85
Annin Creek Church.....	3 75
Belfast Church.....	7 50
Belmont Church.....	5 00
Friendship Church.....	2 50
Hume Church.....	3 00
Richburg.....	13 00
Rushford Church.....	14 85
Whitesville Church.....	2 00
Akron Church.....	5 00
Royalton Church.....	3 61
Livingston Association, W. P. Lyon, Treas., viz.:	
Genesee Church, \$11.10; Hemlock Lake Church, \$4; Lima Church, \$29.05; Livonia Station Church, \$7; South Livonia Church, \$13; Nunda Church, \$11.45; York Church, \$65.67.....	141 27
Greenfield Church.....	3 00
Milford Church.....	15 02
West Oneonta Church.....	1 00
Otego, Rev. John Smith.....	5 00
Alabama Church.....	17 06
East Carlton Church.....	5 20
Yates Church.....	3 50
Hindsburg, Gaines, and Murray.....	14 75
Andover Sunday school.....	7 60
Belfast Sunday school.....	2 00
Friendship Sunday school.....	13 70
Adams, First Church.....	18 38
Adams Centre Church.....	10 35
Black River Church.....	5 50
Mansfield Church.....	9 74
Chatham, W. A. Woodbridge, for Emergency Fund.....	3 00
*New York, James Pyle, for Medical Dept. Shaw University.....	25 00
*Trenton, Henry Boadwell, for furnishing a room in Bishop College.....	32 00
<b>C. E. F.</b> Saratoga, Annual Meeting, Cash.....	26 00
Medina, Mrs. S. A. Summer.....	50 00
Malone Church, per A. E. Ashworth, Treas.....	7 43
Ruffalo, Mrs. E. J. Goodspeed.....	10 00
LEGACY.	
New York, bequest of H. C. Simpson.....	10 00
NEW JERSEY, \$433.77.	
Trenton, Calvary Church.....	10 00
Salem, Memorial Church, \$25.89; Sunday school, Gleaner Band, \$10; Infant Class, \$2.....	37 89
Beverly Church.....	6 00
Freehold Church.....	45 23
Mullica Hill Church.....	15 75
South Seaville, Calvary Church, in part.....	24 85
Roseville Church, per Miss Isabella Higgins.....	25 00
Montana Church.....	6 50
Trenton Association, A friend, collection for Utah.....	23 75
Bloomfield Church.....	54 67
Paterson, First Church Sunday school.....	25 00
Mt. Salem Church.....	1 33
East Orange Church.....	37 37
*Orange, Charles Linde, for Medical Department, Shaw University.....	50 00

<b>C. E. F.</b> Jersey City, Bergen Church, for Stevensville, Mont.....	60 43
Rev. W. H. Parmly, D.D.....	10 00

PENNSYLVANIA, \$135.15.

Philadelphia, Lower Dublin Church, in part, \$3.25; Nicetown Church, balance, \$1; Frankfort Sunday school, \$10.....	14 25
West Philadelphia, Berean Church.....	25 00
Peely, Mrs. Geo. A. Pehles, Mission Garden.....	14 86
Damascus Church.....	5 00
North Wales Church.....	10 00
West Salem Church.....	5 00
Bridgeport Church.....	15 00
Vincent Church.....	33 44
Phoenixville, Mrs. Richard Denethorne, for E. F.....	3 00
Williston Junction, Miss Mary A. Hughes.....	5 00
<b>C. E. F.</b> Philadelphia, Second Germantown Church.....	5 00

DELAWARE, \$5.00.

Vernon Church, A. P. Burham.....	5 00
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VIRGINIA, \$79.10.

*Richmond, Institute, Clem Carrington, \$3.50; Students for Tuition, \$3; Profit on Boarding Dept., \$72.60.....	79 10
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WEST VIRGINIA, \$40.40.

Clarksburg Church.....	28 00
Bridgeport, W. M. Circle.....	6 90
Flemington, Miss Loverna Brohard.....	50
<b>C. E. F.</b> Charleston, Rev. T. C. Johnson.....	5 00

NORTH CAROLINA, \$3,015.82.

*For Medical Dept, Shaw University, viz.:	
Raleigh Medical Students for Lecture Fees, \$97.50; Matriculation, \$30; Profit on Boarding Dept., \$500; John F. Slater Fund, \$730.31.....	\$1,366 81
*For Hospital Dept., Shaw University, viz.:	
Raleigh, Girls' Industrial School, \$44; Sales from Fair, \$67.83; Friends, \$58.40; From Patients, etc., \$74.97.....	245 80
*Raleigh, Shaw Univ., for Tuition, Room Rent, etc.....	173 81
*John F. Slater Fund, for Shaw University.....	1,230 00

SOUTH CAROLINA, \$357.43.

*Columbia, Benedict Institute, Students for tuition, room rent, etc.....	105 00
*Darlington Co., S. S. Union, for Benedict Institute.....	2 43
*John F. Slater Fund, " " " ".....	250 00

GEORGIA, \$881.20.

*For Atlanta Seminary, viz.:	
Missionary Baptist Convention, Rev. J. T. Tolbert, Treas.....	49 75
*Atlanta, Seminary Students, for tuition, room rent, etc., \$44.85; Surplus Fund returned, \$100.25.....	145 10
*For Spelman Seminary, viz.:	
Atlanta, Mrs. J. S. Mallory, \$28; Mrs. J. S. Kemp, \$35; Augusta, State St. Bapt. Cong., \$38.60; Spring Hill Church, \$2.50; Madison Association, \$7.....	111 10
*Atlanta, Spelman Seminary Students, for tuition, etc.....	575 25

LOUISIANA, \$167.89.

*New Orleans, Leland University, for tuition and room rent.....	187 89
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TEXAS, \$125.00.

State Convention.....	125 00
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TENNESSEE, \$539.19.

*Nashville, Roger Williams Univ., Surplus returned.....	189 19
*John F. Slater Fund, for Roger Williams Univ.....	350 00

OHIO, \$133.25.

Cleveland, First Church Sunday school.....	50 00
Cheviot Church.....	5 75
*Cleveland, Wilson Ave. Church, Cheerful Gleaners, for Spelman Seminary.....	15 00
*Cleveland, First Church, W. M. Soc., Mrs. E. C. Scofield, Treas., \$12.50; Indian University, desig., \$50.....	62 50

<b>ILLINOIS, \$244.16.</b>	
Chicago, Second Church, in add.....	66 00
Rock Island, Swede Church.....	15 00
Warrenville, Miss E. L. Huff.....	10 00
St. Charles, Mrs. Beecher and Mrs. Sherman	10 00
Moline Baptist Sunday school.....	6 04
Hillsboro, First Church.....	2 00
New Burnside, Friendship Church.....	1 30
Raymond, Blue Mound Church.....	3 42
Plainfield Church, \$15.40; D. D. Green, \$100; F. B.	
Hyland, \$5; Hugh Rolton, \$10.....	130 40
<b>IOWA, \$279.16.</b>	
State Convention.....	138 76
Swedish Baptist Association, Rev. L. J. Ahlstrom,	
Sec.....	6 16
Sioux City Church.....	33 12
Washington Church, in part.....	6 15
Mechanicsville, J. H. Burleigh, for the debt.....	40 00
Charles City Church, per Rev. J. C. Shipp.....	25 00
*Buffalo Grove, Union Mission Soc., for Indian Univ.	4 72
*Washington, per T. E. Balch, for Roger Williams	
Univ.....	10 25
*Anamosa, Mrs. Spencer Alden, for Atlanta Seminary	15 00
<b>WISCONSIN, \$145.81.</b>	
Waukesha Church (\$5 for Indians), desig.....	79 81
Foscuro, Friend.....	1 00
*Milwaukee, Grand Ave. Church Sunday school, for	
pupil, Atlanta Seminary.....	65 00
<b>MISSOURI, \$67.86.</b>	
St. Louis, Delmar Ave. Church, \$7; Second Church,	
E. L. Marston, \$10.....	17 00
Sugar Tree, Gilead Church.....	1 00
Cainesville, Zoar Church, \$1; Pleasant Valley Church	
\$1.16.....	2 16
Windsor, High Prairie Church.....	1 10
Macon City, First Church.....	10 10
Cliff, Lebanon Church.....	1 25
Diehlstadt, Hickory Grove Church.....	1 15
Crosby, High Prairie Church.....	1 00
Clarksburg, First Church, \$3.30; Mt. Moriah Church,	
\$3.....	6 30
Independence, First Church.....	8 75
Maryville, First Church.....	2 15
Thomas Hill, First Church.....	3 80
Indian Spring, First Church.....	75
Appleton City, First Church.....	2 35
<b>KANSAS, \$604.52.</b>	
Swedes, per Rev. A. Johnson.....	12 50
Topeka, Swede Church.....	4 00
Atchison, per Rev. R. S. Cook.....	2 00
Salina, Colored Church and Sunday school.....	2 00
Leonardville, per Rev. A. J. Bengtson.....	4 00
Burr Oak Church.....	5 00
Emporia, Second Church (Colored).....	6 11
Woodlawn Church.....	6 00
Chanute, Swede Centre, Woman's Soc.....	10 00
Derba, Salem Church.....	10 52
Hays City, Womens Soc., \$5; Mission Band, \$5.....	10 00
Clyde Church, \$10.50; P. McDonald, \$5; F. A.	
Griffin, \$5.....	20 50
Uniondale Church.....	3 00
Osage Valley Church.....	3 00
Clifton Church.....	1 00
Greenleaf Church, Rev. C. Clutz.....	5 00
Ottawa, Rev. J. A. Armstrong.....	1 50
Scandinavian Association.....	9 00
Logan Church.....	50
Ackley Station.....	5 25
Eldorado, Woman's Soc.....	5 28
Fairport, Woman's Soc.....	2 00
Abilene Church.....	8 51
Nickerson Church.....	8 50
Clear Water Church.....	1 00
Emporia, Woman's Soc.....	5 60
Argonia Church.....	1 14
Harper Church, \$14.65; Rev. J. M. Wood, \$5.....	19 65
Ottawa, Second Church, (Colored).....	2 35
Olathe Church, Rev. A. L. Vail.....	20 00
Hepler Church, Rev. E. N. Thomas.....	1 00
Peabody Church.....	16 00
Lighting Creek Church.....	9 15
Girdard Church.....	3 30
Bronson Church.....	1 75
Clifton Mission Band.....	5 00
Lawrence Church, \$80; Woman's Soc. \$50.....	130 00
Stafford Church.....	15 00

Gardner Church.....	3 00
Cherryvale Church.....	3 90
Elk City Church.....	7 25
Longton Church.....	5 06
Elk Falls Church.....	5 84
Williamsburg Church.....	1 00
Labette Church.....	1 00
New Albany Church, \$8.41; Rev. L. M. Gaines, \$1;	
Independence, M. J. Salter.....	20 00
Leon Church, \$9.75; Rev. J. W. Churchill, \$5.....	14 75
Delaware Church.....	25 00
Roxbury Church.....	1 85
White Rock Church, Mrs. W. Nixon.....	5 00
Walton Church.....	2 35
Harmony Church.....	13 00
Louisburg Church.....	8 00
Newton, Rev. A. S. Merrifield.....	50 00
Garnett, Hattie M. Browne.....	50
Leavenworth, Rev. J. A. Leavitt for E. F.....	10 00
Jewell, Rev. S. J. Norton.....	12 50
Fredonia, per Rev. A. E. Lewis.....	2 00
*Harper, W. A. Jamison, to furnish room in Bishop	
College.....	32 00

**NEBRASKA, \$256.98.**

State Convention, per Rev. J. B. Brown.....	249 72
Edgar, Young People's Mission Band of Willing Work-	
ers.....	7 26

**INDIAN TERRITORY, \$5.00.**

*Wetumka, Miss Emma F. Parsons, for Indian Uni-	
versity.....	5 00

**DAKOTA TERRITORY, \$31.33.**

Page Church, for E. F.....	12 00
Bathgate Church.....	5 40
Minnewaukon, Collection.....	3 93
Brookings Church Sunday School, for E. F.....	10 00

**COLORADO, \$7.62.**

Leadville Church, per C. B. Stone.....	4 12
Denver, Calvary Church.....	3 50

**OREGON, \$170.00.**

Baptist Convention, N. P. Coast, A. W. Stannard	
Treas.....	160 00
Summer, Rev. Charles P. Bailey.....	10 00

**WASHINGTON TERRITORY, \$95.73.**

Spangle, Elmer Drake.....	7 50
Rockford, Collection.....	11 87
Colfax, ".....	54 61
Dayton, ".....	9 50
Spokane Falls, Mrs. Stella M. Traver.....	2 50
Medical Lake, per Rev. J. H. Teale.....	1 25
Asotin City, per Rev. I. B. Snodderly.....	8 50

**IDAHO, \$4.56.**

Moscow, Collection.....	4 56
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**WOMAN'S AM. B. H. M. SOCIETY, \$1,020.00.**

*For Salt Lake City.....	220 00
* " Santa Rosa, Mexico.....	65 00
* " Hartshorn Memorial College.....	50 00
* " Spelman Seminary.....	675 00

**WOMEN'S BAPT. H. M. SOCIETY,**

*For Student Indian University.....	75 00
* " " Shaw University.....	10 75
* " Hartshorn Memorial College.....	10 00
<b>C. E. F. Palestine, Texas.....</b>	<b>25 00</b>

**GERMAN MISSIONARY SOCIETY, \$338.26.**

German Missionary Societies of German Baptist	
Churches, J. A. Schulte, Treas.....	338 26

**MEXICO, \$10.78.**

City of Mexico, First Church, desig.....	10 00
*Monterey, International School, Net sale of Books..	78
<b>BRITISH COLUMBIA, \$21 00.</b>	
Victoria, per Rev. Walter Barsa.....	21 00

Total.....\$13,617 06

**CASH FOR THE MONTHLY, \$422.75.**

**CORRECTION.**—In June MONTHLY, April receipts, the credit of \$50, Beverly, Mass., as a bequest from Mrs. Anna B. Cross, should read "from a deceased sister of the Church per Anna B. Cross."

# THE BAPTIST

## HOME-MISSION-MONTHLY.

Vol. VII.

SEPTEMBER, 1885.

No. 9.

### OUR CONTRIBUTORS.

#### A MIDSUMMER TRIP SOUTH- WARD.

We left New York with the thermometer in the nineties, glad to escape from the steaming, sweltering city, though dreading a trip southward at such a torrid time. At Washington, where a short tarry was made, the heat was even more intense. But copious rains preceded us from that point, relieving the journey of the usual and dreaded clouds of dust stirred up by every passing train in the sandy regions farther south.

#### OUR SCHOOLS AT ATLANTA.

Our destination was Atlanta, "The Gate City of the South," beautiful for situation, with Kennesaw, Stone, and Lost mountains northward, sentinels in blue, visible from the city. It is as stirring a city as can be found in the South. There is a large northern element here, as well as northern capital. But Southern men of energy and of means are active also. Sidney Root, Esq., who knows all that is worth knowing about Atlanta, placed us under many obligations by his kind attention and valuable services. Rev. Dr. MacDonald of the First Baptist Church, by his kindness also contributed not a little to the pleasure of our visit. These good brethren take a lively interest in the educational work of the Society at Atlanta. Dr. MacDonald with much emphasis said that nothing would suit him better than to have an opportunity to visit New England and tell the

people what a grand work Spelman Seminary is doing for the young colored women under the direction of Miss Packard and Miss Giles as principals and those associated with them. Similar commendations come to us from other sources also. The school has had a phenomenal success. Present accommodations are entirely inadequate to the demands. Hence the need of a new building. This is practicable through the generous gift by Mr. J. D. Rockefeller of at least \$12,000, and the gifts of others who have become deeply interested in the enterprise. About \$19,000 are available for this purpose. So it was decided to begin its erection. During our stay in Atlanta arrangements to this end were made. B. H. Bromhead, Esq., one of the leading builders of the city, a good Baptist and a warm friend of the school, has the contract for the work. The building will be known as "Rockefeller Hall"; will cost \$25,000; is 130 feet long by 45 in general width, with a central projection of 6 feet in front and 26 feet in the rear, giving a well-lighted and well-ventilated chapel of 45 by 75 feet, with room for galleries if desired. It will be three stories high, with a basement, and will be built of brick. Work has already been begun and will be vigorously prosecuted, so that a portion of the building at least may be used early in 1886. In case but \$20,000 are secured for this enterprise by that time, work will be suspended until the remainder shall be secured. Only contributions specially

designated will be applied to this object. The building is a necessity, and it is hoped that there may be no suspension of work for lack of means.

The Atlanta Baptist Seminary, the school for young men, must soon have a new location and suitable buildings. Without dormitories, students prosecute their studies under great disadvantages, nor can proper supervision be exercised over them scattered among the homes of the colored people of the city. The present property will doubtless sell for enough to purchase a larger and better location and leave something for the erection of a new building. Here we met Professor Wm. E. Holmes, formerly a student and now an instructor in the Institution. He is highly esteemed by all who know him and is devoted to the interests of the school. He hopes to secure \$500 from the colored people of Georgia for the salary of a colored teacher there. They cannot do a better thing than to have Professor Holmes as their representative in the Institution. It is time, too, for the colored Baptists of that great State to do something of this sort. We believe that their self-respect will declare that it shall be done. Professor Holmes is also giving our white brethren of Atlanta an opportunity to express their practical interest in this work. Hitherto they have said: "You have not asked us"—intimating that if asked they might contribute. The result of his solicitation among some of those most able to give was not particularly encouraging. We shall watch with considerable interest the result of his efforts in this direction and in due time announce it. We are hopeful that a beginning will be made. It is very pleasant to hear the good things *said* by friends of this work in Atlanta; it will be even more pleasant to record also the good things *done*.

The large, well-equipped, and prosperous schools for colored people, under the auspices of the Congregationalists and Methodists at Atlanta, render it imperative that our institution should be put on the best possible footing in the shortest time possible. Over one hundred thousand colored Baptists in the Empire State of the South look to these in-

stitutions, very largely, as their hope for better things in days to come. God has given Baptists a great opportunity to shape the future of the colored people, and it must not slip from us. "Hold fast that thou hast, that no man take thy crown."

#### OVER HISTORIC GROUND.

From Atlanta our return course was through the historic region between Atlanta and Nashville. Around Atlanta, Chattanooga, and Nashville are seen the breastworks and larger fortifications of the war more than twenty years ago. Having a day to spare, we spent it on Lookout Mountain, where "the Battle above the Clouds," was fought. The view from Point Lookout is magnificent. A terrific thunder storm, with its rattling discharges like those of musketry in battle, followed by the deep booming peals resembling the discharge of cannon, together with the cloud-wrapped mountain, was strikingly suggestive of the events around this mountain and along Missionary Ridge, when contending armies met in awful struggle, over twenty years ago. Over yonder in the National Cemetery, beautifully kept, "rest in peace 12,956 citizens who died for their country in 1861 to 1865;" of these, 4,929 are "unknown."

"On fame's eternal camping ground  
Their silent tents are spread,  
And glory guards with solemn round  
The bivouac of the dead."

Beyond lie buried many of the Confederate dead.

"Under the sod and the dew,  
Waiting the judgment day,  
Under the laurel, the blue;  
Under the willow, the gray."

On the mountain we met a man in blue, who for two years was a scout for Generals Meade and Grant, in Virginia. He stated that he had been at General Grant's headquarters frequently and on many different occasions, and that he never saw him use any liquor or have it on his table. We met also an educated gentleman, a leading lawyer of Chattanooga, formerly a scout on the Confederate side.

#### THE SOUTHERN PROBLEM.

A discussion sprung up as to the future of

the white and the colored races in the South. This man, intensely "Southern" in his feelings, declared that in about two centuries the result will be "amalgamation."

"On what do you base your opinion?" we ask.

He replies: "The fact that the process is now going on. Were the police of our Southern cities to tell what they know, it would astonish the country."

"But," we respond, "is there not a marked tendency on the part of the negroes of un-mixed blood to preserve their distinctiveness as a people rather than toward amalgamation?"

He acknowledged this to be so, but insisted that there is a large and growing third social class in the South, viz: the mulatto, mentally brighter, perhaps, than the blacks, but physically inferior, that constitute a significant indication of what may be expected a century or two hence.

"But is there any lowering of the sentiment on the part of Southern whites against amalgamation?"

"No, and the laws of most of the Southern States prohibit intermarriage of whites and blacks."

"Well, if the sentiment of both whites and blacks and the civil laws are against it, amalgamation seems only a remote possibility."

The discussion continued, in which we endeavored to show that by the depletion of the white element in consequence of the emigration of many of the young men to the West and the North, on the one hand, and on the other by the more rapid increase of the colored people, the next generation will show us Southern States where the colored people will be largely in the majority, and into whose hands power will naturally to a great extent pass. This evoked from him a reference to the origin and aim of "The White Leaguers" of Mississippi, with an intimation that rule by the colored people could not and would not be endured by the whites, even if the former were numerically superior. We argued that as the colored people acquire property and become more intelligent, they will become equally interested with all others

in having just laws and low rates of taxation, and that the hope of the South lies in assisting them as speedily as possible to obtain such education as will fit them for the intelligent exercise of their duties as sovereign citizens of the State.

"That is all very well in theory," he replied; "I have a brother who after the war thought it his duty to do something for the freedmen by inducing them to buy houses and getting an education, etc. I am getting ready to take care of his children by and by, and for my part, I don't feel called upon to go to the dogs in order that somebody else may be benefited."

We closed the conversation by saying that such an alternative is not necessary, but if in view of the trend of things, the South does not look this great problem fairly in the face and do her duty in the premises, she will surely reap the whirlwind at no distant day.

We subsequently heard his remark to another: "It is easy to theorize on these matters, but if they were to live among us they would see things as we see them."

Perhaps not. Near-sightedness or the film of prejudice may prevent a clear vision at long range.

#### MORMONS IN THE SOUTH.

We turn from our friend to encounter a genuine Mormon missionary from Salt Lake City, whose field of labor is in northern Georgia and in Tennessee, where but recently four Mormon emissaries were shot by the excited people. He was intelligent, agreeable in manners and conversation, and well adapted to win to his faith converts from "the poor white trash" of these regions. He has several mission stations under his care. Thus the leprosy of Utah is extending by such contact into the Southern States, which in consequence ought to feel a lively interest in the work of the American Baptist Home Mission Society in giving the gospel to Utah and healing this open sore of the nation. We have not yet learned that the Mormons have attempted to proselyte the colored people.

This man, in answer to an inquiry about Mormon efforts in Mexico, stated that for the

last ten years their work had been prosecuted there, and that the recent visit of Mormon dignitaries from Utah had no other significance than to acquire more territory for colonization; adding, that "the policy of the Mormon Church is to acquire as large tracts of land as practicable, and gradually occupy them by colonization and immigration." This is undoubtedly true as shown by their vast landed possessions in Western Territories.

#### ROGER WILLIAMS UNIVERSITY.

Leaving Chattanooga our next stop was at Nashville, where by appointment we met Dr. W. H. Stifler, the new President of Roger Williams University. Two of the resident members of the Board of Trustees, J. P. Dake, M.D., and W. P. Jones, M.D., received us with hearty hospitality and gave us most cheerfully several hours of their time in consulting about the affairs of the institution. No citizens of Nashville are better known or more highly esteemed than they, and their practical interest in the workings of the institution is very highly appreciated. Arrangements were made for the erection of a residence for the family of Dr. Stifler, who has already secured contributions nearly sufficient for this purpose. The principal buildings for school-work and for dormitories are already overtaxed and additional room is demanded. Dr. Stifler enters upon his work with great energy and hope. The institution is one of the oldest, largest, and best of the schools of the Society, and draws its students from a wide region, even from the Indian Territory.

We heartily wish that Northern friends of this great work, in planning their trips southward in the fall and winter, as many of them do, would arrange to stop and see some of these schools in operation. It would cheer the hearts of the presidents and the teachers, and would give a better idea of what is being done than can be conveyed by the pen. We learned of a lady who thus went South last spring, but who went with very little interest in this work. Indeed, she thought her own sister, who occupied a prominent position in a faculty of instruction, was almost beside her-

self in her devotion to it. During this lady's visit of a few weeks, her views were completely revolutionized, so that she resigned her position, worth about \$1,200, in a New England school, in order to devote herself to this great service for Christ, at a salary less than half of what she had received. To those who are skeptical concerning this work we say: Seeing is believing; go and see.

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#### SYSTEMATIC BENEFICENCE.

Christianity is the fruit of the grace of giving. The Father gives his Son, the Son gives himself for our sins, the Spirit gives the Christ-life. Giving to the point of unspeakable sacrifice, the root of our gospel, is also the fruit of the Spirit, by whom is shed abroad in our hearts the love of God.

If our faith and practice were as scriptural in beneficence as in ordinances, Baptists would raise far more. Two great societies close the year with heavy debt, through defective beneficence. Many churches gave nothing, and some, having a system, were not thorough. Heaven's first law is order; but disorder, sin's first fruit, triumphs here.

Systematic beneficence comprehends the giving, the gathering, and the fellowship, or distribution, of our Lord's money. The giving between God and the soul, the gathering between God and the community of souls—the church; the fellowship widens the circle to include the world.

The giving is between the soul and God. Trustees and churches need not create a mold, for Scripture has its own. Upon this high plane let pastors and churches study to teach and practice.

To the law and to the testimony. It is written, the earth is the Lord's and the fulness thereof. Every beast of the forest is mine, and the cattle upon a thousand hills. The silver is mine and the gold is mine, saith the Lord of Hosts. All souls are mine. Honor the Lord with thy substance, and with the first fruits of all thine increase. It is he that giveth thee power to get wealth. And they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God which he has given thee. Give, and it shall be given unto you, good measure, pressed

down, shaken together, running over, shall they give into your bosom. For with what measure ye mete, it shall be measured to you again. It is more blessed to give than to receive. Give, not grudgingly or of necessity, for God loveth a cheerful giver. If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. As ye abound in everything, in faith, and utterance, and knowledge and in all diligence, and in your love to us, see that ye abound in this grace also.

Right to property holds good between men, but between God and man all right to property is vested in the Sovereign Owner. Man, the steward, must account to him for every talent and pound received. An owner defines how his work must be managed. Is it not lawful for God to do what he will with his own? If everything is taken out of our hands, shall not the Judge of all the earth do right? An owner has a right to limit a tenant. God limited man's use of property in Eden more closely still after the flood, and has never repealed his right. Not every day is man's, the seventh is for God; not everything is his, only as he dresses and keeps the ground he lives; not every tree is his, in the midst of the garden one is forbidden to him.

Of time a seventh, of revenue a tenth, as the least of Jehovah's tribute. Israel gave in tithes and offerings of all they received certainly one-fifth, some claim one-third. It is said the New Testament has no command; we who are not under law may do as we choose, and some, giving nothing, boast their liberty. Then the New is an advance upon the Old Testament in all other truth, especially in service for man, but in beneficence God sounds a retreat. Had Israel, who saw the back of the carpet in the loom, with here and there a glimpse of color, more reason to give freely, more gratitude, and more to be thankful for, than children of the new covenant who see the complete pattern into which angels desire to look? Is he the God of the Jews only? Is it more lawful for a Christian than for a Jew to be selfish and covetous? Were they who had no dealings with the Samaritans more generous than we, who in His poverty being made rich, are debtors to all men? "To whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask the more." We who touch all nations may do more now in a day than in a year of the days of Paul even. The New Testament increases alike our privileges and our obligations.

To think it would lift the believer to the highest plane in all other things, but in giving drop him into a quicksand of uncertain footing, is absurd. Making fixed rules the framework for great principles, God brought the ancients up from the primary toward the senior class. When manhood crowns the former childhood, to omit the framework does not disown the principles. The machinery of administration is modified, but not one principle is annulled.

Each according to his ability, as of the ability that God giveth, as God hath prospered him, saith the New Testament. Is this a sliding scale to slip well down to zero, yet keep the rule, or has it a fixed meaning? Is giving the virtue that has no expiring point? What shall be the measuring rod? Your ability: "She hath done what she could"; your own happiness: "it is more blessed to give than to receive;" your knowledge: "be ye doers of the word and not hearers only, deluding your own selves"; your love: "let us love not in word, neither with the tongue, but in deed and truth." The light at noon is the brighter light of the dawn; so beneficence is in the New the brighter light, the fulness of what is taught in the Old Testament. It exalts giving to a loftier plane, showing its highest possible level. To follow our Lord one must surrender all. His own example reveals inconceivable sacrifice; then to his disciples he says, Give because you have received, give as you have received freely, give because you belong to Christ, love one another as I have loved you.

System in giving requires at least three things:

Give a fixed proportion—starting, we think, with one-tenth, to increase as God prospers.

Give Regularly—grow into the habit, until generous giving becomes graciously easy to the soul.

Give Frequently—as wages are paid. On the first day of every week, as you hail the resurrection day, to celebrate a finished redemption give tribute to God. To store up small sums, and at the gathering to take a large sum from the Lord's store, is easier far than to get a small sum out of the needs of that week.

You sink a well to assure a steady supply; so store the Lord's bounty that it may flow as from a full reservoir. Beneficence no sooner than trade will care for itself. Be diligent in business, that you may serve the Lord. Have as thorough a system in giving as in getting money, for of the utmost worth to gain it



is no less needed to give money, "worthily of God." Sunlight could not be clearer than that organized giving, since it raises more money more easily, in ways more equal, and feeds every other grace, is best for the individual, the church, and the world. As to giving, the conclusion is this: Believers are to give the Lord of what he has bestowed; to give from principle based on the sure word of God; to give regularly and frequently, one-tenth of all we receive, as the very least we can justify before Jew and Gentile. True giving will be under the power of the great fact that glorifies our lives, the grace of our Lord Jesus Christ. Though he was rich, yet for our sakes became poor, that we through his poverty might become rich. Gibbon's pen sharpened against the primitive Christians yet "made their doings loom up in moral grandeur, when he put generous giving among the leading causes of the world-wide triumph of Christianity." Seneca, the heathen, could say, "I possess nothing so completely as that which I have given away. Whatever I have imparted I still possess; these riches remain with me through all the vicissitudes of life." Paul the apostle says, "Do good, be rich in good works, be ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that you may lay hold on the life which is life indeed."

The gathering is between God and the soul, and the community of souls—the church. Every church owes it to God, to itself, and to each member, through teaching and example, opportunity and exhortation, to encourage and increase the beneficence of all its congregation. In 1 Cor. 16: 1, 2 an apostolic rule to provide for a special need forms the best general law we can find. For simplicity, equity, universality, and effectiveness no mortal can frame a better plan. Its essential features are needed to-day. Once a week is the order to the churches in Galatia and Macedonia, "every first day of the week" is the literal word, hence regular and frequent. "Every one of you," and at this point most efforts fail. Our Lord made the people sit down in companies by fifties, and from little fed them, and said, "Gather up the fragments, that nothing be lost." He would have every member of the church reached. Make room for the fathers and the children, the strong and the weak. Any plan slighting the many small gifts cuts its own sinews. Neglect will hurt not so much those with larger as those with less in-

come, and such proportionally give the most. In a contribution this year of \$3,100 one man gave \$2,500, but the deacons said a colored coachman in his \$10 had given more than they all.

"That there be no gatherings when I come." Not left to the drift of accident or the excitement of special appeals. Too many pastors, reversing Paul's example, have no gatherings unless the Secretary comes. All honor to the men who see to this themselves, as every church through its own officers should do. One whose long period of service makes him a competent witness says, "The whole question of the church's power to meet the ever-expanding claims of Christ's kingdom at home and abroad, turns on pastoral faithfulness and wisdom at this point." The pastor who cannot raise more money for our great interests from his own people than any secretary, is on the way to failure. Let him blush at the fact, and seek grace enough to humble him, until, thoroughly informed about the work, he may do his full duty. Much machinery might be spared if pastors and churches followed Paul in this respect.

To honor God and retain His blessing, right methods must rest upon right motives. How dare we suspend our gifts upon importunity or attractiveness in the field, or the importance of keeping up the system, or, worse than all, agreeableness in the solicitor. Appeals to humanity, or patriotism, or denominational pride fall far short of the mark. Men will limit their gifts to the least sum that will keep them on good terms with themselves. Sympathy, even in regenerate men, is fitful and unsafe to build upon. Bring principle to the front and send impulse to the rear. Look to God's demand and Christ's example. Turn away from the few rich men and appeal to the nearly 700,000 Baptists of the North, because they belong to Christ. Giving is worship. Thy prayers and thine alms should go up together. Give and gather unto the Lord, not to a system, or to a good pleader, not on account of frantic appeals, but because you worship God in giving. Jesus said "If offering thy gift at the altar, thou remember that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Reconciliation is for all, and for all time, and to present gifts is to be a permanent part of worship.

Some churches gather for beneficence, that is, for objects beyond their own borders once a

quarter, some once a month, some—and every church out of debt surely ought to do so—once a week. Some gather all sums to one treasury, and the undersigned are voted out by the church at periods of three or six months apart. Some, fixing the month or day for a particular offering, appoint a Committee, and by a special letter from pastor and Committee, with envelope enclosed, directly address each member of the church. The least that can be done is to determine in advance that certain objects shall be remembered and to fix upon the time for the offering.

One of the best systems within our knowledge includes a card somewhat after this form, distributed at the beginning of any given year.

WEEKLY OFFERINGS.

OF THE

BAPTIST CHURCH

AND CONGREGATION,

From January 1 to December 31, 1885.

\$.01 Please mark with an X in the column on the left the  
 .02 sum you are willing to pledge as a weekly offering to the  
 .03 Lord, from January 1 to December 31, 1885, using a blank  
 .04 space if you prefer a sum not printed.  
 .05 Write your name and residence at the bottom of this  
 .10 card, and hand to the Committee or put into the contribu-  
 .15 tion box.  
 .20 A package of small envelopes will be given you, one for  
 .25 each week.  
 .30 Every Lord's Day enclose the amount of your weekly  
 .40 offering in one of these envelopes, seal it, and then put the  
 1.50 envelope in the box when the offerings are presented; and  
 2.00 in case of absence, or omission for any cause, enclose the  
 amount in arrears in the same way.  
 3.00 On the reverse of this card find the objects to which the  
 4.00 contributions of this church are devoted this year.  
 5.00 The offerings pledged being purely voluntary, may be  
 10.00 recalled at any time, by giving notice to the Committee.

Name.....  
 Residence.....

Please return this card to either of the members of the Committee or drop into the Boxes when passed.

- \$ 1. FOREIGN MISSIONS.
- \$ 2. HOME MISSIONS.
- \$ 3. PUBLICATION SOCIETY.
- \$ 4. STATE CONVENTION.
- \$ 5. MINISTERIAL EDUCATION.
- \$ 6.
- \$ 7. GENERAL FUND.
- \$
- \$

Please designate how you wish your offerings appropriated, by marking against each of the above objects the amount you design for that special cause.

Gifts not designated will go into the General Fund to be disposed of by vote of the church.

The system of weekly offerings has been adopted by this Church and the hearty co-operation of all who worship with us, both young and old, is cordially invited.

} Committee.  
 Treasurer.

Then to every pew fix a card naming the societies regularly aided by the church, the closing of the year for each noted by the month or day, when by general contribution the fragments are gathered up, or when by vote the amounts for each are designed.

Some States and associations devote a month or a quarter exclusively to the work of one society. In all the churches thus associated, appeals are made at the time named for the one object. Unity of action creates and conserves a spirit that aids each church to keep in line with every other. It gives to our three societies the prominence to which the greatness of their work entitles them. It puts into the subordinate places where they belong the many appeals for new and often unwise projects. It arouses the pastor who is not systematic, and encourages every one who believes in organized effort. It carries a church over a period of pastoral change without the peril of having its contributions fail for want of a pastor. It creates an opportunity for Associational Committees and State Boards to do efficient work beyond their own borders. It adds many-fold to the worth of the district secretary's work, showing just where and when they can do the most good. In fact, it helps to free us from many of the evils incident to our intense individual and church independence which now cling to us as barnacles to a ship. Surely Baptist pastors have sufficient grace and common sense to effect some such agreement in every association. Better a poor system than none; but a perfect system will not run itself. Eternal vigilance is the price of some things besides liberty; and perpetual motion, when invented, will be last of all applied to beneficence.

The Boston and the Philadelphia Social Unions have collected some facts worth studying. In Pennsylvania 45 churches and no system gave per member \$1.67, while 26 churches with system, gave per member \$3.55. In Massachusetts 71 churches report per member, \$1.47; 23 churches, mostly large and wealthy congregations with a partial system, gave \$4 per mem-

ber, and 6, including 4 small country churches with a thorough system, gave per member \$6.50. One more illustration from a wider field may prove, if any proof is needed, what systematic teaching and effort will do. The Presbyterian General Assembly has a standing committee on Systematic Beneficence. To aid its work, a gentleman in Chicago has freely distributed an immense amount of literature. This is some of the fruit: 17 out of 21 synods, and 155 out of 165 presbyteries, have special committees on beneficence; all co-operating with the Assembly's committee report an increase of 2,000 contributing churches. The net gain in contributions alone in 1881 was \$66,000; in 1882, \$71,000; in 1883, \$128,000; in 1884, \$210,000; or a net gain in these four years of \$475,000. Making every allowance for growth in numbers and wealth, this from a broad and varying field is proof enough that system pays.

The fellowship or distribution concerns itself with God and the soul, with the church and the world.

The equitable distribution of our gifts is among the all things to be done decently and in order. For proper training at this point churches need men of Issachar who know what Israel ought to do. To advance the work committed to our great societies, the giving and the gathering must be supplemented by a wise distribution. Pressed by a thousand and one appeals, let pastors remember to show the people that the great channels of power and influence created by the churches must be kept full, even though many a little canal is left empty.

We have what we call church business meetings, but "generous giving for the spread of the gospel is the serious, the life-long business of the whole church" and of every Christian. If the people came together to consider how they might more effectively give and gather and distribute the Lord's money, would not our business meetings be improved? How can we raise more for beneficence? How can we reach every one? In what direction ought we to enlarge this year? How can we more effectively do foreign or home or Bible work? Questions like these, as practical as they are important, we might consider with profit in our business meetings. Gaining money is accounted by the world prosperity, but God counts him prosperous who is using, distributing money. "Giving is more blessed than receiving."

We are well aware that the doctrine here presented will never be converted into life until a

strong conviction that it is rooted in righteousness grips the conscience. More than half a century ago, Nathaniel R. Cobb wrote and signed in Boston his covenant: "By the grace of God I will never be worth more than fifty thousand dollars. By the grace of God I will give one-fourth of the net profits of my business to charitable and religious uses. If I am ever worth twenty thousand dollars, I will give one-half of my net profits; if I am ever worth thirty thousand dollars, I will give three-fourths; and the whole after fifty thousand dollars. So help me God, or give to a more faithful steward, and set me aside." For fifteen years he kept his covenant, and dying said to a friend: "By the grace of God, nothing else, I have been enabled under the influence of these resolutions, to give away more than forty thousand dollars. How good the Lord has been to me!"

Then a man was accounted rich whose entire property would not equal the annual income many Christians now enjoy. Then commerce had but touched the edge of the well nigh incalculable domain now traversed. Then church work in the world was but a tithe of what we now see, but Christian men were moved to do business that they might serve God. Shall not we rejoice in the wondrous opportunities for good opened to us, and, inspired by the most abundant blessings any generation has ever known, redouble our diligence in business that we may serve the Lord? Success demands enlargement. As business increases, more capital is needed to carry it on, and the same is true in the kingdom of heaven. When timid souls complain that missionary societies are never satisfied, that the more they receive to-day, the more they want to-morrow, that they cry, like the daughters of the horse leech, Give, give, let the Aquilas and Priscillas expound unto them the way of God more perfectly. These are the sure signs of divine favor. The word of the Lord is not returning void, but is prospering. Every call for larger gifts is a new proof that while Paul is planting and Apollos watering, God is giving the increase. We meet, and pray that the Lord will revive His work, that He will pour out His Spirit upon all flesh, that Zion's cords may be lengthened and her stakes strengthened, that the desert may blossom as a rose and the waste places be glad. Many who thus speak do not see at the end of their prayer a contribution box, and when that is put before their faces find no harmony between it and prayer. But see how it works. We said, "Thy kingdom come,

Thy will be done on earth as it is in heaven." God rends the chains of slavery and throws upon our care millions of people; He breaks through the wall of China and bids us enter; He makes a way into Mexico, and opens a wide door for entrance into Africa. We dare not enter these great doors empty handed. Missionary teachers and preachers, papers and books and Bibles, schoolhouses and churches, must be carried through the open doors. In answer to our prayer prosperity has come, the Lord's business is increasing and more capital is needed. Not prayers without alms, but thy prayers and thine alms together go up for a memorial before God. To pray truly, give freely. "Give more or stop praying, for the contribution box is in direct answer to prayer."

Every believer is to be a living letter of Christ in this evil world. How then can any child of God be indifferent to this great theme which has so large a place in Scripture, and is of such vast importance in the work of disciplining the nations? Mr. Gladstone says, "I believe that the diffusion of the principles and practice of systematic beneficence will prove the moral specific in our age." This may seem too bold, yet one who has looked into this question will be ready to approve Dr. Bushnell's words: "The great problem we have now on hand is the christianizing of the money power of the world; what we wait for and are looking hopefully to see is the consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ. For that day when it comes is the morning, so to speak, of the new creation. That tide-wave in the money power can as little be resisted when God brings it to us, as the tides of the sea, and like those also it will flow across the world in a day."

Fifteen years remain of this century. What revival would freight them with more good for the whole world than a revival of Macedonian giving? A revival fashioned by the mold of those who according to their power and beyond their power gave, beseeching Paul with much entreaty to receive their gift. Such a revival would be the forerunner of spiritual triumphs beyond anything the church has ever known. To discuss this question, therefore, to bring out the Bible teachings, to press home upon the people the example of our Lord, to devise methods for the manifestation of our bounty, would most certainly contribute to this end. Let pastors study and churches make ready to show forth the power of giving "worthily of God." Surely the

Lord will add His blessing. The spindle and the distaff ready, the flax will come. The jars filled, Jesus will turn the water into the best wine.

We recommend, to be referred to the Boards of the different Societies for action:

(1) That the District Secretaries make a joint appeal to all associations and churches in their districts, that have not yet taken action, requesting them to consider the wisdom of designating a particular month or quarter for each of the three Societies when offerings shall be made for their work.

(2) That the American Baptist Home Mission Society, the American Baptist Publication Society, and the American Baptist Missionary Union be requested to consider the propriety of appointing some one, who by sermons, lectures, addresses and in other suitable ways shall instruct and arouse pastors and churches throughout the country upon this subject of systematic beneficence, each Society to pay one-third of the salary and expenses of the lecturer.

*Whereas*, Our three great societies have practically one field for support and having one date for closing the fiscal year, they are often forced to appeal for large sums at one and the same time, urgent appeals being published in one week of March this year aggregating nearly \$400,000, and,

*Whereas*, When the people are asked for these large sums, many are discouraged from doing anything, in the belief that the amount required cannot be raised, and;

*Whereas*, Secretaries, editors, and pastors who press these appeals upon churches and individuals, brethren of the one faith seem to be engaged in unholy strife and rivalry for money; we recommend:

(3) That the Societies be requested to consider most carefully the importance of re-arranging their fiscal years so that each Society for its closing appeal shall have a clear field for at least thirty days.

ALBERT G. LAWSON, Mass.,  
WILLIAM M. HAIGH, Ill.,  
S. HASKELL, Mich.,  
D. DE WOLF, Conn.,  
MARTIN E. GRAY, Ohio,  
O. E. MALLORY, Mass.,

*Committee.*

*Saratoga, May 27, 1885.*

# American Baptist Home Mission Rooms

+ TEMPLE + COURT, + NEW + YORK. +

— WHAT SHOULD BE DONE WE MUST ATTEMPT TO DO. —

## EDITORIAL NOTES.

### FINANCIAL STATEMENT FOR JULY.

#### MISSIONS AND EDUCATION.

Expenditures for the month, . . . . .		\$32,546 71
—————		
Donations from Churches, Sunday Schools, and Individuals, . . . . .		16,249 06
Legacies, . . . . .		4,118 07
Tuition, Room Rent, etc., from Students. . . . .		5,074 85
Income from Investments, . . . . .		2,057 54
Home Mission Monthly and Jubilee Volume, . . . . .		112 03
Total for July, 1885, . . . . .		\$27,611 55
Donations, Legacies, etc., from April 1 to July 1. . . . .		40,210 28
Total for four months, . . . . .		\$67,821 83

#### CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund, . . . . .		\$2,163 75
Legacies " Loan " . . . . .		2,667 04
Interest " " " . . . . .		485 71
Total for July, . . . . .		\$5,316 50
Donations, Legacies, and Interest from April 1 to July 1. . . . .		\$3,820 97
Total receipts from all sources, . . . . .		\$9,137 47
		\$76,959 30

The expenditures of the Society for the month of July were \$4,935.16 more than the receipts. The expenditures for the four months ending July 31 were \$26,757.81 more than the receipts, which means that the Society has had to borrow about this amount in four months, to meet current obligations.

The necessity and the delay involved sometimes in borrowing money, have prevented prompt payment of missionaries' salaries. We apprehend a recurrence of this unpleasant experience for them, as well as for us at this end of the line.

After many dark, cloudy days, how grateful is the sunshine! A flood of sunshine entered the rooms of the Home Mission Society about

the middle of August. And this is the letter that brought it.

" My Dear Mr. Morehouse :

" Yours of the 11th at hand. I will give \$5,000 more, during the balance of the fiscal year, to the Home Mission Society, to be used according to the discretion of the Board in piecing out the salaries of the missionaries and continuing them in their positions. I hope you can secure enough with this to make up the \$20,000, and you may use it in the way you think it will do the most good, with this object in view, without mentioning my name."

A previous letter had been received from the same person, inquiring whether we thought there is a disposition on the part of a number of persons to unite in a movement to raise a special sum for the purpose of preventing the disastrous

consequences of retrenchment on our mission fields. And to our reply he voluntarily leads off in the foregoing generous manner. Now, who will co-operate with him in the endeavor to make up the \$20,000. The scale of retrenchment determined upon, unless relief comes, is fully double this sum, but with \$20,000, and with great economy in appropriations, we may be spared the humiliation of surrendering important fields. We wait for other responses—as *extra contributions* to this object—whether they be for the sum of \$10, or \$1,000, or \$5,000. “Every man according to that he hath.”

By request we publish the following, as showing the self-denying spirit and the devotion of some of our missionaries. Suppose ten thousand Baptists should do the same just for one year, what a wonderful thing it would be! In the news from the field may be found facts of interest concerning his work among the Indians.

“*To the Missionaries of the Home Mission Society.*”

DEAR BRETHREN:—In looking over the financial condition of the Society, my heart is made sad, and I feel it to be our duty as missionaries to try to do something. There is not a missionary in the field, I suppose, that is working for a smaller salary than I am, but I must do something. What will you do? Suppose we give \$20, each, of our salary this year, beginning with the first day of August; or \$5 with each Quarterly Report.

Now should there be 700 missionaries in the field again this year, and each of them give \$20, see the amount—\$14,000! And not one of us will hardly miss it. Don't you think we can all do this? Let every one that accepts the proposal, write to Brother Morehouse, that he may give the number if not the name.

J. H. HOGAN,

Aug. 10, 1885. Missionary, Pleasant Hill, I. T.

The address of Rev. Dr. O. C. Pope, Superintendent and Financial Agent of the Church Edifice Work of the Home Mission Society will be at the Rooms of the Society, Temple Court, Bækman Street, N. Y., after Oct. 1.

Please read carefully the report of the Committee on Christian Beneficence, presented at Saratoga by Rev. Dr. A. G. Lawson. It will soon be ready for general circulation in the form of a leaflet, and we shall be glad to supply those who wish it for distribution.

During this month blank applications for supplies of clothing, etc., will be sent to many missionaries of the Society. It is desirable that they be filled at once and returned to the Rooms, so that they can be sent to those who cheerfully undertake to prepare boxes for missionaries' families.

We likewise earnestly request all who will prepare boxes to send us their address at once, so that they may receive these applications at an early day and send the boxes before winter sets in.

One word more: Most of the boxes sent last year contained good supplies. Grateful letters were received from the recipients. Sometimes, however, a missionary was intensely disappointed in getting only the cheapest kind of garments, and often badly worn at that, so that the contents, valued by the sender at \$20 or \$30, were actually not worth \$5, and were of no service whatever. Allow us to kindly say that if you cannot send whole, unpatched, respectable, and really serviceable articles, don't send anything. It will be more to your credit and less disappointing to recipients.

The Baptists of Manitoba and the northwest territories of the British Possessions July 14 organized a Baptist convention at Brandon, Manitoba. The first number of the *North-west Baptist*, published under the auspices of the convention, has reached us with a full account of the meeting, which was full of hope and courage.

The Society has helped the Baptists of Manitoba in their early missionary efforts, and now rejoices in the formation of the convention. Henceforth it is expected that the eastern provinces will contribute to mission work on these fields, and thus render further aid from the Society unnecessary. The following resolution was adopted by the body:

“That the hearty thanks of this convention be extended to the American Baptist Home Mission Society for the kindly aid so freely extended to us during the past two years, with the prayer that the Society may see its fondest expectations realized, ‘North America for Christ.’ Rev. Mr. Gibson, Professor McKee. The mover, as the only missionary in the employ of the American Board, spoke in terms of high appreciation of the aid rendered by that body to the society here in its darkest hour. He further observed that there was no better system than that of the American Society, and that there were no kinder or more efficient officers.”

At the meeting of the Missionary Union at Saratoga, June 2, as appears in the published proceedings—

“ Rev. A. Blackburn, of Ind., offered the following resolution, which was adopted :

Whereas, The Treasurer's reports of our two great missionary organizations show an aggregate debt of \$168,604.04, which debt is seriously crippling the work of evangelizing the world ; and

Whereas, Multiplied special appeals are to be avoided, because they have a tendency to decrease regular contributions ; and

Whereas, The Baptists, who contribute to these societies, have the ability, and, as we trust, the disposition, to pay this debt ; therefore

Resolved, That the American Baptist Missionary Union invite the Executive Board of the American Baptist Home Mission Society to appoint three men, who, with a like number from this body, shall constitute a committee whose duty it shall be to form and carry out some plan for a simultaneous movement among the constituency of these societies, to pay the above debt.

This committee to have a treasurer of its own, who shall transmit all designated funds to the Society named by the donor. In case enough is raised, the whole debt shall be paid. In case only a part is raised, the undesignated money shall be paid, in the ratio of the debts of the societies, after the designated funds shall have been applied. Should there be more than sufficient, the surplus to be divided equally between the two societies.”

It will be a subject for very careful consideration, undoubtedly, at the September meeting of the Boards of the two Societies, what to do according to the terms of this resolution. A joint appeal would undoubtedly be far more desirable and effective than two separate appeals for special offerings for each society. Undoubtedly there will be objections in the minds of some, and difficulties will be encountered. But neither is insuperable. “ Where there's a will there's a way.” It may be helpful to the Executive Committee to have the opinion of those in the churches who are deeply interested in the work of Home and Foreign missions, early in September.

#### AMONG THE INDIANS.

Leaving Ennis at the close of the General Association, I ran up to Denison to consult with the brethren about a pastor for the church there. Brother Holt had declined the call, and the church is looking to Tennessee for some one to go in and out before them.

As Muskogee and Vinita, growing towns in the Indian Territory, need houses of worship, I visited

these places to see what could be done. On Wednesday morning, Prof. A. C. Bacone, the President of the Baptist Indian University, drove into Muskogee and took me out to the University. This institution is now located about two miles from the town, on the summit of a lovely hill, commanding a fine view of the surrounding country for twenty miles. I must give a short history of this institution and its present prospects. The University was founded by Professor Bacone, the present president, in 1880, at Tahlequah, the capital of the Cherokee nation, a town situated about thirty miles east of the M. K. & T. railroad. Its object is the higher training of young men and young ladies of the whole Indian Territory. It was soon ascertained that the number of students was too great for the accommodations in Tahlequah, and it was determined to erect a suitable building. About three years ago the Home Mission Society, through its agencies, began to raise money to erect a building. Mr. J. D. Rockefeller, then of Cleveland, now of New York, made the first subscription of \$3,000, and the work was pushed until there was enough secured to begin work. It was decided to remove the University to some place on the railroad, and the present site was selected, one of the most beautiful situations I have ever seen. The green, sloping prairies, with the Arkansas River about a mile distant, the blue hills away beyond, the railroad sweeping near by, the town of Muskogee in full view on one side and the village of Fort Gibson on the other, make a picture of marvellous beauty. Fort Gibson is the place where Gen. Sam Houston spent several years of his life after he left the Governor's chair in Tennessee, and before he went to Texas to help the struggling patriots. I saw several people who knew him in those days.

As Mr. Rockefeller increased his subscription to \$10,000, the new building is called Rockefeller Hall. The building was begun in April, 1884, and dedicated the 3d of last June. It is of brick on a stone basement, 45x109, three stories high, besides the basement containing a large dining-room, kitchen, store-rooms, cisterns, and all modern conveniences. On the first floor are two bedrooms, a parlor and office for the President, a large chapel or schoolroom, and four pleasant recitation-rooms, with two smaller rooms for library and apparatus. The second and third floors contain twenty rooms each, nicely furnished, for the boarding pupils. On top is a handsome observatory. The building with furniture, cost \$25,000, and is one of the handsomest and best arranged school-buildings I have ever seen. Last session there were enrolled 109 students from six tribes, thirteen preparing for the ministry, and twenty preparing for teachers. This is a grand work for the Indians, and I could but feel a little Baptist pride as I realized that our own denomination was so thoroughly prepared to do a grand work for the red men of the West. Professor Bacone is eminently fitted for the position he holds. He is a graduate of Rochester, and a college mate of the senior of the

*Baptist Herald.* I advise Texans to avail themselves of any opportunity that may arise to visit this Institution, and see that it is possible to civilize and Christianize the Indians.

Brother D. Rogers, the pastor at Tahlequah, came down, and we secured a lot in Muskogee, and arranged to erect a neat church-house at an early day. In future I may give an account of some of the laws and customs prevailing in the Territory. We ran up to Vinita, where Brother T. R. Postell, formerly from Montague County, Texas, is holding the fort. He has organized a church of twenty members, and needs a house of worship.—*Rev. Dr. O. C. Pope in Texas Baptist Herald.*

### Western Missions.

REPORT OF COMMITTEE PRESENTED BY REV. F. M. ELLIS, D.D., OF MARYLAND.

The peculiar difficulties that confront the work of our Western Missions warrant your Committee in urging special attention to this field. To one familiar with the obstacles that are to be overcome, the limited means and insufficient agencies at hand upon which to depend, it is unnecessary to say that the struggle, in the beginning, is often one for mere existence, or that this work is one that demands extraordinary faith and consecration. The magnitude of the field is of itself embarrassing. Without including Mexico and Alaska, both of which are parts, however, of our Western mission field, the remaining area exceeds that of the United States lying east of Nebraska and Kansas, by more than 300,000 square miles. The area of Texas alone would extend from New York to Chicago, and from Richmond to the St. Lawrence, and is equal to four New Englands. Out of the territory lying west of the Mississippi River, forty New Englands might be formed.

If Alaska, out of which could be carved one hundred and twenty States as large as Connecticut, be recognized as part of the Western field, then we shall have to place the geographical center (east and west) of our country west of the Rocky Mountains, for the westernmost island of the Alaska group (Attic Island) lies over two hundred miles west of the East Cape of Asia. If this great West beyond the Mississippi River were populated as thickly as Connecticut, we would have 400,000,000 people. And in the sixteen most western States and Territories (not including Alaska) there would be a population of 250,000,000. The marvelous growth of the West is no less embarrassing to evangelistic work than is its magnitude.

When the struggle for the independence of our colonies began, the wall of the Alleghanies was the western limit of our population. But now, after less than eleven decades of history, the center of our population is nearing the eastern bank of the Mississippi. In 1880 there was a population in the seven States and nine Territories west of the Missouri (not including

Alaska) of nearly five millions, 850,000 of whom were foreign born. From 1870 to 1880 the growth of these sixteen States and Territories was from two millions to nearly five millions. The population on this field to-day is not far from six and a half millions. Texas added to her population 264,000 the last four years. Besides the 10,000 miles of water highway and the great extent of the Pacific seaboard, which are natural prophecies of the West's magnificent future, there is also this confession of capitalists in that future, in the fact that in January, 1883, there were in operation in these sixteen States and Territories more than 26,000 miles of railroads. Educational enterprise keeps abreast of material development. For the 800,000 persons between the ages of five and twenty-one years on this field, in 1870, six and a half million dollars were expended in education. At that time there were in these States and Territories 11,571 common schools, 29 academies, 86 colleges of all kinds, and over 2,200 students, many of whom were graduates, preparing in other colleges and universities for professional life. To this exhibit must be added the more remarkable development of the last fifteen years. The importance of the trusts God has committed to his church on this field can therefore be scarcely exaggerated. The work of the church must be kept abreast with this material development; and this is only saying that there must be continual increase of the number of laborers and a constant enlargement of appropriations.

At the outset one man may possibly supply three or even four stations, but the rapid increase of the population and the consequent growth of these villages into towns and cities of from 3,000 to 30,000 in from three to five years render the claims of each mission station for more attention and better accommodations a necessity. If this be denied the work ceases to advance, and in many cases amounts to a failure. Thus points that should be seized and strongly equipped as centers for an aggressive and energetic extension of the work must be neglected, if other fields are occupied, or held at the cost of this advance. So that we are compelled, because of the inadequacy of appropriations and the want of men, to struggle on, crippled and disheartened, content to glean where we might reap abundantly.

It may be confidently affirmed that no denomination does more than our own to build up other denominations. Our sowings are harvested and garnered by those who have barns in which to bestow their goods. An unshowered church or Sunday-school can do little else than furnish recruits for those churches and schools that have houses. And hence we are largely engaged in making converts for other communions. Our appropriations for missions on fields without houses of worship, compared to those on fields where we have houses of worship, is at a disadvantage of at least from one to ten.

If we secure the best conditions, the largest and most permanent results in our Western mission work, therefore, we *must have houses*,



As a plea for the economy as well as for the humanity of the work of the evangelization of our Indian tribes, it may be sufficient to say that a comparison of the reports of our Board with the official reports of the government show that, while it has cost our churches less than \$50,000 to reclaim from barbarism to Christianity the 5,000 Indians of our one hundred churches among these tribes, it would have cost the Government 50,000 lives and \$5,000,000 to have killed them.

The question, however, which most concerns us is not one of acres, square miles, or empires, but the future of Christ's cause in America, and hence the future of America itself. On these Western fields will be fought the coming battles of Christianity and Republicanism. The issue is even now being made. The forces are marshalling—forces which only a vital, intelligent, and aggressive church can successfully withstand. A retrospect of our work on the Western field inspires hope when results are compared with the outlay we have made, but is depressing when compared with what we might have secured had the churches enabled the Board to do what they have, from the outset, seen might have been done.

While other denominations are appropriating from two to five times the money for this work that we are providing, we must be content to see them occupying fields that might have been ours and taking the lead even on those which have been ours. It ill becomes a denomination such as ours to be compelled to diminish appropriations and contract our work, because the churches fail to furnish the necessary funds, and to continue to confess, as we do, the want of a better training of our people in the grace of giving, by adopting a policy so humiliating as that which, in order to make ends meet, unsettles pastors, abandons struggling churches, declines new openings, and scales down the meager compensation of teachers and missionaries.

Demoralization must ultimately affect our churches and missions if these financial crises, which are averted only by extraordinary efforts, continue to be repeated.

It is costing many of our Western missionaries more than they receive from the Board or the fields on which they labor to remain on these fields.

This burden ought to be equalized; and if the churches do not share these unequal cares then let us, as pastors of stronger churches, share our comforts with their necessities.

To do less on most of these fields than we are now doing would be to do nothing. To reduce the salaries of many of these laborers would be to retire them. In the molds of the present hour the future of the great West is rapidly assuming permanent form. What that future shall be is too grave a matter to be treated indifferently. Delay may be disaster, and retrenchment practical abandonment. The antagonisms of alien civilizations, the ideas, opinions, and

prejudices of different peoples, together with the reckless forms of irreligion, are elements of peril that unless mastered will master.

Work done now will tell for centuries, but if delayed but for a time, our opportunities may be lost. Mormonism, which has been defined as a "compound of Christianity, Judaism, Mohammedanism, saintliness, superstition, and sensuality," that system of iniquity which was conceived in forgery and born in sin and sacrilege, has planted over 150,000 members in eight States and Territories of this Western field, and holds them to a shameless bondage of body and soul under a rulership which places over every five members a church official. Unless this enemy of our national life is overthrown by the Gospel, it will soon hold the balance of power in the elections of our great basin States and Territories, as it does to day in Utah.

It must not be thought that these churches of the West, which are now beneficiaries of the Board, are not helping themselves. On their houses, which the Board aids them in erecting, they pay from four-fifths to five-sixths of their cost.

Dakota may be cited as an example of the enterprise of Western churches. In less than six years that field has grown from nothing as Baptist missionary ground to ninety-five churches, having fifty-one meeting-houses, forty missionaries, and an aggregate value of church and school property of \$280,000.

Many of these churches now receiving aid will in a few years become what hundreds of others have become, sources of supply, giving back in ten years ten times what they have received.

Of the six hundred and forty-four missionaries and teachers employed by the Board last year, three hundred and sixty-four were on the Western field, and of the 21,057 weeks of labor reported to the Board, more than 10,000 were reported by our Western missionaries. Of the 2,849 baptisms reported, 1,268 were reported by them. Of the 145 churches organized by the missionaries of the Board last year, 89 were by our Western missionaries. \*

Of the fifty-five meeting-houses erected, fifty-two were on the Western field. And of the \$26,926.33 of benevolent contributions reported by our missionary churches, over \$16,000 came from the mission churches on this field. A living church and an educated ministry, the Sabbath-school and the day-school must promptly gather the harvests of these whitened fields, if present interests are provided for and the possibilities of the future are secured. If "material interests are but the scaffolding to the Church of God," we may infer, at least, something of what God has purposed shall be the future of these churches. In the evangelization of this great West God has laid upon his churches a mighty responsibility, and he has left them, moreover, without excuse; for if the work be colossal the means for its accomplishment are within our reach.

For the building of chapels for the Sunday-schools of the West let our home schools be encouraged to

provide the funds. We have 16,000 Sunday-schools, averaging sixty pupils and teachers. One cent a month, *i. e.*, twelve cents a year, from each member of the school would house 120,000 children.

And since relief for present emergencies and the funds for the future enlargement of this work must be had, and as this must come from the churches, let the Board unite with the Board of the Southern Baptist Convention, in calling conventions to meet in the Eastern, Middle, and Western portions of the territories of each Board, which shall, if possible, devise some practical method by which all the churches of our denomination shall unite to secure from our 3,000,000 Baptists a worthy, regular, and systematic offering for this urgent work of home evangelization.

There must be secured by some means a deeper conviction of personal duty and responsibility in regard to this work, and a corresponding consecration of ourselves and our means to it, if we do our part, as Baptists, in the *evangelization of these potential empires.*

\* Statistics of 1883-4.

## FROM THE FIELD.

"Watchman, What of the Night?"

### Missions.

"There remaineth yet very much land to be possessed."—*Josh. 13: 1.*

"Spare not! Lengthen thy cords and strengthen thy stakes!"—*Is. 54: 2.*

\$200,000 needed annually for missionaries in the West, and among the foreign population, the Freed men, the Indians, the Mexicans, and the Chinese.

### Notes of Progress.

Rev. J. C. Jordan, missionary pastor, sends us the following cheering news of progress at Fresno, Cal.:

"During the last quarter the Fresno Baptist Church has been busily engaged in building a house of worship, which has been completed, and was dedicated on Sunday, June 28, Dr. Frost, of Sacramento, preaching the sermon, taking for his text Eph. II., 20, 21, and 22. This was one of the best dedication sermons I have ever listened to.

"At the close of the sermon, the Treasurer's report showed that the house and lots had cost \$7,020.42, and that the paid subscriptions amounted to \$4,076.50, leaving a balance to be provided for of \$2,943.92. Pledges, payable in one year, began to come in, and in less than thirty minutes \$3,007 was raised, thus providing for more than enough to pay off our indebtedness.

"This was a grand day for our church. They have done nobly! And a grand future is before them.

"We now have the best house of worship of any denomination between Stockton and Los Angeles. All this has been accomplished by a few earnest men and women, in whose souls flowed the constraining love of Christ. The membership has grown, in a little more than three years, from seven members to seventy-nine. The spiritual condition of the church was never better. Candidates are now awaiting baptism, and there is a spirit of inquiry in the congregation. I cannot refrain from saying that, in my judgment, much of our success, under God, in our church building, is due to our efficient Building Committee—Deacon W. P. Haber and Brethren H. C. Warner and G. R. G. Glenn."

—Rev. S. G. Adams writes from Dell Rapids, Dakota, to the MONTHLY:

"I have just returned from the fourth annual session of the Sioux Valley Association, held this year at Brookings, D. T. Sixteen of the Dell Rapids church made a trip of eighty miles in buggies, and each declare it the best meeting ever attended.

"But, oh! the destitution of this valley! Nearly ten counties, and only eight pastors, part of them only giving part of their time. Our souls were stirred with the tearful appeals of brethren and sisters in localities where there is no Gospel preached.

"But space will allow me to speak only of my own field. We have been greatly blessed. Thirty-eight additions to our church since January 15, many heads of families. Several are awaiting baptism now. We have large audiences and a fine Sunday-school. Our young people are conducting three mission Sunday-schools in different school districts about five miles from town, going out two and two each Sabbath afternoon. In one of the districts I preach each Sunday afternoon. But joining us is Lake County; no preaching, no Sunday-school work by Baptists in the whole county."

—This is an instance of remarkable growth in Dakota. How important that such points should be promptly occupied:

"The Baptist Church at Cooperstown was constituted through the general agency of the Home Mission Society, July 19, 1884, and is now supporting its pastor without aid from our treasury. They have raised on subscription for pastor's salary \$720. The church is going to build a house of worship this season, having already purchased a suitable lot. They need help for this undertaking, and have already applied for \$400, which I sincerely hope can be granted." This application has been deferred for lack of funds.

—Mrs. Wm. Saxton, enclosing us a generous contribution from the church in Edgar, Nebraska, sends the following, saying in conclusion:

"I write this to show you what the help of the Home Mission Society has enabled us to do. Four years ago, in our need, the Home Mission Society gave us \$400 to enable us to finish our church free

from debt; it also gave us \$200 per year for our pastor's salary, until a little more than two years ago, when we determined to take upon ourselves the support of our pastor. We are now in the third year, and the Lord has blessed us greatly. This year we expect to raise \$900 for salary and church expenses; have purchased a parsonage for \$850, which is to be paid by December 1, and have in the last year paid \$125 to foreign missions, \$116 to home missions, not including the amount raised by our 'Circle' and Bands, which is nearly one hundred dollars more. Of course we hope each year to do better than the year before."

Notes of revivals and baptisms come to us from many quarters—good mid-summer news.

—Rev. T. E. Jasper writes from Wichita Falls July 29. "Our work is moving on grandly. We have just closed a most successful series of meetings, during which I have baptized fourteen precious converts and received thirteen by letter, a total of twenty-seven, and making in all thirty-two members that I have received during the six months I have been laboring here."

—Rev. J. E. Sanders, Huston, Dakota. "I have just returned from Dakota City, where I baptized six yesterday and organized a Baptist Sunday-school."

—Rev. H. C. Leland, Appleton, Wis. "The Lord's blessing continues with us spiritually. I have baptized thirteen during the quarter and three more are candidates for baptism, and there are besides several earnest inquirers."

—Rev. Geo. D. Stevens, Lancaster, Wisconsin, reports thirteen baptized during the quarter, and two others awaiting baptism.

—Rev. W. H. Beeby, Granite Falls, Minn. "We have been permitted to stir the baptismal waters three times during the quarter—twenty baptisms.

—Not all fields are fruitful. Not always is the home missionary cheered by abundant harvests. Here are some brief items in the experience and observation of a missionary in the far west:

One man, who claims to be a member of a Baptist church elsewhere, and whose membership and co-operation I had earnestly solicited in vain, I afterwards learned was a regular gambler. Another, a young man, a son of one of our members, who had promised to attend service on Sunday, made as an excuse for his absence that he was branding cattle. Another young man who had been soliciting me to go into a saloon and join him in a drink of soda water, after being promptly denied, gave me one dollar, saying "you are a good man and I feel like I want to give you something." One day while on the streets inquiring for a gentleman who had been recommended as a suitable singer for my choir, I was told that I would find him in a certain saloon playing cards. Of course here my inquiries ended. One young lady who had been invited to take a class in our Sabbath

School wanted to know how much we would pay her. An old man who claims to be a Hardshell, wants to take the Lord's supper, alone. Another, who is a deacon of our church here, and lives only ten miles in the country, and whom I have visited repeatedly, has never yet attended service since I began my work here, but promising to come every time I see him. I cannot close these paragraphs without putting in a few incidents which we believe to be no less than the hand of Providence opening up the way for our success. No less than six men, tired and burdened with the effects of drunkenness and other vices of the world, have taken their own lives here in our town within twelve months. One man while on a drunken spree on the Sabbath day was thrown from a horse and reported dead at once. Another, who was out shooting on Sunday inflicted a wound which in a few days ended his life.

—Rev. G. W. Huntley, writing in July, tells of the progress and the needs in North Dakota, as follows:

The Baptist churches in the northeast corner of Dakota, eleven in number, met by delegates at Grafton, July 7 and 8, and formed a new Association, called "Red River Valley Baptist Association." It was a necessity—distances are too great for all the churches to attend one body. Some would have to travel 300 miles in order to be present, and railroad fare is high in the West; full fare is five cents per mile here. We now have two Associations in North Dakota, but both bodies will not exceed 1,000 members; the one just formed will aggregate about 300. We have had a year of great prosperity. Where we have had missionaries settled, with one or two exceptions, seven new churches were formed; about 100 converts baptized, perhaps more.

I have been endeavoring to supply the necessities of this field without additional aid from the Society. Have been using young men, and securing support among the people where practicable. Rev. E. T. Jordan has been in Cooperstown since January last; is doing nobly. He is unmarried and not ordained. I baptized three converts there a short time since, and gave the hand of fellowship to ten new members. Seven were received by letter. The church will support him. Rev. C. F. Dame, a single and unordained brother, has been laboring six months on the field—five months at Lisbon. About twenty were added to the church there, mostly by baptism. He is now at Steele, with fine prospects of success. We must have a man on the line of the railroad between Bismarck and Jamestown. Rev. A. S. Kneeland is at Mapes and Niagara doing good service. I have been economizing everywhere possible, securing all in our power from every field, getting the churches as near self-support as possible. We are training them in systematic ways of giving; but we must have more men or abandon some important fields. We have suffered greatly by the removal of missionaries from the field. Other denominations are taking advantage of our

emergency, and sending men into fields that we have developed but cannot now cultivate.

We need a young, active man at Dickinson at once. Mandan must have a good man there as soon as practicable.

—Rev. Daniel Rogers, under date of August 5 sends the following good news about conversions among the Cherokees.

“I think I have not written you since my return from a visit to Webber's Falls. I was in the neighborhood from Friday evening until the next Wednesday morning. Meetings commenced on Saturday night and were held twice each day, morning and night. On Sunday I had the privilege of baptizing five converts. On the same day three others related their experience before the church and were received as members after Baptism; one other is also waiting baptism. It was a happy day to the little church. A large number of people gathered on the bank of the river to witness the ordinance of baptism; many were affected to tears. One on that day professed conversion. Within a few weeks past the Webber's Falls Church has nearly doubled its membership. I think there will be other additions soon. Brighter prospects seem to be dawning upon the church. Many precious meetings have been held in the house which the Home Mission Society helped the church to build. A few faithful ones have been working and praying, and the Lord has blessed them. The church was weak and hampered until they had a house of worship; since that time it has gradually been growing in strength and influence.

“On the 4th and 5th of July I was with the Antioch church and assisted in the ordination of Johnson Spade as pastor of the church. The church had had no pastor since Rev. John Walkingstick died. Will visit the church again soon as I can and make arrangements for commencing their house of worship. They need one very much.”

—Rev. H. Hogan sends good news from the Indian Territory.

I began a protracted meeting at Pleasant Hill, I. T., it being one of the churches of which I am pastor, on Thursday night, before the first Sunday in July, that continued eleven days and nights. The meetings were of great interest from the beginning. Although opposition arose against them, they went on and were a grand success. Up to the eleventh night there were six conversions, and on the eleventh night there were sixteen conversions in two hours, making twenty-two in all. During the meetings there were five added to the church, and on last Sunday five more happy converts were buried with Christ by baptism, by the writer, making ten in all, and still “more to follow.”

Pleasant Hill Church is situated five miles northwest of Prairie City, I. T., Cherokee Nation, in a very fine section of country, and bids fair soon to be one of the largest churches in the country. It is yet without a

house of worship, meeting in a large country school-house, which is too small to accommodate the people that often meet there. They speak of trying to build soon.

## WOMEN'S BAPTIST HOME MISSION SOCIETY.

Headquarters and Missionary Training School, 2338 Michigan Ave., Chicago, Ill.

### OBJECT:

Woman's Work for Women and Children among the Mormons, Indians, Freed People, and Foreign Populations of the United States.

### GENERAL OFFICERS:

*President*—MRS. J. N. CROUSE, 2101 Michigan Ave., Chicago, Ill.

*Corresponding Secretary*—MISS M. G. BURDETTE, 2338 Michigan Ave., Chicago, Ill.

*Treasurer*—MRS. R. R. DONNELLY, 2338 Michigan Ave., Chicago, Ill.

### THE BAPTIST MISSIONARY TRAINING SCHOOL.

The past year closed July 30, 1885, graduating seven students, all of whom receive appointments. Miss Emma Miller, who has been assisting in the school since last March, goes to Salt Lake City; Misses Paula Barocio and Epifania Trevino have returned to Mexico, the one to labor at Monte-Morelos, and the other at Monterey. Fields will be assigned later to the remaining four: Misses Nellie Gibson, Electa Booth, Mary O'Keefe, and Mary Peterson (Swede). The next term of the school will open Wednesday, September 9.

### MISS MOORE'S TRAINING SCHOOL.

Miss Moore's chief aim is to help the colored people to help themselves, to seek out those who manifest adaptability to teach and direct others, and give them as she can special instruction and then set them to work. In pursuance of this object she has for the past two years assembled a class of women for several consecutive weeks in a kind of Bible workers' institute, which she aptly denominates her training school. We have testimony from a variety of witnesses that the enterprise bears good fruit. We have just laid down a letter from Miss Steadman, of New Orleans, who spent some days visiting and helping Miss Moore, in which she says: “Miss Moore is very, very tired, but she does not rest any. She has stirred the hearts of these women, and filled them so full of the Bible, that they can go on digesting it for the next year; and I am glad I was there. Nevertheless I came back to New Orleans with a still more earnest desire to remain in this city, chiefly because of the young people under our influence, who in the midst of many and peculiar temptations need, until they grow strong in the Lord, the helping hand of intelligent Christian teachers. Miss Moore is doing a great deal of good, but I could not do her work—nor in her way.”

[How comforting it is to know that in a world where God has many kinds of work to be done, he has just as many kinds of workers to do it.]

#### RESPONSIBILITY.

Further on in the letter above quoted we read of the conversion of a boy in one of Miss Steadman's classes, who soon after left the city for the country. Speaking of going, and referring to the peculiar views entertained by masses of the colored people concerning conversion, he said: "I keep thinking how they talk in the country, and if I should be lost because I just believe God's word, without having seen anything (meaning any vision), it will be your fault, because you told me this was enough." "I cannot tell you," adds Miss S., "how I felt, as a sense of my responsibility came over me, but I answered firmly, "You cannot be lost if you are trusting in Jesus." He then replied: "I do trust in Him." It was this same boy who on a previous occasion said to Miss Steadman. "I wanted to be a Christian last winter, but no one seemed specially interested in me. They talked to us altogether, but nobody came right at me, as you have done." How many of them are waiting for some one to come right up to them?

#### OVER THE RIVER.

Mrs. Tradewell tells of a very interesting time on one of her trips into the country recently.

In order to get to this place she had to cross the river in a rowboat. As the time drew near she began to hope the man would not come for her, because being very timid on the water, she was afraid she would not have the courage to go; but he did come, and she went. Soon after her arrival at the church, the minister closed his services and for an hour Mrs. Tradewell talked mostly on the importance of Bible study, and then took up the Sunday-school lesson for the day. In telling of the meetings Mrs. Tradewell says: "I have not had so good a time in years. There were about twenty-five present, and I think scarcely one removed their eyes from my face while I was speaking. I can hardly repress the tears whenever I think of it, for they seemed like a company of hungry, famishing souls. I shall try and brave the water, and visit them at least once a month." Thus God is opening new doors of opportunity to our workers.

#### GROWING IN KNOWLEDGE.

Mrs. Grover, writing also from Jacksonville, speaks of her great gratitude to God for his goodness in answering their prayers for efficient godly ministers in their churches. She feels that the new pastor of Bethel Church was sent in answer to prayer, and says it will certainly stimulate other churches to desire better pastors and teachers.

There are many evidences that the people are growing into a sense of their great need of educated pastors, men who shall be able to lead by precept and example.

In speaking of her Sunday-afternoon Bible Class, in Hanson Town, Mrs. Grover says:

"The church there is very small, but there has been a general uplifting, and a strong revival influence with both pastor and members. During the month past twelve if not thirteen souls have been brought to the Saviour, nearly all giving clearest evidence that they have passed from death unto life. They have been marvellously elevated above their old-time superstitions. 'The word is quick and powerful.' I can see results of my labors in no direction more clearly than in the growing respect the poor people are manifesting for the sacredness of the marriage vow and obligations. Under very trying conditions, some are accepting and advocating our Lord's teachings in this regard. One man who had not seen his wife and daughter for twelve years, said to me this week, 'I have been fighting the Bible as long as I can, and am going now to bring my family home.' A short time ago this man had no influence because of his fast ways, but recently his life and deportment have been so exemplary that he is being respected by everybody. He is a man unusually gifted, and I trust the Lord will make him a power for good with his people. Only the abiding and in-dwelling Holy Spirit can triumphantly carry on this work."

#### A LARGE COMPANY.

Miss Jones, of Columbia, in one of her letters speaking of a Sunday-school band conducted by Miss Brainard, says: "I doubt not but that it is the largest company of young people that meets anywhere in this city for the study of God's word, and we realize that there are grand possibilities before them, if those professing godliness shall but walk worthy of their high vocation; a matter that is rendered difficult by the manifold temptations which surround them. The season for late meetings and hot suppers being past, that of excursions and festivals succeeds, and all are rife with dangers to the young and unwary Christian."

#### FROM CASTLE GARDEN TO MINNESOTA.

Miss Anna Sandberg (Swede) relates an incident both interesting and suggestive. It was her privilege to see a woman and four children, who had recently come to Minnesota from the old country via Castle Garden, and had there met Miss Johnson our missionary. The woman said she had not had such joy throughout the journey as when Miss Johnson met her and spoke to her, and she was made twice glad, when, on reaching her destination in the Northwest, she was welcomed by another of this same sisterhood of missionaries. "What a wonderful band it must be," was her exclamation, as the work of the Women's Baptist Home Mission Society was explained to her in her own tongue. We leave the readers to make their own inference.

#### IN TEXAS.

The following from Miss Florence Dysart, describes the first stage in a missionary journey, undertaken in company with Miss Jennie L. Reck, with whom she is associated in the work in Texas:

"Our trip to Columbus was a success, I think. I have had my first view of these grand prairies; far as

the eye can reach there are no fences to be seen except the one that hedges in the iron horse, as it draws us swiftly along. The herds of cattle I have ceased to count; they are to the right, to the left, before, behind, in every direction, more than I can number. Columbus is a nice little country town situated on a bend of the Colorado River. One of the brethren took us out in a hack the morning before we left, and showed us the town and some of the surrounding cotton-fields but the live-oaks are the glory of Columbus; we saw one which must have been at least 100 feet from limb to limb. At a distance you can see but a few houses, the place having more the appearance of a grove than a town. We could scarcely have been more welcome in the Centre Association of Pennsylvania than we were here in the Lincoln Association, of Texas. Our friends in Houston prepared the way for us. Elder Steward of the Mt. Zion Church, Houston, is moderator, and having him for our friend we had a host. We could scarcely get settled before we received a note from one of the brethren, telling us to come right up to the church, as they wanted Miss Peck to talk on the Sunday School lesson. The Association is a large one, taking in over 130 churches. In the S. S. Convention we had many opportunities to present pla is and methods of Sunday School work. On Sunday morning the Sunday School was given entirely into our hands. Pastors, delegates, and all were arranged into classes, by Miss Peck, according to their grade, and were taught by the most competent teachers present. The Principal of Hearne Academy (colored) taught the young men's class; a superintendent from Galveston, the minister's class. Two of our Sisters from Houston had the little ones. I taught a class of thirty or forty men and women who could not read, and never enjoyed teaching more in my life; I didn't have to call anyone to order or ask for attention. A minister who had charge of a similar class, just across the aisle, said those people had heard more Gospel truth that day than they had heard in all their lives before, and the superintendent from Galveston said: 'It was the greatest light their people had ever had.'

"We made up what S. S. papers we had left in packages of 25 each, and used infant class cards and quarterlies for the last year, that had been sent us, but we did not have half enough. I think if the people North could have seen those S. S. superintendents and teachers begging for just one picture with the Golden Text, and so many obliged to go away disappointed, they would ship us everything in that line that they have to throw away. I do not want singing-books so much; they are sending me a box full from home, but there won't be half as many as I can use. You can almost win the everlasting gratitude of these people by the gift of an old Psalmist. I have some little old paper-backed hymn-books which were sent me from Tipton S. S., to use in our class-room, and the ministers look at them with longing eyes, but at present I have nothing to take their place and cannot give them away."

TREASURER'S REPORT FOR JULY.

(For detailed statements, see Tidings.)

Alabama.....	\$4 00	Pennsylvania.....	\$201 13
Dakota.....	6 46	Texas.....	50
Colorado.....	17 00	Virginia.....	6 89
Iowa.....	20 00	W. A. B. H. M. Soc.	
Indiana.....	27 77	Rhode Island Bch.	130 00
Illinois.....	190 19	Wisconsin.....	58 63
Kansas.....	6 00	Board at Training	
Louisiana.....	8 05	School.....	70 00
Michigan.....	1 00	Missionary Gardeners	55
Minnesota.....	46 60	Baby Band.....	8 05
Miscellaneous.....	15 00	Tidings and Publica-	
New York.....	194 30	tions.....	51 62
New Jersey.....	38 80	Total,	\$1,174 96
Ohio.....	82 42		

WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

PRESIDENT.—Mrs. L. B. Austin, 87 Fremont Street, Detroit.  
 CORRESPONDING SECRETARY.—Mrs. S. A. Gibson, 414 Dutton Street, Kalamazoo, Michigan.  
 TREASURER.—Mrs. Wm. A. Moore, 1015 Woodward Ave.

In reviewing the last three months we feel as did Paul when met by his brethren, to thank God and take courage. Workers in the different fields have sent gratifying reports of success following their labors. As their hearts are cheered, our own hearts are warmed with the thought that Christ is being felt and known as a Saviour to the lost, all along the line of missionary work. Rev. Mr. Stephenson, of Pentwater, rejoices in the fruit of his hard labor, while receiving new converts, and seeing an increase of attendance upon public worship, and the gathering in from the lower classes fresh additions to the Sabbath-school.

Rev. Mr. Bruce, of St. Ignace, is in great need of a house of worship to accommodate his increasing congregation. He reports conversions, and marked interest among those who assemble in the crowded hall, which is quite too small for their convenience. They have paid for their organ and are now considering the matter of purchasing a site and preparing to build. The people are poor but willing, and faithful work is being done there.

Rev. Mr. Jentoft, of Ludington, has been busy in the service of his Master outside of his own immediate field, assisting and encouraging the church at Muskegon, and helping to organize a church in Manistique. He is a strong laborer for the general good of his people.

Rev. Mr. Hill, of Big Rapids, writes hopefully of his new field. Church and prayer-meetings are well attended, and he is making arrangements for systematic benevolence among the people.

Rev. Mr. Hammar, of Ishpeming, expresses gratitude for the help rendered them from the women of Michigan; he feels confident that means employed upon that field will yield great future harvest.

We regret to learn that Miss Conklin, who has labored so faithfully in Wayland Seminary, has been obliged to resign her position on account of ill health. We hope the right one may be found to fill the vacancy, one who will love the work and share the interest which Miss Conklin has manifested. Miss Dyer writes interestingly of the encouragement she finds in her work in the Hartshorn Memorial College. Although their new building has been dedicated and they are enjoying it, yet more money is needed to complete it for the accommodation of the students. Miss Dyer remains in Richmond during the vacation, guarding the interests of the institution, and occasionally visiting churches in its behalf. The Catholics are about establishing a church and school there, offering strong inducements to the people to join their ranks. If Protestant Christians would give for our missionary

work as do the Catholics and Mormons for the advancement of their interests, there would be no call for an *Emergency Fund*; the word *retrenchment* would bear no relationship to missions, and God's name would be honored in the obedience of his children, and in the salvation of souls. When will God's people awake to their opportunity?

**WOMAN'S BAPTIST MISSIONARY SOCIETY OF CLEVELAND ASSOCIATION.**

President, Mrs. N. S. Burton, Akron, Ohio; Treasurer, Mrs. L. T. Schofield, 185 Erie Street, Cleveland; Secretary, Mrs. A. H. Adams, 115 Bolivar Street, Cleveland.

The annual meeting of the Woman's Missionary Society was held in connection with the Associational meetings on Thursday, June 11, in Chardon.

Much interest in the Circles was reported. Seven of the twenty-four churches have organized Children's Bands. The Associational "Baby Band," organized by Mrs. Clarence Barber, has proved a great success. Twenty-two dollars are in its treasury, which were designated for mission medical funds. Dr. Burton spoke in regard to the medical fund, to which this Society will contribute. Bro. Allen spoke wisely and well in regard to organizing the work among the boys, under the name of "Rope-Holders." The report of the Treasurer shows a larger amount contributed than last year. The money for Home Missions has been mostly donated to the Indian University at Muskogee, Indian Territory. It was recommended that we continue our contributions in this direction in the coming year.

We copy a few words verbatim from the Secretary's report: "The terrible debt of \$117,000 that weighs upon our A. B. H. M. Society, impeding its work, with the deficiency of \$50,000 in the Treasury of our Missionary Union, should stir our hearts to their utmost depths, and lead us to inquire whether, as true women, we are doing what we can to lift these burdens that impede the onward march of Christ's kingdom. Our work should not divert one cent from the great and unique work of our parent societies. Rather, as 'a wheel within a wheel,' let us add our strength to press forward the mighty whole, looking with confidence and sympathy to the wise and noble men who stand at the head. We may be grateful that our Society, at this critical time, stands in such intimate relations to our beloved A. B. H. M. Society. We may be able to accomplish but little to relieve the burden, but we do it with sincere and loving hearts."

The Treasurer reported cash receipts for Home Missions of \$3,012.86, and goods valued at \$444.50

**TREASURER'S REPORT FOR APRIL, MAY, AND JUNE.**

Morrice, \$3.00; Portland, \$5.00; Young People, \$4.75; Porter, \$2.00; Fenton, \$11.52; Niles, \$18.00; Pontiac, \$10.00; First Oakfield, \$5.55; Second Oakfield, \$3.45; Norvell \$10.00;

Jackson, \$21.86; Grand Rapids First, \$18.00; Hudson \$4.30; Napoleon, \$10.60; Rives, \$6.00; Bad Ax, \$2.20; Sunday School, \$2.70; Alpine and Sparta, \$3.00; Bay City, Fremont Ave., \$9.00; Highland, \$8.95; Unadilla, \$6.00; Harbor Springs, \$4.00; Young People, \$2.00; Detroit First German, \$9.25; East Saginaw Band, \$3.00; Ypsilanti, \$5.00; Battle Creek Independent, \$5.00; Mrs. A. B. Crawford, New Haven, \$2.00; Parma Band, \$10.00; Ann Arbor, \$15.25; Clayton, \$7.33; Plymouth, \$5.50; Salem, \$5.50; Novi, \$2.10; Brighton Sunday School, \$8.86; Ishpeming, \$7.10; Owosso, 11.00; Band, \$6.00; York Band, \$14.00; Bellvue, \$5.00; Detroit First, \$17.00; Band, \$3.50; Mrs. J. Godfrey, Mrs. D. A. Waterman, \$1.00; Miss Mary Leete, \$3.00; Miss H. Fales, \$2.00; Mrs. F. Pingree, \$6.00; Mrs. S. N. Kendrick, \$12.00; Middleville, \$1.35; Band, \$2.25; Corunna, \$2.25; Rome First, 3.00; Vernon, \$6.23; South Haven, \$12.85; Rollin, \$5.00; Lansing Band, \$4.00; Berrien Springs, \$9.99; New Buffalo, \$2.75; Perry Band, \$1.50; Saginaw City, \$2.30; Judson Band, \$1.87; Midland, \$2.00; Oltremos, \$1.00; Mrs. Hallet and Mrs. Kent, \$1.00; Mrs. G. C. Young, \$3.00; Aurelius, \$6.75; Adrian Busy Bees, \$3.00; Greenville, \$3.63; Quincy, \$3.35; Bronson, \$3.05; Granger Band, \$2.50; Ceresco, \$5.00; Emerson, \$3.00; Sturges, \$10.00; Detroit Second German, \$2.00; Morenci, \$2.76; Brooklyn, \$2.60; Tuscola, \$200; Saginaw Ass'n, \$2.16; Leslie, \$6.00; Clark's Lake, \$2.50; Howell, \$4.00; Grass Lake, \$8.00; Ithaca, \$4.15; Shiawasse Ass'n, \$4.25; Mrs. David White, Coldwater, \$5.00; Detroit Twelfth, \$7.21; Band, \$7.79; Ionia, \$8.00; Detroit Shiloh, \$3.05; White Pigeon, \$1.00; Mrs. Nichols, Thank Offering, \$1.00; Mason, \$4.60; Clinton, \$2.00; Mt. Vernon, \$2.75; Osceola Ass'n, \$1.00; Tecumseh, \$9.00; Detroit Laf., Ave., \$30.25; Band, \$10.00; Sunday School, \$8.00; L. B. Austin, \$25.00; Mrs. J. P. Mansfield, \$10.00; Mrs. L. B. Austin, \$15.00.

TOTAL, \$630.23

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

President, Mrs. Thomas Nickerson, Newton Centre, Mass.; Vice-Pres., Mrs. Anna Sargent Hunt, Augusta, Me.; Corresponding Secretary and Treasurer, Mrs. Andrew Pollard, 10 Tremont Temple, Boston, Mass.

**RECEIPTS FOR JULY.**

Maine.....	\$30 76	Miscellaneous.....	\$262 37
New Hampshire.....	20 85	Precious Jewels.....	3 50
Vermont.....	12 91	Echo.....	32 97
Massachusetts.....	329 75		
Rhode Island.....	120 00	Total.....	\$1,178 88
Connecticut.....	365 77		

**Ministerial and Church Record.**

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

**ORDINATIONS.**

NAME.	PLACE.	DATE.
Samuel Thatcher,	East Thompson, Conn.,	July 9.
Mardeiros Siragianian,	New York, N. Y.,	July 9.
W. C. Gates,	East Troupsburgh, N. Y.,	July 1.
H. W. O. Millington,	West Danby, N. Y.,	July 14.
C. H. Haas,	Thorn Hill, N. Y.,	June 24.
F. A. Martin,	Southport, N. Y.,	June 30.
William A. Lemon,	Will Creek, Va.,	July 5.
Jerry F. Hailey,	Mount Moriah, Tenn.,	July 5.
T. R. Coble,	Shiloh, Texas,	—
Johnson Spade,	Tahlequah, Ind. Ter.,	July 5.
D. H. Leland,	Osceola Mills, Wis.,	—

M. L. Mervin,	Farmington, Iowa.	July 7.
T. M. Rickman,	Russell, Iowa,	July 17.
Claas Regier,	Lincoln Co., Kan.,	June 5.
J. N. Stockwell,	Roxbury, Kan.,	July 15.
T. M. Stewart,	Ottawa, Kan.,	July 21.
W. T. Williams,	Ipswich, Dak.,	July 12.
Edward F. Jordan,	Cooperstown, Dak.,	July 21.
Wellington G. Scofield,	Abbott's Corner, Quebec,	June 24.

CHURCHES ORGANIZED.

PLACE.	DATE.
Philadelphia, Pa., Temple Church,	July 14.
Birmingham, Ala., Third Church,	June 28.
Manistique, Mich., Scandinavian Church,	—
Remsen Iowa, German Church,	June 14.
Elkton, Dak.,	July 7.

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Cambridgeport, Mass., Union Church (colored)	July 9.
Turleytown, Va.,	July 12.
Duarte, Cal.,	June 28.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Andrew Fuller Willard,	71,	Providence, R. I.,	July 1.
Smith Hulse,	78,	Bergen, N. J.,	—
Myron Rockwell,	80,	Roseville, Pa.,	June 22
Isaac Cole, M.D.,	—	Westminster, Md.,	July 24,
L. T. Ray,	—	Grand Junction, Tenn.,	July 3.
W. H. Richardson,	—	Thomaston, Ga.,	July 8.
Asa Duncan,	—	Elberton, Ga.,	July 22.
Orra Martin,	94,	Gardner's Prairie, Wis.,	July 14.

Home Mission Appointments

The following teachers were appointed:

At Wayland Seminary, Washington, D. C.—Rev. G. M. P King, Pres.; Rev. W. B. Johnson; Mr. B. F. Fish; Miss Susan A. Curtis; Miss Mary A. Wingate; Miss L. B. Sylvester.

At Richmond Institute, Richmond, Va.—Rev. Charles H. Corey, D.D., Pres.; Rev. Nahum Hines; Prof. Joseph E. Jones; Prof. David N. Vassar.

At Hartshorn Memorial College, Richmond, Va.—Rev. Lyman B. Tefft, Pres.; Miss Carrie V. Dyer; Miss Elizabeth S. Edwards; Miss Caroline H. Loomis.

At Shaw University, Raleigh, N. C.—Rev. H. M. Tupper, Pres.; Rev. L. G. Barrett; Mrs. L. G. Barrett; C. S. Pratt, M.D.; Rev. N. F. Roberts; H. B. Vincent; Samuel N. Vass; Miss Martha J. Powell; Miss Fannie V. Partridge.

At Atlanta Baptist Seminary, Atlanta, Ga.—Rev. David Foster Estes; Prof. William E. Holmes.

At Spelman Seminary, Atlanta, Ga.—Miss Sophia B. Packard, Prin.; Miss Hattie E. Giles, Prin.; Miss Cora E. Johnson; Mrs. Jennette S. Mallory; Mrs. Emma H. Albert; Miss Hattie Phinney; Miss Sarah E. Mallory; Miss Caroline M. Grover; Miss Ella J. Pratt.

At Benedict Institute, Columbia, S. C.—Rev. C. E. Becker, Pres.; Prof. L. C. Hoppel; Mrs. M. C. Becker; Mrs. Thirza W. Hoppel; Mrs. J. R. Armstrong.

At State University, Louisville, Ky.—Rev. William J. Simmons, D.D., Pres.; William R. Granger; Miss Lulu C. Osborne; Miss Lucy W. Smith; Mrs. Ann M. Sterrett; Miss Emma F. Adams; Miss Mary V. Cook.

At Roger Williams' University, Nashville, Tenn.—Rev. D. W. Phillips, D.D.; Prof. W. E. Morang; Prof. D. R. Leland; Mrs. Annie M. Haley.

At Florida Institute, Live Oak, Fla.—Rev. J. L. A. Fish, Pres.; Mrs. Ada B. Fish; Miss Emeline A. Briggs.

At Jackson Baptist College, Jackson, Miss.—Rev. Charles Ayer, Pres.; Mrs. Charles Ayer; Miss Emily C. Ayer; Rev. J. R. Simmons; Mrs. J. R. Simmons.

At Selma University, Selma Ala.—Rev. E. M. Brawley, D.D., Pres.; Prof. M. W. Alston; Prof. Charles L. Purce; Miss Libbie M. Seeley; Miss Nora Redmond.

At Leland University, New Orleans, La.—Rev. H. R. Traver, Pres.

At Tablequah, Ind. Ter.—Miss Jennie M. Allen.

At Bishop College, Marshall, Tex.—Rev. S. W. Culver, Pres.; Mrs. S. W. Culver; Miss Myrtie A. Culver; Prof. F. D. Shaver; Miss Rose Fowler; Rev. David Abner, Jr.

At Indian University, Muskogee, Ind. Ter.—Prof. A. C. Bacon, Pres.; Miss — Draughan; Miss Carrie M. Bacon.

At Creek Freedmen School, Tullehassee, Ind. Ter.—Truman Johnson, M.D., Prin.; Mrs. Jennie Bixby Johnson; Mrs. E. A. Wooster.

At International School, Monterey, Mexico.—Antonio Garcia.

Contributions and Legacies

FOR JUNE, 1885.

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

MAINE, \$236.96.

Bangor, Second Church Sunday school.....	14 66
South Berwick Church.....	72 00
Searsmont, Mrs. L. F. Robinson.....	100 00
West Hampden Sunday school.....	10 00
Dexter Church per Rev. W. H. Lane, for debt.....	5 00
Farmington Church, for debt.....	8 75
Springvale Church.....	3 55
Bath Church.....	6 00
Livermore Falls Church.....	17 00

NEW HAMPSHIRE, \$91.76.

Antrim Church.....	30 51
Lebanon Church.....	40 75
Lyme Church.....	6 00
Cornish Church.....	50
Hanover Church.....	13 00
*Keene, A friend, for Florida Institute.....	1 00

VERMONT, \$80.08.

Montpelier Church.....	19 50
Ludlow, Miss Susie F. Wilder, for Emergency Fund.....	1 00
North Troy Church.....	43 75
Brandon, Miss Caroline C. Cleaver.....	10 00
East Hardwick Church.....	5 00
St. Johnsbury Church, for debt.....	12 58
South Londonberry, Mrs. M. E. Allen.....	1 25
*West Poultney Church, for Florida Institute.....	17 00

MASSACHUSETTS, \$4,316.58.

Boston, Dearborn St. Church, \$114.10; Dudley St. Church, \$150; Mrs. C. P. Adams, for debt, \$75.....	339 10
Chelsea, First Church W. H. M. Soc., for debt.....	67 40
Melrose, First Church.....	5 02
Mansfield Church.....	23 25
Norwood Church.....	27 08
Billerica, First Church.....	7 05
Newton Centre Church.....	42 54



North Leveritt Church, \$19.40; Sunday school, \$15.15	34 55
Amherst Church	20 15
Gloicester, First Church	121 46
Holyoke, Second Church, \$50; First Church, \$30; Mrs. O. E. Merrick, \$94.24	174 84
North Egremont Church	7 00
Randolph Church	130 51
East Stoughton Church	4 98
Winchester Church	18 00
North Tewksbury Church	57 00
South Sudbury, Dr. L. Goodenough and wife, for debt	7 00
Gilbertville, Margaret Moore, avails of gold ring sold for debt	3 00
Framingham, Mrs. E. B. Parker	35 00
Sterling Church	8 00
Rutland, G. K. Hadley	5 00
Southbridge, Central Church for debt	80 00
Cheshire Church	7 50
Somerville, Friend, desig	2 00
Belmont, Friend	1 00
Worcester, French Congregation, per Rev. J. D. Rosier	2 00
*For Florida Institute, viz.: Holyoke, Second Church Mission Band, \$90; Sunday school, \$60; Young Men of First Church, \$25; South Gardner, Woman's Mission Circle, \$7; West Gardner, a friend, \$25; Leominster, Willing Workers, \$1.25	208 25
*For Roger Williams University, viz.: Boston, Geo. H. Quincy, \$100; Alice B. Train, \$50; Northboro, Mrs. Susan H. Gale, \$100; desig., \$60; Beverly, Missionary Helpers, \$25; Mrs. Joseph Wilson, \$10; Haverhill, First Church, \$60; Taunton Sunday school, \$50; Newton Centre, Mellen Bray, \$100	555 00
*Parks Corners, Union Sunday school, for Indian University	12 36
*Boston, Dudley St. Church, for Wayland Seminary, desig.	50 00
*Newton Centre Church	28 37
<b>C. E. F.</b> Shelburne Falls Church	50 00

LEGACIES.

Newton, bequest of Gardner Colby, in part, per Henry F. Spencer	1,000 00
Boston, Interest on John Woods bequest per Rev. A. P. Mason, D.D.	42 77
*Haverhill, bequest of Mrs. Mary B. Holt	200 00
*Newton, bequest of Gardner Colby, in part, per Henry F. Spencer	1,000 00

RHODE ISLAND, \$2,909.75.

Providence, First Church, Weekly Offering, \$58.02; Fourth Church, \$48.98; Sunday school, \$16	123 00
Woonsocket Church, for Emergency Fund	5 00
*For Roger Williams University, viz.: Providence, First Church Sunday school, \$50; Prof. B. F. Clark's Sunday school Class, \$50	100 00
*Providence, Miss Mary L. Welch, for Florida Institute	50 00

LEGACY.

<b>C. E. F.</b> , Providence, bequest of William Masters, N.B. Schubarth, Exr.	2,631 75
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CONNECTICUT, \$926.73.

New Haven, First Swedish Church	11 50
Clinton Church, per A. H. Stevens	22 05
Willimantic Church	38 60
South Colebrook, Mrs. D. C. Y. Moore	1 00
Waterford, First Church	17 25
*Thompson, Miss M. F. Davis, for Florida Institute	3 00

LEGACY.

Hartford, bequest of Edward Bowles, per G. F. Davis	833 33
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NEW YORK, \$7,389.67.

New York, Mrs. C. C. Bishop	4,000 00
Brooklyn, Hanson Place Church, \$211.84; E. J. Whitney, \$5	216 84
Belmont Baptist Sunday school	5 00
Richmondville Church	5 25
Summit, First Church	5 60
Middlefield Church	14 55
Westford Church	2 10
Jefferson and Gilboa Church	1 50
Cherry Valley Church	12 12
Richmondville and Fulton Church	6 50
Miss D. Antsdel	5 00

West Fulton Church	1 52
Bethany Church, \$8 20; Sunday school, \$2.20	10 40
Perry, First Church	8 00
Middlebury Church, \$10; Sunday school, \$2.20	12 20
Pavilion Church	13 50
Clarence Church, in add	11 97
Brockport Church	100 00
Hoosick Falls Church	39 50
Darien Church	18 38
East Pembroke Church	3 00
Trumansburgh Church, for Utah	14 00
Ithaca, First Church, per O. R. Stanford	59 00
Throopsville, Mrs. Mary M. Harlow	50 00
Clifton Park Church, per L. Benedict	4 67
Yonkers, Warburton Ave. Church	787 82
Geneva, Rev. D. Moore, D.D., for debt	50 00
New Rochelle, Salem Sunday school	5 29
Fort Ann, J. Melvin Adams	5 00
Schuylerville, Mrs. Almira E. Rogers	80 00
Earlville Church	12 21
Canton Church	2 50
Colton Church	4 00
Fort Covington Church	1 00
Madrid Church	20 00
Massena Church	10 00
Potsdam Church	1 00
Rev. Warren Dyke	3 00
Albany, Tabernacle Church	50 00
Sherman Bapt Sunday school	6 25
North Hector Church	33 00
Greenwich, Mrs. E. D. Culver	30 00
*New York, John D. Rockefeller for Spelman Seminary Building	600 00
*Saratoga Springs, First Church, Children Mission Band, for Wayland Seminary	23 00
*Leroy, E. W. Currier for Wayland Seminary	25 00
*Little Falls Sunday school, for Florida Institute	20 00
*Buffalo, W. B. H. M. Soc, per Washington St. Church for Indian University	25 00
<b>C. E. F.</b> New York, John B. Trevor, for Chinese Mission Property in Cal., \$500; for two German Chapels, \$500	1,000 00
Georgetown, Mrs. M. D. Allen	35 00

NEW JERSEY, \$486.37.

North Orange Church	100 00
Summit, First Church, per Rev. P. A. H. Kline	16 66
Bordentown Church	37 05
Salem, First Church	69 77
Bridgeton, First Church bal., \$1.70; Miss Hannah Mulford, for debt, \$100	101 70
North Camden Church, bal.	75
Allowaystown, Woman's Circle	5 00
Bloomfield, First Church, per Henry Russell	2 09
Millington Church	64 49
West Millington Sunday school	11 50
Mount Bethel Church	5 23
Vineland, Mrs. E. R. Russell	30 00
Elizabeth Central Church, in add.	25

LEGACY.

Newark, bequest of John Dowley, in add.	41 97
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PENNSYLVANIA, \$1,443.48.

Philadelphia, Wm. Hawkins	10 00
Union City Church	7 00
Pittston Church	26 00
Rush Church	7 65
Sullivan, State Road Church	3 00
Tioga Church	13 50
Baily Creek Church	2 22
Rutland Church	3 00
Wellsboro Church	7 00
Middletown Church	1 48
Pittsburgh, Fourth Ave. Church, \$435.37; "In Memoriam," \$200; for Emergency Fund, \$4; Penn Ave. Church, \$11.20; Thirty-seventh St. Church, \$4.45	655 02
Greensburg Church	10 00
Mt. Zion Church	3 75
Antioch Church	1 00
Fair Oak Church	10 00
Alleghany City, Tabernacle Church	2 80
Latrobe, Mars Hill Church	7 75
Birchardville, Forrest Lake Sunday school	1 55
Ridgebury Church	2 16
Alba Church	2 00
Aunt Alice, per National Baptist	2 00
Zion Church, Clearfield Asso.	2 05
Gettysburg Church	2 00
Westover Church	1 00
West Liberty Church	8 00

Brisbin Church, " " .....	50
McPherson Church, " " .....	50
Du Bois " " .....	2 13
Clearfield Associat'on .....	14 77
Curransville, Miss Ellen L. Post .....	1 00
Jenkintown Church, \$14.17; Sunday school, \$3.43 .....	17 6c
Mt. Pleasant Church .....	12 30
Vincent Church, bal .....	2 50
Kenwood, Rev. J. G. Conover .....	25
*Philadelphia, W. W. Kean, for Shaw University .....	100 00
<b>C. E. F.</b> Philadelphia, A lady friend .....	500 00

MARYLAND, \$11.00.

Baltimore, Geo. B. Hawser, for debt .....	1 00
<b>C. E. F.</b> Baltimore, Md., Chas. A. Keyser, for Chinese Mission Property in Cal .....	10 00

DISTRICT OF COLUMBIA, \$23 50.

*Washington, Wayland Seminary, Tuition, Room Rent, etc .....	23 50
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VIRGINIA, \$297.36.

Loch Leven, per C. Johnson .....	5 25
Washington, First Church .....	3 36
Montgomery, Second Church .....	3 50
Wythe, First Church .....	3 68
Henrico, First Church, \$7.50; Fourth Church, \$8.50 .....	16 00
Chesterfield, First Church .....	11 03
Hanover, Jerusalem Church .....	2 00
*For New Building, Richmond Institute, viz: .....	
Montgomery, Second Church, \$3; Pulaski, First Church, \$3.36; Washington, First Church, \$3.04; Smythe, \$3; Botetourt, First Church, \$1; Roanoke, First Church, \$7; High St. Church, \$1.36; Appomattox Galilee, \$7 .....	25 76
*Richmond, Rev. Ellis Watts, for Wayland Seminary .....	50 00
*Richmond, Miss Helen Jackson, for Hartshorn Memorial College .....	8 00
*Hartshorn College, Tuition, Room Rent, etc .....	171 78

WEST VIRGINIA, \$8.75.

Parkersburg, W. M. Circle .....	7 50
Charleston, Rev. T. C. Johnson, \$1; Friend, \$.25 .....	1 25

NORTH CAROLINA, \$10.00.

Charlotte, Rev. F. R. Howell .....	10 00
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SOUTH CAROLINA, \$1,495.39.

Darlington, Macedonia Church .....	13 86
Greeleystown, Trinity Church, \$.41; Sunday school, \$.41 .....	82
Hymonville, Mt. Zion Church .....	1 00
Timmonsville, Bethlehem Church, \$1.27; Sunday school, \$1.27 .....	2 54
Browning, Macedonia Church, \$1; Sunday school, \$2 .....	3 00
Pages Mill, Mt. Zion Church .....	1 25
Orangeburg, Mt. Olive Church .....	3 00
Due West, St. Mary Church .....	1 15
Kingstree, St. John Church .....	2 00
Lime Stone, Liberty Spring Church .....	4 00
Hartsville, Jerusalem Church, \$.30; Sunday school, \$.28 .....	1 58
Donaho, Ebenezer Church, \$.50; Sunday school, \$.50 .....	1 00
Ebenezer, Savannah Grove Church, \$2; Sunday school, \$1.36 .....	3 36
Eastover, Mt. Zion Church .....	94
Society Hill, Bethesda Church .....	8 00
Timmonsville, Bethlehem Church, \$3; Ordination Council, \$1.08 .....	7 08
Marion, Pleasant Grove Church .....	2 00
Gadsden, Red Hill Church .....	3 00
Fort Motte, Mt. Pleasant Church .....	2 80
Bennettsville, Shiloh Church, \$1; Ordination Council, \$5 .....	6 00
Dovesville, Mt. Zion Church, \$.25; Ordination Council, \$1 .....	1 25
Effingham, Marion Sunday school Union .....	1 26
Darlington, Round O. S. School .....	33
Columbia, Nazareth Church, \$3.95; Sunday school, \$1 .....	4 95
Sumter, Mulberry Church, \$3.50; Sunday school, \$1.26 .....	4 76
Dovesville, Mt. Zion Church, \$2; Sunday school, \$1 .....	3 00
Lee's Turnout, Mt. Zion Sunday school .....	2 40
Richardsonville, Lockhart Sunday school .....	1,154 36
*Columbia, Bededict Institute, Tuition, etc .....	70
*John F. Slater Fund, for Benedict Institute .....	250 00
<b>C. E. F.</b> A Brother, for Monterey, Mex .....	10 00

FLORIDA, \$2,066.35.

*For Florida Institution, viz: .....	
Colored Baptist General Convention, per Rev. J. L. A. Fish, \$933.20; Live Oak, Florida Baptist, \$30; Jacksonville, A. B. Campbell, \$9 50; Madison, Damascus Church, \$2.30; St. Augustine, First Baptist Sunday school, \$1.50 .....	976 50
*Live Oak, Florida Institute, tuition, room rent, etc .....	1,089 85

TEXAS, \$1,040.70.

State Convention, per Rev. O. C. Pope, D.D. ....	350 00
Brenham, Rev. F. Kiefer, for Emergency Fund .....	5 00
Victoria Church .....	4 10
*Clarksville, Mrs. M. J. Clement, for Bishop College .....	2 00
*For furnishing room Bishop College, viz: .....	
Marshall, Miss Rosa Fowler, \$6; E. J. Fry, \$5; Steadmen and Alexander, \$1 .....	12 00
*Marshall, Bishop College, tuition, room rent, etc .....	667 60

TENNESSEE, \$3,045.64.

*Nashville, Roger Williams University, tuition, room rent, etc .....	1,967 14
*Nashville, Mrs. A. M. Haley, for Roger Williams University .....	7 50
*John F. Slater Fund, for Roger Williams University .....	1,050 00
*Nashville, First Colored Sunday school for President's house .....	15 00
*Durhamville, Rev. J. H. Green, for President's house .....	6 00

OHIO, \$1,120.63

Cleveland, First Church, \$18; for Utah, \$5; Mrs. S. B. Page, \$5; Shiloh Church, \$2 .....	30 00
Kent, Edward Barber .....	150 00
Middletown, First Church .....	40 00
Seville Church .....	10 67
Mt. Vernon, First Church, \$14.45; Sunday school, \$12.52; E. H. Briggs, \$1 .....	27 97
North Royalton Sunday school .....	4 94
Chester X Roads Church .....	4 00
Richfield Church .....	5 04
Galena Church .....	9 27
Camden Church .....	2 74
Girard, Welch Church .....	3 00
New Dover, Morgan Savage .....	3 00
<b>C. E. F.</b> Chester, Rev. Addison Jones, for Chinese Mission Property in Cal .....	530 00

LEGACY.

Fredricktown, bequest of Mrs. Elizabeth Ramage, per W. S. Cummings, Admr .....	300 00
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MICHIGAN, \$280.16.

Detroit, W. B. H. M. Soc .....	100 00
Bay City, Fremont Ave. Church .....	14 00
Montgomery, Clear Lake Church .....	2 25
Tekonsha Church .....	3 00
Hillsdale, First Church .....	11 87
Ionia, First Church .....	26 00
Dundee Church .....	1 50
Medina Church .....	5 00
Clayton Church .....	5 00
Hudson Church .....	11 00
Morrice Church .....	1 50
Aurelius Church .....	6 00
Milford, A. Fielden .....	20 00
Saranac Church .....	6 75
Plymouth Church .....	6 00
Petosky Church .....	25 00

LEGACY.

<b>C. E. F.</b> Allegan, bequest of Hannah Davis, bal., per H. C. Briggs .....	35 29
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INDIANA, \$550.75.

Evansville Church .....	31 00
Kokomo Church .....	8 40
Decatur Church .....	1 35
<b>C. E. F.</b> Evansville, First Church, Rev. Ira D. Hall .....	10 00

LEGACY.

Goshen, bequest of J. L. Kindig, in part, Elisha D. Irwin, Exr .....	500 00
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ILLINOIS, \$173.32.

Chicago, First Church, Mrs. E. G. Fish .....	5 00
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Norwood Park, S. Pennoyer.....	5 00
Malta Church, \$1.75; Mrs. S. Corey, \$5; Miss Corey, \$1.....	7 75
Springfield, J. Francis.....	10 00
Washington, Mrs. M. L. Fuller.....	1 00
Deer Creek, C. Shaffer.....	1 00
Bondville, Mrs. E. W. Goodman.....	10 00
Rock Island, Swede Church.....	25 50
Plattville, Dr. H. O. Smith.....	10 00
Ottawa Church.....	25 25
Joliet Church, \$23.51; Y. P. M. Soc., \$8.....	31 51
Long Branch Church.....	1 60
Marion, Crab Orchard Church.....	2 00
Cairo, First Church.....	2 50
Boulder, Diamond Spring Church.....	3 06
Hull Church.....	1 65
Old Ripley, Peter Long, for Mexico.....	1 00
*Bondville, Mrs. E. W. Goodman.....	10 00
*Ottawa Church.....	4 50
*Joliet Church.....	1 25
C. E. F. Plattville, Dr. H. O. Smith.....	5 00
Ottawa Church.....	4 50
Joliet Church.....	4 25

IOWA, \$397.23.

State Convention, per N. Littler.....	362 80
Muscantine Church, desig.....	23 68
Boone Sunday school.....	4 00
Summerset Church, per Rev. W. A. Cain.....	1 75
*McGregor, Mrs. Thomas Arnold, for Hartshorn Memorial College.....	5 00

WISCONSIN, \$68.96.

Spencer Church.....	7 31
Sister Bay, Swede Church.....	1 50
Ogema, Swede Church.....	5 00
La Crosse and Half Way Creek, Scandinavian Church.....	10 00
Neosho, Mrs. A. E. Parker.....	5 00
Beloit, First Church Sunday School, for Mexico.....	5 00
*Milwaukee, First Church W. M. Circle, desig., for Spelman Seminary.....	30 00
*Walworth, Sunday School, for a student, Spelman Seminary.....	5 15

MINNESOTA, \$377.78.

State Convention, per D. D. Merrill.....	75 00
" Rev. Jas. Sunderland.....	146 80
St. Paul, East Church, \$60; Danish Church, \$5.....	65 00
Worthington Church.....	4 00
Bird Island Church.....	5 00
Swift Falls, Swede Church.....	4 00
Fairmont Church.....	18 00
Alexandria Swede Church.....	1 00
Fergus Falls Church.....	13 43
Moorhead Church.....	3 00
Red Wing Church.....	31 55
Judson Church, desig.....	6 00
C. E. F. Houston Swede Church.....	5 00

MISSOURI, \$87.46.

Boorville, Pleasant Hill Church.....	1 00
Slagle Creek Church.....	3 00
Cedarville Church.....	75
Owens Mill, College Hill Church.....	1 60
Waterville Bridge Creek Church.....	1 45
Mexico, Ex-Gov. C. H. Hardin.....	25 00
Neelysville, New Salem Church.....	55
Brunswick, Bluff Church.....	1 60
Sedalia, Antioch Church.....	4 00
Chillicothe, Union Church.....	2 60
Wright City Church.....	1 00
Cave Creek Church.....	2 20
Louisiana Church in add.....	50
Marshfield Church.....	10
Compton, Shiloh Church.....	58
Waldo, Mount Dale Church.....	10
Pleasant Ridge, Mrs. Jason Muse.....	05
Coraelia, Harmony Church.....	1 00
Boonville Church, in add.....	1 55
Windsor, High Point Church, .80; Harmony Church, \$2.40.....	3 20
Ozark, Prospect Church.....	1 30
Granby Church.....	1 00
Bedford, Fairland Church.....	1 08
Calvary Church.....	3 30
Centretown Church in add.....	40
New Haven Church.....	6 05
Kansas City First Church in add. \$1.00; First Swede Church, \$21.50.....	22 50

NEBRASKA, \$43.97.

Edgar Church bal., \$22.77; Sunday School. Proceeds of "Children's Day," \$16.20.....	38 97
Red Cloud Church per Rev. G. O. Yeiser.....	5 00

KANSAS, \$106.50.

South Eastern Kansas Association, G. S. Cooper, Treasurer.....	100 00
Village Creek Church.....	1 50
Clay Centre, Swedish Church.....	5 00

DAKOTA, \$15.04.

Parker Sunday School.....	2 94
Daneville, Dane Church.....	8 10
Centreville Church.....	4 00

CALIFORNIA, \$22.00.

San Diego Church.....	17 00
Gonzales Church.....	5 00

OREGON, \$260.35.

Gardner Church.....	15 10
Mt. Olive Church, \$3.00; per H. Black, \$3.00.....	6 00
Forest Grove Church.....	4 00
Corvallis Association.....	13 65
Salem Church, \$51.05; Rev. J. C. Baker and wife, \$25.00.....	76 05
Sumner, Thos. Riggins.....	6 00
Dora Church.....	4 00
La Grande, Addie Perkins.....	1 00
North Powder, H. B. Bonman.....	5 00
Baker City, S. N. Waltz.....	2 50
La Grande Association.....	10 65
Mountain Valley Church.....	2 00
Mount Pleasant Association.....	6 75
Centreville Church.....	4 50
Amity Church.....	13 50
McMinville Church.....	5 25
Portland, Scandinavian Church.....	10 00
East Portland Church.....	48 60
Albany Church.....	11 50
Eugene City Church.....	8 80
Ashland Church.....	12 50

WASHINGTON TERRITORY, \$121.30.

W. W. and B. C. Association, per R. S. Green, Treas. Tacoma, Scandinavian Church, \$7.30, Wm. Mitchell and wife, \$20.00.....	90 45
Seattle, Scandinavian Church.....	27 30
	3 55

IDAHO, \$37.75.

Eagle Rock Church.....	5 00
Moscow, Rev. J. Beaven.....	17 00
Caldwell Church.....	7 45
Riverside Church.....	4 00
Payette Church.....	4 30

WOMAN'S AM. B. H. M. SOCIETY, \$355.94.

*For Student, Indian University, Ind. Ter.....	24 15
" " *State University, Ky.....	5 79
" " *Wayland Seminary, D. C.....	1 00
" *Teacher's Salary, Santa Rosa, Mex.....	75 00
" *Salt Lake City, desig.....	100 00
" *New School Building, Fresno, Cal.....	150 00

WOMAN'S BAPTIST H. M. SOCIETY, \$89.55.

*N. Y. Saratoga, Y. L. for Student, Indian University.....	57 55
*Mo. St. Louis, Band of Willing Workers for Student Bishop College.....	32 00

MEXICO, \$25.62.

Mexican Baptist Mission Society, per Rev. M. Flores Monterey International School, net Receipts Sale of Books, etc.....	25 00
	62

BRITISH COLUMBIA, \$10.00.

Westminster Church.....	10 00
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Total.....\$30,033.38

HOME MISSION MONTHLY, \$102.03.

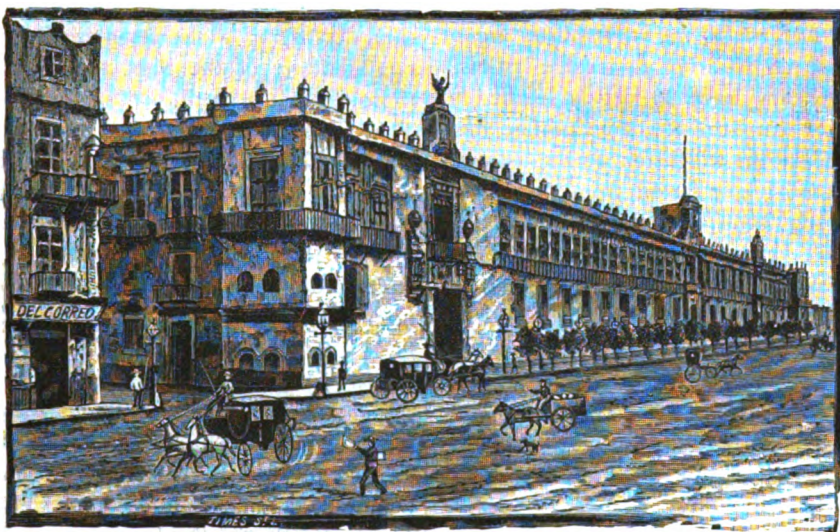
# THE BAPTIST HOME-MISSION MONTHLY.

Vol. VII.

OCTOBER, 1885.

No. 10

— OUR CONTRIBUTORS —



PALACE—CITY OF MEXICO.

## OUR NEXT-DOOR NEIGHBOR.

BY WM. C. WILKINSON, D.D., TARRYTOWN, N. Y.

Such is the naturally suggested name by which Mexico, in her geographical relation to us as a nation, has come to be almost customarily called. The name is a sermon—a missionary sermon that we ought to heed. It is like that pregnant Scripture phrase, "Beginning at Jerusalem"—like it, with a difference. Mexico is to us, Samaria instead of Jerusalem. I wish we American Christians or American Baptists felt, to accommodate a

text, that we "must needs *go through Samaria.*" Mexico ought to be evangelized, and who, by every circumstance, so fit to do the work as we American Baptists.

In the first place, we, as Americans, are near at hand. We need simply to cross the line.

In the second place, our national neighborhood to Mexico gives us a great stake of self-interest in her prosperity and good character.

In the third place, Mexico is in pressing need of the gospel. I do not know when I ever felt heavier at heart with sorrowful desire for my fellow-men than I did last spring

in taking a look of a few days only at the Mexicans on their own soil, especially at Monterey. Spiritually, it seemed a land of darkness, as darkness itself.

In the fourth place, Mexico is a missionary field mainly destitute of those attractions which would make work in it seem fascinating to the romantic spirit of devotion. It ought to attract, for the very reason that it is so little attractive. I do not mean that it would be very repulsive for our young men and young women to *teach* in Mexico as nominally missionary teachers. But to do the work needed to save souls, in *preaching*, and in shepherding activity from house to house—that will be attractive only to the Pauline spirit.

In the fifth place, we, as Baptists, are at the farthest remove from that ecclesiasticism which Mexicans have so largely learned to hate and to fear—the Roman Catholic hierarchy. Mexicans will listen to Baptists, because Baptists are so far off from Romanism.

I earnestly hope that our Home Mission Society will be wisely guided to use every means available for commending this particular exigent cause to the conscience and the confidence of the Baptist churches of America. But I ought to reckon even more, that

In the sixth place, we, as Baptists, have made a beginning in Mexico, which should pledge us to go on and accomplish the promises thus virtually made.

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#### RELIGIOUS HISTORY OF MEXICO.

The Aztecs, or Mexicans, were polytheists and idolaters. They recognized a Supreme being, but worshiped a plurality of inferior deities. The chief of these, and the patron deity of the nation, was the god of war, Huitzilopolchli. Early in the fourteenth century the sacrifice of human victims, captives taken in war, became a part of their religious exercises. Their temples, *teocallis*, abounded throughout the cities. They were pyramidal in shape, often from 100 to 400 feet square, terminating with a flat summit, on which was the sacrificial stone, where the

victims were offered in the sight of the multitudes. From 20,000 to 50,000 victims, it is estimated, were thus frequently sacrificed annually. Their religion was the most blood-thirsty that the world has ever known. Remains of some of these sacrificial temples are found in Mexico to-day, and the great green stone on which the victims were slain can be seen in that city. For about 150 years this religion prevailed.

For the 300 years from 1521 to 1821, while the country was under Spanish rule, the Roman Catholic religion was offered to, or forced on, the people, until it became the dominant faith. Zaragossa, the first archbishop of the Catholic church in Mexico, from 1523, exterminated the ancient worship, destroying idols, temples, and the native literature of the Mexicans, in the most thorough and expeditious manner possible. The Catholic Church had everything her own way in temporal and spiritual things during these three centuries. Even when Mexico became independent, under Iturbide, in 1821, Roman Catholicism was officially recognized as the national faith, and no other religion was to be tolerated. A futile attempt was made under Santa Anna, in 1833, to abrogate the authority of the Pope over the Mexican Church, to suppress the convents, and to abolish the compulsory payment of tithes. The Catholic Church had acquired immense non-taxable properties, owning nearly one-third of the soil, and having from various sources an enormous revenue, estimated at \$20,000,000 or more annually.

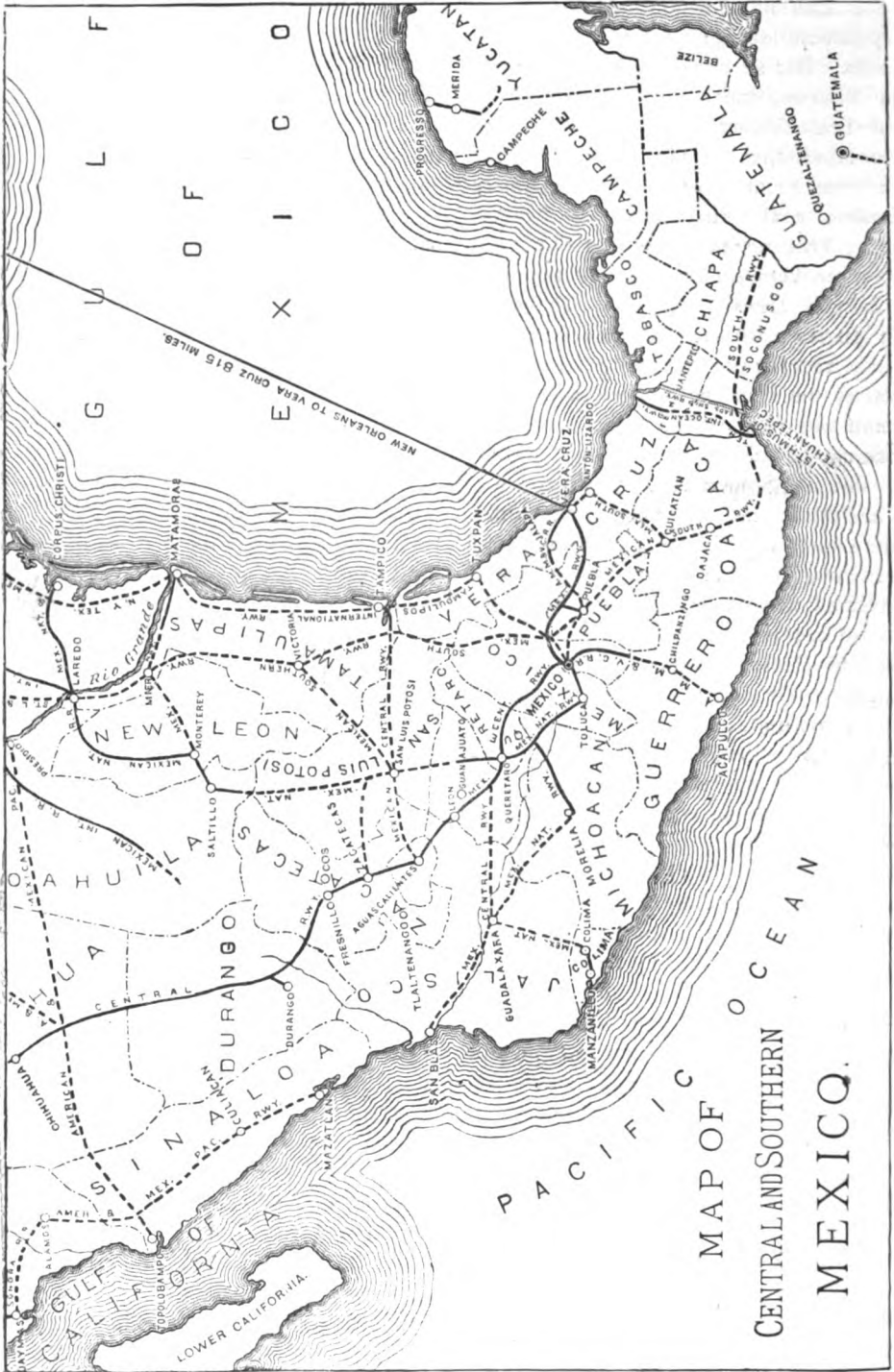
Romish ecclesiastics made and unmade rulers. They antagonized President Comonfort in 1856, who in turn issued a decree confiscating the property of the Church, and forbidding the clergy to hold real estate. A revolution was the result. Benito Juarez, a native Indian, became President, supported by the liberals and by the majority of the people, who groaned under the exactions of the Catholic Church. In 1859 the Government nationalized the landed estates of the Church, abolished the convents, and directed that all superfluous church buildings be sold or converted to public use.

At the same time religious toleration, previously denied, was granted to others than Catholics. But so powerful and bitter was public opinion, inflamed by the priests, against Protestantism, that the latter could get no admittance to Mexico till after the failure of the French enterprise to enthrone Maximilian in the interests of the Romish Church. This was the death blow to Papal hope of recovering and retaining temporal supremacy in Mexico. The Church party, hating Juarez and his enlightened policy, plotted to recover power through the intervention of the Catholic powers of Europe. Miramon and other agents were sent abroad to work up the scheme of Catholic restoration. The Pope approved. Emperors fostered it. All looked favorable. Maximilian was the chosen man for the task. The letter of the Pope to Maximilian abounded in exhortations to recover for the Church its estates, to restore the religious orders, to re-establish the Catholic religion, "to the exclusion of every other dissenting worship," and to suppress the "teaching and publishing of false and subversive tenets." But before Maximilian reached Mexico the reform movement had made such headway that it was manifestly futile to make the attempt indicated in the papal epistle. The hope of stability for the new Empire seemed to lie with the Liberal party. The Church party turned against him. His proclamation, in 1865, decreed that while Catholicism was the religion of the State, yet "all forms of worship not contrary to morality, civilization, and good manners, shall have free and ample toleration in all the territory of the empire. No worship can be established without the previous consent of the Government." The last lingering hope of the Church party now vanished, and there was an open and final rupture between them and Maximilian, who, though still a strict Catholic, had also incurred the displeasure of the Pope. So, hated by the Church party on the one hand, and on the other hand regarded as a usurper by the Republican government, which maintained its organized military force against him, he came to grief in his tragic execution.

Thus ended the last great effort of Rome to recover her power in Mexico. On the 15th of July, 1867, Juarez, after a terrible struggle of four years, re-established the Government in the City of Mexico, and issued a liberal, enlightened address to the people. The march of reform, begun eight years before, was resumed, and has continued to the present time. The freedom of the press was secured by law, and the right of men to worship God according to their own beliefs was recognized and regarded. The inquisition, with its terrors, became a thing of the past.

So in Mexico, Bunyan's dream has become a reality: "Now I saw in my dream that at the end of the valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly; and, while I was musing what should be the reason, I espied before me a cave where two giants, Pope and Pagan, dwelt in old time, by whose power and tyranny the men whose bones, blood, ashes, etc., lay there, were cruelly put to death. But by this place Christian went without danger, whereat I somewhat wondered; but I have learned since that Pagan has been dead many a year; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them."

The beginning of Protestant work in Mexico is, in brief, as follows: In the war between the United States and Mexico, in 1847, the chaplains of the army and agents of the Bible Society for the first time distributed Bibles among the people, from whom Rome had withheld the Scriptures. A Baptist minister was the first to preach the gospel in Mexico. Rev. James Hickey, of Texas, went into Mexico in 1861, and in November, 1862, by request of Mr. Thomas M. Westrup, visited Monterey, where he preached and made several converts, who were organized into the first Baptist church in Mexico, in 1864. Mr. Westrup, whose account of the work is given else-



where in this number, became the pastor, and has labored assiduously and successfully to the present time. The American Baptist Home Mission Society appointed him as their missionary to Monterey in 1870. This Society occupied the City of Mexico in 1883.

The Society has two English-speaking missionaries and seven native missionaries, including two teachers, six churches and twelve preaching stations, nearly 220 members, a good church edifice at Monterey, a printing press at Monterey, and another in the City of Mexico. There is a school at Monterey with an enrollment last year of 119, and a school at Santa Rosa with an attendance of about fifty. The Woman's Home Mission Society of New England sustains this latter school. The Woman's Home Mission Society of Chicago have two missionaries laboring in Mexico. Rev. T. M. Westrup is Superintendent of Missions for New Leon and Taumalipas; Rev. W. H. Sloan, Superintendent for Central Mexico.

In 1865 a Catholic priest, Francis Aguilar, started a reform movement in Mexico, organizing his followers under the name of "The Church of Jesus." At his death, a few years afterward, this organization applied to the Episcopal Church of the United States for aid. Rev. Mr. Riley, with his own ample means, and with the aid of friends, responded to the call by going to Mexico in 1871, and in 1873 the Episcopal Church adopted the work.

In 1866 Miss Rankin, a Presbyterian lady, went independently to Brownsville, and then, under the auspices of "The American and Foreign Christian Union," to Monterey. After several years the work thus begun was transferred to the Presbyterian Board of Foreign Missions.

The Presbyterians began their work in the city of Mexico in 1872, and in the State of Zacatecas in 1873, and in Monterey in 1877.

The Friends have a mission in Matamoras, established in 1872.

The Methodists, North and South, began mission work in 1873 in the city of Mexico.

The M. E. Church North reports, in 1885, central mission stations at Mexico City,

Puebla, Orizaba, Pachuca, Queretaro, Guanajuato, and Leon, with mission property valued at \$164,000 including the plant of a mission press, which since 1877 has issued about eighteen millions of pages of evangelical publications. They have 37 regular congregations, besides numerous out-stations; 16 traveling preachers and about 84 helpers of other grades; 17 day-schools and 19 Sunday schools, with about 750 pupils in each. The number of members reported is 611 and 623 probationers.

The Board of Foreign Missions of the Presbyterian Church report, in 1885, central stations in the City of Mexico, Zacatecas, San Louis Potosi, Jerez, Saltillo, Monterey, and Durango, ordained missionaries 8, ordained natives 17, licentiates 11, female missionary teachers 7, Bible women 7, and about 35 native assistants besides. They number 92 churches with 6,629 communicants, 33 day-schools attended by 745 pupils, and 1,234 in the Sunday Schools. A printing-press was furnished the mission in the City of Mexico in 1885.

The American Board of Commissioners for foreign Missions (Congregational) has one mission in western Mexico, at Guadalajara, and one in northern Mexico, at Chihuahua. In the former field work was begun in 1872; in the latter, in 1882. There are 12 American missionaries, 6 of whom are ministers, and 8 native agents. There are two churches with 33 members, both organized during the last year.

We are unable to get satisfactory statistics concerning the work of Episcopalians in Mexico. Bishop Riley is the head of "the Mexican branch of the church," which seems to be on an independent footing ecclesiastically. There are three dioceses, one in the City of Mexico, another in the Valley of Mexico, a third in the State of Hidalgo. There are some missions elsewhere. About fifty congregations are reported, ranging from seven to three hundred, the general average being about twenty-five. There are some schools, and a semi-monthly paper is published. There were seven ordained clergymen, with a number of native assistants.



The Southern Baptist Convention began its work at Saltillo, in the State of Coahuila, 1883. There are several other stations and four or five churches, with about one hundred and ninety members, and ninety-three Sunday school pupils. A school has been started at Saltillo. Some of the churches in this field were formerly cared for by the American Baptist Home Mission Society. There are three ordained ministers and several teachers and native assistants. The outlook is hopeful.

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#### PRAYERS, MEANS, AND MEN FOR MEXICO.

BY H. L. MOREHOUSE.

For kindred, Country, Church, we pray,  
For distant lands in sin and woe:  
Prayers rise like incense. Yet, to-day,  
Where are the *prayers* for Mexico?

For fields at home, for fields abroad,  
The streams of Christian giving flow;—  
Most blessed streams! But, O Lord God,  
Where are the *means* for Mexico?

From papal night, turned toward the light,  
Souls, disenthralled, the truth would know;—  
Ten million souls! "The fields are white!"  
Where are the *men* for Mexico?

Here is our neighbor. Pass not by,  
Like priest and Levite long ago;  
Have pity! Help! Ring out the cry:  
*Prayers, means, and men for Mexico!*

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#### THE BEGINNING OF BAPTIST MISSIONS IN MEXICO.

BY REV. T. M. WESTRUP.

Neuvo Leon is one of the northeastern States of the Mexican Republic, and Monterey, at the foot of the eastern Sierra Madre range, on the northeastern side, with 35,000 inhabitants, is the capital. The writer came here in 1860, in the eighth year of his residence in the country. Born in England, trained in the established church, and the subject from early youth of deep religious impressions, he was not regenerate, I think, but open to con-

viction. Several conversations with John Butler, a countryman from Texas, and the death of a pious mother, impressed him deeply, and, hearing that Rev. James Hickey, Baptist, was living at the port of Matamoras, and desirous of coming to Monterey, he wrote and encouraged him to come, for he had many unsettled questions in theology on which he desired light. Brother Hickey came, not only supplied the desired light, but gave an impulse the writer still feels. This devoted Baptist minister (born in 1800, in the west of Ireland) passed through the successive stages of Roman Catholic, Episcopal and Independent, to find that Baptist principles alone were satisfactory to him. An ardent friend of freedom like Butler, he left Texas when the slavery question and the civil war made it imperative. During his residence of nearly two years at Matamoras he learned enough Spanish to speak brokenly on religious subjects, his evident piety and philanthropy winning many hearts to esteem and assist him even when his efforts to convince were apparently unavailing. His first wife and daughter, devoted Christians, were no more: his second wife came with him to Monterey in November 1862.

How devoid of probability, as man sees, that this old man should be able to make headway against the popish power and leave behind him, after a short three years' struggle, scores of Bible lovers, once steeped in superstition and worshipers of outward forms, but now free by the grace of God and Brother Hickey's teaching, and belonging, many of them, to a Baptist Church. He came alone, dependent on his God. No Society was behind him to hold up his hands. He did not even know how favorably events in Mexico were trending for the inception of his work. The papist element in Mexico had vainly appealed to every method of repression. Every weapon, spiritual and temporal, had failed. Excommunication and assassination had alike proved fruitless; the march of intellect had enthroned the "Laws of Reform" throughout the land, and the confounded and humiliated partizans of privilege and mediævalism were left to concoct their last abomi-

nable conspiracy and betray their country, unavailingly too, in the mad hope of regaining their intolerable power and position. The French allies of these traitors had already learned a lesson and received a check at

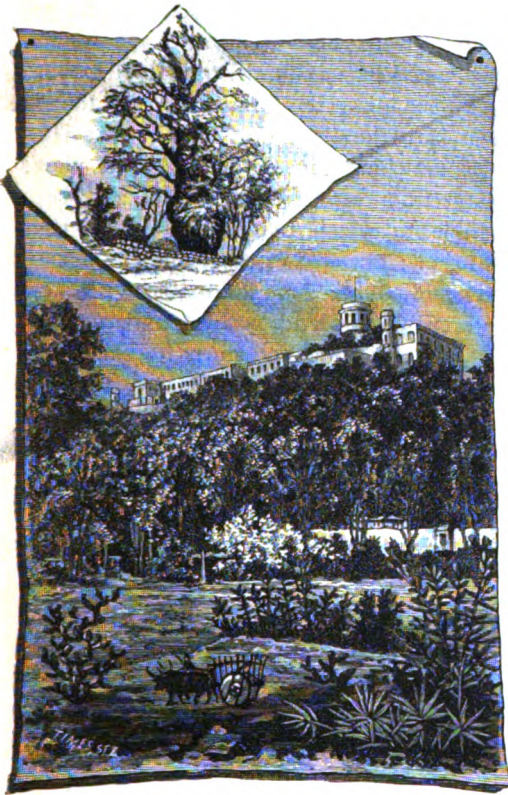
a question if his life was not shortened by the privations he endured. Let his name be embalmed and his memory be dear to all who rejoice that Mexico first heard the Gospel from Baptist lips.

Brother Hickey, became agent of the American Bible Society in Mexico, and died in December, 1866.

My mother was of Baptist origin, holding, I believe, to our principles, but yielding to the wishes of my father, a strong Episcopalian, though convinced and baptized in 1870, at New Orleans. But it was not through her, but through Brother Hickey, that the writer perceived the truth of Baptist views, and their claim on all who understand the Gospel.

Two Mexicans and I were baptized January 30, 1864, and the same day the first Baptist Church was organized with five members. As Brother Hickey's agency for the Bible Society demanded his time and attention to the exclusion of missionary operations as a Baptist the care of the little church at Monterey, numbering twenty-three members one year after the organization, fell on the writer, inexperienced but anxious to do right. The church had chosen me pastor, and Brother Hickey laid hands on me in prayer.\* We had our Bible class twice a week, and preaching Sunday afternoons—all that my other engagements and duties permitted, being book-keeper in a mercantile establishment and having little time of my own to dispose of. Our first meetings were held at the house. For a time we rented a room, but this was difficult owing to the unwillingness of landlords.

In 1862 when Brother H. arrived, and till 1866 when he died, there were several professors of Christianity at Monterey, but Brother H. and the writer were not much encouraged by them when our views were understood. We were the preachers; no others made any real attempt to evangelize the Mexicans, till 1869, when the Presbyterians, represented by Rev. Andrew Jackson Park and Miss Melin-



CASTLES OF CHAPULTEPEC.

Puebla, which delayed their operations for a year.

Was it a mere coincidence that brought another invasion, so different in method, means, and purpose, into the other extremity of Mexico just then—just then when liberty to think, to speak, to teach, had just been recognized and universally proclaimed to be the birthright of every dweller in the land of Guantimoc? Napoleon was behind one; but God was behind the other. The former miserably failed; the latter is doubtless to be a grand success. One poor old man's words changed the current of many lives, and eternity alone can reveal the full effect of what he said and did. Fearless and untiring, it is

\*It is proper to state that it was considered advisable for Brother Westrup, during his first visit to New York, in 1870, to receive recognition and ordination by a regular council, which was accordingly done at the Strong Place Baptist Church, Brooklyn, N. Y.

da Rankin, organized their church. They had previously worshiped with us and appeared to be satisfied with a place at the Lord's table, which their representations and co-operation had induced us to give them. Thus the Baptist church, having been organized in January, 1864, was more than five years older than the other evangelical body.

I was Brother Hickey's successor as agent for the American Bible Society, which the Presbyterians deemed favorable to carrying out their designs to absorb our members, some of whom had been employed by Miss Rankin as colporteurs of the American and Foreign Christian Union. Various methods were adopted to accomplish this. They considered themselves justified in availing themselves of three years' gratuitous labor which I had given to the church, on the plea that, as agent for an undenominational society, I could not attend to a Baptist mission, but must leave it to them.

While Mr. Park was still living at Brownsville, Texas, it was proposed that I should resign my commission from the American Bible Society, and take charge of the mission under the direction of the American and Foreign Christian Union. I respectfully declined. Not long after, Mr. Park arrived at Monterey, as I presumed, to take what I had declined. In the summer of 1869 I received a communication and publications from Rev. J. S. Backus, D. D., Corresponding Secretary, which strengthened myself and the Church in the doctrines and practices of the Baptists. Complaints were made to the Bible Society that I was influencing people to become Baptist. I determined to resign. Invited to New York by our Home Mission Board, I resigned my connection with that Society. After my re-

turn, in July 1870, having been absent about eight months, I found the majority of the Monterey church had decided to join the Presbyterians. We re-organized the Monterey Baptist Church with eleven members. Outside of Monterey, however, it was much better. We had five little churches, and the meetings were good. The Santa Rosa, Morelos, and Ebanos churches remained Baptist, notwithstanding the utmost efforts to win them also to the adoption of Pedo-baptist views.

Baptist churches were organized in places distant from Monterey, and, if it had been possible to watch over them, would have flourished; but we were very few preachers, and could not take long journeys to visit those brethren. The seed was sown, and we confidently hope it was not sown in vain. We have no recriminations to make against our brethren of other denominations; we only recognize that our inexperience gave them great advantage over us, and that they did not fail to use it.

We have now before us a certain prospect of success. Our principles are daily more favored because better known. We are treated with more respect. For long years we have been derided, and have had little opportunity to explain our views. The triumph of liberal principles in civil matters has been a great advantage to us, since as Baptists we can so heartily endorse them.

The constancy of our Mexican brethren, their fidelity to the principles adopted by them after full examination, their openness to conviction, and frankness in speaking without being offensive, when they deem it right to oppose or to inquire further, seem to me satisfactory evidence of the superiority of Baptist methods, that augurs grandly for our future.

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#### —\* EDITORIAL NOTES. \*

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We print for October a larger edition of the MONTHLY than usual, in the interest of our work in México. *Preserve this number for future reference.* Those desiring extra copies can obtain them for five cents each, singly, or five copies

for twenty cents, and a larger number at the same rate.

The colored lithograph of "Liberty Enlightening The World," with interesting facts about it and about the influence of Baptists in securing civil

and religious liberty for mankind, also the general facts about the Society's work last year and for fifty-three years, is pronounced the best thing ever issued by the Society. It is for gratuitous distribution in churches about to take up their collection for Home Missions. Send on orders to the District Secretaries or direct to the Rooms in New York. Let the people know what Baptists have done and are doing.

The Anti-retrenchment fund, or the Supplemental salary fund, is growing. A young lady in her teens sends \$20 for this purpose. Friends in the East Orange Church N. J., send \$30. A good brother adds \$500, if \$500 more can be obtained. Of course it will be. Let all who can, join the illustrious company.

One of the most highly esteemed ministers in central New York sends the following letter:

"Please to find enclosed my check for \$50 for the Home Mission Society.

"I send it as a special offering for signal mercies from our Heavenly Father in answer to many prayers. Apply to legitimate debt, or otherwise, as seems best."

Such offerings are surely a sweet savor unto the Lord. May this not raise the inquiry in other hearts whether a like acknowledgment of God's goodness is not due from them?

A gentleman recently called at the rooms, who has found the blessedness of giving on principle, stately and frequently, for the Lord's work. In the course of his conversation he said: "I used to be of that class who give a dollar a year to each of our societies, and this was done the last thing before our association meeting. No matter what the appeal was, I gave my dollar and thought I had done my duty. But I began thinking about it. I said: Here are these societies, that can't wait till the end of the year for means to carry on their work, and they are dependent on contributions from the people. They ought to have something more frequently. Then, too, I receive *every day* my daily bread, and I ought not to put off my offerings to God to the end of the year. I began to feel *mean* about it. It wasn't the manly, Christian thing to do. I turned over a new leaf. I began the system of weekly offerings as God blessed me. I found it much

easier. I gave freely. The Lord has prospered me and it is now my delight to give.

Yes, I felt mean, and it *was* mean to do so little and that at the end of the year. I wish you would get all the people in the habit of making their offerings regularly and often to the Lord."

This is what we are trying to do. We commend this good brother's experience to the members of those churches which still make up their contributions for all purposes just before the association meets. *Adopt some system* of weekly or monthly offerings; don't leave the great missionary interests of the Lord's kingdom to be attended to the *last* thing, perhaps on a rainy Sunday.

The following has appeared in the correspondence of one of the religious papers: "In Mexico there are two Baptist Associations, one under the fostering care of our Convention [Southern], and the other fostered by the Home Mission Society, and the influences and arguments which brought about this state of affairs—that drew a dividing line between the churches and associations in Mexico—were not such as Christians could endorse altogether." The same writer deprecates the occupancy of the same territory by the two organizations, and speaks of "some of the unlovely and harmful things in their rivalry in Mexico."

This is, indeed, a side illustration to fortify his argument against the continuance of the Society's work in Texas, of which we will only say in passing that the Home Mission Society went into Texas about three years ago, when the Southern Convention was doing literally nothing there, and went, too, upon the urgent appeal of the Board of Directors of the State Convention. If, *after* this, the Southern Convention enters a portion of the State and makes alliance with another of the several associations or conventions with which the State is blessed, it seems rather singular that any odium should be cast upon the Society, in such circumstances. The earnest appeal was heard by the Society, and the missionary work of Texas, which was prostrate three years ago, is now in such splendid condition that it is a question whether without further aid Texas cannot take care of her own State Missions.

But to Mexico: We have no word of criticism concerning the entrance of that field by the Southern Convention. But, lest some should

not remember or know the facts in the case, it seems proper to say that the American Baptist Home Mission Society began mission work in Mexico about twelve years before the Southern Convention entered the field, and the Society was vigorously prosecuting its work in the State of New Leon, giving attention also as it could, and as it formerly did, to points in the adjacent State of Coahuila where there were companies of Baptists, when the Southern Convention began its mission in the latter State, at Saltillo, about sixty miles from our principal station, at Monterey.

Some of the churches in Coahuila had been mission stations of the Home Mission Society. The same fields are not occupied by these organizations; but adjacent fields. It is natural enough that each group of churches in its own State should have its own association. If there has been any attempt to absorb the churches of another organization and to build on others' foundations, neither the Home Mission Society nor any of its missionaries are chargeable with so doing.

Mexico is a vast field. There is ample room for all the missionaries that both the Southern Convention and the Home Mission Society can send thither. The only "rivalry" that the Society proposes to be chargeable with is that of "provoking to love and good works." The work which the Society began many years ago in Mexico it proposes to prosecute to such an extent as the offerings of American Baptists may enable it to do, without interfering with others or suffering interference from others.

"BOOK OF MORMON: is it from God? Lectures delivered in the First Baptist Church, Salt Lake City, Utah, by Rev. M. T. Lamb, and published by request of his Excellency, Governor Murray, and others."

This little volume of 125 pages contains four lectures delivered to crowded houses during the summer of 1885. They are an original handling of the subject, and the comparisons between the Bible as the inspired Word of God, and the base, vulgar, ungrammatical, verbose, and mongrel work called the Book of Mormon, are so well put, and the dissecting knife is so keenly applied to show the absurdity of some statements and the anachronisms of others, that the only conclusion is that the work is a monstrous imposture.

Multitudes of the Mormons attended the lec-

tures, and, it is believed, have had their faith in the Divine origin of the Book of Mormon seriously shaken. For many years no lectures on Mormonism have made such a sensation as these which strike at the tap root of the Mormon upastree. Brother Lamb has been urged to deliver them throughout Utah, and to scatter the book widely. But this he cannot do without aid. If some benevolent man would give \$500 to enable him to carry out this plan, we believe it would do untold good in unsealing the blind eyes of many Mormons, and leading them to the truth as it is in Christ.

We may add that Brother Lamb has been well known in Illinois for years as an earnest student of the Scriptures, has been a missionary of the Society in Montana, and during the last year associated with Dr. De Witt in the good work which has resulted in many additions to the Baptist Church in Salt Lake City. The book can be had for fifty cents by addressing Rev. M. T. Lamb at Salt Lake City.

Geo. W. Cable's article in the *September Century*, entitled "The Silent South," is as brave as it is masterly in denunciation of the wrongs of the colored people, and in advocacy of a better treatment. He unhorses his rash but feeble antagonists who thrust at him because of his previous article: "The Freedman's Case in Equity." Most clearly does he draw the line between "civil rights" and "social rights,"(?) exposing the sophistries of his antagonists and marshalling facts that will down at no man's bidding. It is the beginning of a new era when a Southern man of power thus champions the cause of the down-trodden race. Let the agitation go on until the accursed convict-farming system, which sends multitudes of blacks every year to untimely graves, shall be done away, and every human being in the South as well as elsewhere throughout this land, shall be treated not according to his color, but according to his worth.

That our readers may know what "retrenchment" means in our mission fields, and what a strain comes upon the sympathies and efforts of the officers of the Society at the Rooms, we make the following quotation from a letter just at hand from one of our best missionaries in Dakota. The story of one is substantially that of many.

"I do not see how I am going to get through the

winter on my present salary. It costs me over \$900 a year to support my family the very best I can do. When I came to this country I brought a little money, which I invested in a little house in town, and a quarter-section of land a couple of miles out. But since I began work as a missionary, I have had to borrow money every year to help out my salary until I cannot borrow any more on my property. I am brought now, where if I preach the gospel, I *must* live off the gospel.

"I do not know what to do. I shall try to go through the winter at present rates if I must. But unless the Lord sends help from some source, my poor overworked wife and little children must suffer, and we must lose our home and land.

"Can not my appropriation be increased a little? The church cannot do more—more than half the members of my church have had to leave their homes in town and go out on farms to work. You know they are nearly all young and inexperienced in the Lord's work, but they have done grandly. They have stood and *do stand* by their pastor like old and tried soldiers. God bless the dear little church. I could not ask more of them. And it would well nigh break my heart to leave them. Dear Lord, what shall I do? Pray for us. Please write me at your earliest convenience."

### BOOK NOTICES.

**THE SABBATH:** Its Permanence, Promise, and Defence. By W. W. Everts, D. D. E. B. Treat, 771 Broadway, N. Y. pp. 278. Price \$1.00.

Dr. Everts has done a timely work in this fresh, forcible, interesting restatement of the arguments for the observance of the Lord's Day. Objections are met and answered concisely and conclusively. The book glows with the zealous spirit of its author. In this new era of Sabbath desecration it ought to have a wide circulation and do a vast amount of good.

**BETTER THAN GOLD.** A temperance story, by Mattie Dyer Britts. pp. 320. \$1.25. Am. Bap. Pub. Soc., Phila.

It shows the dangers of "temperate drinking," the sorrows of a home with an intemperate father, and depicts the blessings of a decided attitude on the part of the young in favor of temperance. Several illustrations.

**BEN AMMI, the Armorer's Son.** A story of the days of Ahaz and Hezekiah. By Rev. Edwin McMinn. pp. 315. \$1.25. Am. Bap. Pub. Soc., Phil.

This is a historical sketch of ancient times, the Bible narrative furnishing the principal facts, although the author has successfully made use of historical records outside of the Scriptures in giving life and color to the narrative. It will be helpful to the general reader in getting a clearer view of the life and events of ancient times. Illustrated.

**CULLWORTH.** A story of the Rocky Mountains. By Miss L. Bates. pp. 256. Am. Bap. Pub. Soc., Phila.

This is a book about a missionary family's experience in western Colorado, and is written in the usual entertaining manner of the author. A strong Christian tone pervades the volume. Illustrated.

**HOW TO SEE JESUS,** with fullness of Joy and Peace. By J. W. Kimball. pp. 256. Price 75 cents. J. A. Whipple, Hamilton Place, Boston.

As its title denotes, this is an attempt to make plain to troubled, burdened souls, the way to rest and peace in Christ. That it meets the want is shown in the fact that it has reached the eighth edition. It is an excellent book for all.

**A STORY OF SIX DECADES.** By C. R. Blackall. pp. 143. Am. Bap. Pub. Soc., Phila.

This is an account of the origin, growth, and work of our American Baptist Publication Society. We rejoice in the record of its achievements, which are here given in an interesting manner, with numerous illustrations. The honored and successful Secretary, Dr. Benjamin Griffith, in 1854 said, "Next to a preached Gospel, a pure and evangelical literature is the hope and safety of our country. The publication of such a literature is the great work of this society."

### Mexico.

#### HISTORICAL EVENTS.

A. D., 600-700.—The first known inhabitants of Mexico, the Toltecs, came from the North and were considerably advanced in civilization.

1000-1100.—The Toltecs emigrated to Central America.

1170.—The Chicemecs entered Mexico from the Northwest. Inferior and less civilized than the Toltecs.

1200.—The Aztecs, or Mexicans, entered the country.

1325.—The City of Mexico founded by the Aztecs.

1400.—Consolidation of the Mexican Empire.

1436.—Rule of the great Emperor Montezuma I; died 1464.

1500.—Aztec dominion established from the Atlantic to the Pacific, and extending southward into Guatemala and Nicaragua. The government an elective monarchy.

1518.—Discovery of Mexico by a Spanish squadron.

1519.—Hernan Cortes, who had fitted out an expedition from Cuba, for the conquest of Mexico, landed at Tobasco and founded Vera Cruz. Entered the City of Mexico November 8, and compelled Montezuma II. to submit to Spanish rule.

1521.—After reverses, Cortes retook the city and established Spanish authority in the country. Spanish viceroys governed Mexico from 1535 to 1808, during which time Spaniards filled nearly all the offices.

1810.—Beginning of the revolution to throw off the Spanish yoke.

1821.—Don Augustin Iturbide, victorious in a revolution, proclaimed Mexico independent, and was made emperor. Compelled to abdicate by Santa Anna in 1823. Mexican independence acknowledged by Spain.

1824.—October 24, a federal constitution, similar to that of the United States, was adopted, and Mex-

- ico, with nineteen States and four Territories, became a republic.
- 1830.—Invasion by a Spanish army, which capitulated to the Mexicans.
- 1836.—Revolt of Texas and its establishment as an independent republic. Revolutions and confusion for years afterward in Mexico.
- 1845.—Beginning of war with the United States.
- 1848.—Conclusion of the war, and, by the treaty of Guadalupe Hidalgo, the cession of California Nevada, Utah, part of Colorado, and the larger portions of Arizona and New Mexico to the United States.
- 1846-1857.—A period of civil dissensions and revolutions.
- 1856.—Property of clergy sequestered.
- 1858.—Benito Juarez, President under a constitutional government.
- 1859.—Confiscation of Roman Catholic church property.
- 1861.—Occupation of Vera Cruz by the allied powers of France, England, and Spain, for the alleged purpose of redressing wrongs to persons and property, but really in the interests of the clerical and imperial party represented by Miramon.
- 1862.—Withdrawal of English and Spanish forces, leaving the French alone in Mexico.
- 1863.—The French in possession of eastern and central Mexico. Maximilian, Archduke of Austria, proclaimed emperor of Mexico, July 10.
- 1864.—Arrival of Maximilian at Vera Cruz, May 28, and the occupation of the City of Mexico soon afterwards. Strenuous opposition by the Mexicans under Juarez.
- 1865.—Refusal of President Lincoln and Secretary Seward to recognize a representative of the new empire. Protest of United States Government against French occupation of Mexico.
- 1867.—Maximilian and his army captured May 15. Maximilian shot, together with Miramon and Mejia, June 16. Restoration of the Republic.
- 1868.—Treaty with United States adopted.
- 1871.—Development of the country; 215 miles of railroad and 2,975 miles of telegraph in operation. Insurrection and disorders in several States.
- 1872.—Death of the eminent Indian statesman, Benito Juarez, aged sixty-eight. President from 1858. Completion of railway, begun in 1852, from Mexico to Vera Cruz. Wonderful piece of engineering; 263 miles, ascent nearly 8,000 feet.
- 1873.—Religious toleration act.
- 1874.—Suppression of religious orders.
- 1877.—Porfirio Diaz elected President; still in office.
- 1882.—The International Railroad built from Laredo to Saltillo.
- 1884.—The Mexican Central Railway from El Paso to Mexico, 1,200 miles, completed March 8.

### Interesting Facts Concerning Mexico.

The northern boundary of Mexico, under the Montezumas, may not be precisely defined. Under the Spanish rule, however, Mexico was more than twice its present size. It included Texas, New Mexico, part of Colorado, Utah, Arizona, Nevada, and California. These portions of old Mexico embraced over 900,000 square miles, while her present area is about 744,000 square miles. The first great slice from her territory was made in 1836, when Texas became an independent republic. As Texas then included a part of what is now New Mexico, this cut off nearly one-fifth, or over 300,000 square miles.

The next and larger reduction was in 1848, when California, Nevada, Utah, a part of Colorado, and most of Arizona, and the western half of New Mexico were ceded to the United States for \$15,000,000 by the treaty of Guadalupe Hidalgo. This took over one-third of her original territory, or about 600,000 square miles. By the Gadsden purchase, in 1853, lower Arizona and southwestern New Mexico were ceded. But these losses did not materially affect Mexican power, which was concentrated chiefly below the Rio Grande, towards the City of Mexico.

—Mexico, in its present shape, resembles that of a cornucopia. It has a length of 1,950 miles, a maximum breadth of 750 miles, and a minimum breadth of 345 miles. It contains about 744,000 square miles, or nearly one-fourth of the area of the United States.

—The City of Mexico is about three miles square, laid out with perfect regularity. Most of the inhabitants are pure-blood Indians or mestizoes, but foreigners chiefly control the business. It is 7,524 feet above the sea-level. The central plaza, or square, covers nearly 14 acres. Here is the greatest cathedral in America, 426 feet long, 203 wide, in the form of a Greek cross. It was begun in 1573, finished in 1657. The erection of the walls, alone, cost \$2,000,000, and the finishing, several millions more. The city itself is more than 500 years old, and has a population of about 300,000. The houses are from one to four stories high, of Moorish architecture, and massively built.

—Eighteen cities have more than 20,000 inhabitants each; twelve more than 30,000; five more than 50,000, including Mexico with about 300,000.

—The northern boundary line is about 1,400 miles along Texas, New Mexico, Arizona, and California.

—There are twelve mountains in Mexico exceeding 10,000 feet in height. In the federal district of Mexico there are five exceeding 14,000 feet, the highest being Popocatepetl, 17,540.

—There are but two seasons—the dry season from October to May; the rainy season the rest of the year.

## A MEETING-HOUSE FOR THE CITY OF MEXICO.

In an excellent article written by Rev. W. H. Sloan, for the *Watchman*, he states the great difficulties under which our work is prosecuted in the City of Mexico:

### DIFFICULTIES.

(1) As Baptists, we preach a faith very foreign to Romanism, and very unpalatable to those who would receive church members on easier terms than those prescribed by the New Testament. The Baptist faith is the foe most dreaded by the Romanist. It cuts away from him *everything*, and demands of him a regenerate heart and godly obedience to Christ. As a consequence, we meet with much annoyance and petty persecutions. Hardly one man in a thousand will rent us a room in which to hold religious services: the services, when we are permitted to have such, are often interrupted in petty ways that would seem childish if it were not for the malicious spirit that underlies them. To rehearse all the ways in which our work is opposed would be tedious to your readers, and unprofitable. But this leads me to speak of the second obstacle in our way, and this by far the greatest, since, if it were removed, the others would, to a great extent, disappear.

(2) Our lack of a mission property. The laws oppose our preaching on the streets or in any place of public resort. They forbid our administering the ordinance of baptism in public. No one will rent us a suitable house for worship. There is not a public hall in the City of Mexico. There is not a vacant lot in the city on which a tent could be erected. Every street in the city is packed solid with stone houses, with not a chink or cranny between them. They never fall nor burn down. It would be more difficult to find a vacant space on the streets of Mexico within a mile of the great cathedral than it would be on Broadway below City Hall. The city has been five hundred years growing to its present dimensions and solidity, and it offers a poor welcome to a Baptist missionary who walks its streets and asks room in which to preach the glorious gospel of our Lord. With no church home, no schoolhouse, no residence in common for the missionary families, our work, of necessity, lacks coherence and unity. It lacks force and stability, and I fear it will lack permanence. We *must* have a mission home—a place large enough for church, printing office, schools for boys and girls, and missionary residences, since it is utterly out of the question for missionaries to pay the enormous rents here asked on the salaries they receive. Such a property in this city, where every foot of land is increasing in value day by day, would cost from \$40,000 to \$50,000, but it would be money well spent. As a financial investment alone, it would yield good returns to the Home Mission Society, should the Society ever

wish to dispose of it. But who can calculate the spiritual benefits derived from the possession of such a Baptist headquarters in a city that controls to so large an extent the religious thinking of the country? There is not as yet a single Protestant church edifice in the City of Mexico—the various missions having purchased old churches or convents, and remodeled them, and all of them, without exception, being most unsuitable to the work. With a neatly built church here, modeled on the American plan, having rooms in basement for general missionary work, and with a modern-built house on the same land for the missionaries' use, attention would be called to the Baptists, and we should be sheltered from the vexatious annoyances that now hinder the progress of our work. The Baptist denomination must either come to our aid in this matter, or we must abandon the field. With this help, we can have in this city, sending out an influence all over the land, a flourishing mission; without it, we are laboring in the face of appalling difficulties, with the almost certain prospect of being compelled to retire from the city. I have said, however, that we are here to stay; I say it because I believe the Baptists of the United States, and especially of the East, are in sympathy with the efforts we are making; that we have their prayers, and that we shall have their gifts. Poor Mexico! She needs the gospel, and her only hope of ever receiving it is in the Christian people of her sister republic.

(3) The third difficulty to which I refer is the advantageous position occupied by other missions that have been established here for the last ten years, and that are well supplied with funds by the home societies. These missions all own valuable properties, churches, schools, and residences. They purchased at a time when real estate was almost valueless in the market, taking old confiscated churches, or convents, and converting them, by means of a liberal expenditure of money, into mission premises. Such property cannot now be had, nor is it desirable. Thousands of dollars have been expended in this city in working over piles of masonry that could have been spent to better purpose. However that may be, the possession of such premises has given character and stability to the work. One of these buildings, provided with piano, pipe organ, and brass instruments, frequently decorated with flags and evergreens, throws its doors open to the public, and the weak-kneed Protestant Christians of all denominations are drawn in. The Presbyterians possess a really beautiful house of worship, and expend several hundred dollars monthly in supporting their schools. In contrast with these, the Baptists have no school, meet in a rented "upper room," supplied with a few unpainted pine benches, a pulpit to match, a bench for the minister, no musical instrument of any kind except a hand-organ under the window at the regular hour of our service; no lamps by which we may hold an evening meeting; no communion service with which decently to observe the Lord's Supper; absolutely nothing except the Bible,



a few tiny hymn books, and the benches. The natives notice these things, and draw their own conclusions. They believe that the Baptists have no outside support, that they are not part of a great denomination, and that they are not worthy of a Mexican's choice. I gather these things from the people themselves. How can we reply? All that we can do is to open our Bibles and press *duty* home upon their conscience and hearts. But to become a Baptist means' social ostracism, the loss of situation, with threatened starvation of the family. Under these circumstances, it is difficult to convince them.

These are the obstacles. In our favor, is the general acknowledgment, even on the part of Romanists, that our doctrines are the purest yet preached in the country; the willingness of many to unite with us, even in the face of persecution; the expressed willingness of many others to join with us so soon as we have a permanent place of worship; and the disposition of scores of native Protestants to become Baptists, if we would receive them as others do; viz., by accepting Romanist sprinkling for baptism, and enrolling their names on our book.

Our strength is growing. The outlook is most encouraging, but this is one of the mission fields that will not bear the least neglect on the part of the denomination. We are working the metal here at a white heat, and no pauses must be allowed between the strokes. If our brethren will hold the iron, we will do the pounding—or suffer it; but we cannot do both.

The whole country is now open to the preaching of the gospel. If any of our young men in Northern seminaries have it in their hearts to come, I should be glad to correspond with them. This is the grandest mission field in the Western Hemisphere, and it opens the gate to 40,000,000 of people farther south, who talk the beautiful language of Old Castile. No work will pay better than this, for this develops, enriches, purifies, and ennobles a people who have slumbered in darkness for three hundred and fifty years.

#### Mexican News and Notes.

Rev. W. H. Sloan, August 31, writes about the work in the City of Mexico:

"Our mission in the City of Mexico is making a history not greatly different from that of other similar enterprises in the kingdom of God; we meet with discouragements manifold and severe; we encounter also multiplied tokens for good. During the month of August our congregation, which had fallen off in numbers owing to various circumstances, among which was the prevalence of typhoid fever in the mission house, began to increase, and our attendance now is the best we have ever had. Some six or seven Romanist families are manifesting considerable interest in the Gospel, and gladly welcome the visits of

our Bible woman, sister Renteria, at their homes. When she fails to meet her appointment, these people come to the mission house to receive instruction and be prayed for. One young woman, a Mormon, has been received and baptized, and gives promise of becoming a most energetic worker. We could baptize scores of men and women, but prefer, in that matter, to 'make haste slowly.' We are building for the future, and will receive none into our church, lamentably small as it is, except after indubitable evidence of change of heart and of conduct.

"The need of a church home still presses sorely upon us. The people have little confidence in our 'staying' powers, and as union with the Baptists means social ostracism from former friends, they will not identify themselves with us until they see that they will have a permanent Christian home. A school is also greatly needed.

"I have never known the outlook in Mexico to be so favorable as at the present moment. There is, of course, persecution and hatred. But the people are gradually waking up to the fact that a leavening power is at work among them, and that it is worthy their serious attention. I was to-day one of a deputation of seven who called upon the President of the Republic to lay before him certain matters connected with our missions in the country, and was glad to find him cordially disposed to do all in his power to favor the evangelical movement by an impartial and strict administration of the laws. And he will keep his word. We have nothing to fear from the government. Our enemies are the fanaticism of the ignorant, and the malice of the priests.

"We sustain now a Sunday School, and two prayer-meetings a week. These last are as largely attended as are the Sunday services. But the ignorance is dense and the superstition appalling. It will take time, prayer, consecration, money, and *life* to lift these people into the light. Who is there to help us?"

We rejoice in the restoration to health of the children of Brother Sloan, whose severe sickness gave Mr. and Mrs. Sloan so great solicitude that it became a serious question whether it was prudent for them to remain in Mexico through the summer.

The latest report from the City of Mexico is that congregations are excellent and the interest rising. The seed sown must surely bear fruit soon.

The following is from the August number of *La Luz*:

"We have been reliably informed that a Protestant mission not a great many miles from the City of Mexico reported last year three hundred baptisms. It has been ascertained that nearly all of those baptized (!?) were infants. It was done by the administrator's touching the tip of his middle finger to the water and then touching with it the forehead of the babe. He so describes the operation himself,

stating that he wanted the least possible amount of water to touch the child.

"Three hundred unregenerate persons brought into one church by the use of three hundred drops of water. And Pedobaptist papers abroad boast of the "rapid strides" that Protestantism is making in Mexico."

"Yea, verily!"

We do not know to what denomination this refers. But it is safe to say that the numbers reported by our Pedobaptist brethren are composed largely of those

of this papal relic of Protestantism by biblical truth as Baptists hold it.

Señor Antonia Garcia, in charge of the International school at Monterey, sends an interesting account of the closing exercises (Translation):

"I invited several persons, among them the commissioner of the municipal schools, and the inspector of the schools of the State. This gentleman possesses a fine education and is of progressive views. He assisted in the two days' examinations and in the distribution of awards. Considering that he is a man not holding our religious principles, it is gratifying that he should have spoken so favorably of the school. He said to the children that they ought not to leave this school because in it the routine system had been abandoned, and in consequence of this the fruits would be the best. He advised

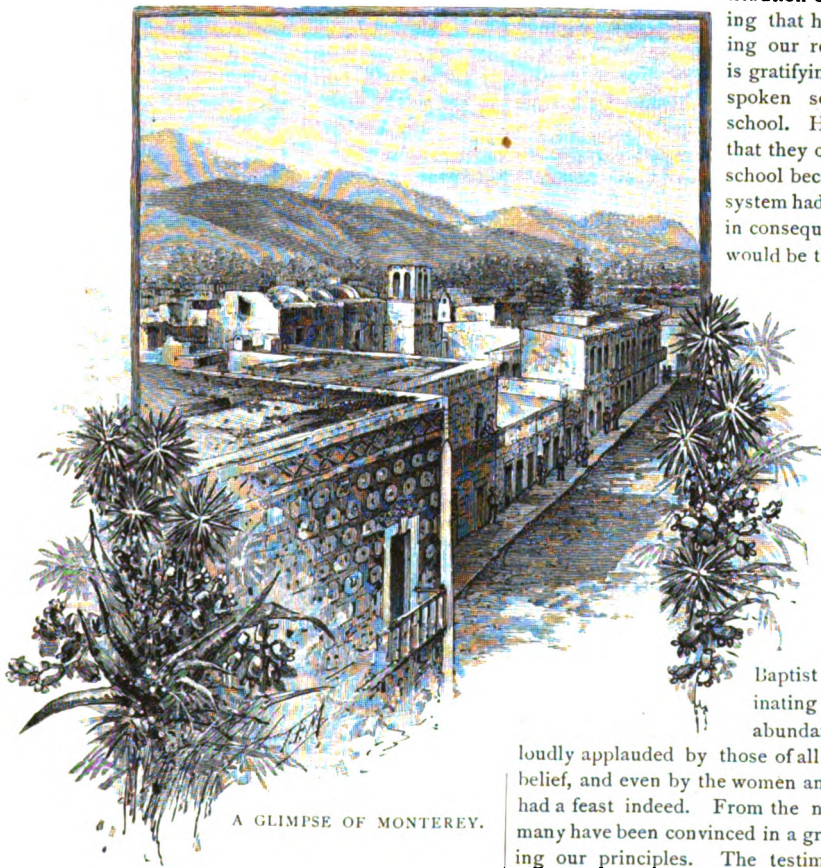
the parents not to take them out of this school—the best in the city—on account of its healthful conditions, on account of its usefulness, and because in it are taught all necessary branches; purity, good manners and the true morality. Finally, he said that the

Baptist churches are disseminating benefits in great abundance. This was

loudly applauded by those of all religious shades of belief, and even by the women and the children. We had a feast indeed. From the numerous attendance many have been convinced in a great measure concerning our principles. The testimony of those without is of great weight. Yesterday and to-day I have received numerous congratulations and expressions of gratification. May all be to the glory of God."

—Rev. Francisco T. eviño, of Salinas, Victoria, New Leon, sends cheering news, August 31. (Translation).

"During the past three months we have had five baptisms. There are now twenty-nine members in Salinas. I have strong hopes of having soon a flourishing church. There are several persons who are ready to receive baptism. One of our brethren, who is a brother-in-law of General Quiroga, has offered us a good site for our house of worship. This will give



A GLIMPSE OF MONTEREY.

who have been received in infancy. For example, the Annual Report of the Board of Foreign Missions of the Presbyterian Church contains such statements as the following:

"He has also baptized eighty infants, making in all two hundred and two additions to the Church."

At another station it is said that "twenty persons were baptized, nine of whom are adults." A church of twenty-nine members is reported there. Baptists do not count church members in this manner. And really, our Pedobaptist friends are in great perplexity to determine whether sprinkled children are in fact church members. It seems they are counted in, in reports from mission fields. Mexico needs to be purged

a great impulse to the Lord's cause in this part of his vineyard. I believe the Society will efficaciously aid in erecting very soon a second house of worship in the State of New Leon.

"It is also indispensable that we establish a school for both sexes, and I have a fixed purpose to open it September 14, although I cannot reckon on the means necessary for the expenses thereof, but I am confident that the Lord will not leave me alone. We need books and all other requisites, and \$15 per month for the lady teacher. Senorita Virginia Marto, a member in good standing in this church, will take the school. There are many very poor families who are unable to pay for the education of their children. We will take them under our direction, and will give them also religious instruction, and thus promote our work among the parents of these children."

Now, who has \$200 to give for such a school in one of the large villages or cities of New Leon?

—In the last number of *El Mexicano Bautista* we find a translation in full of the synopsis of the work of the Home Mission Society, together with the accompanying paragraphs, concerning the agency of Baptists in securing religious liberty in America. It is good reading for Mexico.

—The sermon of Dr. Pendleton, preached at the dedication of the Monterey house of worship, has been published in English and Spanish. It is entitled: "Through Christ to the Church," and is worthy of a wide circulation.

—We are in receipt of the minutes of the first meeting of "Asociacion Bautista de Nuevo Leon," recently organized. It includes six churches: Monterey, organized 1864; Montemorelos, 1869; Ebanos, 1870; Santa Rosa, 1871; Garcia, 1884; Salinas, 1884. The actual number of members is 182, of whom 72 are males, and 110 females. There have been several additions since. There are 188 children in the Sunday schools. The meeting was one of much interest and promise.

—In a letter just received, Brother Sloan says: "This leaves us all well. I am now preaching in Spanish, *without notes*, twice a week."

This is wonderful progress in acquiring the mastery of the language. Less than a year has passed since he went on the field.

—Rev. Merced Flores has removed from Garcia to Apodaca, and will preach at several points adjacent. The outlook here is quite hopeful.

—Rev. T. M. Westrup, who in addition to his work as pastor at Monterey and editor of *El Mexicano Bautista*, is general missionary for the State, has recently made a missionary tour. At Montemorelos where he preached six times in six days, he found good congregations, attentive hearers, baptized three heads of families, and found the people interested in the study of the Bible. At Zabadaro there are several believers

and a church may soon be organized. *The Mexican Baptist* is an excellent medium of communication among the churches and our hope is that it may have many baptisms to report soon.

Brother Westrup, writing in July, says: "I believe that indirectly we are exerting a great influence on the people, though it is hardly visible or definable. The catholic organ criticizes and attacks our paper in a way to convince thinking people that we hold principles not easily controverted.

"All are greatly pleased with the change from the old quarters into the new, and proud of the cheerful and handsome edifice. We are all, the preacher especially, fully sensible of the progress made, and deeply grateful for so much aid afforded us in the day of our weakness and poverty. The new house gives the church a prominence and position which is very appreciable."

### Facts Concerning Mexico.

From an able and elaborate address on Mexico, delivered before the Board of Trade of Denver, Colo., by Ex-Gov. S. H. Elbert, of Colorado, who had visited the country to study its characteristics, we make the following extracts:

#### POPULATION AND GOVERNMENT.

The Republic of Mexico extends through seventeen degrees of latitude, and thirty of longitude, having an area of 742,563 square miles, or an area over seven times as large as Colorado.

There are 146 cities, 371 towns, 5,473 villages, 5,869 landed estates and 16,326 farms. The estimated value of taxable city property is \$169,743,582; country property, \$213,630,832. Total, \$382,563,884.

There are twenty-seven free and independent States; one federal district, in which is located the Mexican capital, and one Territory, viz., Lower California.

According to the census of 1812, the population is:

Males.....	4,826,442
Females.....	5,175,442
Total.....	10,001,884
Classified as follows:	
Spanish and other Caucasian races.....	1,882,522
Native Indians.....	3,765,044
Mixed blood.....	4,354,318
Total.....	10,001,884

The government is a federative republic, whose independence was proclaimed September 15, 1810, by the patriotic priest Hidalgo and his chieftains. The independence, however, was not achieved until 1821 by Iturbide. The States are free and sovereign as far as their internal government is concerned, but are federated with the national sovereignty vested in the people.

Their constitution is modeled after that of the United States, and in all of its main features is very liberal and enlightened.

STATES.	Area *Square Kilometers.	Population.	Taxable Valuation.	Annual Agricultural Product.	Mineral Product.
Aguas Calientes.....	7,500	140,430	\$4,822,130	\$1,195,010	.....
Campeche.....	68,890	90,413	3,400,421	1,194,750	.....
Coahuila.....	131,800	130,026	5,346,476	3,373,285	\$468,000
Colima.....	9,700	65,827	4,255,195	1,280,730	.....
Chiapas.....	41,550	205,362	4,979,340	1,539,905	.....
Chihuahua.....	216,850	225,541	7,136,884	4,379,686	1,423,600
Durango.....	110,070	190,846	14,118,648	3,965,012	1,420,645
Guanajuato.....	29,550	834,845	31,150,010	13,945,987	5,487,791
Guerrero.....	63,570	301,498	3,076,395	4,273,680	218,012
Hidalgo.....	21,130	427,350	15,310,600	4,352,500	4,739,656
Jalisco.....	101,430	983,484	36,820,073	23,050,069	1,677,530
Mexico.....	20,300	710,579	22,598,918	11,523,734	458,900
Mechoacan.....	61,400	661,534	20,511,424	12,007,400	1,554,820
Morelos.....	4,600	159,160	5,460,300	3,868,320	.....
Nuevo Leon.....	61,200	203,284	7,906,920	3,373,285	.....
Oajaca.....	86,950	754,468	8,630,589	11,654,880	191,920
Puebla.....	31,120	784,466	29,839,464	12,357,270	.....
Queretaro.....	8,300	203,250	8,492,531	3,441,210	.....
San Luis Potosi.....	71,210	516,486	13,130,705	7,160,070	3,404,745
Sinaloa.....	93,730	186,491	9,410,336	3,628,940	1,829,810
Sonora.....	204,600	115,424	7,223,500	2,234,885	1,640,272
Tabasco.....	30,680	104,747	4,591,275	2,569,350	.....
Tamaulipas.....	78,280	140,187	5,682,315	2,909,310	.....
Tlaxcala.....	4,200	138,988	6,207,860	4,236,380	.....
Vera Cruz.....	67,920	542,918	22,734,674	16,857,165	.....
Yucatan.....	76,560	302,315	3,637,783	7,921,570	.....
Zacatecas.....	59,550	422,506	16,252,400	7,190,320	5,791,812
Lower California.....	159,400	30,280	4,355,506	141,980	480,000
Federal District.....	1,200	439,769	55,280,682	432,375	.....
Total.....	1,923,240	10,012,424	\$382,563,884	\$176,054,109	\$30,787,513

\*A kilometer is about six-tenths of a mile.

Of the agricultural products the corn crop is valued at \$111,573,800, and the wheat crop at \$18,198,980.

CONFIGURATION AND CLIMATE.

The country is a vast upland plain, sloping to the Gulf on the East, and the Pacific Ocean on the West. It is traversed the entire length by the Andes of North America. This mountain chain, after passing the Isthmus of Tehuantepec, divides in the State of Oaxaca, the Western range following the coast of the Pacific and forming what is known as the Sierra Nevada, the Eastern range following the coast of the Gulf of Mexico until it turns northwest, forming what is known as the Sierra Madre, and traversing New Mexico and Colorado, on its way to the Arctic seas. The elevated region intervening is a great tableland divided by irregular transverse and secondary ranges into great basins, plateaux and parks, broken by spurs and isolated peaks, rising like Orizaba, Iztaccihuatl, and Popocatepetl, over 17,000 feet above the level of the sea.

Geographers base three grand divisions on the configuration and climate conditions of the country.

The Tierras Calientas, the Tierras Templadas, and the Tierras Frias.

The Tierras Calientes, or hot lands, include the coast lands having an elevation of less than 2,500 feet.

The annual mean temperature is about 77° Fahrenheit. The chief products are cotton, sugar cane, rice hemp, tobacco, vanilla, sarsaparilla, indigo, cocoa, oranges, and bananas, and other tropical fruits.

Malaria, however, is so prevalent and fatal in this

region that few from the North will tempt their fortunes in it. The coast lands, however, are not extensive, and soon sweep up to the higher levels of the Tierras Templadas, or temperate lands. These occupy the mountain slopes at an elevation from 2,500 to 5,000 feet. The annual mean temperature is about 68°. Here are found all the fruits, flowers, trees, and cereals of the United States, with many other products that are semi-tropical, as sugar cane, tobacco, cotton, etc. It would be difficult to find a country more abounding in everything desirable in climate and products, rich and varied flora, beautiful and grand scenery, than this region, where it is traversed by the Mexican Railway, which connects Vera Cruz with the capital.

The Tierras Frias, or cold lands, include the vast plateau above the elevation of 5,000 feet, and comprise over one half of the entire area of the republic.

The term cold lands, however applicable to the higher ranges, is perhaps misleading as to the plateau proper, both with respect to its climate and products. The mean annual temperature is about that of Central Italy. At the city of Mexico, 7,350 feet above the sea level, the mean annual temperature is about 60 degrees. There is a dry and a rainy season; the latter, commencing in May and lasting until in September. The air, like that of all mountain regions, is bracing, with warm days and cool nights.

The products are those of the temperate zones, the same as in the Tierras Templadas.

Upon the plateau from the Zacatecas range southward, the country is under a high state of cultivation and most beautiful. Northward, through Durango and Chihuahua, there are long stretches of arid

plain, which can be utilized only for stock-raising. The agriculture, however, of these last-named States, although confined to the vicinity of a few streams, is not inconsiderable, as shown by the statistics.

In the Northern and Central States farming is chiefly by irrigation, as in Colorado. Two crops of corn and wheat are commonly grown in the temperate and central table lands, and in six of the southern States three crops are cultivated in a single year. Corn is grown in all the States and wheat in all but five. The soil is fertile and easily worked. Frost occurs only on the table lands and is rare in many parts of it.

Thus Mexico has every variety of climate, and the products of every zone. Altitude replaces latitude. Sweltering under the tropical sun of Vera Cruz, you see the snow-clad summit of Orizaba rising 17,200 feet above you. Going by rail from Vera Cruz to the city of Mexico you see cotton, rice, sugar cane, bananas, oranges, and an endless variety of tropical fruits, succeeded by coffee, tobacco, corn, wheat, barley, and all the grains, fruits, and flowers common to our own agriculture.

I have never seen in the United States or Europe a market equal in variety of product to the market in the city of Mexico.

#### MINES.

Mexico is undoubtedly a rich mineral country. Gold, silver, copper, iron, lead, zinc, tin, mercury and platinum are all found in the Cordillera from Chihuahua to Oaxaca. Silver is the principal product, and at present is derived chiefly from the mines of Guanajuato, Zacatecas, Sombrerete, Catorce, and Pachuca. It cannot be doubted that immense amounts of the precious metals have been taken from the mines of Mexico. The total product, from the time of the Spanish conquest to the year 1880, is estimated at \$3,700,000,000. At present their annual bullion product is about the same as Colorado.

The immense iron deposits, found chiefly in the States of Sonora, Durango, Michoacan and Oaxaca, rank next to silver in importance. The iron mountain, called the Cerro del Mercado, in the State of Durango, is estimated to contain 60,000,000 cubic yards of iron ore. An analysis of this ore gives 66 per cent. pure metal. Of her copper, lead, tin, and cinnabar mines and marble quarries there is no time to speak. It must be remembered that the mineral resources of Mexico, like her agricultural resources, are but partially developed.

#### SCHOOLS.

One of the best indications of the spirit of progress which have of late years animated their leading statesmen is the public school system, established in and supported by all the States. In 1880 there were in the Republic 8,015 schools with 408,684 pupils, maintained at a cost of \$1,510,446. In addition there are established in all the States high schools, seminaries, and colleges, devoted to higher education, with an attendance highly creditable and encouraging.

One of the struggles for the next half century will be for the commercial supremacy in the Spanish American States. The point I make is this: that in view of these facts a knowledge of the Spanish language is more important to us, as a commercial people, than that of any other foreign language, and should be taught in our public schools.

#### THE PEOPLE.

The people (I speak of the native and mixed blood) are physically rather below the medium height and weight. They seem to be of good disposition and of quick intelligence. I was told that in matters of education they acquired with facility, and in matters of barter they were abundantly able to take care of

themselves. Like most people in latitudes where nature provides bananas, oranges, pine apples, and like food for the pulling, they are indifferently industrious. They are peaceable, seldom quarreling, except when under the influence of pulque. If wronged, they are said to be revengeful, and are given to ambuscading. It must be remembered that many of their leading men belong to the native races. President Juarez was a full-blooded Indian, and ex-President Diaz and President Gonzales belong, I am told, to same the race.

The *peons* are the lower and poorer classes, and from them they grade up to men of fine character and ability. The modern leaders of Mexican thought and politics have shown themselves broad, wise, and progressive statesmen, and it is a satisfaction to know that they feel most friendly to the United States.

#### CONCLUSIONS.

In conclusion, I left Mexico with a few leading impressions:

First—It is a country of great natural resources.

Second—It is largely, an undeveloped country.

Third—In the hands of an intelligent, enterprising people it would become one of the richest portions of the continent.

Fourth—It is not the place for the poor man—labor is too abundant and cheap.

Fifth—There are good investments in agricultural and grazing lands, and mines, but, all things considered, not better than in the United States.

Sixth—It will be a great field for our commercial men. It will constitute for years a great market for the products of our factories and shops. In this field we will have to contend with England, France, and Germany. The result cannot be in doubt, when we are already competing successfully with these countries in their home market.

Mr. President, I confess to a great interest in Mexico—an interest which attaches to her commerce and its conquest; an interest which attaches to her great natural resources and their development; an interest which attaches to her people and their elevation; an interest which attaches to her free institutions and the test to which they are being put under exceptional conditions of race, climate, and civilization.

I have also, Mr. President, what I may call a geographical interest. As the train from Vera Cruz, after climbing the eastern slopes over seven thousand feet to the rim of the upland, swept out on to the plain, my first impression was of South park. I soon found, however, that I must multiply the South park by ten. As I saw the white peaks of Orizaba, Iztaccihuatl and Popocatepetl, clothed in their robes of mist and cloud and snow, I knew them as belonging to the same mountain family, larger and, it may be, elder brothers, of the peaks which watch over the destinies of the Centennial State. And as I breathed in the pure mountain air, and saw upon this hand and upon that the cactus and the prickly pear; the fragrant sagebrush and the familiar soap weed my heart warmed to both country and people.

We are geographically akin. We are on the same great table land of the continent which stretches from the Arctic sea to the Southern slopes of Mexico.

In my view, Mr. President, there are to be three great tableland cities. The one upon the southern extremity is already builded; the great city of Cortes, numbering over 300,000 inhabitants—the capital of a new Republican Spain, destined, I hope, to become the center of a civilization and commerce greater than that of Old Spain when in the days of her greatest power she swept the seas with her "ocean chivalry."

### Native Mexican Statesmanship.

Hon. W. G. Ritch, Secretary of the Territory of New Mexico, in a recent pamphlet on that Territory, referring to the Indian races there and in Mexico, uses the following language :

"The founding of the Mexican Republic upon the ruins of the vice-royalty of New Spain, was attended with much anarchy and revolution, until the strong administrations of the past few years, having Benito Juarez and Porfirio Diaz, respectively, president of the republic. It may be regarded by some as a singular fact, but it is none the less a fact, that each of these presidents was a Mexican, or in other words, akin to the Pueblo Indian of New Mexico. President Juarez was a full-blooded Indian, and withal was a statesman in the full sense of the word. It was he who first brought order out of chaos, as known to the constitutional government of the Republic of Mexico; who had the tact and strength to gather around him the forces, and ability to command the army, which drove French bayonets from the soil of the republic and utterly defeated the tripartite efforts of the great European powers to plant an Austrian prince upon an imperial throne in Mexico. Diaz, who possesses only a trace less of the Indian blood, was a lieutenant of Juarez. His administration followed with like success; and a stability which made his administration doubly historic in the completion of direct all-rail communication between the two ancient cities, Mexico and Santa Fe."

### The Mormons' New Canaan.

The following dispatch from El Paso, Texas, was recently published:

The lands in Mexico upon which the Mormons have decided to locate their proselytes and recruits are situated in the northern part of the State of Chihuahua, within fifty miles of the Arizona and New Mexican boundaries. A portion of the lands lie in Sonora. The New Canaan is a magnificent grazing country, well watered, and susceptible of a high state of cultivation.

It is said the Mormon section comprises about 1,000,000 acres, which they have contracted to purchase at very low figures. No money has passed yet, as the titles are being inspected; and the Mormons demand that the Federal Government shall confirm the legality of the title before they hand over the payment. Arrangements are going forward, however, for the immediate settlement of the lands, and the vanguard of the Mormon army will arrive in December.

Brigham Young, Jr., while here recently, said he was offered millions of acres of good land at a remarkably cheap price, and that the Mexicans were offering every inducement to secure the Mormon colony, instead of assuming a hostile attitude toward them, as has been currently reported.

### Swedes.

The fourth meeting of the Svenska Baptist Konferens was held with the First Swedish Church in Brooklyn, September 11, and 12. Rev. O. Lindh of New York, Moderator, and Rev. J. M. Shulene of New Haven, Clerk. Eight ministers and eleven lay delegates were present. The meetings were full of interest. It was resolved to apply missionary funds directly to aid feeble churches instead of to the support of a general missionary. A hearty vote of thanks was extended to the Home Mission Society for its invaluable aid.

This conference, which includes the New England and Middle States, now has fourteen Swedish churches and 911 church members, and reports 83 baptisms in the last six months. It was organized 2½ years ago. Then there were seven churches on the field but not a single church edifice. Now the church in Worcester, Mass., has a fine church costing \$9,000, and the church in Bridgeport, Conn., one costing about \$5,000. Campello, Mass., and Jamestown, New York, are now erecting houses of worship. The church membership in the conference has grown from 130 in 1881 to 911 in 1885. The church in Brooklyn, New York, organized in January, 1884, has now 173 members.

### Germans.

Secretary Grimmell sends us the following items with his report:

Visited Evansville; found the chapel of our German mission renovated, the church membership doubled within two years. Sunday School flourishing.

Birmingham, Ala.—100 to 150 German families; no religious worship of any kind in their language. Plenty of lager beer saloons and immorality.

New Orleans, La.—A large German population. Six German Baptists there, the remnant of an attempt at church organization twelve years ago. These keep up a prayer-meeting, asking God to re-awaken an interest in their behalf.

In Rush County, Kan., is a large settlement of Mennonites, still on the increase by immigration and births. They live in dug-outs and sod-houses—a thrifty people, abhorring all stimulating drink and tobacco. They are approachable by Baptists. Held very interesting meetings with them in their homes and school houses, and induced Brother G. Burgdorff to labor among them one-half his time. He is stationed at Ellinwood.

Visited Green Garden, near Ellsworth, Kan. The German church at the former place was aided by the Home Mission Society a few years. The church is about twelve years old. It is self-supporting now, owns a beautiful stone church and parsonage, with eighty acres of "Pastor's soil." It gave \$113 toward German Home Missions while I was there.

At Bethany, near Lincoln Centre, Kan., I found a German church of thirty-five members, Brother

C. Regier, Pastor. The church has a fine stone chapel, and is now endeavoring to build a parsonage, which, however, remains half finished, the low price of wheat having crippled the strength of this sturdy people for the time.

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

President, Mrs. Thomas Nickerson, Newton Centre, Mass.; Vice-President, Mrs. Anna Sargent Hunt, Augusta, Me.; Corresponding Secretary and Treasurer, Mrs. Andrew Pollard, 14 Tremont Temple, Boston, Mass.

Our Home-Mission workers come and go with few-farewells, but their work is none the less appreciated by the society of women sending them to their different fields. Some of the missionary teachers took a few weeks of rest in the vicinity of their schools, but more came to New England to their friends and to visit among the churches, with the hope of creating a greater interest in their work. It has been my pleasure to listen to the reports of the year's work as given by many of these teachers, and my regret has been that their voices could not have been heard in every New England church. Their story of mental, moral, and religious teaching has been much the same, for they have *one* and the *same* object in their work. Some fields are more easily cultivated than others, yielding a readier and richer harvest; but we believe none of the work has been in vain, while much has been richly blessed.

Miss Emma Adams has returned to the work so dear to her heart in Louisville, Ky. Miss Mary Cook (colored) has entered upon her second year as teacher in the same school, supported by the bands in Maine.

Miss C. H. Loomis is grateful for the privilege of returning to Hartshorn Memorial College, Richmond, Va.

Mrs. R. C. Mather will return to Beaufort, S. C., taking with her Miss L. J. Gould and Miss R. Tiffany from New England, and will be assisted by two of the older pupils of her school.

Mrs. F. M. Potter, of Fresno, Cal., has continued her work among the Chinese all summer, and sends encouraging reports of her success. She is assisted by her two daughters, who, *without* salary, are giving their time to this work. From some source we need money to pay at least the expenses of these two willing workers.

Miss Viviana Treviño, of Santa Rosa, Mex., enters upon her second year's work with the hope and courage that comes with experience. Her day and evening school increased in numbers and interest month by month last year, and we look for good reports from her field this year.

Mrs. A. E. Wooster has returned to her mission

school at Muscogee, Ind. Ter. It was in vain we tried to win her to another field, for her heart inclined her to go back to the people looking so eagerly for her.

At Salt Lake City, Miss Mary E. Berkley, our efficient Christian teacher, has commenced the school year, with her sister Clara as assistant and Kindergarten teacher. Miss Clara is particularly fitted to win the hearts of the Mormon children, and our "Precious Jewels" will have her monthly letters.

Misses Packard and Giles, the efficient principals of Spelman Seminary, have already returned to Atlanta, Ga. Their season of rest has been very brief, for they felt the necessity of soliciting aid for finishing and furnishing the new building now being erected by generous friends. The assistant teachers, Miss Caroline M. Grover, Mrs. J. Mallory, Mrs. M. H. Albert, Miss Hattie Phinney,\* Miss Cora E. Johnson, Miss Ella J. Pratt, Miss Sarah Mallory, Miss Mary E. Barnes, have been gleaned from many applicants who were anxious to share in this noble work, and without exception they are earnest, devoted, and efficient. We are not surprised at the success of the work of last year, nor that the school is so popular among the people of Georgia. We are satisfied that our teachers could do no better mission work than they are doing in leading these many girls to Christ, and fitting them to go out among their own people as Christian teachers in the day and Sunday-schools and in the homes.

Dr. McDonald, of Atlanta, says: "Nothing would suit me better than to have an opportunity to visit New England and tell the people what a grand work Spelman Seminary is doing for the young colored women, under the direction of Miss Packard and Miss Giles as principals, and those associated with them." Similar words of commendation come from the other fields, making us glad we have such faithful workers doing our work. The Board is hoping to appoint several other teachers, who are earnestly asked for. If our sisters would give the regular contributions of their societies to the salaries of teachers, and raise *extra sums* for the aid of girls and for furnishing rooms, etc., the Board would not hesitate. This work of Christian women for women and homes was never so urgent.

Oh! that we could all feel that it is a privilege to do it, that it is a luxury to give to Him who gave Himself for us.

#### RECEIPTS FOR AUGUST.

##### MAINE, \$27.50.

Waterville, Sunday School, 1.00; Mt. Vernon, Sunday School, 1.00; Industry, Mrs. Thomas Stevens, 1.00; Parkmar, "Willing Workers," 2.00; Calais, Mission Circle, 5.00; Calais, Sunday School "Mission Helpers," 6.50; West Sumner, 11.00.

##### NEW HAMPSHIRE, \$52.13.

Milford, Baptist Church, 50.00; South Acworth, 2.13.

\* Since this was written Miss Phinney has decided to go to Burmah, and will sail this Fall. Our blessings go with her.

VERMONT, \$55.00.

St. Albans, Mission Band of Boys and Girls, 35.00; Rutland 5.00; Johnson, 15.00.

MASSACHUSETTS, \$161.67.

Lowell, Branch St., 21.00; Friend, to constitute Mrs. Abby G. Ellms, of Melrose, L. M., 20.00; Needham, Mrs. E. L. Pope, 1.00; Cambridge, Rev. Wm. Howe, 3.00; Cambridge, Mrs. Russ, 1.00; Brookline Sunday School, 42.47; Westboro', 1st Baptist Church Young Ladies' Mission Society, 43.00; Memorial, 1.00; Boston, Fourth St. Primary Class, 1.00; Framingham, Lake View collection above expenses at Band Meeting, 3.20; Framingham "Busy Bees," 25.00.

RHODE ISLAND, \$56.00.

Providence, Union Baptist Church, 56.00.

CONNECTICUT, \$73.84.

Wethersfield, 12.00; Hartford, Proceeds of Concert by Lottie Lane, 10.00; Hartford, Mrs. Rose Mayer, 1.00; Hartford, Mrs. A. N. Clark, 3.00; Mrs. Clorinda Phelps, 2.00; Wallingford, Sunday School, 5.00—Primary Class, 3.36; New London, 1st Baptist Church, 10.50; Deep River, Rev. Russell Jennings, 10.00; New Britain, 16.98.

NEW YORK CITY, \$500.00.

Mr. John J. Jones, for finishing and furnishing Memorial Library at Spelman Seminary, Atlanta, Ga., 500.00.

MISCELLANEOUS, \$171.67.

Kentucky, Louisville, Miss E. F. Adams, 5.00. Slater Fund for Spelman, 166.67.

PRECIOUS JEWELS, \$30.

Massachusetts, 20; Boston, Fourth St., 10; Wellesley, 10. Rhode Island, 10; Providence, 10.

ECHO, \$13.61.

Maine, 2.20; New Hampshire, 2.50; Vermont, .50; Massachusetts, 4.46; Rhode Island, 1.70; Connecticut, 1.00; Wisconsin, .25; Michigan, 1.00  
Total, \$1,111.72

Cuthbert, Ga., Liberty Church (Colored),	Aug. 17.
Hawarden, Iowa,	Aug. 9'
Oskoloosa, Iowa, Colored Church,	Aug. —
Big Creek, Kans.,	—
Simpson, Kans.,	—
Mulberry, Kans., French Church,	Aug. 14.
May, Neb.,	—
Crab Orchard, Neb.,	July 22.
Tiffany, Dak.,	Aug. 8.
Botineau, Dak.,	Aug. 16.
La Moure, Dak.,	Aug. 23.
Hueneme, Cal.,	Aug. 9.
Merced, Cal.,	Aug. 10.
Bracebridge, Canada,	—

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Sabbath Day Point, Lake George, N. Y.,	Aug. 11.
Cape May, N. J.,	Aug. 5.
Clifton Forge, Va.,	Aug. 9.
Elgin, Ill., Mission Chapel,	Aug. 2.
Janesville, Wis.,	Aug. 16.
Lu Verne, Minn.,	July 26.
Lucas, Iowa, Swede Church,	Aug. 9.
Raymond, Kans.,	July 12.
Crab Orchard, Neb.,	Sept. 6.
Columbus, Neb.,	July 19.
Las Vegas, New Mex.,	Aug. 30.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
O. B. Rawson,	49.	North Lyme, Conn.,	Aug. 31.
Jacob Gardner,	62.	Cambridge, N. Y.,	Aug. 25.
I. W. Emery,	63.	Webster, N. Y.,	Aug. 22.
William E. Waterbury,	92.	Ballston, N. Y.,	Aug. 25.
Francis T. Cailhopper,	64.	Keypport, N. J.,	Aug. 27.
David Grantham,	59.	Reisor, La.,	June 27.
Amon Scott,	—	Dallas, Texas,	July 16.

Ministerial and Church Record.

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

Home Mission Appointments

IN SEPTEMBER,

ORDINATIONS.		
NAME.	PLACE.	DATE.
G. W. F. Hill,	St. George, Me.,	July 22.
E. A. Davis,	Trenton, Me.,	Aug. 16.
P. B. Strong,	Bristol, Vt.,	Aug. 5.
H. H. Parry,	Poultney, Vt.,	Aug. 20.
N. W. Wolcott,	Freetown, N. Y.,	Aug. 12.
S. E. Carr,	Meredith, N. Y.,	Aug. 19.
W. A. Whittle,	Friendship, Ala.,	—
N. H. Long,	Pleasant View, O.,	Aug. 13.
P. W. Rhoades,	Claysville, Ind.,	Aug. 27.
J. Oliver,	Grand Park, Ill.,	Aug. 26.
C. Olsen,	Minneapolis, Minn.,	Aug. 12.
James Holderly,	Republic, Mo.,	Aug. 8.
J. W. Watson,	Shiloh, Tex.,	Aug. 4.
O. C. Blount,	Prairie Grove, Tex.,	Aug. 16.
George F. Cloud,	Easton, Kans.,	June 10.
James Starks,	Farlinville, Kans.,	Aug. 1.
— Protzman,	Penryn, Cal.,	Aug. 30.

CHURCHES ORGANIZED.	
PLACE.	DATE.
Roanoke, N. C.,	Aug. 2.
Reavesville, S. C.,	Aug. 9.

The following new appointments were made:  
 Rev. A. Transchel, Second German Church, Dayton, O.  
 " H. A. Schwass, Germans in Pekin, Ill.  
 " Julius Ludeke, Germans in Sandwich, Ill.  
 " A. P. Hanson, Swedes in Joliet and Morris, Ill.  
 " N. E. Nelson, Swedes in Illinois.  
 " Walter A. Whittle, Colorado, Tex.  
 " F. J. Gleis, Germans in Brenham, Tex.  
 " G. F. Wilson, Webber's Falls and vicinity, Ind. Ter.  
 " P. W. Fuller, Money Creek, Minn.  
 " J. Dulin, Colored Church in Des Moines, Iowa.  
 " T. M. Rickman, Russell, Iowa.  
 " F. W. C. Wiggins, Missionary Evangelist for Iowa.  
 " Charles H. Woods, Hutchinson, Kans.  
 " C. J. Coulter, Wamego, Kans.  
 " A. Chartrand, French in Mulberry, Kans.  
 " J. W. Browder, Colored People in Kansas.  
 " M. M. Lewis, Argonia, Kans.  
 " Gottlieb Schirmann, Germans in Rising City, Neb.  
 " C. F. Dame, Steele and vicinity, Dakota.  
 " W. T. Williams, Ispwiche, Dakota.  
 " Charles J. Johnson, Scandinavians in Grand Forks, Dak.  
 " A. B. Nordberg, Swedes in Sioux Falls, Dak.  
 " Charles M. Jones, Grand Junction, Colo.  
 " B. F. Rattray, Reno, Nev.



The following re-appointments were made:

- Rev. J. N. Williams, French in New England.  
 " Eusebe Leger, French in New England.  
 " T. Clafford, Swedes in New Britain, Conn.  
 " C. H. Schmidt, Germans in Syracuse, N. Y.  
 " John C. Schmitt, Germans in Philadelphia, Pa.  
 " John H. Meyers, Germans in Scranton, Pa.  
 " John Senn, Germans in Williamsport, Pa.  
 " David Zwink, Germans in Erie, Pa.  
 " Samuel B. Hayward, Milford, Del.  
 " F. Müller, Germans in Remsen, Iowa.  
 " H. Shroeder, Germans in Fulton, Iowa.  
 " William Schunke, Germans in Elgin, Iowa.  
 " J. C. Shipp, Charles City, Iowa.  
 " Samuel Cornelius, D. D., Little Rock, Ark.  
 " David Rogers, General Missionary for the Ind. Ter.  
 " G. W. Dallas, Colored Churches, Choctaw Nation, Ind. Ter.  
 " D. A. Homfeld, Germans in Spring Top, Kan.  
 " A. E. Lewis, Fredonia, Kan.  
 " B. F. Taber, Manhattan, Kan.  
 " F. L. Streeter, Kansas City, Kan.  
 A. J. Bengtson, Swedes in Leonardville, Kan.  
 " J. J. Valkenaar, Germans in Glenville, Neb.  
 " G. W. Huntley, General Missionary for North Dakota.  
 " G. S. Clevenger, Brookings, Dak.  
 " J. T. Davis, Grand Forks, Dak.  
 " E. M. Bliss, Aberdeen, Dak.  
 " I. W. Wilkinson, Grand Rapids and La Moure, Dak.  
 " E. E. Tyson, New Rockford, Tiffany and Carrington, Dak.  
 " O. D. Purinton, Page, Dak.  
 " C. C. Frost, Butte City, Mont.  
 " Anderson Hopper, Middle Valley, Idaho.  
 " Alexander Turnbull, Salida, Colo.  
 " James Rea, Calvary Church, Denver, Colo.  
 " U. Gregory, D. D., Tucson, Ariz.  
 " W. H. Latourette, Los Gatos, Cal.  
 " W. A. Jarrel, San Luis Obispo, Cal.  
 " J. C. Jordan, Fresno, Cal.  
 " C. M. Hill, Eugene City, Oregon.  
 " N. Hayland, Scandinavians in Portland, Oreg.  
 " J. F. Baker, Spokane Falls, Wash.  
 " E. T. Trimble, Colfax, Wash.  
 " S. W. Beaven, Walla Walla, Wash.  
 " Knut Nelson, Scandinavians in Tacoma and on Puget Sound, Wash.

## Church Edifice Grants.

IN MAY, JUNE AND SEPTEMBER.

By Loan,	17	
By Gift,	3	
	<hr/>	
Total number of Grants made,	20	
Aggregate of Loans,		\$5,250 00
Aggregate of Gifts,		\$2,764 81
Aggregate of church property secured,		\$2,222 00

LOCATION OF CHURCHES AIDED.

Concord, N. C., Colored,	Westmoreland, Kans.
Kernersville, N. C.,	Salina, Kans., Colored.
Leesburg, Va., Providence Church,	Yates Centre, Kans.
Timmons ville, S. C., Colored,	Conway Springs, Kans.
Astoria, Ill.,	St. Paul, Neb.
Parrish, Ill.,	Cortland, Neb.
Metropolis, Ill., African Church,	Broken Bow, Neb.
Thorp, Wis.,	Aberdeen, Dak.
Moberly, Mo., Second Colored Church,	Park River, Dak.
Buffalo, Texas,	Eagle Rock, Idaho.

## Contributions and Legacies.

FOR AUGUST, 1885.

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

MAINE, \$17.67.

Lamoine, First Church.....	3 00
Dexter, A Friend.....	5 00
Bath, Church.....	6 48
Limerick, Church.....	8 00
South Dover Church.....	1 85

NEW HAMPSHIRE, \$49.47.

Marlow Church.....	1 00
Claremont, First Church.....	48 47

VERMONT, \$225.07.

Saxton's River Church.....	102 32
North Bennington Church.....	13 00
Townshend.....	28 25
Rutland, First Church.....	73 00
Essex, Wm E. Huntley.....	5 00
Factory Point Mission.....	3 50

MASSACHUSETTS, \$1,191.69.

Boston, A Friend for Mexican Missions, \$50; Fourth Street Church, \$10; C. A. Kennedy for debt, \$10; collected by Rev. Edward Ellis, \$30; Mrs. Seargeant, \$1; Ruggles Street Church, \$10; Charles Chute, 50c.....	111 50
Old Cambridge; Rev. J. H. Whittleman.....	1 00
C. H. Tay, D. D.....	2 00
J. G. Brown.....	5 00
Southbridge, Robert H. Cole.....	100 00
Rockland Church.....	10 85
Grafton, Second Church.....	12 00
Rehoboth Church.....	5 75
Winchester.....	11 00
Newton, First Church, By a Friend.....	10 00
Mansfield Church, in ad.....	5 00
Cambridge, First Church, Young People Mission Circle for debt.....	6 06
Webster, First Church.....	25 00
Winthrop Church.....	10 00
West Acton Church.....	14 35
Belmont, A Friend.....	1 00
Fayville Church.....	3 50
Worcester, First Church, Monday Concert Col.....	21 28
Foxboro Church.....	19 00
Needham Church.....	5 00
Amherst Church.....	5 00
Malden, First Church.....	26 00
*Boston, per John J. Jones, N. Y., for Fin and Fur Library, Room Spelman Seminary Building. Geo. Henry Quincy for Students in Roger Williams University.....	500 00
*Wakefield Church, A Member.....	100 00
*Amherst.....	50 00
*Danvers Church, A Friend.....	10 00
*Southbridge, Robert H. Cole.....	25 00
C. E. F. Southbridge, Robert H. Cole.....	50 00

RHODE ISLAND, \$46.01.

Woonsocket Church, Lady Member.....	1 00
Riverside, Ellen F. Paull.....	10 00
Allenton, A. W. Tift.....	50
*Providence, Broadway Church, for Furnishing Room in Hartshorn College, Va.....	34 51

CONNECTICUT, \$218.50.

Ansonia Church.....	10 00
Niantic Church, A Christian Woman.....	100 00
Mystic River, Union Church.....	33 56
Meriden, Main Street Church.....	16 00
Putnam, A Friend for Swede work in the Northwest.....	1 00
New Britain Church.....	7 50

LEGACIES.

Putnam, Interest on bequest of Joanna Barrett.....	44 44
Uncasville, Est. Polly Browning, Int.....	6 00

NEW YORK, \$1,896.89.

New York, Mrs. C. C. Bishop.....	700 00
Fairport, Perinton Church.....	151 00
Oneida Church.....	34 67
West Hillsdale Church.....	6 00
Brook, A Friend.....	1 00
First Church.....	30 00
Harmony Church.....	20 62
Norwich, Hattie E. Walsworth.....	10 00
Hamilton, Society for Mission Enquiry, Madison Univ.....	3 00
Red House, Indian Baptist Church.....	2 00
Bellville Church, per V. R. Blander.....	33 40
Georgetown Church.....	9 29
East Aurora, S. S. per C. P. Bowen.....	5 00
Schodack Church.....	12 00
Waterford Church.....	16 00
Throop Church.....	15 00
Preston Hollow Church.....	15 00
North East, Mission Band.....	6 60
Weedsport Church.....	74 29
Mission Band.....	20 00
Dundee, First Church.....	16 50
Penn Yan, First Church.....	45 00
Buffalo, Cedar Street Church Mission Band.....	25 00
Beekman Church.....	10 00
Dover, First Church.....	13 03
Stamford, First Church.....	20 20
Dutchess Association, Coll.....	17 10
Clymer Church, per Rev. L. H. Fisher.....	7 15
Deposit, per Rev. J. L. Smith and wife.....	5 00
Medina, Mrs. S. A. Sumner.....	50 00
Brooklyn, Mrs. Baylie, E. F.....	1 00
*Mt. Vernon, E. Trott, for James Roane in Richmond Institute.....	25 00
<b>C. E. F.</b> Friends for Monterey Meeting-house, per O. C. Pope.....	7 00
<b>C. E. F.</b> Medina, Mrs. S. A. Sumner.....	50 00
<b>C. E. F.</b> New York, Mrs. C. C. Bishop.....	300 00

LEGACY.

*Brooklyn, Estate Mary Ann Ray, by M. B. Ray, Execut.....	100 00
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NEW JERSEY, \$190.17.

Marlboro Church, Salt Lake Mission.....	6 00
Sunday school.....	5 00
Cape May, First Church, bal.....	9 60
Trenton, First Church.....	100 00
Bridgeton, Berean Sunday school, First Church.....	8 57
Bordentown Sunday school, Salt Lake Mission.....	20 00
Keyport, S. Johnson, for support of Rev. F. W. Blohm.....	5 00
Jersey City, Summit Avenue Church.....	36 00

PENNSYLVANIA, \$429.74.

Philadelphia, Manayunk Church, \$33.87; Frankford Avenue Church, in part, \$9.31; Broad Street Church, \$77.28; Town Dublin, in part, \$2.73; Broad Street Church, Dr. S. S. Eshleman, \$20.....	143 19
Montrose, Bridewater Church.....	16 50
Bryn Mawr Church.....	7 50
Sharpsburg Church.....	9 00
Abington Church.....	16 80
Dunnings Church.....	2 25
Mansfield Church.....	3 48
Upland, Miss Sallie C. Griffith.....	10 00
Olyphant Church.....	5 00
Picture Rocks Church.....	4 40
Reading, Berean Church.....	12 35
First Church.....	49 49
St. Clair Church.....	20 00
Burlington Church.....	2 00
Pittsburg, Home Church, bal.....	94 75
in add.....	14 00

LEGACY.

Jackson, Estate of A. K. Potter.....	19 00
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DISTRICT OF COLUMBIA, \$114.90.

Washington, Calvary Church.....	69 90
for debt.....	45 00

MARYLAND, \$10.

Baltimore, per Dr. W. S. McDonald.....	5 00
H. Woods.....	5 00

VIRGINIA, \$19.75.

Valley Ass. per F. J. Check.....	19 75
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WEST VIRGINIA, \$33.08.

Briscoe Run Church, in part.....	4 10
Parkersburg, Mrs. T. A. Boardman.....	1 00
Clarksburg, Woman's Mission Circle.....	10 00
Bethesda Church.....	50
Brownstown Church.....	3 90
Hampton.....	1 70
Kanawha.....	60
Mt. Olivet.....	7 88
Myrtle Tree.....	55
Shad Fork.....	35
Guyandotte Church.....	2 50

NORTH CAROLINA, \$1.00.

Raleigh, John Congleton, for Chinese Workers, California.....	1 00
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TENNESSEE, \$27.00.

LEGACY.

*Nashville, Estate of J. P. Rexford, Int.....	27 00
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TEXAS, \$800.00.

State Convention, per O. C. Pope, D D.....	500 00
East Texas Convention, per J. A. Kimball.....	256 45
".....	43 55

OHIO, \$711.25.

Springfield, First Church.....	31 75
Prospect Church.....	9 60
Youngstown, First Church.....	43 91
Sunday school.....	10 00
Utica, Martinsburg Church.....	7 40
Columbus, North Church.....	11 13
Centreville Church.....	12 75
Jacob Wilson.....	10 00
Centreville Sunday school.....	7 25
Sciota, Madison Church.....	2 00
Ashland, Miss Annie Thompson.....	1 00
for debt.....	1 00
Cleveland, Euclid Avenue Church.....	200 00
Norwalk, Ladies' H. M. Soc.....	30 00
Granville, George C. Ewort.....	10 00
Cincinnati, First Church.....	15 00
Ninth Street Church, bal.....	17 95
Penfield Church.....	2 00
Van Wert, Harrison Church Ladies Mission Band.....	6 00
Sundusky, Wayne Street Church.....	7 58
Mt. Gilead, First Church.....	12 00
Hanging Rock Church.....	2 80
Symmes Creek Church.....	75
Beulah Church.....	1 70
South Point Church.....	1 50
Lee Creek.....	59
Zoar.....	1 00
Harmony Church.....	2 25
Harmony Association, half collection.....	1 75
Akron, First Church.....	90 00
First Church Sunday school.....	5 00
Chandlerville, Salt Creek Church.....	9 62
Marietta, First Church Sunday school.....	7 87
Marietta, Rev. Wm. Pearce.....	2 00
Roodford Church.....	40
Muskingum, Valley Church.....	2 72
Independence.....	1 65
Newport, Valley Mission Band.....	1 00
Salem Church.....	1 20
Wills Creek.....	7 50
Ostego Sunday school.....	1 63

MICHIGAN, \$317.26.

Imlay City, First Church, bal.....	20 00
Rev. D. W. Cronkrite, for E. F.....	10 00
First Church Sunday school.....	3 65
Attica Church.....	10 00
Tecumseh, George Ferguson, M. D.....	50
Charlevoix Church.....	1 00
Bay City, First Church.....	15 71
Rev. W. G. M. Carey.....	3 00
South Bay City, Tremont Avenue Sunday school.....	5 48
Howell, First Church.....	13 25
Flint, First Church, in part.....	10 00
Quincy, First Church.....	15 00
Fenton, First Church.....	15 28
Sault Ste-Marie Sunday school.....	5 00
Ceresco, First Church.....	15 20
Sunday school.....	2 50
Cassopolis Church.....	4 00
Alpena, First Church.....	83 38

Lawton .....	5 51
Augusta .....	3 30
*W. B. H. M. Soc., per Mrs. W. A. T. Moore .....	75 00

INDIANA, \$132.37.

Lafayette, Chauncey Church .....	4 75
Goshen, First Church .....	36 00
Mishawaka Church .....	8 00
Spencer Church .....	7 00
Plainfield Church .....	2 10
Decatur Church .....	50
Poneto .....	2 50
Hoagland .....	1 85
Montpelier .....	75
Dunkirk .....	2 52
Salamonie River Association, collection for E. F. ....	5 89
Peru First Church .....	55 01
Warsaw Church .....	5 50

ARIZONA, \$5.00.

Prescott Church .....	5 00
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MONTANA, \$5.00.

Stevensville Church .....	5 00
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ILLINOIS, \$231.66.

Odin, Marshall Creek Church .....	85
Petersbug, Bakers Prairie Church .....	25
Shabonier Church .....	1 00
Pierson's Station, Olive Branch Church .....	2 00
Wayne City Church .....	1 08
Mt. Vernon, Lebanon Church .....	35
Flora Church .....	1 00
Dix, Zion Grove Church .....	2 10
Chicago, Centennial Church, in part .....	43 95
Second Church, Afternoon Sunday school .....	15 53
Miss N. T. Mace .....	1 00
Joliet Church, in add. ....	3 50
Swede Church .....	17 00
Bloomington, First Church, in part .....	18 03
Prairie St. Church and Sunday school .....	41 62
Springfield, Mrs. Barbara Dinkee .....	2 00
Moline, First Church, in add. ....	2 25
Newark Church .....	31 85
Bristol Church .....	31 30
North Evanstown, Swedes Church .....	5 00
Morgan Park Church, in add. ....	5 00
*Springfield, Mrs. Barbara Dinkee, for Roger Wil- liam University .....	5 00

IOWA, \$1,452.36.

Iowa State Convention .....	1,268 19
Dow City Church .....	5 00
Sheffield Church .....	35 80
Silver City Church .....	11 35
Sheldon Church .....	45 00
Mrs. Cynthia Gardner .....	5 00
Mapleton Church .....	10 47
Creston, Wm. F. Pratt .....	5 00
Mrs. Brewster .....	25
Clarinda, Rev. C. F. Tucker .....	3 00
Sioux Rapids Church .....	9 00
Villisca Church .....	13 30
Boone Church .....	2 00
Lucas Church .....	13 00
Des Moines Church .....	15 00
Storm Lake Church .....	8 75
Ainsworth Church, E. F. ....	1 00
Glenwood Church in part .....	14 25
Sibley Church, desig. ....	16 00
*C. E. F. Glenwood Church .....	1 00

WISCONSIN, \$14.85.

Waukau Sunday School .....	2 30
Ostego Church, desig. ....	2 00
Portage Church, desig. ....	1 00
Grantsburg Church .....	2 70
Wood River .....	2 75
Sunday School .....	1 00
Wom. Sewing Circle .....	3 10

MINNESOTA, \$1,936.97.

State Convention, per D. D. Merrill, Treas. ....	1,781 97
St. Paul, First Church, desig. ....	155 00

DAKOTA, \$9.75.

Grafton Church .....	4 00
Fargo .....	5 75

MISSOURI, \$63.40.

Altona, Fairview Church .....	2 00
Tribune, Friendship Church .....	10 00
Stanberry Church, in add. ....	50
Kalden Church, Willing Workers .....	4 00
Etna, Pleasant Grove Church .....	2 00
New Cambria, Brush Creek Church .....	2 00
White Oak Hill Church .....	1 00
Industry, Big Creek Church .....	2 50
Moberly, Enon Church .....	1 50
Victoria Church .....	3 65
St. John Church .....	1 00
Calhoun Church .....	1 55
Nevada, Mt. Union Church .....	1 55
Latham Stone, Pilot Grove Church .....	1 35
St. Louis, Fourth Church, in add. ....	10 00
Columbia, Prairie Grove Church .....	2 45
Belgrade, Castor's Church .....	1 25
*St. Louis, Mr. Ludington, for student in Roger Wil- liam University .....	25 00

NEBRASKA, \$215.57.

State Convention, per S. M. Benedict .....	105 50
" .....	82 63
Holdredge Church .....	4 41
Wymore Church .....	8 03
Humboldt Church .....	2 00
Broken Bow Church .....	50
Red Cloud Church .....	2 50
Bancroft Church .....	5 00
Wahoo Church .....	5 00

CALIFORNIA, \$207.65.

San Francisco, First Church .....	79 65
" .....	20 00
" .....	20 00
" Sunday School .....	1 50
Downey Baptist Church, per Rev. J. Clay .....	25 00
Sacramento, Miss Dr. L. J. Kellogg .....	81 50
General Baptist Convention, per N. Little .....	

OREGON, \$12.40.

Laurel, Mt. Olive Church .....	1 40
Salem Sunday School .....	8 50
Highland Church .....	2 50

WASHINGTON TERRITORY, \$125.18.

West Washington and British Columbia Convention, per R. S. Green, Treas. ....	37 00
Mt. Pleasant Asso., Wom. Home Miss. Circle .....	4 05
Palouse .....	6 13
Collection .....	24 75
Spokane Falls Church .....	16 00
Walla Walla .....	4 25
Rev. S. W. Beaver .....	10 00
Garfield, Samuel Simpson .....	20 00
Medical Lake, Rev. J. H. Teale .....	5 00
Tacoma Church .....	5 00

IDAHO, \$6.77.

Moscow, Wom. Circle .....	6 77
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MEXICO, \$31.16.

Monterey, Mex. Bapt. Miss. Soc. ....	26 66
per T. M. Westrup .....	4 50

ASSAM, \$1c.

Kohima, Mrs. C. D. King .....	10 00
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GERMAN MISSION SOCIETY OF GERMAN BAPTIST CHURCHES, \$1,000 00

ARKANSAS, \$1.00.

Malverne, M. E. Tubble .....	1 00
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WOMAN'S BAPTIST HOME MISSION SOCIETY

Chicago, for Rev. H. H. Beach .....	7 78
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TOTAL .....	\$11,761 22
Home Mission Monthly .....	94 86

J. G. SNELLING, Treasurer,

7 Beekman Street

# THE BAPTIST

## HOME-MISSION-MONTHLY.

Vol. VII.

NOVEMBER, 1885.

No. 11.

### OUR CONTRIBUTORS.

#### PROPORTIONATE GIVING.

AN ADDRESS DELIVERED AT THE ANNUAL MEETING OF THE SOCIETY AT SARATOGA SPRINGS, MAY 27, 1885, BY REV. R. S. MACARTHUR, D.D., OF NEW YORK:

*Mr. President, fathers and brethren:* The question of questions before us as a people to-day is this: How shall we compel every member of every church to contribute systematically, liberally, and religiously to the cause of Christ, in connection with our denominational enterprises? Regarding all our fundamental, evangelical principles, there is happily no disturbing question among us. We stand before the world to-day as does no other denomination, a unity in our loyalty to the lordship of Jesus Christ and the authority of the divine word. Regarding our distinctive denominational views, there is happily no disturbing question among us. Without a creed in the technical sense of that term, without any hierarchical external bond in any sense of the term, we stand together as a people with a unity, an enthusiasm and affection which surprise and even annoy some brethren of other denominations. A prominent high-church Episcopal clergyman said recently in my hearing: Baptists have a whole creed in the act of Baptism; they have only to read the Scriptures bearing on the ordinance, then administer it and all see the relation between the word and the act. He was

right. Baptism teaches in significant symbol, what Christ has done for us in the redemption of the soul, and what he will do for us in the resurrection of the body. Baptism declares what we have yielded to Christ in the act of conversion and what we shall yield to him in life-long consecration. We cannot in its Scripture position make too much of baptism. On this we are agreed. On the relation between baptism and the Lord's supper we are as nearly a unit as we are on any of the great principles and practices which characterize our denominational life and activity. Evidences are not wanting regarding God's favor in revivals of great power. We are increasing in numbers with gratifying rapidity. Dr. Meredith, of Boston, said on the platform of Tremont Temple, a few Sundays ago: "The growth of Baptists in this country is among the marvels of our time; and that growth is due with the blessing of God, to your unflinching loyalty to the word of God as the rule of your faith and practice."

But while all these things are true our treasuries languish, our liberality has not kept pace with our increasing members. Converts rather than contributions are multiplied. These facts demand consideration. Are our pastors failing in the training which converts ought to receive? Are we growing up a class of selfish, unchristian Christians? Is the fault with the rich, or with the rank and

file of our members? Is not the question before us as a people to-day that which is the question of this address: How shall we compel every member of every church to give systematically, liberally, and religiously to the cause of Christ in connection with our denominational enterprises? One answer to that question is: By urging the duty and privilege of proportionate giving. This is the special theme of this address.

I. Permit me to say, in the first place, our giving should be proportionate to our income. This is a trite remark. This is a commonplace proposition. Nevertheless on this point we need line upon line and precept upon precept: here a little and there a great deal. In the application of this principle many practical difficulties arise:

Shall we adopt the old law of Judaism? This law, as we all know, required that one-tenth be given sacredly unto God. We might do, we often do, much worse than if we should adopt this law. The Jewish people needed laws and governors. Coming out of semi-heathenism their duty had to be made plain. They had special opportunities for the enforcement of this law. The king was the head of the church and the head of the state. He was God's vicegerent. The theocracy had its chief significance in the supremacy of God. The law was good and necessary; but still it was a law which was a schoolmaster to lead us to higher things in Christ.

There is no such law in Christianity. Now we come into the range of a higher law. This higher law includes the latter. It is a step in advance. If this larger liberty leads us to neglect the latter duty, then it becomes a curse. Liberty is not license; liberty is submission to just laws. No man has a right to do as he likes, except he likes to do aright.

It comes to pass, therefore, that Christianity gives the spirit of complete consecration to Jesus Christ. All that we have and are belongs to him. This, our profession implies; this our baptism emphasizes. The lower law is taken up into the higher. The Arabian commentators gathered up the teachings of their great prophet and put them into a code which includes several thousand rules, but it

was soon found that cases arose which did not come under the application of these rules. The New Testament proceeds upon a different plan. It lays down a few grand principles; principles which are exceedingly broad, principles which confront the lawyer and his client, the physician and his patient, the merchant and his customer, the pastor and his people. These principles are universal as gravitation; they are eternal as God. No man can escape their operation. The Holy Spirit gives us wisdom rightly to interpret and properly to apply these principles. The inventive genius of fraud requires a corresponding versatility in the enactment of plans to checkmate fraud. Laws have thus so multiplied in some of our States that it is well-nigh impossible to know the law on some important point. Christ's statute book proceeds on another principle. The inculcation of a right spirit is better than the enactment of a right law. If you follow the one-tenth principle at what point shall you begin its application? What shall you throw out before the tithe operates? Some ought not to give more than one-tenth; some ought not to give so much; some ought to give far more; some do give far more. But let no one take advantage of Christ's relaxation of this rule as an excuse for giving less. He gave a far higher law. He who so treats Christ gives us grave reason to doubt whether he has ever known Christ as Saviour, Master, and Lord.

II. Our giving, in the second place, should be proportionate to the exigencies and opportunities of our denominational life.

Some men from long habit give to our cause a certain fixed sum even though their income was much larger than usual and the exigencies and opportunities may be much greater than usual. This is all wrong. We do not so act in any worldly enterprise. Shall we be less wise for Christ than for the world? Christ demands the best of everything. We want the consecrated brains of our noblest business men. We must lay the noblest gifts of mind and heart at the pierced feet of Jesus Christ.

There are times when the providence of

God gives us magnificent opportunities. There is a fulness of time in all God's plans. When the tale of bricks is doubled, then comes Moses. When the knell of hope is sounding and the darkness of slavery is brooding over the brick-fields of Egypt, then the bell of liberty is heard and the star of hope is seen; and the greatest miracle of history occurs; a nation is born in a night. When Moses dies by the kiss of God, brave and noble Joshua comes forth crowned with a resplendent promise: "As I was with Moses, so shall I be with you; no man shall be able to stand before thee all the days of thy life." When another nation was in its infancy, God gave it a Jefferson and a Hamilton to formulate its truths into an enduring constitution. When it reached its childhood God gave it its gigantic and Titanic expounder of that constitution, the immortal Webster. When the nation approached its second birth through the throes of civil war, God gave Sumner and Seward, Stanton and Grant, Garfield and Lincoln. Exigencies developed resources. To-day all Europe is on tip-toe waiting for the cry, "To arms." Calmly before the nations there rises the scholar, the statesman, the Christian, Gladstone; the foremost man of the world. He will realize what his brilliant political rival saw only in a well turned sentence: "Peace with honor." The hour calls, the man appears.

The present is a time of magnificent opportunities. The discoveries of science and art have their part in giving these possibilities. The world is both larger and smaller than ever before—larger in regard to its points of contact, smaller in regard to the ease with which the contact is made. The pulse-beats of the dying Garfield, the man over whom more tears were shed and for whom more prayers were offered, than for any other in the world's history—were counted in the capitals of the world as readily as in the capital of our republic. The world is kin to-day watching beside the sick-bed of that man, silent alike amid calumny and praise, the generous friend, the true patriot and the conquering soldier. May he fight his last battle well and be a true soldier of Jesus Christ! Telegraphs and tel-

ephones are not victories for Satan; they have made the world "a whispering gallery." They whisper the name of Christ. Railroads and steamships thunder his greatness. India is nearer to-day than Liverpool was a generation ago. Soon the Congo valley will be as familiar as the Mississippi valley is to-day. All science, all art, and all discovery will lay the triple crown at the pierced feet of Jesus Christ.

The incoming populations make the time auspicious. God is bringing the ends of the earth to our doors. Out of this seething mass of ignorance we must make intelligent citizens for the American republic, and loyal subjects for the heavenly kingdom. We must meet these men and women who are crowding to our shores with the welcome of republicanism in the one hand, and the Bible of our holy religion in the other. Christians to the front! Politicians to the rear! We have put legislation in our statute books which by and by will bring the flush to our cheeks. I disliked Mr. Blaine's reference to the Chinese in his speech of acceptance. I disliked still more Mr. Cleveland's reference to the same subject in his inaugural speech. We must teach the nation what Jesus teaches us, that whether a man is black or white, red or yellow, "a man's a man, for a' that."

The present exigency in the history of our Society makes this a specially opportune time for aggressive work. We stand at the Red Sea. Difficulties environ us. But for us, as for the children of Israel, the way upward is open. Perhaps we have trusted man too much. Perhaps we have needed to be brought low that God might help us. His ear is not heavy that it cannot hear; his arm is not shortened that it cannot save. He loves with an everlasting love. We cry unto him. What is the response? "Speak unto the children of faith and promise that they go *backward?*" No, no, no! We have not heard aright. We do not blame the Board. How could they do otherwise? But, brethren of the churches, the blame is ours. We must cry unto God; and we shall hear the answer coming from the God of hosts, "Speak unto the children of faith and prom-



COLORADO CITY, TEXAS.

ise that they go forward!" They tell us that there is a point in the upper air where all the jarring sounds of earth meet and blend in sweetest harmony. Listen to that harmony! It utters one word: it falls softly and sweetly as angelic music—forward! It comes silent as the dew; it is mighty as the storm. If tears can fall in heaven, then our noble and sainted dead wept yesterday when the word "retrenchment" was pronounced. If ever the heavenly music ceases, it ceased this morning when the word was repeated. As I speak, the cry of the destitute calling for the "bread of life" falls upon my ear and thrills my heart. As I speak the memory of Nathan Bishop and Samuel S. Constant comes back and my soul grows tender; as I speak the cross and crown of my crucified and glorified Lord are before me, and I cannot but cry out—*blot out that word retrenchment*; in its place write in capitals of living light, Forward, *forward*, FORWARD, ye hosts of God's elect!

III. Our giving should be proportionate to our spiritual necessities.

Are you conscious that because you are not making much money you are growing cold, selfish, and unchristian? Then you must give to save your soul. Your spiritual life demands that you get out of self in labor for God and man. The Dead Sea is dead because it has no outlet. Shut up your soul and you die. The man who has only religion enough for himself has not enough for himself. If you can hide your religion you have a religion not worth having. Retain it and you destroy it; bestow it and increase it.

Are you conscious that your increase in wealth is weaning you away from God? Then you must give to save your soul. If you hoard at this point your soul must suffer. This is a critical moment in any man's spiritual life. Wealth is a blessing or a curse according as we use it. Are you conscious that it is more blessed to give than to receive? Then your spiritual nature demands that you give freely in order to enjoy and increase this blessedness.

How shall these noble ends be secured? First, begin with the young in years and in grace. Nothing short of an earthquake or

dynamite will move a man who has grown old in disobedience to God and stinginess to man. God help their hard hearts and shrivelled souls! If a man will not give when he is young and comparatively poor he will not give when he is old and absolutely rich. Make a willingness to contribute to the cause of God a test of conversion. Reject a candidate for baptism who will not pass the test. Second: Let the pastor take charge of the worship of giving. We cannot give to any man the dignity and glory of taking a collection. No man ought to get so much money out of his church as the pastor. As things are, agents are a necessity; I have not a word to say against them. But I would as soon think of having an agent come to baptize or administer the Lord's supper for me, as to take up my collections. Let him go where there are churches without pastors. A revival which taking up a collection for God's cause will hurt, is a revival not worth helping or hurting. One of the sublimest utterances which ever came from the pen of "the matchless Paul" was inspired by the taking of a collection. Third: Let the giving be done with the noblest of motives. It is worship. It should be joyously solemn and solemnly joyous. Our alms as well as our prayers must go up before God. There is a divine partnership. The prayers alone are a bird with one wing. The alms are needed to make them mount. Sacrifice in giving is blessed. Oh the luxury of giving for Christ! Thirty cents more to every dollar of every contributor last year and the word *retrenchment* is blotted out.

Ride forth triumphantly, conquering and to conquer, Oh thou Christ of God! Bring thy people in sweet submission to thy feet. Then shall thy church, thy bride, wooed and won by thy precious blood, march forth "clear as the sun, fair as the moon, and terrible as an army with banners.

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#### COLORADO CITY, TEXAS.

This flourishing little Texas city, about five years old, well illustrates our mission work in the West. Five years ago there was



a bare prairie, with no house in many miles where now six thousand people live. A missionary was placed there, and \$250 given by the Church Edifice Department to help build a house. The church is now self-sustaining, and the members of the church during the last three years have contributed over \$13,000 for the general work in Texas. Col. A. W. Dunn, a banker and cattleman, is leader in this good work. Rev. W. A. Whittle is now the efficient pastor. Who can say that it does not pay to plant churches in the new towns of the West ?

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### OUR ROMANIST NEIGHBORS.

BY NORMAN FOX.

When Roman Catholics declare that their church never changes, we are often inclined out of neighborly respect for them and their church to declare that it has changed, and that for the better. We cherish the comforting belief that in the general progress of intelligence there has been a great improvement in Romanist circles, that no longer would it be possible to lead Roman ecclesiastics to sanction the burning of Protestants, and that no longer would the Romanist laity give credence to the absurd superstitions of earlier days. But every now and then something comes to the surface showing that in the unspoken beliefs of Roman priests and people there is almost as much superstition as ever. The Roman Catholic city of Montreal has for weeks suffered terribly from the ravages of smallpox. The French Canadians have been under the completest control of their priests, so that they furnish a good example of the effects of Roman Catholic teaching. They have bitterly opposed vaccination and other natural remedies, putting their hope of rescue from the disease on religious processions and ecclesiastical ceremonies. In Spain and Italy under the scourge of the cholera a similar state of affairs has been seen. We might not speak of these things had they occurred among the Indians of Mexico or South America, or the unedu-

cated negroes of the South, or some island tribe just converted from heathenism. But the French, Spanish, and Italian Catholics are the heirs of long centuries of civilization; they have wealth enough to build magnificent cathedrals, and yet they are sunk in the depths of superstition. Alas for the peoples whose spiritual nurse is the Church of Rome.

A few months ago Pope Leo XIII. issued a bull announcing the discovery at Compostella, in Spain, of the bones of the Apostle James. He narrates as certain truth a mass of absurd tradition regarding the carrying of the body from Judea to Spain, the loss of all knowledge of the spot where it was buried, the rediscovery of the remains through the appearance of a miraculous star whose rays pointed out the place of interment. With a minute rehearsal of childish fables which we might have considered a forgery had it not been officially attested, the pope declares that the recently discovered bones are really those of the great apostle. Now when it is remembered that Pope Leo is considered one of the most intelligent and broad-minded of all the men who have occupied the papal chair, we cannot but be appalled at the thought of the superstition and credulity which must exist in the minds of the more ignorant of his flock.

In September the Pope issued another decree which was read in all the Catholic churches. He desires the aid of Mary, the Mother of God and Queen of Heaven, who snatches souls from the way of eternal perdition, and directs that prayers be made to her who alone has destroyed all heresies that she may cause the wrath of Divine Justice to unbend, and he bestows indulgences on those who shall thus supplicate "God and His most Holy Mother."

It is not correct to say that this is "a skeptical age." The last fifty years has seen the rise and flourishing of Mormonism, one of the most remarkable delusions in the history of the world. During the last forty years "Spiritualism" has arisen and run a remarkable course. There never was a time in the history of the world when "strange delusions" were more readily accepted than in this same

Nineteenth Century. And so we find in Romanism a freshness and vigor of superstition equal to that of the Dark Ages.

How can this be met? By setting before the people the rational, intelligent Christianity of Apostolic days. It is, therefore, the duty of the Home Mission Society to send out missionaries among the Canadian Romanists, and the French in New England, and among the Romanists in Mexico, to show them a purer type of Christianity, one which will command more intelligent assent.

Such a course will be in aid of all Roman Catholic priests who preach the true gospel or any of its elements. It is a thing in which we should rejoice that the creed of the Church of Rome includes all the fundamentals of salvation. Though the truth may be overlaid and smothered with error, it is all there. And many Roman Catholic priests preach a

true gospel. The real hindrance of these intelligent and godly priests is in this mass of superstition of which mention has been made. When a Protestant church is started in a Romanist community, the more evangelical elements in each Romanist congregation receive new power. The Roman Catholic priests and people, throughout the United States and other Protestant lands, are far superior to those of Spain and other Romanist countries. Contact with Protestantism elevates the tone of intelligence and piety in the Roman Catholic Church. Therefore the good that is done by Baptist missions among the French Canadians, the Mexicans, and other Romanists is not all seen in the number of those who are gathered into Baptist congregations, but the character of these Roman Catholic congregations themselves is elevated and purified.

«American Baptist Home Mission Rooms»

† TEMPLE COURT, NEW YORK. †

— † WHAT SHOULD BE DONE WE MUST ATTEMPT TO DO. † —

† EDITORIAL NOTES. †

FINANCIAL STATEMENT FOR AUGUST.

MISSIONS AND EDUCATION.

Expenditures for the month, . . . . .	\$17,911 87
<hr/>	
Donations from Churches, Sunday Schools, and Individuals, . . . . .	\$11,156 78
Legacies, . . . . .	196 46
Income from Investments, . . . . .	15 54
Sale of Real Estate . . . . .	61 69
Home Mission Monthly and Jubilee Volume, . . . . .	99 36
Total for August, 1885, . . . . .	<hr/> \$11,529 83
Donations, Legacies, etc., from April 1 to August 1. . . . .	67,821 83
Total for five months, . . . . .	<hr/> \$79,351 66

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund, . . . . .	\$408 00
Interest " Loan " . . . . .	338 96
Total for August, . . . . .	<hr/> \$746 96
Donations, Legacies, and Interest from April 1 to August 1. . . . .	9,137 47
Total receipts from all sources, . . . . .	<hr/> \$9,884 43
	<hr/> \$89,236 09

## FINANCIAL STATEMENT FOR SEPTEMBER.

## MISSIONS AND EDUCATION.

Expenditures for the month, - - - - -	\$19,635 74
<hr/>	
Donations from Churches, Sunday schools, and Individuals, - - - - -	14,971 13
Legacies, - - - - -	2,600 00
Home Mission Monthly, - - - - -	138 28
Jubilee Volume - - - - -	15 69
	<hr/>
Total for September, 1885, - - - - -	\$17,725 10
Donations; Legacies, etc., from April 1 to September 1, 1885, - - - - -	79,351 66
	<hr/>
Total for six months, - - - - -	\$97,076 76

## CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund, - - - - -	\$798 00
Interest for Loan Fund, - - - - -	396 21
	<hr/>
Total for September, - - - - -	\$1,194 21
Donations, Legacies and Interest from April 1 to September 1, - - - - -	9,884 43
	<hr/>
Total receipts from all sources, - - - - -	\$11,078 64
	<hr/>

Look at these figures! The Society entered upon the present year with a debt of \$117,988.28. Six months have passed. In this period the Society has had to borrow \$41,264.34 additional, making the present indebtedness \$159,252.62. This does not include obligations maturing in the future, but the borrowed money on which the Society is paying interest. Thus it appears that for the first six months of the year receipts have been \$41,264.34 less than expenditures. And this, too, while every possible attempt has been made to reduce expenditures. The general contributions are about the same as last year. Many have been the remonstrances against retrenchment; where are the contributions to avert it? Unless enlarged offerings come in quickly, considerably more must be borrowed, or payments of missionaries' salaries must be postponed until the funds for this purpose are received. Such postponement in winter would be a great hardship to many. These facts speak for themselves of the necessity of prompt and generous giving by the friends of Home Missions.

## SPECIAL NOTICE.

## PRIZES FOR AUTHORS, \$100.

THE BAPTIST HOME MISSION MONTHLY offers the following prizes for short stories, written in a popular and attractive style.

1. For the best story of missionary life in the West, \$10.
2. For the best story about the erection of a mission chapel in the West, \$10.
3. For the best story of missionary work among the colored people, \$10.
4. For the best story illustrating the benefits of Christian education for the colored people, \$10.
5. For the best story illustrating religious work among the Indians, \$10.
6. For the best story illustrating the change wrought in a soul in passing from religious formalism into vital relations with Christ (for the foreign populations here), \$10.
7. For the best story on deliverance from Mormonism, \$10.

8. For the best story on Christian beneficence, \$10.

9. For the best story on youthful beneficence, \$10.

10. For the best story on covetousness, \$10.

Each story must be complete in itself, and must contain not less than 1,600 nor more than 2,500 words. Each story must have a foundation in facts. All must be legibly written on one side of the paper only. All manuscripts to be sent in by March, 1, 1886. The author's name and address should be carefully given in an accompanying note, and if writers desire the return of their manuscripts in case they are not selected, postage stamps for this purpose must be enclosed. It is believed that not a few who have the gift of uttering parables or clothing striking incidents in an attractive dress will here find an opportunity to exercise their gift for the furtherance of the great work of Home Missions in America.

All communications should be sent to "THE BAPTIST HOME MISSION MONTHLY, Temple Court, New York City."

#### CONVENTION NOTES.

If anybody supposes that the heroic missionary spirit is dead, attendance at the Wisconsin State Convention would speedily have convinced him of his mistake. At one session, missionaries gave reports of the work on their fields, their difficulties and their triumphs. All of these men showed that they endured hardness as good soldiers of Jesus Christ. One had labored long and faithfully with but small results. His heart was heavy and his voice tender as he told of his deep concern for that field. Said he: "One day I was walking down the railroad track when a man accosted me; 'Are you the section boss?' My garb was not of the ministerial order, for I have to labor some of the time. But brethren of the Convention, if you will send some one to Spencer who can move these hard hearts, I will go to work on the railroad, not as a 'section boss,' but as a 'hand', to earn money by hard labor to sustain him." And he meant every word he said. God bless these heroic, patient, self-denying missionaries on the frontier.

The Wisconsin Convention heartily approved the recommendation of its Board, that churches and individuals in the State make a special offering the ensuing year for the Church Edifice work of the Home Mission Society. An excellent working Committee was appointed. It was decided that \$4,000 are needed the coming year to assist in the erection of chapels in "New Wisconsin," the northern portion of the State, which is developing with wonderful rapidity. The Committee are hopeful that \$2,500 can be raised, and they wish the Society to add \$1,500 thereto.

It is likely that some other Western States will do likewise. A strong pull and a pull all together is necessary.

"I thank God that we have no 'leading member' in our church," said one of the missionary speakers at the Wisconsin Convention. Peace and prosperity prevailed in that church without a Diotrephes.

What a wonderful city is Minneapolis, where the Minnesota State Convention met in October. Five years ago it had a population of 47,000, but according to the census just taken, it now has a population of 129,000, a gain of 82,000 in five years! Its business blocks and its residences are in keeping with the best architecture of Eastern cities. It is a city of great, almost boundless expectations. Best of all, the Baptists are "up with the times." They have eleven churches, all told, in the city. Some of them are young but vigorous. The Convention was held in a church, known now as the Central Church, which a few years ago was aided by the Home Mission Society. It has an elegant brick edifice, with nearly every desirable convenience for efficient work. Rev. F. T. Gates is its efficient and successful pastor. The Immanuel Church, of which Rev. D. D. McLaurin is the energetic pastor, has been aided for two or three years, but such has been its remarkable growth that a new and beautiful house, to cost over \$30,000 is nearing completion, and the church will hereafter be self-sustaining. On the east side, another large structure approaches completion—the house of the Fourth Church, Rev. Mr. Shutter, pastor. It will seat about 1,200. The old First Church, with the avails from the sale of the old site, together with generous offerings from the people, is erecting the finest church edifice in the city. Rev. W. T. Chase, D. D., is its esteemed pastor. These are great achiev-

ments for the Baptists of one city, almost simultaneously. At St. Paul, the strong old First Church welcomes its new pastor, Rev. Dr. Mabie, and proposes next year to erect a much needed lecture and Sunday school room, at a cost perhaps of \$30,000. Rev. H. C. Woods, D.D. who has so long been one of the "wheel horses" of the Convention and at the same time a "leader," is doing grandly in St. Paul in connection with the new interest recently established there.

The meetings of the Convention were full of inspiration throughout. The investment of Home Mission funds in the planting and fostering of our interests in Minnesota we regard as the best that could have been made. It pays in the highest sense to prosecute work like this.

The invitation from the Baptist churches of Minneapolis, to hold the Anniversaries there next year is not withdrawn; but inasmuch as the General Assembly of the Presbyterian Church has decided to hold its meeting of about two weeks' duration at Minneapolis in 1886, and as this arrangement, coming at the same time as our own meetings, would produce embarrassment in the matter of entertainment, it seems best, in the judgment of all concerned, that the invitation should go over to the year following. We may take it for granted, therefore, that in 1887 we are to meet in Minneapolis.

There are *seventy unhoused Baptist churches in Minnesota*. At least ten of these should be housed within the ensuing year. Inasmuch as several new churches will undoubtedly be organized during the same time, the number would be but slightly diminished at the end of another year. Wanted, \$4,000 for ten chapels in Minnesota this year.

"They have the Gospel Candlestick, but they have placed the light of man thereon." So said a German Baptist missionary at the Minnesota Convention concerning churches composed of unregenerate persons who follow tradition instead of the Word of God. Millions of people connected with such churches are coming hither from Europe. Shall they be shown the light of life? Are they not perishing in their delusion?

The excellent condition of our missionary work in Wisconsin and Minnesota is largely due to the efficient services of Rev. D. E. Halteman,

D.D., and Rev. J. Sunderland, the General Missionary, respectively, of these States.

A sad instance of the results of retrenchment has come to our notice. The reduction of about \$200 in the salary of a missionary compelled him to break up housekeeping, to store his furniture, his wife to return alone with a babe, about 1,500 miles to her Eastern friends, while her husband continues alone on his field.

Some people deprecate the organization in America of churches composed of people speaking a foreign language. But the Catholics do not; Lutherans do not; Mennonites do not; several other denominations do not. When politicians want to get the votes of foreigners here, speakers who can address them in their own tongue are sent among them. Let us be as wise in our generation as are the children of this world; nay, rather, let us remember the method of the Holy Spirit on the day of Pentecost, when the Gospel was peached to every man in his own tongue. If we do not bait the gospel hook with their own loved tongue, the devil will, and his will they be. "I will make you fishers of men."

### Wisconsin.

ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE BAPTIST STATE CONVENTION FOR THE YEAR ENDING SEPTEMBER 30, 1885.

The annual report of the Board of the Wisconsin Baptist State Convention calls for special thanksgiving to God for the generous liberality of the churches in devoting to the cause of missions in our State the largest sum of money ever contributed in a single year, and for the special blessing of God on the mission fields occupied by the Board, resulting in the largest number of additions to the mission churches ever reported in a single year. "He that scattereth increaseth." "He that giveth to the poor lendeth to the Lord, and that which He hath given will He pay him again." "He that soweth bountifully shall reap also bountifully." "Give and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom." God's promises are all against stinted and narrow plans and gifts in promoting His cause. The results of the year clearly show that the way to bring upon our churches a flow of prosperity is to "*abound in this grace also*." To husband our resources and to be penurious towards God and his cause is not the way to live, but the way to die. No matter what are our home necessities, the Christian church that cuts down and belittles its gifts and offerings to spread the Gospel cuts away the roots of its own life,

The whole number of laborers commissioned for the whole or part of the year is twenty-five, six more than last year. They have been distributed as follows: among our English speaking people, 19; among the Swedes, 3; among the Norwegians, 2; and among the Germans, 1. These appointments were made on a scale of appropriations amounting to a total of \$6,900 for the full year.

RESULTS OF THE YEAR'S WORK.

Number of Laborers.....	25
Weeks of Labor.....	994
Churches and Out-Stations Supplied.....	
(a) Churches, 29; (b) Out-Stations, 38; Total.....	67
Sermons Preached.....	2,753
Prayer Meetings Held.....	1,796
Religious visits made.....	7,886
Received by Baptism.....	217
Received by Letter and Experience.....	139
Total number of additions.....	356
Total Church Membership.....	1,364
Churches Organized.....	2
Sunday Schools under care of Missionaries.....	36
Teachers and Scholars Enrolled.....	2,051
New Sunday Schools organized.....	2

SUMMARY OF WORK PERFORMED BY THE GENERAL MISSIONARY.

Time of service, 53 weeks; Churches and places visited, 122; Sermons preached, 137, Addresses, 73, total sermons and addresses, 210; Prayer and covenant meetings attended, 63; Other meetings attended, 153; Associations attended, 9; Dedication services, 3; Ordination services, 5; Funeral services, 5; Baptismal services, 3; Communion services, 5; Religious visits, 373; Churches organized, 2; Prepared and distributed 1,400 copies of Quarterly report for the Board; Prepared the annual report of the Board; Prepared and distributed 2,500 circulars relating to the work; Prepared the statistical tables for the State Annual; Wrote 1,500 letters and 948 cards, total letters and cards, 2,348; traveled in the service of the Home Mission Society and State Convention, 17,097 miles, and performed much labor that cannot be reported by statistics.

There is much to encourage and stimulate us in these results of the year's work. They indicate a co-working God on our Mission Fields. They show the presence and demonstration of the Holy Spirit. They mean churches planted, established and growing. That the work is in a healthy condition, is seen in the large number of additions to the churches of those newly gathered from the world and in the increased benevolent contributions made to State and other missions—the amount being double that of last year. In this liberality it is but just to say that the offerings of our Scandinavian brethren stand pre-eminent. In their extreme poverty they have almost repeated the self-denial of primitive times, both in sustaining the Gospel at home and in giving it to the destitute. That substantial progress has been made, may be seen in the fact that the aid required next year is \$800 less than that of last year, on the same fields.

FINANCES.

The total receipts, are \$5,080.19, being \$1,261.50 more than last year.

The contributions from churches are \$3,970.13; from Sunday Schools, \$280.40; from Women's Circles, \$615.55; and from individuals, \$74.03.

The number of contributing churches is 131, being 12 more than last year; the number of contributing Sunday Schools is 37, being 24 more than last year; the number of contributing circles is 43 being 7 more than t year.

This is the largest sum ever reached in a single year in the history of the Convention. This result is gratifying, because it shows an awakening on the part of the Baptists of Wisconsin to the urgency and vastness of the work on our hands, and shows, also, that there is some growth in the offerings of the churches in the direction of giving as a principle and as an act of worship.

CHURCH EDIFICE WORK.

One of the most imperative needs of the hour, in our Missionary operations in the State, is to provide suitable houses of worship for our Mission churches in the New Wisconsin.

At Wausau, a city of ten thousand people, where a mission Church was established a little more than a year ago; at Ashland, a commercial center on Lake Superior of great importance; at Antigo; at White-water, one of the oldest towns in southern Wisconsin, and an important educational center; at four important points where houseless Scandinavian churches are organized—at all of these, present imperative need is a house of worship.

These are samples of the great need that confronts us in this direction of our Missionary work. Along the four trunk lines of railways having their terminus at Ashland, on Lake Superior, scores of new towns and settlements are springing up. In some of these places the organization of Baptist churches is a necessity, and the organization of churches will require the missionary and the church edifice.

It is the opinion of your Board, that Wisconsin has special and urgent claims upon the Church Edifice Gift Fund of the American Baptist Home Mission Society. Hitherto, we have received but a mere nominal sum to aid in church edifice work. We believe the time has come when we can justly look to the Society for help in this direction. Your Board would cordially and urgently recommend that our Wisconsin churches, and especially those brethren and sisters whom God has entrusted with wealth, co-operate with the Home Mission Society in its present plans to increase its benevolent funds for church Edifice work.

OUR FOREIGN POPULATION.

The tide of foreign life is rising around us every day higher. We go on, unmindful of the amazing changes going on in society. One million of foreign born people, and those but one remove therefrom are among us. There are more children of foreigners born in Wisconsin than of natives. Immigration from Germany and Scandinavia is coming rapidly into our new Wisconsin, like the invasions of earlier centuries, when the character of whole continents was changed. And yet we seem to learn next to nothing from their presence among us. Our ministers quietly preach in our churches, and conduct church affairs as if these people did not exist. What does this fact of one million of foreigners among us signify? Let us look the fact in the face a moment. It shows that great perils threaten us.

WHAT ARE THESE PERILS?

*Barbarism*, bearing in its train drunkenness, lawlessness, Sabbath profanation, gambling, and open-mouthed infidelity. *Romanism*, the deadly foe of popular and religious liberty, that puts down public schools, throttles free speech, keeps the Bible out of the people's hands.

*Communism.* No more bloodthirsty advocates of dynamite assassination, incendiarism, are to be found in all Europe than are to be found in our midst, busily and openly engaged in disseminating their principles.

Another of these vital and imperative questions which is constantly coming up in our work, relates to our *pastorless churches, and the methods to aid them.* Last year the Board called attention to the fact, that more than fifty of our churches were *pastorless*, and so weak and discouraged as to be unable to sustain pastors without aid. The number of these churches is slightly increased. No *one* cause can be given as responsible for such a state of things. The emigration of the American church-going population from these communities, and the immigration of the foreign elements, has much to do with the question. The former strength and wealth of many of these churches is in the churches of the new West, and the bulk of the active young men and women are, by the force of circumstances, driven into the larger cities to find business and employment. This leaves these churches largely without funds and workers, with an immigrant mass of ungodliness to contend with. And yet, in this day of grace, many Christian people think that these weakened and oft-dispirited churches ought to be strong enough to do a work among a thorough Godless population, which they could not do among a religiously educated people. It must not be overlooked, in reaching a just judgment of the true state of things and our responsibilities, that these are communities from which the population has actually removed. There are, to-day, in these places, more souls than fifteen years ago. They need the gospel and Christian institutions just as imperatively. Such is the state of things in the changed condition of society as to make the existence to these churches a vital necessity. We bring back, therefore, the question: What shall we do to aid these churches? How shall they be made strong and self-supporting? How shall we provide them pastors?

#### NEEDS OF THE BOARD.

The enlargement of its resources is imperative. What your Board *did this year* should call forth the sympathy and help of our people in greatly increased offerings to the Mission work of the State. We have no way to multiply the offerings of the churches committed to our hands. A dollar received is only a dollar when expended. The churches have the power to double our resources. Fields white for the harvest lie before us. Special doors are opened for us to enter, but we cannot go in because we have not the men or means. More than fifty pastorless churches are looking to us for aid. In the New Wisconsin towns and rural settlements are rapidly springing up where churches should be organized at once. Everything in the providence of God seems to say "that ye go forward." If the Convention can place at the disposal of the Board \$7,000 the work of the new year

can be so enlarged as to meet the urgent and most imperative demands of the hour.

#### North Pacific Coast.

BY REV. J. C. BAKER, SUPT. MISSIONS.

The building of church edifices on the North Pacific Coast has been one of the prime sources of growth and strength to our denomination. The number has been increased nearly three-fold in eight years. In 1877 there were but 22 houses of worship belonging to our churches. Now we have 60, valued at \$225,000 (including lots), furnishing 10,000 sittings. The Home Mission Society has aided in building 26 of these houses, valued at \$76,400, and furnishing 4,000 sittings. To secure this property the Society has donated \$8,725, an average of \$335.57 per church. In most of these houses we have good pastors, preaching to good congregations, with Sunday schools, and there is prospect of building permanent and self-sustaining churches at nearly every point. We have 50 houseless Baptist churches in this field. Not one of them can ever become strong or self-sustaining without a house of their own. Churches waste one-half their labor while boarding out, or renting, or holding service in a schoolhouse.

In all Southern Oregon we have had two houses of worship. The area is 125x200 miles, with a railroad running through its center, soon to be connected with San Francisco. From Medford—a town of one year's growth, with 600 people, where a Baptist Church has recently been organized—while I write the cry comes for help to build a church. This is the second town in the famous Rogue River Valley. To build now means permanent work, and a self-sustaining church not many years hence. This is but one of many.

Victoria, B. C., with a claim to 14,000 population, is now building with promise of \$500 from the Society. The pastor writes, "We can go ahead if we can have that amount promised. If not, we cannot." They are *going ahead*—Who will furnish the \$500? A Rochester graduate of fine abilities and good business habits is leading the enterprise. A revival has recently occurred and 20 added—more would have come in had they a house of their own.

So at New Westminster. They worship in the Court House, with liability to constant interruption. A revival here, too, under a Baptist evangelist, held in the M. E. Church, because the Baptist had none, left fruit ungathered, and sheaves went into other barns because the Baptists had no garner. Here, too, we have a good man, watching also the terminus of the Canadian Pacific Railroad. But they cannot go ahead without help. From three to five hundred each would secure ten new houses on this field, where greatly needed, within twelve months. Puget Sound, Eastern Oregon, Western Oregon, Southern Oregon, Eastern Washington and Northern Idaho—all make

their plea, and each press their case with almost irresistible arguments of their importance.

### Northwest Texas.

REV. BENNETT HATCHER, ABILENE.

Examine the map of Texas and the reader will notice the town of Baird, one hundred and seventy-five miles west of Fort Worth. It is here the Sweetwater Association begins, concerning which I now propose to write. This association extends westward to El Paso on the border of Old Mexico, and northwestward to the Indian Territory, Kansas, and New Mexico. A line drawn from its eastern to western border is 416 miles, and from the southern to northern 400 miles. If any reader knows of a larger association in America, I should like for him to inform me where it is. This vast scope of country is mostly unoccupied as yet, except by cattlemen, who have covered its length and breadth with vast herds of stock. The southeastern portion, however, has begun to develop in farming, and thousands of emigrants are now pouring in from every part of the American continent. The lands are fertile in the highest degree, and there is no question that these vast prairies will soon be covered with wheat fields as luxuriant as those of Illinois, Missouri, or Kansas. The Texas and Pacific Railway pierces the entire southern portion of our territory. Along this line a number of thriving towns have been built. I mention some of them: Baird, 1,500 inhabitants; Abilene, 5,000; Sweetwater, 1,000; Colorado, 4,000; Big Springs, 2,000; Midland, Pecos, and Toyah, about 500 each; and El Paso, a rising city of 7,000. At El Paso we have a neat house and a membership of about 40. There are Baptists at Toyah, Midland, Pecos, and Big Springs, but they have never had a preacher, and have not been able to organize. Colorado has a house and 100 members. Rev. W. A. Whittle, a recent graduate of the Southern Baptist Theological Seminary is pastor there, and is doing a great work.

Rev. Wm. E. Penn, the noted Baptist Evangelist, is holding a meeting for that church at present. It will doubtless result in a large in-gathering.

Rev. J. A. Moore holds the fort at Sweetwater and other adjacent points. He is thoroughly familiar with western life, and is the most popular pastor among us.

Abilene has the services of the writer. I came here less than two years ago and found a church of 23 members. God has blessed us, and our membership has reached 270 with 25 or 30 who give assurances of joining within a few weeks. We have a Sunday school of 300 pupils. The outlook is full of promise. Heretofore this field has suffered for the want of laborers, but through the helpful hand of the Texas Baptist State Convention, we will be able to capture every point of importance this year.

El Paso is the most difficult field of all. Religion

has there been at a very low ebb. Rev. Geo. W. Baines is doing all in human power. Yet but little up to this time has been effected. Baines is the best preacher in the city, and he will certainly win the fight against sin. Brother W. E. Penn will soon hold a meeting there, and if God blesses as usual, the powers of darkness will give way to the Gospel of the Son of God. I should have stated that this Brother, accompanied by his organist, Geo. Robt. Cairns, has just held a meeting at Abilene. There were 280 professions, and 142 accessions to the church. Many of the strongest men of west Texas—strong financially and intellectually—were converted and joined the Baptist church.

In conclusion, permit me to add that nearly all of those western fields have been cultivated by the American Baptist Home Mission Society.

### The Gospel for the Cow Boys.

BY REV. G. D. BALLENTINE, DAKOTA.

The hunters and cow-boys form a large portion of our floating population, the former coming here to sell their game, and the latter bringing cattle here for shipment. There are about 30,000 head of cattle shipped from this place every year. This brings to Dickinson great numbers of cow-boys, and they are among the hardest to reach with the gospel of any people I have found. Many of them are the roughest and vilest of characters, while on the other hand some of them are quite respectable and well behaved, but I have not yet found a Christian man among them, and I doubt very much whether there are any Christian cow-boys. Nearly all of them are young men, and some of them have come from good homes in the East. Not a few of them are prodigal sons, who have left their fathers' house to go into a far country, where they spend their substance in riotous living. In talking with one of them, he told me that he had run away from home some ten years ago, and that he had been on the frontier ever since, and the most of the time had been laboring in the capacity of a cow-boy. I asked him to accept a Bible and take it with him to the "Ranch." He replied that he did not believe the Bible, and had no use for it. Then I told him he might take it and give it to some of the other boys in the outfit, who would like to read it. He said that none of them ever used a Bible, and that none of them believed in the Bible. This I said was, indeed, a sad state of things. Then he says: "Do you know that I am one of the hardest boys in the whole outfit, and that I am the leader of them all in mischief and deviltry." I told him that I did not care for that, that he had a soul to be saved or lost, and that it was my duty to try and induce him to seek the Saviour and give up his wicked practices. He took what I said kindly. Then I asked him whether his mother and father read the Bible. He said that his father was dead, but that his



mother loved the Bible and read it daily, and that he would not let his mother know for anything that he did not believe the Bible, for it would hurt her feelings. I then saw that he had some respect for his mother's feelings, and I talked to him on the importance of following the good example which his mother had set him. His feelings now seemed to be touched, and he told me that his mother was a Christian, and that her greatest pleasure was in reading the Bible, and that often when he was riding over the prairie on horseback at night, there would come before him, as it were, visions of his mother, with her white frilled cap upon her head, sitting in the old arm-chair, with her big Bible open on her lap reading its contents. Then he added, "My mother took great comfort in reading the Bible." I now urged upon him the duty of obedience to Christ, and the necessity of the great salvation. He was evidently affected. I now asked him to take a Bible and read it, for his mother's sake. This he did. The next morning I saw him, and he told me that he had read some in the Bible, and that it was quite an interesting book. He soon after went to the "Ranch," but carrying with him what he had never taken there before—the Word that makes wise unto salvation. And I have prayed that the good seed of the word may take root, and bring forth to the glory of God and the salvation of that poor soul. Since then I have got some others of this class to take a Bible and some tracts with them to the "Ranch."

I feel a great desire for the salvation of these young men. There is no missionary among them, and I know of no effort made by any denomination for their salvation. By looking after their spiritual interest I have secured their good will, so that now when in town on Sunday they will come and hear me preach, instead of, as they used to do, spend their time in the saloons. We have not yet influenced all so far as this, but quite a number of them will do so. Some six or seven attended church last Sunday evening, and were as attentive and well-behaved as any one. One said that this was the first time in nine years that he had been to church, another said it was five since he had been, and another said it was four since he had been.

These young men have kind hearts, though many of them wear a six-shooter; some of them also carry a knife. But the Gospel of Christ is able to reach their hearts, and their souls should not be neglected.

I am a strong believer in foreign missions, but I feel quite as much the importance of our home field. We have lots of heathen at home as well as abroad, and as without the "Foreign Missionary Union" many would die in heathenish darkness, so without "The American Baptist Home Mission Society" many in these Western wilds would never be permitted to hear the sound of the Gospel of Christ. The mountain valleys and vast cattle plains of our country must not be neglected if we would win North America for Christ.

### Typical.

Our missionary, Rev. G. J. Travis, sends us the following to illustrate the marvelous growth of western towns and the importance of prompt missionary aid:

The town of Hartington, now numbering six hundred inhabitants, is the county-seat of Cedar County, Nebraska, and is less than two years old. It is the terminus of the Hartington branch of the C. W., St. P. M. O. R. R. The Baptists were the first on the ground, and when the town was only three months old they organized a Baptist Sunday School which now numbers one hundred. On the first Sunday evening of November, 1883 the writer, then pastor of the Baptist Church in Yankton, D. T., held the first religious service and preached the first sermon in the new town and in the Bow Valley Bank to forty-three persons—thirty-nine men and four women. One year from that evening he preached his first anniversary sermon to one hundred and ten persons in a three thousand dollar Baptist Church from the same text (Luke xxiv. 46, 47,) and by request of the congregation, substantially the same sermon.

On May 17, 1884, under the direction of the wise and efficient missionary, Rev. J. W. Osborn, a Baptist Church of twenty-one members, representing seven States, was organized and recognized as the First Baptist Church, of Hartington, Nebraska. Immediately steps were taken to secure two lots upon which to erect a suitable house of worship.

The lots were given by the Land Company and Brethren A. M. and M. S. Merrill, of the Bow Valley Bank, securing suitable subscription, heading the list themselves with several hundred dollars, commenced the construction of a church, which to-day is confessedly the best meeting-house in the County.

The Roman Catholics came in next and built a less valuable and commodious house of worship.

The Presbyterians came next, but having the use of the Baptist Church on alternate Sabbaths, while the pastor preaches at Wayne, have decided not to build this year.

The Home Mission Society, the mother of us all, has aided us to the amount of four hundred dollars, without which it would have been impossible for us to hold the fort. The meeting-house, which is well worth three thousand dollars, has an indebtedness of only three hundred dollars, which was caused by certain parties who failed to pay their subscription.

A late number of the *Chicago Standard* has this to say in regard to one of the subscriptions: "The town of Hartington, Neb., is named after the Marquis of Hartington, late Secretary of War of the Gladstone Ministry.

"The pastor of the Baptist church there, Rev. G. J. Travis, recently wrote him of the efforts of the little church to build a house of worship.

"The result was the hard-worked minister paused in his official duties long enough to sign a draft for two

guineas for the erection of a church and sent it across the water."

### Pioneer Work.

From the North Pacific Coast Missionary. J. Wichser writes: "My wife and I have just returned from a two weeks' mission tour on foot. We walked about sixty miles over rough roads and trails, visiting almost every house on the way. It will be many days, if not weeks, before we get over this toilsome journey, but influences were brought into existence which by God's blessing will augment and continue to the end of time. Two churches were organized: one at Ferndale, with six members, and five or six others will join this month; the other at Dakota Creek, with twelve members, among them a minister who was once a member of the Church of God. He is a good preacher and will be a great help to us on this field. Both churches will sustain prayer-meeting and Sunday School services, and both have some excellent working members.

May God move the hearts of brethren possessed of great earthly possessions, that they may respond liberally to the call of the Home Mission Society and enable it to continue the work on these western frontiers. Five or six hundred dollars a year expended on this field would, in a few years, bring the Baptists into great possessions."

—W. H. Scott, Glenwood Minn. says: "My heart goes out to those in the country, destitute of Gospel privileges. Again and again the request has come from various parts of the County, 'Do come and preach for us this summer!' Last Sabbath I preached at a place called Terrace, twelve miles away. The people said there had been no preaching there for four years. It was a real pleasure to preach to them, so earnest and attentive. Another beseeching call has just come from Starbuck—another town in the County. 'Will you not come and preach for us once in a while? No English-speaking minister ever comes our way. Won't you come?' I have sent them word I will preach to them next Sabbath evening. It will be the third service of that day, and a distance of twenty miles traveled."

—Rev. A. Hopper sends cheering news from the little church at Middle Valley, western Idaho; "Organized a little over a year ago with four members, God has wrought wonders among us, giving us now over forty members."

### A Worthy Example.

Gifts from the Church Edifice Benevolent Fund are not made returnable by our rules, except when the property is alienated; but when the church is able to return the gift, it is a proper and noble thing to do. The church at Ada, Kansas, is the first to distinguish itself by setting such a noteworthy example. May it not be long the only one. The pastor, Rev. E. B. Tucker, says:

"It gives me great pleasure to be able to return the \$150 so kindly sent us as a gift last January.

"Allow me, on behalf of the Church, to return our most sincere thanks for the gift, and also to express the desire that you return our thanks to the 'lady friend of the Society' who furnished it.

"I suppose we might (had we been so inclined) easily have persuaded ourselves that we had a right to keep the money and that we really needed it, as we are without a bell and an organ, both of which we need. Still, I cannot but believe that it was much the better thing that we should return the money; there are so many houseless churches in need of help. The way is already opening to us for an organ, and, in time, the bell may also be forthcoming. Be that as it may, I had rather do without both than keep the money.

"Will you be so kind as to return the mortgage and insurance policy? I suppose you will hold us to our promise of an annual collection. Well, that should doubtless be done without any promise."

### Field Notes.

Rev. J. L. DeLand, for the past year and a half missionary in the Black Hills, which are now without any Baptist minister, says: "I cannot tell you of the paralysis along our missionary front, that has been felt from the first suggestion of retrenchment, and now, too, because a halt is called with only an effort to avoid absolute retrenchment. I have personal knowledge of church beginnings at promising points that with timely aid, might soon pay back more than the aid now needed, that must suffer if not assisted very soon.

"When I say this, be it far from me to lose sight of the higher consideration that missions mean holding forth the word of life, regardless of the question whether the result shall be revenues to the mission treasury from such fields."

—Rev. Wm. Hurr, pastor of the little Indian church at the Sac and Fox Agency, has been making a tour among the wilder tribes—the Shawnees, Kickapoos, and Iowas; these are known as the "Blanket" Indians. He was well received, and reports several Baptist brethren found among the Shawnees who ought to be organized into a Baptist church.

—These are hard lines. A missionary in Dakota says: "I am informed by Brother Huntley that I am to stay here, but my salary is reduced \$75; so I am at work in the harvest field to help make up my support." But there is no complaint.

—Bro. Westrup having just returned from a missionary tour, August 28, informs us of the baptism of three persons in one place, also, three last month at Montemorelos, and four or five more who are expected soon. One was also baptized at Muzquiz; four at Salinas a few days ago. One was to be baptized at Monterey, August 30.

—Rev. W. T. Fleenor, San Pablo Ave. Church, Oakland, Cal., writes September 1: "We are now in the fourth week of our meetings. Brother Garnett, of Dixon, is assisting us. Better still, the Lord is with us. We have had nineteen conversions, and thirty-one additions already; and still there are more to follow. As I wrote you before, you will never regret having helped this little struggling church."

—Rev. G. F. Wilson, recently appointed to Webbers Falls, Ind. Ter., says: "The Lord has greatly blessed this little church; within a few months our members have increased from nineteen to forty-four, and the outlook is favorable to steady growth."

—From Ord, Nebraska, comes the following note of distress. "You have doubtless seen the account of the storm which passed over this place. One side of the roof of our meeting-house was destroyed, and all the glass, and other damage. We have the siding and roof on, and shall soon have the glass in. It is hard to tell when we shall be able to repair the inside. The outlook is not hopeful for us. Corn and grass are gone, and stock will have to be taken away to winter. The resources of the people are largely gone. It seems hard to abandon a struggling people, and yet I see no other way. I have no means of support other than the \$200 received from the Society, and the less than \$200 from the field."

—Casco, Mich., Rev. John Müller: "The Lord is blessing my work among the Germans. I have baptized three, one of them an old man seventy-two years old, who for many years has persecuted his good wife. Now, thank God, he is a child of the Great King. I have many opportunities to distribute tracts and to sell Bibles in my mission work. I still find families without Bibles in this Christian land. Many young people come to our meetings. May the Lord pour out his Holy Spirit."

—Grand Forks, Dak. Rev. J. T. Davis: "I hope the outlook for the Society will soon brighten. It makes me sick at heart to look at the vacant fields around me that ought to furnish men to break the bread of life."

—"We have resolved in the name of the Lord, to become self-sustaining," writes Rev. H. Schulz in behalf of the German Mission in West St. Paul. "It is now four years since I came to this field. During that time I have received \$700 from the Home Mission Society. If it had not been for this aid, I could not have labored here. And the money has not been spent in vain, for now I am permitted to make your heart glad." Glad indeed! There is no word from a church quite so cheering as the word "self-sustaining." God speed you!

—Here is another. Rev. W. H. Beeby, Granite Falls, Minn., says: "Good news! My Church has voted to become self-supporting hereafter—but if you can find me a box of clothing for the winter please send, as I shall need it very much."

Dr. Cooper sends a contribution from W. C. Cole, M.D., to constitute himself a life member. "This brother was in the Mexican war, a member of the Mounted Rifle Regiment, and was one of the first soldiers that entered the City of Mexico in September, 1847. He now sends his contribution for the support of those earnest soldiers of the Cross, who have entered into that city and planted the Baptist banner there under the direction of the American Baptist Home Mission Society."

#### Church Edifice Notes.

—Rev. H. C. Leland writes from Appleton, Wisconsin: "This Church Edifice donation (\$300) completes the work undertaken last July with so much fear and trembling, and prosecuted amid so many difficulties, by our faithful little band. It has encouraged and stimulated them to put forth efforts which have resulted in accomplishing what appeared to them and the community in the beginning an impossibility. But, trusting in the Lord, they adopted the motto of the Home Mission Society—'What should be done we must attempt to do'; and we now rejoice that success greater than we dared to hope for has crowned our efforts. Our valuable property is now safe, our church house beautiful and adapted to our needs, our congregations, Sabbath schools and prayer-meetings largely increased; and, better than all, nine have professed faith in the Lord within the last two weeks, and as many more are counted as inquirers. So the Lord appears ready to set his seal upon our labors and sacrifices; and we are hoping that, with his blessing, the day is not far distant when we shall be helping other churches instead of being helped by the Home Mission Society."

—A pastor in Kansas, Rev. J. F. Rairden, of Washington, gives a similar instance showing the blessed results of a \$300 gift. "After a long time we have succeeded in clearing our church of all debts except the three hundred dollars promised by the Society. Our house is 30x50, with 300 sittings, and cost about \$1,700. It is the best house in the place. Our church numbers fifty-four, with a prospect of thirty accessions. Our Sabbath school numbers twenty-five. Congregations are good, and the prospects encouraging for a strong, influential church. We ask no help for my support. We are very grateful to the Society for the help to build the house. It was an inspiration that brought us safely through, and without it I think it doubtful if we could have built at all."

—The clerk of the church at Correctionville, writing us of the dedication of their new meeting-house, says: "We are entirely out of debt and feel exceedingly grateful for the beautiful house which the Lord has permitted us to erect. Please accept our many, many thanks for the timely aid your Board has given us, and we pray that in due time we may return rich contributions to your treasury. The \$100

loan was raised on dedication day to be paid when due."

That is an excellent plan. When all hearts are warm with gratitude and thanksgiving, let the small loans which the Society makes from the Loan Fund be covered by good subscriptions payable when the loan becomes due.

**WOMEN'S BAPTIST HOME MISSION SOCIETY.**

Headquarters and Missionary Training School, 2338 Michigan Ave., Chicago, Ill.

**OBJECT:**

Woman's Work for Women and Children among the Mormons, Indians, Freed People, and Foreign Populations of the United States.

**GENERAL OFFICERS:**

*President*—MRS. J. N. CROUSE, 2101 Michigan Ave., Chicago, Ill.

*Corresponding Secretary*—MISS M. G. BURDETTE, 2338 Michigan Ave., Chicago, Ill.

*Treasurer*—MRS. R. R. DONNELLY, 2338 Michigan Ave., Chicago, Ill.

*Chairman of Executive Board*—MRS. N. T. GASSETTE, 3507 Grand Boulevard, Chicago.

**RECEIPTS FOR SEPTEMBER, 1885.**

Dakota.....	6 00	Ohio.....	152 25
Colorado.....	8 50	Pennsylvania.....	535 39
Connecticut.....	15 00	South Carolina.....	10 13
Iowa.....	139 25	Texas.....	80
Indiana.....	107 28	Washington Ter.....	4 50
Illinois.....	179 07	Wisconsin.....	117 26
Kansas.....	52 00	Miscellaneous.....	46 30*
Louisiana.....	8 75	Tidings and Publica-	
Mississippi.....	51 60	tions.....	107 23
Minnesota.....	30 00	Baby Band.....	16 75
North Carolina.....	1 00	Missionary Gardeners	2 90
Nebraska.....	5 00		
New Jersey.....	35 10	Total.....	\$1,986 65
New York.....	354 59		

\* From Treasurer J. A. Schulte, for German Baptist Church of N. A.

We take pleasure in affording the readers of the MONTHLY the privilege of reading the paper prepared by Mrs. C. Swift, and read at the anniversaries at Saratoga in May, asking that those who read will carefully ponder its teachings.

**TRAINING OF CHRISTIAN WORKERS.**

We do not propose, in this paper, to discuss what is usually understood by Christian education, namely culture in the arts and sciences, the refining of tastes and molding of passions in accord with Christian principles and habits, which are the outgrowth of our Christian civilization. Not that, but what seems to us far higher and nobler, such culture and discipline as shall prepare young women for the noblest of all lives, that of real Christian service, following Christ in doing good; in a word, such training as shall fit them to fulfil the destiny for which God created and endowed them.

Christian education, as usually understood, is wor-

thy the ambition of every young woman, and should be sought earnestly and persistently.

The wisest cultivation of the powers with which God has endowed us is a duty we owe to Him and to our fellow creatures. For *Christ's* sake we ought to prepare ourselves by culture of mind and manners for the greatest possible influence. The thought, however, we would now urge upon your consideration is that beyond this, as far as possible, there shall be in every life *special* preparation for *Christian service*.

In the olden time God required of His chosen people the firstlings of their flocks and herds, perfect in form and beauty, the best of the wheat and wine, beaten oil, and pure frankincense, offerings prepared with the most careful labor. Will less cultured service please Him now? Shall we, in these latter days, living amid the fulfilment of all that the former symbolized and typified, offer to the Lord that which costs nothing, no preparation, only fragments of heart-love, torn and tarnished by worldliness, service of mind and soul weak and unfruitful through ignorance? Under the present richer and more glorious reign of grace which is filling the world with light and awakening men to a realization of their godlike powers and the possibilities of the human intellect, will God require less of those whom He has redeemed to Himself than the holiest sacrifice of our bodies, the best love of our hearts, the purest consecration of our souls, the most intelligent service of our minds?

Almost within the memory of some now present the necessity of a special preparation by those who entered the ministry was first presented to our Baptist churches. Denominational leaders urged its importance against much opposition. But, little by little, conflicting views were harmonized and difficulties overcome, till all alike have come to see the necessity, and with one voice to demand it.

We have now reached a time in the history of God's kingdom when the necessities of the world abroad, and the rapidly changing conditions of our own country, have developed a new class of workers, and *women* are carrying the glad tidings to wigwam and hovel, to cottage and mansion. With the incoming of these new forces arises the necessity for suitable preparation for their holy calling. I thank God that already the conviction of such necessity is taking hold of many hearts, and men and women are rallying to the defence and support of this advance movement in Christian enterprise. Not only is this true with reference to the interest in our own denomination, in the Baptist missionary training school located in Chicago, but other denominations as well are awaking to the importance of such training for their missionaries, and are agitating the question of establishing similar schools.

While three or four years' study in our theological schools is considered indispensable to fit men to rightly interpret and divide the truths of the gospel, is it wise to send forth women to teach these same

truths without any special training? It may be said that the one is expected to preach in the public congregation, and the other is not. Did Jesus teach Nicodemus and the woman at the well less carefully than he did the multitudes by the seashore? Nay, verily, nowhere, according to the divine record, was the gospel more clearly or impressively taught than in these personal interviews. We must not forget that, whether by the fireside or in the great congregation, religious teachers deal with individual souls. One by one men come to Christ, not in masses; and they who deal with the eternal interests of a human soul, whether in the privacy of a home or in the public congregation, are alike responsible.

But the duty of preparation for Christian usefulness does not rest alone on those who give themselves to missionary work. With the many avenues of Christian effort now open to women, it seems to us that no Christian girl whose circumstances will possibly admit of it should consider herself educated and ready to enter upon the duties of life until she has a discipline in Bible study and in Christian work that will fit her to be both an intelligent Sunday school teacher and a help to her pastor in the spiritual as well as social work of the church.

Many Christian parents of wealth think nothing of spending several hundreds or even thousands of dollars on the higher education of a daughter. Although believing that a religious life and a religious work are of the first importance, yet to the end of her school days the daughter has made no special preparation for engaging in that work. There has been probably a Bible class once a week, which she has attended, with sometimes a hurried glance at the lesson, sometimes none; and that was all. No systematic study of the Bible, no discipline in Bible teaching, no experience in practical Christian work, and she enters upon the activities of life a novice in all that pertains to Christian usefulness. Observation and reflection convince us that the lack of spiritual service among God's people results not more from a want of consecration than from the consciousness of ignorance concerning such service, the truths to be used, and the methods to be employed. How to get hold of the truth of God and appropriate it to others' needs and circumstances, how to present its beauty so as to attract men, or its requirements so as to warn them. The inspired writer says: "They that understand among the people shall instruct many," and "The people that do know their God shall be strong." It needs to be repeated till the fact is ineffaceably fixed upon the conscience that, as far as the place where God meets the soul is above that of the drawing-room, the concert, the hall of pleasure and haunt of worldliness, so far above the fashionable accomplishments of the day is the culture of heart and intellect in the knowledge of God and His work.

When we but approximately grasp the possibilities of Christian endeavor—the grandeur of true Christian

living; the honor of waiting on the King of kings; the high and holy privilege of being co-workers with the Son of God, in giving light and life to a lost world—we shall be satisfied with nothing less than the best possible preparation for such life and service.

In the signs of the time, we see foreshadowed God's purpose in the direction herein noted, and it does not need prophetic vision to discern, not far down the years, the coming of the day when the rank and file of the Lord's hosts shall be equipped for his work, as they are not now, and when, to be intelligent in the word of God, to *know* the truth, and in Christ-like deeds of love and mercy exhibit its beauty to a lost world, shall crown the ambition of every true Christian life.

It may not be amiss, in this connection, to inform the many who are asking the result of the action of the Women's Baptist Home Mission Society, at its last annual meeting, inviting the Boards of all other Women's Baptist Missionary Societies (Home and Foreign) to unite in preparing their appointees in the Baptist Missionary Training School, in Chicago, that the Boards of the Foreign Societies east and west, have decided that they must decline the invitation. While disappointed that we may not have the co-operation of these Boards in this enterprise, every year confirms the value of the school to the society under whose auspices it was inaugurated. This value is manifested chiefly in the greater number of workers of various nationalities which it enables us to place on the field, and also in the greatly increased efficiency of those who are sent. Having experienced its benefits, we would not willingly consent to carry on our work without it, and, thankful for the hearty support of the denomination hitherto, bespeak a continuance of its favor. God has crowned the school with blessing in the past and we trust him for the future.

The training school for missionaries opens this term with fifteen students enrolled. Four entered last year and will finish their course in December. The remaining twelve enter now, and if they complete the course, will remain until next August. There are eight English speaking, four German, and three Scandinavian students in the present class.

We beg for largely increased contributions, that these appointees may be sustained. The balance which last spring seemed to many of you so large, is more than gone. We say this because, wherever we go, people are saying, "Why are you asking for money? A society with such a balance as you reported last May ought to give others a chance." Dear friends, is this kind? Is it *just*? Is it *reasonable*? We must have a large balance in the spring or go *into debt* to carry on our work during the summer, when expenses go on just the same, and but little more comes into the treasury. Shall a society be punished by the diversion of contributions legitimately belonging to it, because it so manages its finances as to avoid a debt? Do we want another added to it?

of our denominational societies reporting a deficit? We shall need \$40,000 this year. Shall we have it?

—◆—◆—◆—

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

—

President, Mrs. Thomas Nickerson, Newton Centre, Mass.; Vice-Pres., Mrs. Anna Sargent Hunt, Augusta, Me.; Corresponding Secretary and Treasurer, Mrs. Andrew Pollard, 10 Tremont Temple, Boston, Mass.

—

The following letter from Mrs. Wooster, one of our most efficient Christian teachers, will be read with interest.

TULLEHASSEE MISSION,  
MUSKOGEE, Ind., Ter., Oct. 2, 1885.

*To the Woman's American Baptist Home Mission Society.*

DEAR SISTERS:

I have labored for several years among the Freed-people, under appointment of the American Baptist Home Mission Society. This summer Mrs. Pollard wrote me that the Woman's American Baptist Home Mission Society would like to appoint me this year if it was agreeable to me. I wrote her accepting the offer, believing that, being under appointment of that Society, I could interest more in mission work and give information of my special fields to some who would not know of it in any other way.

Our school began the first day of September. The name of the school is Tullehassee Mission. It was established in the fall of 1883. The money for the school buildings was given by the Creek Nation. The Nation appealed to the American Baptist Home Mission Society for teachers. A contract was drawn up between the American Baptist Home Mission Society and the Creek Nation, by which it was agreed that the Creek Nation should appropriate annually \$3500 for the support of 50 scholars for ten months, the same scholars to attend the Mission for at least four years. The Home Mission Society was to send a superintendent and teachers for the mission. The Creek Council is composed of Indians and Freedmen. At the close of the war the Creek Indians adopted their slaves as citizens and gave them equal privileges with the Indians. Our scholars are children of the ex-slaves.

The school is situated eight miles from Muskogee, Ind. Ter., between the Arkansas and Verdigris rivers. It is in a very lonely place. The nearest Indian home is about a mile from here; the nearest colored family lives about a mile in another direction; and our nearest white neighbor lives across the river, nearly five miles away—rather too far away to make neighborly calls.

It is an industrial school. The girls do the house-

work, washing, and ironing, and three afternoons in the week sew for one hour and a half. Monday afternoons the girls take a walk, Thursday afternoons we have prayer meeting, and Saturday afternoons the girls scrub floors and do other housework. We have school from half past eight in the morning until one P. M. In the evening we have the pupils study from seven until half past eight. On Sunday we have church services in the morning, Sunday school in the afternoon, and prayer-meeting in the evening.

We have started well this year. The scholars have taken right hold of study. The Bible class, consisting of the whole school, is studying the prophecies about Christ, preparatory to studying the life of our Lord. We devote one half hour each day, except Monday, to Bible study. All are advancing in their lessons, and most of our scholars have begun new studies this year. The first two weeks the girls helped in canning peaches and pears from our orchard for the use of the school in winter. The girls' sewing has consisted principally in mending the boys' clothes and making sheets and bed ticks.

We feel encouraged in our religious work as well as in the school work. One of our scholars was converted in the summer, and since his return to school has taken a bold stand for Christ. The first Sunday evening after his return he gave this testimony in the prayer-meeting. "The love of God is shed abroad in my heart. A year ago I was going down the broad road to ruin, now I am following after Christ. Brethren pray much for me. My prayer is that others will turn to the Lord before it is entirely too late." Two of our scholars were baptized the last Sunday in September. Both were converted last term, but delayed being baptized. I was unable to attend the services, being very much exhausted from being up at night with the sick.

The third Sunday in September we went to camp-meeting. The boys walked in a procession in front and the girls followed. The camp ground was near the "church house," some distance from the school. It was a very uncomfortable walk, as the road lay over the prairie, and there was no shade from the hot sun. As we neared the church house a very picturesque scene lay before us. We could see saddle horses in every direction. A large company of colored people were strolling about. Tents and brush arbors were numerous. About eleven o'clock the services began. They were held under a large brush arbor. Several hymns were sung at the opening. Then three "funerals" were preached. One minister preached in English, another interpreted it in Creek. Two of the persons whose funerals were preached have been dead over a year, the other has been dead about two years. Afterwards I asked the minister why they waited so long a time after the death of a person before his "funeral" was preached. He said they had to wait to get all the friends together. No funerals are preached except at camp-meeting times. The friends of the deceased whose funeral sermons are preached,

have a tent at the camp-meeting and make a dinner for visitors who come to the meeting. The people are in camp usually about three days. Services are held all day and all night. An outsider would suppose it was a season of festivity. There is certainly a good deal of merrymaking.

I have told you something of our school and of the work we are trying to do. I feel constrained to write something of our needs, hoping that some band of young workers may be able to help us. We need sheets and pillow cases and towels very much, and calico too. A sewing machine seems a large thing to ask for, but we need one. Perhaps some of the children could send us their Sunday school papers. We have none except the quarterlies, and our scholars enjoy the picture papers.

Yours very truly,  
E. A. WOOSTER.

#### RECEIPTS FOR SEPTEMBER.

##### MAINE, \$145.55.

Turner, 4; Jonesport Quarterly Meeting, 1; So. Norridge-  
wood Mission Band, 6; Whitefield, Cooper's Mills Church, 6;  
Addison Point, 1.75; Addison Point, Sunday School, 1; West  
Harpwell, 9.18; East Brunswick, 5; Nobleboro', Second  
Church, 4; Damariscotta, Association Collection, 2.99; Fox-  
croft, Basket Meeting, \$6.23; Canton, Miss O. W. Canton, 1;  
Bowdoin, Association Meeting, 6; Greene, 5; East Lebanon,  
Young Ladies' Home Mission Band, 16.80; Oxford, Association,  
12.90; Hebron, Mrs. H. K. Pratt, 1; Hebron, Miss Alice Pratt,  
1; West Gardiner, 6; Bowdoinham, 3; Penobscot, Association,  
8.55; Morrell, 2.70; Waldo, Association, 3.55; Lamoine, 9;  
Nobleboro', First, 5; Oakland, Basket Meeting, 4.90; Harring-  
ton, 12.

##### NEW HAMPSHIRE, \$43.58.

Hudson Centre, Miss Sarah Robinson, 1; East Washington,  
Baptist Sunday School, 2.85; Newton, 2.50; Troy, Home Mis-  
sion Band, 10; Rumney, 13.15; Meredith, 2; Sanbornton,  
First Church, 50 cts.; Fitzwilliam, 3.23; Keene, 5.25; Edith  
Smith, 2; Wilton, Friend, 1.

##### VERMONT, \$69.15.

Berkshire, 5; Enosburg, 3; Fletcher, 7; Richford, Mission  
Band, 3.50; Westford, 3; Jericho, 5.60; South Londonderry,  
5; East Dover, Sunday School Mite Boxes, 5.93; St. Johns-  
bury, Woman Society, 6; St. Johnsbury, Baptist Church, 10.35;  
East Hardwick, State Convention, 4.62; Passumpsic, 7; New-  
port, 3.15.

##### MASSACHUSETTS, \$340.19.

Boston, 4th Primary Class, 1; Watertown, 25; Reading, 8.34;  
Reading, Friend, 25 cts.; West Boylston, Mission Band, 20; Hud-  
son, Mrs. Augusta Brigham, 1; Wachusett, Association, 10.70;  
Ashland, 3.70; Framingham, Mrs. E. B. Parker, 20; Memorial, 1;  
Southbridge, Infant Class, for Miss Berkeley, Salt Lake City,  
4.50; Boston, So. Association, Stoughton St. Association Meet-  
ing, 14.40; No. Uxbridge, Young Ladies' Mission Circle, 8;  
No. Scituate, "Gleaners," 13; Danvers, Mrs. J. B. Sweetser,  
1; Greenfield, Young People's Home Miss. Soc., 40; Jamaica  
Plain, 22.85; W. Somerville, 2.35; Brookline, Dea. Griggs,  
10; Charlestown, Mrs. Isabel Morse, 50; Cummington, 1; Bos-  
ton, 14 Tremont Temple, Mite Box Offering, 1; Webster, Mr.  
Solomon Robinson, 10; Rockport, 2; Salem, Association at  
Lynn, East Church Basket Meeting, 12; Boston, Clarendon St.  
Church, Friend, 5; Boston, No. Association at Medford, 12.40;  
Winchendon, "Little Gleaners," 4; Sterling Basket Meeting,  
1.80; West Boylston, Basket Meeting, 5.10; West Boylston,  
Rev. J. W. Brigham, 1; Friend, .25; Holden, Friend, .50;  
Fitchburg, 21; Southwick, Friend, 1; Lexington, 5.05.

##### CONNECTICUT, \$170.29.

Norwich, Central Baptist Church, "Vineyard Workers," 50;  
Putnam, 20; Bristol, Young Ladies' Mission Band, 25; Thomp-  
son, Central Church, 3.06; No. Colebrook, 2; Lebanon, 15;  
New London, Association, 5.20; Putnam, 11.03; Waterford,  
Friend to constitute Miss E. Martynello Littlefield L. M., 30.

##### MISCELLANEOUS, \$219.84.

New Jersey, Elizabeth, First Church Mission Band, 25; Slater  
Fund for Spelman, 166.67; Michigan, So. Haven, "Armor  
Bearers," 2.30; Pennsylvania, Towhville, Mrs. John Wykoff,  
E. 53; Illinois, Chicago, W. B. H. M. Soc. for New Jersey Br.  
for Spelman Seminary, 15; New York, Newark, "Willing  
Workers," 7.34.

##### PRECIOUS JEWELS, \$2.30.

Maine, Topsham, .10; New Hampshire, Nashua, .60; Ver-  
mont, Passumpsic, .80; Newport, .20; Brattleboro, .30; St.  
Johnsbury, .30.

##### ECHO, \$14.80.

Maine, 1.15; Vermont, .50; Massachusetts, 12.90; North  
Carolina, .25.  
Total, \$1,008.00

#### WOMAN'S BAPTIST HOME MISSION UNION OF CONNECTICUT.

President, MRS. FRANCIS WAYLAND, New Haven.  
Treasurer, MRS. J. V. GARTON, Meriden.

##### EXTRACTS FROM REPORT.

The Third Annual Meeting of the WOMAN'S BAP-  
TIST HOME MISSION UNION OF CONNECTICUT, was  
held early in October, owing to a change in the Con-  
stitution, thus making the past year some six weeks  
less than twelve months. Considering this fact, we  
look back upon our work with special pride and gra-  
titude. Our obligations were larger than in either of  
the previous years, and though faith almost failed at  
times, we have had brought home to us as a truth,  
that faith *with* work is *alive*.

We began the year with \$125 in the treasury, and  
we thankfully acknowledge over \$800 in cash which  
has come to our hands since. In addition to this,  
\$58 have been contributed by the circles for special  
purposes, and they have sent boxes and barrels  
amounting in value to \$849. This makes a total of  
over \$1,700, as the cash value of the work done by  
the Union for the year, against \$1,287 for last year's  
work.

Seven ladies have become Life Members during the  
year by the payment of \$25 each.

Our special work the past year has been the entire  
support of Mrs. C. E. Becker, of Benedict Institute,  
Columbia, S. C., though the American Baptist Home  
Mission Society, and the continuance of our partial  
support of Missionary Clafford, who labors among the  
Swedes, under the auspices of the State Convention.  
We have also sent \$60 to Colby Hall, and \$100 for  
the help of a Collegiate Institute at Sioux Falls, Da-  
kota.

Our meetings the past year have been interesting  
and we trust profitable. The different circles have  
reported progress—some more, some less. Several  
papers have been prepared by members and read,  
tending to awaken practical interest in their subjects.  
One begins to realize how far the work of Home Mis-  
sions extends when these papers tell us of Mormons,  
Mexicans, Indians, and Negroes, all needing help  
from us.

We have unanimously voted to continue our present obligations for another year; these are the support of Mrs. Becker, and the same assistance to Mr. Clafford, as hitherto.

This we can do by united effort and a trust in the Heavenly Father who watches over the welfare of all his scattered children.

## Ministerial and Church Record.

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

### ORDINATIONS.

NAME.	PLACE.	DATE.
Charles H. Eveleth,	South Acworth, N. H.,	Sept. 9.
Thomas Richard Peed,	Fall River, Mass.,	Sept. 22.
Andrew Chamberlain,	New Bedford, Mass.,	Sept. 30.
W. F. Round,	Bath, N. Y.,	Sept. 4.
William A. Huntington,	Euclid, N. Y.,	Sept. 8.
W. H. Main,	Waterford, N. Y.,	Sept. 10.
E. J. Farley,	South New Berlin, N. Y.,	Sept. 16.
V. G. Shaffer,	Smithville, N. Y.,	Sept. 29.
A. W. Dilts, Jr.,	Somerville, N. J.,	Sept. 24.
Jesse Stewart,	Louisville, Ky.,	Sept. 6.
J. Newton Boothe,	Shady Grove, N. C.,	Aug. 30.
W. W. Arnold,	La Grange, Ga.,	Aug. 30.
John Bullard,	Mt. Pisgah, Ga.,	Aug. 30.
Peyton P. Starnes,	" " "	Aug. 30.
Hartwell A. Baldwin,	" " "	Aug. 30.
R. E. Dyer,	Bethel, Ga.,	Sept. 6.
John S. Cleveland,	Columbus, O.,	Sept. 9.
George D. Kaufman,	Lawton, Mich.,	Sept. 1.
Elmer E. Dresser,	Sheboygan Falls, Wis.,	Sept. 17.
A. E. Carson,	Fidelity, Ill.,	Aug. 28.
Robert N. Bell,	Hamilton, Minn.,	Sept. 29.
Eli Packer,	Jordan's Grove, Iowa,	Sept. 22.
W. D. Gore,	Dover, Kan.,	Sept. 15.
C. F. Dame,	Steele City, Dakota,	Sept. 29.

### CHURCHES ORGANIZED.

PLACE.	DATE.
Philadelphia, Pa., Third German Church,	Aug. 13.
Autauga Co., Ala.,	—
Ashport, Tenn.,	—
Columbus, Ohio, Hildreth Church,	—
Marion, Ind.,	—
Manistique, Mich., Scandinavian Church,	—
Liberty, Ark.,	—

### CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Springfield, Mass., Highland Chapel,	Sept. 27.
Paterson, N. J., Union Ave. Church,	Sept. 17.
Humboldt Park, Ill.,	Sept. 13.
Mount Olive, W. Va.,	Sept. 30.
Blitch, Ga.,	Aug. 30.
Statesboro, Ga.,	Aug. 16.
Pleasant Valley, Mo.,	Sept. 13.
Compton, Cal.,	Sept. 20.

### MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
George N. Townsend,	75.	Bellingham, Mass.,	Aug. 6.
Joseph W. Horton,	69.	Providence, R. I.,	Aug. 25.
W. A. Wells,	70.	Memphis, N. Y.,	Sept. 11.
J. E. Gault,	45.	Morristown, N. J.,	Sept. 6.
I. M. Springer,	—	Marietta, Ga.,	Sept. 1.

Calvin Sanders,	83.	Hart Co., Ga.,	Aug. 31.
C. C. Foote,	54.	Wooster, O.,	Sept. 13.
William H. Delano,	70.	Bedford, O.,	Sept. 16.
E. W. Brownell,	66.	Middleport, O.,	Sept. 16.
Benjamin Smith Williams,	73.	DeKalb, Ill.,	Aug. 26.
Albert Baldwin,	71.	Walworth, Wis.,	Sept. 5.
R. P. Scott,	62.	Moniteau, Mo.,	Sept. 15.

## Home Mission Appointments.

IN OCTOBER.

The following reappointments were made:  
 Rev. A. P. Mason, D.D., District Secretary for New England.  
 " Herman Thiel, Germans in Milwaukee, Wis.  
 " Conrad Jung, Germans in Wausau, Wis.  
 " Ludwig Lanyi, Germans in Town Polk, Wis.  
 " Robert Fenske, Germans in Woodbine, Kan.  
 " Geo. D. Menger, Germans in Big Stone City, Dak.  
 " F. J. Gleis, Germans in Brenham, Tex.  
 " Jacob Olsen, Scandinavians in South Dakota.  
 " Thomas Phillips, San Bernardino, Cal.  
 " S. C. Keetch, Gonzales, Cal.  
 " B. S. McLafferty, New Tacoma, Wash.  
 " J. C. Baker, Superintendent of Missions for the North Pacific Coast.  
 Mrs. Elvira I. Bradway, Chinese in Oakland, Cal.

## Church Edifice Grants.

IN OCTOBER.

By Loan,	6
By Gift,	2
Total number of Grants made,	8
Aggregate of Loans,	\$1,900
Aggregate of Gifts,	\$575
Aggregate of Church Property secured,	\$13,750

## Contributions and Legacies.

FOR SEPTEMBER, 1885.

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

MAINE, \$146.72.

Dexter, Piscataquis Association, A. F. Mower, Treasurer	5 51
Abbott Church	1 75
Bangor, Second Church	5 00
Oakland Church	8 00
Shapleigh, First Church	4 46
Second Church	5 00
Acton	50
Sanford Church	14 55
East Lebanon Church	6 13
Waldoborough Church	8 80
Sedgwick Church	10 00
Hancock Association Coll	22 50
Ellsworth Church	7 96
Bangor Second Church, S. S.	8 43
Hampden, First Church	5 00
Charleston, Woman's B. H. M. Soc'y	8 10
Penobscot Baptist Association, per J. C. White, Treasurer	12 40



Yarmouth Church.....	2 60
Waterville Church.....	5 53
<b>C. E. F.</b> Sanford, for Ord., Church, Nebraska....	4 50

NEW HAMPSHIRE, \$102.77.

Milford First Church.....	6 20
Hudson " ".....	8 80
Campton Church.....	15 00
Rumney Church.....	7 07
East Jaffrey Church.....	21 50
Pottersville Church.....	5 00
*For Richmond Institute	
Dover Church.....	15 00
Mrs. S. H. Fuller.....	1 00
Seabrook, A Friend.....	74
South Hampton, S. S.....	19 63
North Conway Church.....	8 83

VERMONT, \$91.50.

Richford Church.....	14 70
Burlington, Laneville Association.....	5 00
Guilford Church.....	5 50
Enosburg Church.....	1 50
Montgomery Church.....	5 00
Mechanicville Mt. Holly Church.....	6 00
East Dover Church.....	20 05
Felchville Church.....	7 00
South Londonderry Church.....	5 25
Weston Church.....	4 00
Groton Church.....	8 10
*Ludlow S. S., for Students.....	10 00

MASSACHUSETTS, \$2,210.71.

East Gloucester Church.....	10 82
Billerica Church.....	5 62
Brookline Church.....	250 25
Haverhill, A Friend, E. F.....	5 00
Belmont Church.....	1 00
Rowe Church.....	10 00
Quincy Point Church.....	10 00
Winchendon Church.....	30 00
Leominster Church.....	17 00
South Gardner Church.....	9 51
Bolton Church.....	22 00
West Acton Church.....	16 00
Church for debt.....	25
Three Rivers, First Church.....	5 15
West Medway, Mrs. John Burt, E. F.....	2 25
Groton Church.....	5 00
Hyannis Church.....	10 00
Woman's Circle.....	5 00
Chelsea, First Church, Mrs. A. R. Adams.....	5 00
Edgarton Church.....	2 00
Vineyard Haven Church.....	3 00
West Harwick Church.....	12 00
Mashpee Church.....	2 40
Chatham Church.....	3 90
Nantucket Church.....	4 57
North Adams Church.....	7 30
Fall River, Cyrus Smith.....	1 00
West Quincy, Mr. Mortel.....	1 00
Springfield, First Church.....	10 00
Osterville Church.....	4 12
New Bedford, William St. Church.....	63 15
Bernardston Church.....	3 00
Webster, Solomon Robinson, for debt.....	25 00
Ebenezer Amer.....	5 00
Charles Corey.....	1 00
*Boston, W. A. E. H. M. Soc'y.....	500 65
For Minnie Robinson, Louisville, Ky.....	35 00
For Dora Spaulding, Ind. Univ.....	50 00
Still River, for Spelman Seminary Building.....	200 00
Southbridge, R. H. Cole, for Spelman Sem'y Building.....	50 00
Westminster Church.....	33 16
" " for Spelman Seminary Building.....	34 46
For Richmond Institute.....	
*South Abington Church, and S. S.....	60 00
Boston, Mrs. A. J. L.....	50 00
Watertown Church.....	50 00
Brookline, Miss A. H. Chase.....	1 50
Miss A. J. Corey.....	5 00
Arlington, W. E. Wood.....	5 00
" S. S.....	50 00
East Haverhill Church.....	2 65
Charlestown, Mrs. J. Moore.....	50 00
Randolph, Mrs. E. R. Dubois.....	50 00
Dorchester, Mrs. A. C. Parks.....	50 00
Watertown, Miss A. J. Coolidge.....	25 00
For Roger Williams Institute.....	
Lynn, Mrs. A. M. Pickford.....	25 00
Andover, Rev. H. R. Wilbur.....	50 00
*C. E. F. Still River Church.....	255 00
Worcester, Mrs. Ethan Allen.....	10 00

RHODE ISLAND, \$124.02.

Providence, James Loring.....	1 00
Newport, Shioh Church.....	5 00
Oak Lawn Church.....	15 00
Providence, Friendship St. Church.....	30 00
First Church "weekly offering".....	64 57
Coll. per J. N. Williams.....	1 00
Mt. Pleasant Church.....	2 30
For Richmond Institute.....	
*Alumni Association, R. I.....	5 15

CONNECTICUT, \$844.35.

Haddam Church.....	6 00
Andover Church.....	7 63
Danielsonville, Mr. and Mrs. I. J. Tefft, for debt.....	2 00
Winthrop, First Church, Saybrook.....	3 72
Stamford, J. B. Hoyt.....	687 50
New Haven, Grand Street Church, per J. H. Lindsay.....	23 50
Hartford, Greenville Church.....	11 00
Danielsonville Church, per J. N. Williams.....	3 00

LEGACY.

Hartford, Est. Lucretia Ensign.....	100 00
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NEW YORK, \$8, 442.94.

New York, Calvary Church.....	203 00
Mrs. C. C. Bishop.....	1,000 00
Mrs. A. L. Whitelaw.....	10 00
Union Association, per Rev. D. W. Sherwood.....	10 00
Bedford Church.....	5 00
Kent Second Church.....	15 00
Williamsburgh, First Church, F. V. Dare, Tr.....	156 61
Troy, C. L. Catlin.....	10 00
East Aurora Sunday school per H. P. Bower.....	5 72
Albion, A friend, for debt.....	10 00
Elizabethtown, Bapt. Miss. Soc.....	10 00
Adirondack, North Elba Church.....	3 40
Cortland, First Church.....	106 50
Deposit Church, in part.....	34 30
Kent and Fishkill Sunday school.....	5 00
Maine Church.....	14 40
Nanticoke Church.....	2 10
Elmira, First Church.....	22 00
Busti Church.....	4 50
Brocton Church.....	9 39
Cherry Creek Church.....	14 50
De Wittville Church.....	70
Findleys Lake Church.....	5 25
Forestville Church.....	22 71
Frewsburg Church.....	24 20
Sunday school.....	9 57
Harmony Church.....	6 82
Jamestown Church.....	17 00
Mayville Church.....	5 00
Napoli Church.....	2 00
Perrysburg Church.....	2 50
Sherman Church.....	5 50
Sinclairville Church.....	50
Westfield Church.....	3 40
West Portland Church.....	9 00
Trumansburg Church per, J. G. Noble, for work in Utah.....	8 00
Canisteo River Asso., per C. H. Mitchelmore.....	73 64
Little Falls Church, per W. B. Newell.....	20 00
Howard Church.....	3 03
Savona Church.....	1 00
Monterey Church.....	5 00
Steuben Asso. Coll.....	3 00
Lansing and Groton Church.....	8 00
McLeon Church.....	16 55
Virgil Church.....	5 00
Locke Church.....	1 05
McGrawville.....	18 00
Sunday school.....	7 00
Reading Center.....	3 00
Havana, Jennie Dewey.....	1 00
Hornellsville Church.....	12 00
Big Flats Church.....	13 00
Elmira Church.....	3 50
Campbell and Erwin Church.....	7 00
Yayetteville Church.....	25 00
Macedon Church.....	8 00
White Creek Church.....	12 34
North Granville Church.....	10 00
Fort Edward Church.....	5 16
Fort Miller Church.....	12 45
Granville Church.....	25 66
Branchport Church.....	5 50
Barrington Church.....	8 50
Italy Hill Church.....	1 00
Milo Church.....	5 95

Prattsburg Church.....	3 75
Pultney Church.....	8 50
Himrods Church.....	15 27
Penn Yan Church, in add.....	7 50
Towners, Rev. M. Johnson.....	10 00
Groton Church.....	6 00
Sunday school.....	10 00
West Allegany, Isaiah Jordan.....	600 00
Gloversville Young People's Asso., per Mrs. Dr. Gamsey.....	15 77
North Elmira Church.....	3 33
Lawville Church.....	14 40
Jay Church Sunday school.....	19 90
Unionville Orange Church.....	35 00
Butler and Savanah Church.....	3 00
Macedon Church.....	2 50
Walworth Church.....	13 50
West Walworth Church.....	3 75
Williamson Church.....	1 00
New Rochelle, Salem Sunday school.....	5 87
C. E. F. Williamsburg, First Church.....	10 00
Belleville, Mrs. Fred Williams.....	15 00
Fayetteville.....	1 50
*Greenwich, Mrs. B. M. Mason, for furnishing room in Jackson College.....	30 00
Forestville, Mrs. Mary A. Look.....	1 00
Miss Belle Wilson.....	50 50
J. D. Rockefeller for new Building Spelman Sem., Ga.....	3,000 00

LEGACY.

Brooklyn, Mrs. Martha K. Marcy.....	2,500 00
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NEW JERSEY, \$382.77.

Newfield Church.....	5 50
Navesink Church.....	15 00
New Brunswick First Youth's Missionary Society.....	103 57
New Brunswick Remsen Ave. Church.....	81 70
Pattenburg Bethlehem Church.....	40 00
East Orange Church, to prevent retrenchment.....	30 00
*Hightstown, Young Ladies Peddie Institute.....	7 00
C. E. F. Hightstown Sunday school, for West Moreland, Kan.....	75 00
Woman's Circle.....	25 00

PENNSYLVANIA, \$658 47.

Scranton, A Friend.....	2 00
Purchase Line, Rev. S. Furman and wife.....	10 00
Philadelphia Third Church.....	13 60
Frankford Ave. bal. Col.....	19 50
Daylston Church.....	15 00
Chester County, Jonathan Roberts.....	25 00
Upland Sunday school.....	50 89
Holmesburg, A friend.....	5 00
Scranton, Jackson St. Church.....	19 00
Jacksonville, Rev. J. T. Gallagher.....	1 00
North Sewichley Providence Church.....	10 50
Harmony Church.....	3 90
Grant City Zion Church.....	3 25
Sharon Church.....	6 00
Greenville Church.....	4 66
Leatherwood Church.....	5 00
Leachburg Church.....	1 25
Red Bank Church.....	4 90
Reading Zion Sunday school.....	2 27
Clarion Asso. Coll.....	17 27
Reynoldsville Church.....	4 00
Forest Lake Church.....	2 00
Pottsville Church.....	21 00
West Jackson Church.....	2 45
North Jackson Church.....	8 00
Arnot Church.....	1 00
C. E. F. Philadelphia, A Lady for Park River, Dakota.....	400 00

DISTRICT OF COLUMBIA, \$43. 00.

Queenstown Church and Sunday school.....	25 00
Washington Calvary Church Bal. Coll. for debt.....	18 00

VIRGINIA, \$56.50

*For Richmond Inst., Pocahontas, L. Lewis.....	20 00
Darlington Heights.....	11 50
Parkham's, Frank L. Mason.....	25 00

WEST VIRGINIA, 111.88.

Palatine Church, Woman's Missionary Circle.....	5 00
Briscoe Run Church bal.....	7 25
Sistersville Long Reach Church.....	14 00
Woman's Missionary Circle.....	2 00
Morris Center Hill Church.....	50 50
Elizabeth Church.....	4 15

Cairo Union Church.....	2 50
Dallison Pleasant Valley Church.....	3 23
Eureka Good Hope Church.....	2 50
Petroleum North Fork Church.....	1 33
Goose Creek Woman's Missionary Circle.....	3 76
Parkersburg Union Valley Church.....	75 75
Hartford City Church.....	9 50
Letart Hopeville Church.....	3 50
Point Pleasant Big Elm Church.....	1 85
Leon Church.....	1 30
Upland Mt. Zion Church.....	2 51
Arbuckle Siloam Church.....	3 00
Winfield Church.....	1 00
Parkersburg Lankport Woman's Circle.....	2 00
Bridgeport Woman's Missionary Circle.....	12 30
Belington Church.....	5 25
Colfax Calvary Church.....	4 34
Adamsville Coons Run Church.....	9 30
Rev. J. B. Righter Fund.....	4 61
Pruntytown Beulah Church.....	2 45
Petersburg North Mile Creek Church.....	1 00
South Mile Creek Church.....	1 00

ALABAMA, \$7.50.

*Gadsden Sunday school.....	1 00
Childersburg Church.....	2 50
Courtland Church.....	1 00
Sunday school Convention, Muscle Shoals.....	3 00

TENNESSEE, \$35.77.

*For Roger Williams University : Nashville, J. D. Anderson.....	10 00
M. K. Smith.....	18 42
Sund.....	1 10
West Tennessee Association, Ripley.....	6 25

SOUTH CAROLINA, \$7.00.

Allendale, Everton Church.....	1 50
" Sunday school.....	1 00
Virgin Church.....	1 50
Eutawville, St. James Church.....	2 00
Sunday school.....	50 50
Nichols.....	50 50

MISSISSIPPI, \$208.80.

*Jackson Collection, per E. B. Topp.....	208 80
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TEXAS, \$63.60.

East Texas Convention, per U W. Lunsford.....	63 60
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ARKANSAS, \$3.70.

Batesville, First Church.....	3 70
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OHIO, \$96.00.

Xenia, Mrs. G. M. Peters.....	5 00
Cleveland, Woman's Missionary Society, First Church, Miss Bessie Rockefeller.....	27 50
20 00	
Granville, H. P.....	10 00
Stryker Church.....	10 00
*Cleveland, Woman's Miss. Society, First Church.....	12 50
Dayton, Missionary and Social Circle of Linden Ave. Church, for Indian University Building.....	11 00

MICHIGAN, \$13.26.

Ishpenning, First Swede Church.....	3 26
Union City, A Friend.....	10 00

ILLINOIS, \$517.16.

Hinckley Church.....	5 00
Joliet Church, in add.....	6 00
Saxon, Deacon Simon Bennett.....	125 00
Bloomington, First Church Sunday school.....	11 20
Rock Island Church.....	10 00
Chicago, W. B. H. Missionary Society, for Reynolds, Ill.....	2 28
Centennial Church, in add.....	7 00
Bradford Church.....	10 48
Elgin, Rev. F. E. Morgan.....	1 50
Springfield, Rev. E. S. Graham.....	5 00
Whitehall Church.....	4 50
Hersman Union Church.....	93 93
Pinkneyville Church.....	8 06
Mount Vernon, Liberty Church.....	85 85
Beacher City, Greenland Church.....	50 50
Dexter, Mount Zion Church.....	10 10
Villa Ridge, Shiloh Church.....	4 25

Villa Ridge Sunday school.....	2 00	Cherry Vale, Rev. P. C. Bowen and son.....	10 00
Xenia, Marshall Creek Church.....	1 35	Burrton, Friendship Sunday school.....	6 25
Dix, Zion Hill Church.....	2 05	Kansas City, Swede Church.....	10 38
Alton, First Church add.....	10 00	Chalk Mound Church.....	5 00
Dongola, Friendship Church.....	5 00	Carbondale Church.....	7 55
Dahlgren Church.....	2 00	Altamant Church.....	2 65
Chicago, Ernest Swift.....	1 50	Roseville Church.....	5 00
Orena Church.....	8 28	North Topeka Church.....	20 00
Carlyle Church.....	1 95	Wathena Church.....	1 50
Greenville Church.....	7 25	Keighley Church.....	6 25
Mattoon, Calvary Church.....	40	Wellington Church.....	16 54
Bird, Mount Zion Church.....	80	South Haven Charity Church.....	2 41
Medora, Mount Pleasant Church.....	25	Effingham Church.....	20 80
Bethel.....	2 20	Kennekuck Church.....	1 05
Benton, First Church.....	4 00	Eskridge, W. J. Gleason.....	5 00
Second Church.....	25	Winfield Church.....	107 30
Wisetown, First Church.....	2 40	Easton Church.....	2 77
*Saxon, Deacon Simon Bennett.....	125 00	Walton, Woman's Society.....	6 00
Chicago, W. B. H. M. Society, for Memorial Room in Dakota Collegiate Institute, from First Church Elizabeth, N. J.....	75 00	Hiawatha Church.....	70 00
Per E. F. Smith, Atlanta Seminary.....	49 73	Strong City Church.....	4 50
For Roger Williams University:		McPherson Church.....	5 00
Springfield, S. Mendenhall.....	5 00	White City Church.....	1 00
M. Francis.....	5 00	Elk Falls Church.....	4 30
Jacksonville, A. Friend.....	50	Chetopa Church.....	3 51
C. E. F. Joliet Church.....	2 00	Longton Church.....	1 00
		Atchison, Second Weman's Society.....	1 00
		Ebenezer Church.....	10 15
		Auburn Church.....	15 00
		Marysville Church.....	2 00
		Topeka, First Church.....	74 97
		Simpson Church, per Rev. E. B. Tucker.....	5 00
		Antioch Church.....	10 75
		Topeka, Kansas Church.....	27 85
		Grand Centre Church.....	5 07
		Arkansas City Church.....	26 27
		Council Grove Church.....	8 03
		Florence Church.....	8 03
		Kansas City, First Church.....	20 00
		Atchison, Second Church.....	2 36
		Stafford Church.....	10 00
		Osage, Swede Church.....	5 00
		Independence, First Church.....	13 09
		Fairview, Deacon J. S. Tyler.....	100 00
		Peabody, Mrs. Clara Hall.....	100 00
		Wichita Church.....	50 00
		Wyandotte Church.....	13 80
		Walton Church.....	4 25
		Concordia, Collections by Aug. Johnson.....	25 00
		A. B. Anderson.....	8 00
		Concordia Church.....	10 50
		Salina, Second Church.....	2 00
		Jamestown, H. C. Christensen.....	5 00
		White Rock Church.....	5 00
		Woman's Society.....	5 00
		Prairie City Church.....	2 00
		OREGON, \$29.70.	
		Salem Church.....	80 00
		Dayton Church.....	9 70
		CALIFORNIA, \$107.60.	
		General Baptist Conference, per W. R. Strong, Treasurer.....	107 60
		NEBRASKA, \$5.	
		Osco, First Danish Baptist Church, per Rev. C. Jen- sen.....	5 00
		DAKOTA, \$24.52.	
		Montrose, Rev. E. Godwin.....	22 50
		Fairmount, Richland Church.....	2 02
		WASHINGTON TERRITORY, \$4.	
		Asotin City Church.....	4 00
		BRITISH COLUMBIA, \$35.60.	
		Victoria Church.....	35 60
		CANADA, \$75.	
		*For Roger Williams University. Toronto, Mrs. M. McMeaster.....	75 00
		GENERAL MISS. SOCIETY OF GERMAN BAPTIST CHURCHES.....	661 74
		WOMAN'S B. H. M. SOCIETY, MICH..	150 00
		TOTAL.....	\$18,369 13
		HOME MISSION MONTHLY.....	138 28
		CORRECTION. In October MONTHLY the contribution of the First Church Sunday school Akron, Ohio, should be \$25.00 instead of \$5.00.	
		J. G. SNELLING, Treasurer, 7 Beekman Street.	

# THE BAPTIST

# HOME MISSION MONTHLY.

Vol. VII.

DECEMBER, 1885.

No. 12

## OUR CONTRIBUTORS.

### FROM SEA TO SEA.

BY REV. A. L. VAIL.

Three thousand miles from sea to sea,  
The open furrow waiting lies.  
What shall the teeming harvest be,  
Responsive to these fruitful skies?

From like comes like; the law abides,  
We cannot change its broad decree,  
Though in it now large peril hides  
Three thousand miles from sea to sea.

The tares are sowing far and fleet,  
Who holds the better seed in bin?  
Go forth, O sowers of the wheat!  
To leave the land to tares, is in!

Plant truth, and truth shall spring apace;  
By stormy peak, o'er peaceful lea,  
Her harvests bloom in strength and grace,  
Three thousand miles from sea to sea.

### THE PASTOR'S RELATION TO OUR BENEVOLENT ENTERPRISES.

BY H. C. WOODS, D.D.

These enterprises may in general be grouped under four heads, viz., Home Missions, Foreign Missions, Bible, Sunday school and Publication Work, and Education. These all sustain a vital relation to the up-building of the Redeemer's kingdom, and should receive the hearty, generous and prayerful support of the churches. The organiza-

tions which have charge of these enterprises have not the sacredness of the divinely ordained church of Christ, their mandates may not bind our consciences, but they are Providential means to divinely beneficent ends, and are to be cherished and loved for their work's sake.

It would be easy to show that the cause of Christ cannot be established in all the earth, that the gospel cannot be preached to every creature, that the great purposes of redemption cannot be realized except by and through such agencies. What, then, should be the pastor's relation to them? He is a leader in Israel; his teachings will mold the thought and action of his people. His example will be contagious. Not upon secretaries or boards, but upon the *pastors* depends the success of our missionary work. Heavy debts will no longer burden and cripple our societies, a forced reduction of thirty per cent. of the salaries of our poorly paid home missionaries will never again put us to shame, if our pastors, realizing their responsibilities and obligations, show themselves equal to the demands of the time.

The pastor, therefore, we insist, should ever maintain toward these societies a relation of active interest, carrying their work upon his heart, giving to it with self-sacrificing generosity, bringing it into his weekly ministrations, using all his power of leadership to develop his church in the line of regular, intelligent, prayerful, enthusiastic giving to each and all of these missionary societies.

We claim, first, that the neglect of this duty is open disloyalty to Christ, whose commission constitutes our only right to exercise the high and holy office of the gospel ministry. The minister receives his call and commission from the Lord Jesus. What some particular church, whose pastor he may be for a season, may require of him, is quite subordinate to what the Lord Jesus requires. Now, when or where does the Lord Jesus bid us, or permit us to limit our interest and work to the bounds of a single parish, be it large or small, in city or country, long cultivated, or like the untamed wilderness? He says to us, each: "The field is the world;" *your* field. His imperative command is: "Go and disciple all nations." In the face of such explicit commands, how dare we limit our prayers and sympathies, our gifts and activities, or suffer our people to limit theirs to a single local field, whatever its character? We may be tempted to say, I must *first* be true to this my special field. Not so; we must first be true to Christ Jesus the Lord, who has sent us forth to "preach the gospel to every creature."

We urge, secondly, that we fail to subserve the highest interests of the churches of which we have pastoral oversight if we do not bend our energies to lead them out into all the world through these great channels of Christian and missionary activity. We may be tempted to construe the pressing needs or the deep poverty of our home field into an expression of the Lord's will that at least for a season we should give ourselves wholly to *it*. But his commands allow no exceptions. If I read aright the word of Christ, no field save "the world" is so large, so poor, so needy, so pressing in its demands, as to be allowed, for a single day, to limit and absorb our activities.

The pastor may reason thus: It is inconceivable that the interests of this church whose pastor I am should conflict with the will of Christ, its Head. This church, in its special circumstances, cannot do more than care for its home interests. Therefore as pastor I am absolved from the otherwise binding obligation to send forth my activities

and lead forth those of my people into all the world. The fallacy is in the middle term. We may easily misread the requirements of our local field. But we cannot possibly mistake the will of Christ. His imperative "Go ye" rings evermore in our ears as an answer to all our objections. We must not, like Jeroboam, distrust God and rely upon worldly wisdom in our great work. We must do the Lord's work in the Lord's way. Both the teachings of Scripture and the lessons of experience clearly prove that it is *not* the Lord's plan that a church should be built up in selfish isolation. If the church of which we have pastoral oversight is poor in its resources, if its members are few and its difficulties great, if the field is hard and barren, and the outlook dreary and discouraging, if some great emergency has arisen that threatens its very life, then surely if ever we should press up to the very heart of Christ by a loving, faithful, trustful compliance with his will. If we do otherwise, do we not risk, even invite, a failure? I submit it, that no circumstances can possibly arise, the case cannot even be conceived, in which the pastor is justified in remitting the most earnest endeavor to co-operate in the great work with which our missionary societies are charged. I am persuaded a glance at the statistical tables in our minutes may discover at least in part why so many churches are in a state of decline or suspended animation. The blank spaces there tell of spiritual barrenness elsewhere, not poverty. It is not the amount, whether large or small, at which he looks, who now, as of old, stands over against his Father's treasury, but the love the spirit of consecration that lies back of the offering.

The pastor should study so to present these causes to his people, as that they will not view an offering to them in the light of a heavy burden, a hard duty, but rather as a sacred privilege, an opportunity to minister to the dear Lord himself, to enter into his divine and infinite joy as he sees of the travail of his soul and is satisfied. And it is not simply the assurance of faith, but also the testimony of experience, that such a course enriches rather than impoverishes, and subserves in the

end the very highest interests of our home fields. No such epitaph as this was ever inscribed on the tombstone of a dead church, "Died of too much missionary spirit." We cannot close our eyes to the fact that the canker that is eating out the life of our churches is a worldliness that is insatiably covetous of material gain. This is the great peril of the times, and never before since they were first spoken were the repeated warnings of Christ against the sin of covetousness more pertinent than now. The want of entire consecration appears perhaps in no other form so clearly and conspicuously as in the use or misuse of wealth which the Lord has given his children.

The great questions of the day are, as never before, economic questions, and the pulpit that is silent upon them is disloyal to the truth. For the sake of our churches themselves, that they may be guarded and fortified against the subtlest of all temptations, no less than for Christ's sake, and the world's sake we should press the claim of missions.

*The pastor does himself a great wrong who fails to enter heart and soul into the missionary activities of the age; leading and inspiring his people, so far as possible, to do likewise.* There is a tendency to narrowness in every profession, the ministry not excepted. There is danger of mental stagnation. Many in the ministry are like the trees of the forest, that die at the top first. The necessity is ever pressing for fresh illustrations of the old truths of the Gospel. There is a need even greater for the inspiration of the largest, grandest thoughts and themes.

Now there is not a single point at which the mental and professional life of the pastor will not be enlarged and invigorated by keeping abreast with the missionary activities of the present time.

A feeling of isolation often comes to the pastor who is remote from the centers of intellectual and church life, as he toils upon a hard and, possibly, a narrow field. If he confines his interest and activity to that field, that sense of isolation grows upon him till, perchance, he loses the realization of it in an indifference that is akin to mental and moral paralysis. But let him feel that "the field"

his field, "is the world;" that the great and good of the church and the ages are his brethren and fellow-workers; that the great beating heart of the denomination sends its life-currents out even into *his* soul, thrilling it through and through; that he, even he, is a potent factor in those redemptive agencies, by which an alien world is to be won back to its true allegiance to God; then he becomes a gladder, truer, nobler man than he could otherwise possibly be.

So far as financial support is concerned, no policy could be more short-sighted or suicidal than that which would restrain a church from making generous offerings to these missionary enterprises or fail to encourage such offerings. The pastor cannot fail to profit pecuniarily from the development in the church of a broad-minded, liberal, self-sacrificing, Christian spirit, and he cannot fail to suffer if a spirit the reverse of this prevail.

But just here a lesson might be read to those who manage our various missionary organizations. Many pastors in their efforts to develop a true, broad-minded missionary spirit in their churches, are greatly embarrassed by ill-advised efforts of secretaries and others to advance one missionary enterprise by depreciating another. The pastor sustains relations to all. Any effort to promote one at the expense of another is not only impolitic but pernicious. Letters and leaflets are now being industriously circulated, designed to set home missions and foreign missions in the relation of rivals and, one-sided by comparison, to exalt the one above the other, which add not a dollar to either treasury, but seriously injure both causes. The constituency of all our societies is, or should be, one and the same, and the secretary that does aught toward dividing it by invidious comparisons, or unfair methods, should be at once dismissed from office. The disposition on the part of some whose zeal is not according to knowledge to come between a pastor and his church, and interfere with the pastor's methods in the interest of some one cause and to the prejudice of another, cannot be too severely condemned. The methods which may for a time secure the most money may not in the end develop the truest and broadest missionary spirit and aim. The Lord's work must be done in the Lord's way.

«American Baptist Home Mission Rooms,»

— TEMPLE COURT, NEW YORK. —

— WHAT SHOULD BE DONE WE MUST ATTEMPT TO DO. —

— EDITORIAL NOTES. —

FINANCIAL STATEMENT FOR OCTOBER.

MISSIONS AND EDUCATION.

Expenditures for the month, . . . . .	\$32,541 52
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Donations from Churches, Sunday Schools, and Individuals, . . . . .	\$16,312 89
Legacies, . . . . .	4,843 25
Tuition and Room Rent from Students . . . . .	239 91
Income from Investments, . . . . .	2,761 36
Home Mission Monthly and Jubilee Volume, . . . . .	197 17
Total for October, 1885, . . . . .	\$24,354 58
Donations, Legacies, etc., from April 1 to October 1. . . . .	97,076 76
Total for seven months, . . . . .	\$121,431 34

CHURCH EDIFICE FUNDS.

Donations for Gift Fund, . . . . .	\$1,734 42
Interest " " " . . . . .	500 00
Interest " Loan " . . . . .	346 79
Total for October, . . . . .	\$2,581 21
Donations, Legacies, and Interest from April 1 to October 1. . . . .	11,078 64
Total receipts from all sources, . . . . .	\$135,091 19

The Society's receipts, month by month, as the monthly statement shows, are not yet equal to expenditures. How long must this monthly deficiency compel the Board to borrow more money to keep the work going? Oh, for some grand Christmas offering to the Society, that would lift its load and send a thrill of gladness from the Atlantic to the Pacific, and make the longing mission fields sing for joy!

We are glad to state that thus far the Society's receipts for the year compare favorably with those of last year for the same period. There seems to be no falling off in receipts, generally speaking. Individual instances of devotion to

the Society's work, as expressed in generous contributions, have greatly encouraged us. A recent contribution of \$10,000, the income of which is to be applied to educational and church edifice work beyond the Mississippi, was as welcome as it was unexpected.

During the last month communications have come from six or seven of the western States and Territories entreating that large appropriations be made for the occupation of new fields where a good Baptist element is known to exist in the communities therein. To almost all of these the Board is compelled to return a negative response. The large number of appointments made at the November Board meeting is

accounted for by the fact that most of them are in States with whose conventions the Society is in co-operation, the Convention year when most appointments are made, beginning in the fall. In these States, as elsewhere, the Board has fixed the limits of expenditures by the Society, in addition to the amounts raised therein. For the six months ending with April first, 1886, the reduction of the past six months continues. Whether it shall continue after that, to the incalculable injury of the work, depends upon the offerings in the next four months.

The late Professor Samuel Miller, of Princeton, N. J., was a man of large benevolence. He used to say that he loved to have a nail in every building intended for the glory of God or the good of man.

Is not this a good motto for our benevolence in church edifice work? Every chapel erected is for the glory of God and the good of man. Everybody can have a nail in a chapel. Some can do much more. Whether for a nail or a brick, a window or a door, a pew or a pulpit, a baptistery or for the whole structure, send in the contributions. Many churches wishing to build are anxiously inquiring whether they can have a little help. Without it they must remain houseless.

The Church Edifice Work of the Society is beginning again to receive something of the attention which its importance demands. The New Jersey State Convention at its recent session in Paterson recommended the churches of the State to make a special offering for this work. The Wisconsin State Convention had previously adopted a resolution to the same effect. Nebraska and Kansas have fallen into line. It is expected that some of the offerings from Iowa will also be for this purpose. Why not have a general movement of this sort throughout the churches all over the land. Fifty to seventy-five thousand dollars annually would be a small amount for our Baptist churches and Sunday schools to raise for this purpose. Inasmuch as only offerings designated for Church Edifice Work are so used, this special effort is all the more important. The general contributions of the churches for missionary purposes are not used to build chapels. All these and more are required to sustain the Society's Missionary Work. Extra offerings are therefore needed. And the Baptists of this country are as able to make them as are other denominations.

The appointment by the Society, in 1884, of a standing committee on Systematic Benevolence is likely to make a new era in the history of denominational giving. The first fruit of it was the excellent report of the committee at Saratoga, last May. That report has been printed in pamphlet form, and already about 25,000 copies circulated. While attending the Minnesota State Convention we suggested that a similar committee appointed by each convention would be very helpful in bringing the subject again and more closely to the people. The convention led off in the appointment of such a committee, of which Dr. Woods is chairman.

Iowa, Nebraska, and Kansas have also appointed similar committees. Let the movement become general at other State Conventions next year. Thus may we soon have valuable statistics on the subject and thus too may we expect practical suggestions concerning the development of Christian benevolence. Line upon line is needed until men who are now hoarding their Lord's treasure or lavishing it for their personal gratification shall come to feel their responsibility as stewards of God, who will call them to a reckoning for the use or the misuse of their powers and their possessions.

The MONTHLY for 1886 will, it is expected, be in advance of any issue of previous years. Our aim is to give not only correct information about the work of the Society, but to furnish also articles of substantial and permanent value concerning it. The prize missionary stories that will appear during the year will render the magazine more interesting to many readers. No other Baptist periodical contains so full a record of churches organized, meeting-houses dedicated, ministers ordained and deceased, as appears in the MONTHLY.

We earnestly request those who are in arrears for their subscription, to remit the amount at once. It will be pleasant on both sides to begin the year "square." We are thankful to the many friends who have interested themselves in extending the circulation of the MONTHLY and ask a continuance of their efforts.

It is very encouraging to know that churches that have been aided by the Society are becoming self-supporting. Recently several have decided to go alone henceforth, and others expect to do so within a year. But on the other hand, new organizations at growing points appeal for



aid; so that as fast as the pressure is relieved in one quarter it comes upon the Society from other quarters, and calls for undiminished resources to meet it. Is there anything discouraging in this? Rather is it not a cause for rejoicing that groups of Christians are organizing for the maintenance of religious institutions in the midst of the godlessness so prevalent in many portions of the West? A little help to these, in the support of a missionary and in the erection of a house of worship, will soon make many of them in turn helpers of others.

If Associations as well as State Conventions and the Home Mission Society would appoint standing committees on Christian beneficence, this would be also of much value in bringing the subject still closer to the mass of our church members. The fundamental thing in all benevolent enterprises ought to be steadily discussed. Let associational reports show through such committees what is the average amount contributed by each member therein for home church expenses, and what the average amount for missionary, educational, and charitable enterprises. Let the standing committee in each association be the medium for the dissemination of suitable literature on the subject among the churches. One association in the State of New York has ordered a thousand copies of the tract on Systematic Beneficence to be enclosed with the minutes of the Association and thus scattered among the churches. We commend this suggestion to District Secretaries and to all who have to do with the affairs of Associations, at their meetings the coming year.

Rev. J. Sunderland gives the following statements concerning our denominational condition in Minnesota:

We have in Minnesota 100 pastors at work, and 179 churches. This gives us 10 pastors to about 18 churches. There is one Baptist pastor to every 11,170 of our population. There is one pastor for every 23 congressional townships; one for every 29 miles square. We have 179 churches averaging 54 members each, with a total membership of 9,665. This gives us one church for every 21 miles square, or for every 13 townships. Of every 1,000 people in our State 9 are members of our churches. Sixty-two of our churches in the State have no pastors, or a little more than one-third. This is a decided improvement over one year ago. We have

churches in 38 of our 80 county-seats. We have churches in 58 of our 80 counties. We have American Baptist churches in only 45 counties.

The anti-Chinese riots on the North Pacific coast were instigated and sustained almost wholly by the foreign elements from Europe. It was shown that the atrocious massacre in Wyoming was the act of foreigners, and that hardly a native-born American was implicated. The despatches state that nine-tenths of the rioters are of the same class as the notorious "Sand-lotters" of San Francisco, and that some of them were members of the "Sand-lot" mob of four years ago. This was in Seattle. In Tacoma and at Seattle the leaders in the agitation were not workmen but professional politicians of small calibre, who hoped to made capital out of it. The Mayor of Tacoma, a foreigner, who cannot speak English correctly, was the leader of the anti-Chinese mob. Law abiding citizens and property owners feared to antagonize the mob for the reason that threats were made to blow up their houses with dynamite.

At last, the general government, recognizing its responsibility under treaty stipulations with China, has interposed its strong legal and military aid for the prevention of further disturbance and the punishment of the ringleaders. It is hoped that some of these agitators who live at others' expense may be sentenced to hard labor in the penitentiary for as long a term as the law allows.

These unnaturalized, or in some cases naturalized, European foreigners, who have sought refuge here from oppression, become in turn the oppressors of others, and while receiving wages such as they never received in the old world, here seek to establish a labor monopoly in their own interests, even by most inhuman acts. They seem to have come in quest of liberty for themselves and to prevent others from enjoying it. What a satirist once said of the French appears to be true of them: "Whatever it may be in theory, it is clear that in practice the French idea of liberty is—the right of every man to be master of the rest." Christian people should be slow to cast in their lot with these "Sand-lotters" and aliens in a crusade against the Chinese.

*The Standard*, of Chicago, in its "supplements" containing excellent reports of the proceedings of each Western State Convention, for general

distribution throughout the churches, is rendering most valuable service in thus imparting timely information concerning denominational affairs. It thus becomes a powerful auxiliary in the work of Home Missions in the West. Its true, lively, and abiding interest in all matters relating thereto is a prominent characteristic of the *Standard*. Its enterprise ought to be rewarded by larger subscription lists every year. Apart from all this, its general excellence merits a large patronage.

From the Woman's Temperance Publishing Association, 161 La Salle Street, Chicago, Ill., we have received the "Temperance Calendar" for 1886. It is an elegant design from Prang & Co., with a fine portrait of Mrs. Frances E. Willard. For every day in the year it has an apt quotation or statement of fact bearing on temperance. It is mailed to any address on receipt of \$1.00.

The Women's Baptist Home Mission Society of Minnesota, at the late meeting of the State Convention, decided "to divide their contributions for the coming year between the American Baptist Home Mission Society, the Women's Baptist Home Mission Society, and the State Convention." We can assure the good women of Minnesota that their offerings to the Home Mission Society at a time when its ordinary resources are insufficient, will be most acceptable.

A good map of the United States for use at the Monthly Concert and on other occasions when the subject of Home Missions is under consideration, adds much to the interest of the meeting. We are now prepared to supply such a map to those who desire it. Its size is 7½ by 12 feet. It shows in colors the boundaries of States and Territories, with their names and the names of principal cities in plain letters; also the larger rivers, lakes and mountain ranges and the main railroad lines in the great west. It is finely gotten up on good cloth and will be sent to any address for ten dollars and express charges. This is the actual cost.

Please take notice. Persons shipping boxes of goods, etc., to our schools or missionaries, should not send them to the Rooms in New York to be forwarded. We have no accommodations for receiving freight here, and the delivery and trans-shipment add largely to the

ultimate expense. Ship goods directly to their final destination.

Please call the attention of your literary friends to the \$100 in prizes offered for the missionary stories. Already we know that pens are busy in preparing these articles.

Twenty-two Baptist churches have been organized in Nebraska during the past year. What a demand in this State alone for missionary and Church Edifice work!

### THE PAPAL ENCYCLICAL.

This new deliverance from the Vatican, deals with the relations of the Roman Catholic Church to society and government.

It is stated that during the past eighteen months the Pope has amended and re-written the Encyclical no less than twenty-one times. If the Pope is infallible in his official utterances, the query naturally arises whether what he wrote the first time, or the tenth time, or the nineteenth time or the twenty-first time was infallible, and whether after all these numerous revisions there is not a strong suspicion that the last utterance is not the absolute, final, and unalterable truth. The fact is, the Papacy, finding that it cannot stem the tide of modern progress, is making a desperate attempt to keep in favor with mankind by appearing to be in sympathy with the spirit of the age. In order to do this, great craft in the employment of terms had to be used. This, doubtless, explains the labor expended in the production of this document. The Jesuitical skill in phraseology appears in extracts furnished the paper. Some statements, taken by themselves, seem to mean progress, while subsequent qualifications plainly show to those acquainted with the artifices of the Papacy, that Rome has not changed at all in its hostility to true liberty and enlightenment. Take the following:

"The church is not the enemy but the friend of all healthful and legitimate liberty. If the church holds that various sects of Christians cannot be tolerated on a footing of equality with the true religion, she does not go so far as to blame governments for permitting such sects to have influence in governing, provided those forming the government seek to attain some good object or to avoid misfortune."

"Healthful and legitimate liberty" here means that "various Christian sects" are "not to be tolerated on a footing of equality with the

true religion," if it can be prevented. Compare with this utterance the Papal letter to Maximilian when he went to Mexico, an exhortation to recover through civil and military power the supremacy of the Catholic Church, and with it the extirpation of all heretical teachings in Mexico. That Rome "hedges" in these utterances, making her own teachings concerning liberty the law to govern her subjects, appears from the following:

"The church is in perfect harmony with all modern progress, and leaves intact the legitimate liberty of the people. Every Catholic should rigidly adhere to the teachings of the Roman pontiffs, especially in the matter of modern liberty, which already, under the semblance of honesty of purpose, leads to error and destruction."

"Legitimate liberty," according to "the teachings of the Roman pontiffs," is intolerance of liberty of conscience and of every form of belief divergent from that of Rome. "Modern liberty" is herein denounced as tending "to error and destruction." Doubtless *mediæval* "liberty," when fagot fires and bloody racks of the inquisition were Rome's potent methods for the extermination of heretics, is still the Papal ideal of "legitimate liberty."

The duty of Catholics to take an active part in shaping legislation in the interests of the Church is thus urged:

"We exhort all Catholics who would devote careful attention to public matters to take an active part in all municipal affairs and elections, and to further the principles of the Church in all public services, meetings, and gatherings. All Catholics must make themselves felt as active elements in daily, political life in the countries where they live. They must penetrate wherever possible in the administration of civil affairs; must constantly exert the utmost vigilance and energy to prevent the usages of liberty from going beyond the limits fixed by God's law. All Catholics should do all in their power to cause the constitutions of states and legislation to be modeled in the principles of the true church. All Catholic writers and journalists should never lose for an instant from view the above prescriptions."

Thus on the one hand would Rome hood-wink men who have been accustomed justly to regard her with suspicion, while on the other hand she incites her own adherents to fresh efforts to control public affairs so that directly and indirectly the church may reap a harvest of temporal benefits therefrom. Beneath the sheep's skin is the same old papal wolf.

#### "THE CONVICT-FARMING SYSTEM."

The MONTHLY for October contained an allusion to "the accursed convict-farming system, which sends multitudes of blacks every year to untimely graves" in some of the Southern States. The *Religious Herald* seems to be quite disturbed on account of this remark, avowing that it neither knows nor can get any information from eminent men in the South of such a system. It is pleased to remark, in a tone which cannot be misunderstood: "We are not willing for a Baptist preacher in New York to know so much more about the South than we do." Well, it is barely possible, assumptions to the contrary notwithstanding, that because a man lives in the South he does not therefore know *everything* about the South: and it is also barely possible that a man in New York may know a thing or two concerning matters in the South of which even an editor of a Southern paper is ignorant.

Now, concerning the fact of the existence of such a system. First, what is meant by the words "convict-farming?" The *Herald* evidently supposes it means farming by convict labor. With this idea in mind it declares that it can find no trace of anything of the sort.

Though this is not the sense in which the term was used, yet it is an undeniable and notorious fact that farming by convict labor is carried on to quite an extent in several Southern States. George W. Cable's article in the *Century* for February, 1884, gives statistics concerning the number of convicts in Tennessee that were leased out to work on farms. From an official report to the authorities of Texas, he quotes as follows: "On *many of the farms* sergeants have been in the habit of whipping, as well as permitting their guards to do so, without first obtaining an order from the Board of Directors, as required by law." It is widely known that on the Brazos River, in Texas, there are two immense plantations of several thousand acres, one devoted to raising cotton, the other, sugar, which are worked by State prison convicts leased out for this purpose. Before the public works of these States had grown to their present proportions, farming by convict labor was more extensive than now, as Mr. Cable suggests. These statements coming from Southern men simply show that some Southern men—saying nothing about a man in New York—know more about some Southern matters than some other Southern men know.

The term "convict-farming," however, was not employed in this sense, and we are surprised that it should have been so understood by an intelligent editor. It is not "farming by convicts," but the "farming out of convicts" by State authorities to contractors who pay the State a stipulated sum for their labor, that was condemned. "Revenue farming," as when Roman provinces, like Judea, were sub-let to tax-gatherers, or as when in the reign of Louis XII. of France, the "Farmer's-General" of the revenue bought the right of fleecing the people, means not farming by revenue, but farming out the collection of revenue. In a similar sense is the term "child-farming" or "baby-farming," used to describe the system which prevails in some so-called charitable institutions for the care of infants. This signification of "farming," is very common and is abundantly sustained by the best lexicographers. Mr. Cable himself so uses it. "Convict-farming" is therefore synonymous with "convict-leasing," and in this well-understood sense the term was used. It was called an "accursed system which sends multitudes of blacks every year to untimely graves." This language was used advisedly, and is sustained by facts.

Mr. Cable shows that this system of leasing or farming out convicts prevails in twelve Southern States. In his article already referred to, and which was first presented before a social science convention in Kentucky, he shows the awful barbarities of this system. The subject is one which appeals so strongly to humanity that we quote a few of the author's statements, solely in the hope that public sentiment may be strengthened in opposition to the inhuman system.

The *Century*, for February, 1884, contained an article by Mr. Cable on "The Convict Lease System in the Southern States." In January, 1885, there was another article on "The Freedman's Case in Equity;" and in September, 1885, another on "The Silent South." From these we make extracts, grouping them under appropriate heads.

#### EVIL PRINCIPLES OF THE LEASE SYSTEM.

Its features vary in different regions. In some the State retains the penitentiary in charge of its officers, and leases out the convicts in gangs of scores or hundreds, to persons who use them anywhere within the State boundaries in the execution of private enterprises or public or semi-public works. In a few cases the penitentiary itself, its appliances and its inmates, all

and entire, are leased, sometimes annually or biennially, sometimes for five and sometimes for ten or even twenty years, and the convicts worked within or without the prison walls, and near to or distant from them, as various circumstances may regulate, being transferred from place to place in companies under military or semi-military guard, and quartered in camps or herded in stockades convenient to their fields of labor. In two or three States the Government's abandonment of its trust is still more nearly complete, the terms of the lease going so far as to assign the lessees the entire custody and discipline of the convicts, and even their medical and surgical care. But a clause common to all these prison leases is that which allows a portion, at least, and sometimes all of the prisoners to be worked in parts of the State remote from the prison. . . .

This system springs primarily from the idea that the possession of a convict's person is an opportunity for the State to make money; that the amount to be made is whatever can be wrung from him; that for the officers of the State to waive this opportunity is to impose upon the clemency of the taxpaying public; and that, without regard to moral or mortal consequences, the penitentiary whose annual report shows the largest cash balance paid into the State's treasury is the best penitentiary. The mitigations that arise in its practice through the humane or semi-humane sentiments of keepers and guards, and through the meagerest of legislation, are few, scanty, and rare; and in the main the notion is clearly set forth and followed that a convict, whether pilferer or murderer, man, woman, or child, has almost no human right that the State is bound to be at any expense to protect. . . .

And thus we see, annually or biennially, the governors of some of our States congratulating their legislatures upon the fact that *by farming out into private hands* whose single motive is money, the most delicate and difficult task in the whole public service, that task is changed from an outlay that might have been made nobly advantageous, into a shameful and disastrous source of revenue. . . .

#### "THE TREMENDOUS TEMPTATION."

The tremendous temptation is to hustle the misbehaving black man into the State prison under extravagant sentence, and sell his labor to the highest bidder, who will use him in the construction of public works. For ignorance of the awful condition of these penitentiaries is extreme and general, and the hasty, half-conscious assumption naturally is that the culprit will survive this term of sentence, and its fierce discipline teach him to behave himself. . . .

One of the peculiar temptations which the lease system holds out to the communities employing it, as such communities are represented in the jury-box, needs a moment's careful notice. The States where this system is in vogue are now, and have been for some years, enjoying a new and great development of

their natural resources and of other industries than that colossal agricultural system that once monopolized their attention. There is, therefore, a vigorous demand for the opening and completion of extensive public works—mines, railways, turnpikes, levees, and the like—and for ways and means for getting them done as quickly and cheaply as possible. Now, it is with these potent conditions in force that the lease system presents itself as the lowest bidder, and holds forth the seductive spectacle of these great works, which everybody wants and no one wants to pay for, growing apace by convict labor that seems to cost nothing. What is the consequence? We might almost assert beforehand that the popular sentiment and verdict would hustle the misbehaving, with shocking alacrity, into the State's prison under extravagant sentences or for trivial offenses, and sell their labor to the highest bidder who will use them in the construction of public works. The temptation gathers additional force through the popular ignorance of the condition and results of these penitentiaries, and the natural assumption that they are not so grossly mismanaged but that the convict will survive his sentence and the fierce discipline of the convict camp "teach him to behave himself."

"A DARK RECORD."

Have our opponents observed the workings of this convict lease system? To put such a system as a rod of punishment into the hands of a powerful race sitting in judgment upon the misdemeanors of a feeble and despised caste would warp the verdicts of the most righteous people under the sun. Examine our Southern penitentiary reports. What shall we say to such sentences inflicted for larceny alone, as twelve, fourteen, fifteen, twenty, and in one case forty years of a penal service whose brutal tasks and whippings kill in an average of five years? Larceny is the peculiar crime of the poorest class everywhere. In all penitentiaries out of the South the convicts for this offence always exceed and generally double the number of convicts for burglary. Larceny has long been called the favorite crime of the negro criminal. What, then shall we say to the facts, deduced from official records, that in the Georgia penitentiary and convict camps there were, in 1882, twice as many colored convicts for burglary as for larceny, and that they were, moreover, serving sentences averaging nearly twice the average of the white convicts in the same places for the same crime? This, too, notwithstanding a very large number of short sentences to colored men, and a difference between their longest and shortest terms twice as great as in the case of the whites. For larceny the difference is five times as great.\* Shall we from these facts draw hasty conclusions? We draw none. If any one can explain them away, in the name of humanity let us rejoice to see him do so. We are far from charging any one with deliberately prostituting justice. We are far from overlooking

\*Without counting the exceptional forty years' sentence mentioned.

'the depravity of the negro.' But those who rest on this cheap explanation are bound to tell us which shows the greater maliciousness; for one man to be guilty of hog stealing, or for twelve jurors to send him to the coal mines for twenty years for doing it? In Georgia, outside her prisons, there are eight whites to every seven blacks. Inside there are eight whites to every eighty blacks. . . . What is to account for the fact that in 1881 there were committed to the State prison at Columbia, South Carolina, 406 colored persons and but 25 whites? The proportion of blacks sentenced to the whole black population was one to every 1,488; that of the whites to the white population was but one to every 15,644. In Georgia the white inhabitants decidedly outnumber the blacks; yet in the State penitentiary, October 20, 1880, there were 115 whites and 1,071 colored; or, if we reject the summary of its table and refer to the tables themselves (for the one does not agree with the other), there were but 102 whites and 1,083 colored. Yet, of 52 pardons granted in the two years then closing, 22 were to whites and only 30 to blacks. If this be a dark record, what shall we say of the records of lynch law? . . .

The long sentences fall with special frequency upon the class that is assumed to require an undue length of training. In the Georgia convict force just noted, for instance, only fifteen were whites among the 215 under sentences above ten years. . . .

The depravity of the negro may explain away much, but we cannot know how much while there also remain in force the seductions of our atrocious convict lease system, and our attitude of domination over the blacks, so subtly dangerous to our own integrity.

"AWFUL DEATH-RATE."

But there is no need to reason from cause to effect only. The testimony of the prisons themselves is before us, either to upset or else to establish these conjectures. A single glance at almost any of their reports startles the eye with the undue length of sentences and the infliction of penalties for mere misdemeanors that are proper only to crimes and felonies. In the Georgia penitentiary, in 1880, in a total of nearly 1,200 convicts, only twenty-two prisoners were serving as low a term as one year, only fifty-two others as low a term as two years, only seventy-six others as low a term as three years, while those who were under sentences of ten years and over numbered 538, although ten years as the rolls show is the *utmost* length of time that a convict can be expected to remain alive in a Georgia penitentiary. Six men were under sentence for simple assault and battery—mere fisticuffing—one of two years, two of five years, one of six years, one of seven years, and one of eight. For larceny, three men were serving under sentence of twenty years; five were sentenced each fifteen years; one, fourteen years; six, twelve years; thirty-five, ten years; and one hundred and seventy two, from one year up to nine years. In other words, a

large majority of all these had, for simple stealing, without breaking in or violence, been virtually condemned to be worked and misused to death. One man was under a twenty years' sentence for "hog stealing." . . . .

Now, what was the death-rate among the convicts working at railroad construction? The average number of prisoners so engaged in 1879 and 1880 was 776. The deaths, including the twenty-one sent back to die in prison, were 178, an annual death rate of nearly eleven and a half per cent., and therefore greater than the year's death-rate in New Orleans in 1853, the year of the great epidemic. But the dark fact that eclipses everything else is that not a word is given to account for the deaths of 158 of these men, except that eleven were shot down in trying to escape from their heartless butchery. . . . .

On railroad construction the average *annual* rate of mortality, for 1879 and 1880, was forty-seven to the thousand, three times the usual death-rate of properly managed American prisons; at *plantation* labor it was forty-nine; at the iron works it was fifty-four; and at the wood-cutting camps more than half the entire average population died within the two years. So much as to the rate. The total *number* of deaths in the period was 256, of which only sixty occurred in the prison hospital, the rest in the camps. Nor was any considerable fraction of them by contagious diseases. They were from congestions of the brain, the stomach and the bowels; from scurvy, dropsy, nervous fever, malaria, chronic diarrhœa, general debility, pneumonia. Thirty-five died of gun-shot wounds, five of "wounds miscellaneous." Of three the cause of death was not stated. . . . .

In Mississippi, the terms of the present lease make no mention whatever of any moral, religious, or educational privilege or duty. "All convicts sentenced for a period of ten years or less, said lessees may work outside of the penitentiary, but within the limits of the State of Mississippi, in building railroads, levees, or in *any private labor or employment.*" One of the effects of such a rule is that a convict condemned to thirty or forty years' service, being kept within the walls has fully three chances to one of outliving the convict who is sentenced to eight or ten years' service, and who must therefore work outside. . . .

The mortality outside, among the prisoners selected (as is pretended, at least) for their health and strength, is twice and thrice and sometimes four and five times as great as among the feebler sort left within the walls.

If anything may be inferred from the mortal results of the lease system in other States, the year's death-rate of the convict camp of Louisiana must exceed that of any pestilence that ever fell upon Europe in the Middle Ages. And as far as popular rumor goes, it confirms this assumption, on every hand. Every mention of these camps is followed by the execrations of a scandalized community, whose ear is every now and then shocked afresh with some new whisper of their frightful barbarities. It is not for the present writer to

assert that every other community where the leasing of convicts prevails is moved to indignation by the same sense of outrage and disgrace; yet it certainly would be but a charitable assumption to believe that the day is not remote when, in every such region, the sentiment of the people will write over the gates of the convict stockades and over the doors of the lessees' sumptuous homes, one word, *Aceldama*—the field of blood. . . . .

The lessees are characterized as men whose profits are coined from the flesh and blood of human beings. It is safe to say there is not a lessee in the twelve convict-leasing States who, were he but held to account for the excesses in his death-roll beyond those of prisons elsewhere in enlightened countries, would not throw up his unclean hands in a moment and surrender to decency, honesty, humanity, and the public welfare.

### SOUTHERN CALIFORNIA.

BY REV. E. NISBET, D.D., OF SANTA BARBARA, CAL.

You might place four States the size of New York inside California, and then have a State park left over, of about a thousand square miles. A line drawn from north to south through the centre of the State, following the courses of its eastern and western boundaries, would measure about 770 miles; its greatest breadth is 330 miles.

I wish to indicate, by a mere statement of facts, the needy condition of merely southern California as a Baptist Home Mission Field.

Not much American emigration into this territory from "The States" took place before "49." And this immigration was not men with families, nor permanent settlers interested in the country's progress, in building of churches, schools, and the formation of right-toned society; the "Forty-niner" came here simply to take his "claim," fight his way with his revolver and bowie knife, get his "pile" and hurry back to "the States." The vigilance committee was his jury, and "Lynch" his Judge. For years after "49," the bulk of the immigration was of this type. The impress of this early type of immigration is still felt in California—an impress of unsettledness, a hungering for large gains with little work, speculation, excitement, absorption in self-getting, indifference to religion. California is, thus, a difficult field for gospel work.

But even this unpromising "49" immigration was confined to northern California. The American settlers of southern California have come in almost wholly since the war, the large majority within the last sixteen years. This indicates the newness of all things here. Southern California is yet, intensely, a place simply of foundation laying in our work. Place your eye on the map of California, and you will find on the coast, about 200 miles south of San Francisco, San Luis Obispo County, and directly east, Kern

County. The northern line of these counties is the northern boundary of our territory, southern California, and the southern line of San Diego County, our southern boundary, a territory about 300 miles in length—containing about 9,000 square miles more than the State of New York.

Now for facts on this territory in a Home Mission outlook. I begin at the north.

*San Luis Obispo County.*—San Luis Obispo, the county seat, 4,000 population, has a Baptist church, about twenty-five members, a pastor resigned, and to leave soon; no house. There is also Good Hope church of perhaps a dozen members—no pastor. Also a small church, of perhaps a dozen members, at Estrello; no pastor.—A resident farmer Baptist minister preaches at Los Tablos, Cholame, and Creston. Then there are Cayucas, population 500; Cambrio population, 500, Arroyo, Moro, and a rapidly settling county, in which new towns will soon spring up, needing the gospel worker, but nothing now being done.

*Kern County.*—Kern County and San Luis Obispo together are just about equal to the State of Maryland in area. In Kern is Bakersfield, the county seat—population 1,000; the railroad town Sumner, population 600, Kernville, Techachope, and a county rapidly settling. I do not know that we have a church organization in the county. A State of Maryland area, of rich country, rapidly settling, and almost uncared for by Baptists.

*Santa Barbara County.*—The city of Santa Barbara is the county seat, population 4,500, of whom 1,200 are native Spanish Catholics—has a Baptist church organized ten years ago, forty-seven members, has a good house, in a bad location, out of debt, has the only pastor in the county (he leaves December 1st), has a Sunday school. The city grows slowly.

Lompoc has about 1,000 population, in a well settled county, has a Baptist church, five resident members—one male, no house, no pastor, nothing but occasional meetings—not even covenant meetings. In and about Lompoc are over twenty Baptists who have belonged to Baptist churches. This is a temperance colony, the Methodists have there a church of over 100, and the Methodist presiding elder tells me he has preached there to a congregation of 400.

Goleta, a mere huddle with thickly settled surroundings, has a Baptist church, good building, in debt \$1,200, twenty-three members, no pastor, no regular preaching services, Sunday school.

Carpenteria is one of our most beautiful and fertile valleys, very thickly settled, has a Baptist church, a good edifice, no debt, eight members, no pastor, no regular preaching.

Then without any Baptist church or Baptist gospel work, there are in the county, Central City, population 500, Gaudaloupe, Los Alamos, Santa Ynez, Ballards Station, Monticeto. All these pastorless churches, and outlying huddles of people, and no man of our Baptist Zion taking them into heart, prayers, labors—specially.

*Ventura County.*—The former treasurer of our Association, and a gentleman whose business leads him to travel all over this region, Frank Griffin, Esq. of Santa Paula gives me the following. "The Baptist cause in Ventura County is at a very low ebb. There are in the county six Baptist churches or remnants of churches, viz., Santa Paula, divided by a recent quarrel into two, one of twelve, the other of eighteen members; Pleasant valley, fifteen members; Springville, six or eight members, has the only Baptist church edifice in the county, under control of a former pastor, now in Mexico—they now make no pretensions as a Baptist church, but have the only Baptist Sunday school in the county; Hueneme, five members; and Calvary, whose membership is made up of members of the Santa Paula church without letters or dismissal. The two Santa Paula churches ought to be one, so the Pleasant Valley and Springville churches, only two miles apart. There are probably fifty or more Baptists in the County, outside of these Baptist churches. No church in the county has an acting pastor; only one resident minister, and he is too old and feeble to labor much. Altogether the Baptists are very indifferent in this county. I attribute this to the long sleepy unconcernedness of the brethren, and the want of a thoroughgoing Baptist minister. We need in this county," continues Mr. Griffin, "a new, live missionary minister, with a determination to do good. There has not been a conversion in any of our churches in this county, to my knowledge, and I have a chance to know in two and a half years.

Ventura, Ojai, and Sacticoy, are places where Baptists ought to have churches or holdings. But now the voice of a Baptist minister is not heard in our county, and I fear will not be for some time to come." Ventura is the county seat, a sea-port; a live town, 3,000 population, in a rich country.

[I applied for a report from Los Angeles County from pastors Dorsey and Tumber, but have received nothing, so I omit that county.]

*San Bernardino County.*—I get from Rev. Charles Button, five years pastor at Riverside, as follows: "This county has an area of 23,000 square miles—one-twentieth settled—population mostly American, liberally mixed with Europeans, Indians, Mexicans, Spaniards. There are three Baptist churches, viz., Bannay, in a settlement of 300 population—15 members; has a house; no pastor, has a Sunday school, and preaching part of the time; San Bernardino, in the county-seat, 4,000 population—a progressive railroad town—has a good house, out of debt; has 100 members, a pastor, Sunday school, and is promising; Riverside, 4,000 population, 120 members, house worth \$11,000, out of debt, situated in the midst of a fertile fruit-growing region and rapidly increasing population; bids fair for a future of strength and usefulness.

There are in the settled portions of the county, many little centers of population, consisting of five, ten, or twenty families, on contiguous farms, suffi-

ently near to each other to be called neighbors. A colporteur missionary, to sell Baptist literature, establish Sunday schools, and wherever possible Baptist churches, is desirable, and I think would be every way profitable, as there are constantly being established new settlements here and there. I wish this could be done."

*San Diego County.*—This is our last and most southern county—lying along the Pacific Ocean. I get from Rev. W. H. Stenger, pastor at San Diego, as follows: "San Diego County in area equals Massachusetts, Connecticut, and Rhode Island combined; and by reason of its wonderful climate, and its adaptation to semi-tropical fruits, is destined at no distant day to support as dense a population. Settlement by Americans for residence and cultivation of the soil is quite recent. Yet perhaps no part of California is being settled now at a more rapid rate. In the city of San Diego is a population of 5,000, in balance of county about 12,000. San Diego Baptist Church has 90 members, small house, free from debt; has a pastor, and Sunday school; is aided by Home Mission Society; has had a gain of 50 members in 14 months. Within the year two other churches have been organized in the county, viz., Fallbrook, with preaching part of the time, and Poway, with a pulpit supply. The pastor at San Diego is the only Baptist minister in the county giving his whole time to gospel work.

There are many settlements in the county—soon to make villages—which have scarcely any gospel privileges, certainly never hear Baptist preaching. We now very much need a county missionary to aid these feeble churches, and plant the gospel in the more promising settlements. He would find attentive congregations in many places.

The population of our city and of our county will probable double itself within three years. That denomination will do wisely that takes hold of the points at once." Thus speaks pastor Stenger of San Diego.

In the statement of facts I have underscored for *italics* no word, nor have I put in one exclamation point! The entire body of facts revealed is intensely worthy one great underscore, and one great exclamation point.

One other fact. There has for some time existed in Los Angeles County an "Immigration Aid Society." It has just had a meeting in Los Angeles, and has extended its membership into the four counties I have last named. The chairman of the meeting—Judge Fernald, of this city—I have just conversed with; he says they are to push their work along all the great lines of travel to the coast; and with enthusiasm he predicts an enormous immigration into Southern California in the immediate future. He says that within the last three years, in a radius of 35 miles from the city of Los Angeles, 30,000 people of a superior class have settled. How utterly inadequate is the Baptist working force on the field to

meet the present necessities, the above facts show. What is to be done by Baptists with the inrushing thousands of people, in receiving, taking hold of, molding?

The finances to meet the present emergency in Southern California cannot be gotten on the field. Because of this local weakness, is this grand field—beckoning the sower—to go all unsown by Baptists? Because men of wealth (if such there be) in California, do not open their pocket-books wide enough, to bring in on the \$1.40 ratio, sufficient, will the Home Mission Society also draw close its purse strings, and say, "Let weak Southern California in its seed time, go uncared for?" Five years after this, when others have gotten possession of the field, will Baptists only then wake up to see that they have let the now beckoning golden opportunity slip—slip forever! Or will the Home Mission Board carefully and minutely study the facts given above, and disregarding "proportions" immediately, and in some measure, as the case demands, respond in money and men to our pressing needs? And to enable our Board thus to do, are there not somewhere men who beyond their usual annual Home Mission gift, will on pondering the facts above, give at once liberal gifts into our Home Mission treasury, designated "For Southern California?"

I have made no attempt to lift up before the eye the needs of Northern California—a territory as large as three New Yorks. There ought to be in California a State Superintendent of Missions. To Northern California, Southern California is like another State and *vice versa*. Each pastor is absorbed with the interests of his own immediate parish, the great outlying interests of the State field he does not touch, does not even understand. There is needed a man whose special work is to have an eye on the whole field, take its entire interests into his heart, study its needs, care for the feeble, struggling, pastorless churches, counsel, encourage, work with them (it may be at times), keep his eye on the newly rising centers of population, raise there the Baptist standard, getting in as soon as possible the missionary pastor to hold it up permanently, and with clear vision of needs of the great field and heart aglow, paint these needs in living characters to the eyes of the stronger churches, and inaugurate among all the Baptists of the State systematic and liberal giving for State work. The ancient Picts are said to have smeared the foundation stones of their buildings with human blood to give them stability and permanence. Whoever may undertake the general work suggested for California will encounter peculiar difficulties, from the immense territory to be cared for, the far separation of the churches, the extreme feebleness of many, the general weakness of Baptists in California, the peculiarities of the people to be worked upon. But some now may, perhaps, be found who will be willing to smear the foundation stones now to be laid with his blood, although only other eyes shall be permitted to look upon the grand superstructure.



The minutes of the M. E. "Southern California Conference," for 1884 (territory beginning at Carmel Bay, Monterey County), show thirty-eight men helped by Home Mission funds. The Baptists on the territory I have described, helped by Home Mission funds, only four. The M. E. church expended last year on the field designated \$5,500. We are paying \$750. The 1884 Home Mission Boards report of the Presbyterians, show employed by them sixty-six missionaries in California; our 1885 State minutes report for Baptists for the whole State, twelve.

## ❖ FROM THE FIELD. ❖

### "Watchman, What of the Night?"

—About a year ago Rev. O. Lindh, our Swedish missionary in New York City, visited Jamestown, N. Y., and organized a Swedish Baptist Church of twelve members. In June last he again visited the field and came to the conclusion that a meeting-house must be had at once. He laid the matter before the brethren of the first church in Jamestown, and they promptly and generously responded by purchasing a lot for \$300, and to-day an excellent house stands on it, with a seating capacity of about 300. The house was dedicated Oct. 18. On the 22d, four converts were baptized in the new baptistery. The church now numbers twenty-six members and has good prospects of rapid increase. Rev. A. Wester has been appointed by the Home Mission Society to take charge of this important work. Jamestown has 12,000 inhabitants, of whom about 5,000 are Swedes. Brother Lindh says that there is a larger Swede population here in proportion to the whole number of inhabitants that can be found in any other Eastern town or city.

Brother Lindh has just returned from attending the dedication of the new Swedish Baptist Church in Campello, Massachusetts. This church was organized about two years ago, and has now over forty members. The house is a fine frame building in an excellent location, and has cost, including lot, between four and five thousand dollars. There are between two and three thousand Swedes in Campello, all engaged in the manufacture of shoes.

—Rev. J. Goodman sends the following from his important field in Northern Michigan: "Sault Ste Marie is a lively town of about three thousand. The ship canal here cost over a million of dollars, and more vessels passed through it during the past year than through the Suez Canal.

Father Bingham labored here among the Chippewa Indians as early as 1828. He succeeded in interesting the soldiers in the fort, many of whom were converted and when the command was transferred to Chicago these soldiers were among the first to assist in the organization of the first Baptist church in that city.

Unless the whole business world is mistaken the Sault is destined to be a very important place.

Quite a number of buildings have been erected during the past year, some of them of considerable size. The Baptist church is at present a struggling interest. The pastor has found his work largely to be tunnelling and dredging. The building has been moved and repaired, and it would be difficult to find a chapel more neat and attractive in its internal arrangements.

The "vision" for which the inhabitants are looking with outstretched necks may "tarry" for a time, but the opinion is widespread that with the incoming railroads, that welcome visitor the "Boom" will also arrive.

If these statements are well founded it will be well for Mission Boards to see to it that this strategic point is well sustained.

—Dr. H. G. De Witt, in charge at Salt Lake City, writes:

"The outlook is very favorable for the future on this field. There is a constant change in public opinion and a positive disintegration from the ranks of the Mormons. Their system of boycotting is persistent, malignant, and relentless."

—Rev. B. S. MacLafferty, of Tacoma, W. T., writing about the recent anti-Chinese riots at that place, says:

"I am glad to assure you that our church is a unit for law and order. One of the expelled Chinese is a member of our church and in every way a worthy man. He is a merchant and had a stock of goods valued at \$2,500. A company of "Knights of Labor" took possession of his place of business, coming and going, locking him in and out, as they pleased, for twenty-four hours. The morning after the principal exodus of his countrymen, he came to my house for his breakfast, no one being willing to sell him food. What has become of him I cannot tell. Having assigned his property for safe keeping, he has sought safety for himself in flight.

But the aspect of things is changing. The *fun* is over. Indictments against thirty-two have been found, and there are more to follow. It is far better with us than I dared believe ten days ago it could be at this time. No blood has been shed. But blood would certainly have been shed had there been resistance to the mob. The effect of these things upon Christian work, you can imagine."

—A voice from the frontier in Nebraska says:

"Allow me to suggest to the Board that if there must be retrenchment any where, let it not begin with the frontier churches; they *must be aided*, and that *liberally*, if any advantage is to be gained by the denomination in these new places. Let the retrenchment fall upon the older churches, if at all necessary. Other denominations are lavish with their aid in this frontier work, and they are gaining rapidly by it.

"Upon this field we should have *now* a pastor stationed at each of the following place:—Creighton, Norfolk, Stuart, Ainsworth, and I may add Neligh. And the Home Mission Society should appropriate fully \$500 to each place the first year. It takes about a

year's acquaintance, in this new country, to establish confidence between a minister and his congregation. Ministers are regarded suspiciously at first in most of these new towns, but good men will always gain the confidence of the people—and after the first year, if the pastor is adapted to the place, there will be no trouble to raise a good share of his support upon the field."

—Rev. J. M. Helsley, our missionary at Wadsworth and vicinity, Nevada, writes: "Not long ago I went to Lovelocks, my evening appointment, and found a third-class circus was going to give an exhibition at the place that Sunday evening. This was a treat too rare to miss, as the regular shows never get nearer to Lovelocks than seventy-five miles. I held my service, however, with only twenty present, while the circus had, perhaps, four or five hundred, among that number some professing Christians (?). But before the circus performance was over some men got into a quarrel, and the accidental discharge of a pistol killed one of the leading citizens of the place, which led some to see their folly.

Since that my congregations have been much better at that point.

The universal custom of Sunday work has been almost entirely abandoned in the farming community eight miles below, where I preach on Sunday mornings.

—Rev. E. S. Thomas, a Dakota Missionary, says: "The field is the world, and it seems as if I was about the only Baptist minister in it. I should have have to go a long way to find another.

"I preach every Sabbath at two places sixteen miles apart. In the morning I preach at Fairmount, Dakota, and teach a Bible class of from 15 to 20 pupils. Then I take my horse and go to Breckenridge, Minn., county-seat of Wilkin County. Here we have a meeting-house, and here about one half of the members of the Wahpeton church live, which makes it a part of the Dakota mission field until they are organized into a separate church and cared for by the Minn. State Convention.

"I send a receipt for five dollars, for which you can give credit. Intend to do the same every quarter, and would be glad to do much more.

*Indian Territory.*—"Will not some one come to the rescue of the Red Man?" This is the conclusion of an earnest appeal from Brother Rogers for more workers in the Indian Territory. "What is to be done for Lightning Creek and Bartlesville, Vinita and Webbers Falls? I have been hoping and praying that men might be found and appointed especially on these fields. But year after year passes and no one comes. What is the matter with our ministering brethren that they are so afraid of the Indian Territory? These people are not all savages. If they were they need not the Gospel less. All the places I have named earnestly plead for English preaching. We ought to have at least three more English missionaries, men

of zeal and fair education, on the field, without a moment's unnecessary delay. While we are idle, golden opportunities are slipping by us. God has greatly blessed our labors in this nation in past years, and we have as a denomination been largely in the ascendancy, but unless we have more workers we shall, to all human appearance, soon fall into the background. The Methodists and Presbyterians have each a large and able force. I become almost disheartened when I see how few and feeble we are and what our weakness is costing us in lost opportunities. Cannot something be done to save our cause in the Indian Territory?"

### Does It Pay?

Read the following, from Rev. A. W. Clark, missionary at York, Nebraska, a city of three or four thousand inhabitants:

I enclose what I suppose to be the last quarterly report from this field. Our church after this expect to be self-supporting. I constantly thank God for the work of the Home Mission Society. When I look at the work that has been accomplished on this field, my heart is filled with praise.

Little over two years ago I left Illinois for Nebraska. Dr. Haigh and others assured me if I would take hold of the work at some point in this State the Home Mission Society would stand back of me. Without this assurance of help I could not have come. I felt a strong desire to find some point where I could build from the foundation. I came to York, where I found the prosperous M. E. College and the M. E. Church with a membership of over four hundred. I also learned that no Baptist minister was ever settled as pastor at this place, and that very few sermons were ever preached here by Baptist ministers. However, a little church had been organized at some previous time, and when I came I found the names of twenty-two Baptists in this vicinity. We began the work with that number. Many brethren in Nebraska thought it was useless to try to build up a Baptist church in York, and advised me to go to some other point. Still I felt a conviction of duty that this was where the Lord wanted me to work. There was no public hall in town that we could get, and no place to hold services, except a little Universalist church on the hill, off to one side. We took that. Our congregations were small; small numbers at prayer-meetings, usually from three to eight, the first few months. We did not despise the day of small things, but prayed and worked. The Lord greatly blessed us, and by the close of the first year the membership of the church had come up from twenty-two to seventy-five.

Among those converted and baptized that year was an unusually promising young man, who has consecrated himself to the work of the ministry, and is now taking a college course,

During that year, also, we began the work of building a house of worship. We now have a church building completed, in the best part of the city, and a church that seats 600, and on special occasions we have accommodated 800 persons.

We now have the largest number at prayer-meetings, the largest church membership, and the largest number at Sunday services of any church in York, except the M. E. church.

Over forty have been added to the church the last year. Some have been dismissed by letter, so that the present membership is 110. Among those received the last year is another student for the ministry, to whom the church has granted license to preach.

By aid of a gift and loan from the Society, we were able to accomplish the work of building. All the indebtedness is provided for, and the church after this will be self-supporting. The past year the church has contributed forty-two dollars to Home Missions, and in a few years will return to the Society much more than they have received. This is as it should be. It pays to invest money in these progressive fields in the West. There are other points in the West where more could be accomplished in the same length of time than has been here.

#### Cherokees.

Rev. Daniel Rogers, General Missionary, writes:—"Our Cherokee Baptist Association met last week at Tahlequah. Our meetings were interesting and the most encouraging reports were received from the churches that have ever been sent since I came to this country. I feel much encouraged in the progress of the work. More than five times as much money was raised during the year for missionary purposes as in any previous year. One hundred dollars has been collected for the support of the mission at the Wichita Agency. The women's societies raised \$175 in cash and \$50 worth of needle-work. Our churches are stepping forward nobly in mission work."

#### Chinese.

Rev. J. F. Childs, recently of Des Moines, Iowa, writes from Riverside, California, concerning the need of a suitable building for our Chinese Mission in San Francisco.

"I was in San Francisco some little time in September, and visited Dr. Hartwell's Chinese Mission, etc., He and his daughter, with other helpers, are heroic workers truly. It is a shame and a disgrace to us as a denomination that they are compelled to carry on that noble work in such a place as they occupy for a chapel and school-room. It is a narrow, dark, and every way unsuitable room. I am sure unless inspired by the most benevolent and self-sacrificing spirit no one would be willing to pursue such work under so great

disadvantages. And the wonder is that any Chinese even can be induced to go *there*, when the Presbyterian mission only a short distance away have a nice large and very attractive house for worship and school purposes. The Methodists and Congregationalists, also, have good and suitable houses, for their Chinese Mission. But the Baptists have in theirs "all the elements of defeat" surely.

"I am satisfied that our work can not be prosperous there, as it *might* and *would* be, had those noble spirits, the Hartwells, suitable and necessary facilities for reaching the Chinese in that city. May God stir the heart of some one of His rich children to come speedily to Brother Hartwell's help in his grand work."

#### Self-Support.

Good news of self-support comes from Iowa. Rev. D. D. Proper says eight churches have become self-supporting during the year, and four more will do so soon.

Dr. Haigh writes, that quite a number of churches in Nebraska aided last year now assume their own support.

From Sterling, Nebraska, comes the following: "In presenting our last quarterly report we are very happy to announce that we have reached the point where we can get along without aid the coming year. We are very grateful for the aid received; and thankful that we can relieve the Society of further expense in our behalf. May God abundantly bless and prosper the Society."

The church at Loveland, Colorado, proposes to become self-supporting in order that the Society may transfer its aid to a sister church at Fort Collins.

"We shall not ask any further appropriation, shall try to walk alone—yet not alone, for God is with us," says Rev. D. D. McLaurin, of Minneapolis.

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

President, Mrs. L. B. Austin, 87 Tremont Street, Detroit, Mich.; Corresponding Secretary, Mrs. S. A. Gibson, 414 Dutton Street, Kalamazoo, Mich.; Recording Secretary, Mrs. Young, Detroit, Mich.; Treasurer, Mrs. Wm. A. Moore, 1015, Woodward Avenue, Detroit, Mich.

We met in Adrian for our twelfth annual gathering, where with grateful hearts we reviewed the multiplied blessings of the year. A debt had threatened to enter into our Treasurer's closing report, but was speedily arrested when the matter was made known to the Baptist women, through the columns of our *Christian Herald* and some personal correspondence. Thanks to Him in whom we trust, for not suffering this foe to missionary progress to dampen the enjoyment of our feast, but in its stead, giving us the joy of knowing that we had a balance of one hundred and sixty-nine dollars in our treasury. Our

Associational Secretaries who have done faithful and efficient work in different sections report gradually increasing interest in mission work, especially among the young, which fact gives promise of future advancement. From Miss Dyer, of Hartshorn Memorial College, we learn that the year opened with marked religious interest among the students. At their first prayer-meeting nearly all the unconverted girls asked an interest in their prayers. Mr. Tefft refers to the "fidelity, excellence, and efficiency of Miss Dyer's services and of her self-sacrificing devotion to her charge," and says, "the only danger is that she wear herself out in her unsparing burden-bearing before her time."

Their new and fine building is not yet completed, and we hope that when the teachers labor so unsparingly that those whose part it is to give from their abundance may lend the helping hand in bestowing funds for the completion of this much-needed building.

Rev. G. W. Huntley, of Dakota, reports occasion for rejoicing and for mourning—rejoicing over souls won to Christ, churches established and built up, for great success in Sunday school work, for houses of worship built or in process of building, and mourning that the A. B. H. M. Society was forced to retrenchment, which means disaster, new fields opening most favorable opportunities for building up churches, in good country towns, and calls from brethren in various new towns and settlements are made in vain.

Rev. F. Barnett, of Ogden, Utah, writes that a good foundation has been laid in that field, and that a band of earnest workers are ready to make sacrifices for Christ, such as Christians in the East know nothing about. He says: "More Mormons attend our church than that of any other denomination; as they fall away from Mormonism they either incline to us or fall away "into utter hostility to all religion. If Baptists in the East could see their need here, and that they stand in a position to reach this people, above every other denomination, I think it would stir them up to an activity which they have not hitherto known."

TREASURER'S REPORT

October 15, 1884 to October 15, 1885.

Auxiliary circles .....	\$2058 05
Young People's Societies, Bands and S. S. C. ....	433 50
Personal Contributions .....	505 00
Churches, Collections, and Associations .....	49 78
<b>Total .....</b>	<b>\$3046 33</b>

Disbursements.

To Missionaries and Teachers .....	\$2300 00
In Designated Funds .....	489 65
Publishing Reports .....	75 00
Printing Society Blanks .....	6 25
Treasury overdrawn last Year .....	5 98
<b>Total Disbursements .....</b>	<b>\$2876 88</b>
<b>Balance in Treasury .....</b>	<b>\$169 45</b>

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

President, Mrs. Thomas Nickerson, Newton Centre, Mass.; Vice-President, Mrs. Anna Sargent Hunt, Augusta, Me.; Corresponding Secretary and Treasurer, Mrs. Andrew Pollard, 14 Tremont Temple, Boston, Mass.

Miss S. B. Packard writes from Spelman Seminary: "God does wonderfully bless this school. Eleven have found Christ precious during the past month.

I do hope that some good Christians, to whom God has given money, will help finish and furnish our new building, which we need so much at once."

Do not forget, dear sisters, that we are pledged to support *ten teachers* in this school, and that the Society needs all of the regular contributions, to pay the salaries of these teachers, and those in our other schools. But we believe now is the time to ask for *extra gifts*, for finishing and furnishing rooms, and the help of a few promising girls, in each of the schools.

Miss Emma F. Adams, of Louisville, Ky., writes. "We have very much to encourage us in our work. Four pupils are rejoicing in Christ as their Saviour.

It is a trial to us that you cannot pledge more help for our girls, who cannot stay without it. We thank you heartily for all that you are doing, and we know that you would do more if you could get the money. We often have special seasons of prayer, for special gifts, and we can assure the Board of our prayers for the opening of the hearts of Christian people to the Woman's Home Mission work."

Mrs. Mather, of the Mather school, has delayed her return to the South for a few weeks, that she may have the opportunity of still soliciting interest in her work; Misses Gould, Tiffany, and Smith, her faithful assistant teachers, write very encouragingly of the opening of the school, and of their mission work.

Mrs. Potter, of Fresno, Cal., writes that the new building for her Chinese school is ready for them to occupy the lower story. Mrs. Potter has made great sacrifices to secure this building, but she counts these sacrifices nothing, if she can have the privilege of winning more of the Chinese boys to Christ.

Rev. Mr. Spencer writes "I wish all the good New England people knew of the school for the education of Mormon children in Salt Lake City, supported by the Woman's American Baptist Home Mission Society. \* \* \* I was in court yesterday and witnessed the sentencing of three polygamists to the penitentiary, and never have I been more thoroughly convinced that the church and school were to be the factors upon which we must mainly rely for the uprooting of this terrible evil.

"Mormonism thrives upon ignorance, and ignorance cannot be removed by legislative enactments. Let New England Baptists do more of this Christian school work."

Reports from every branch of the mission field are cheering, even though they come with *appeals for more help*. We are glad to know that the work is enlarging, and we believe there will be a corresponding increase of interest at home in our churches, so that receipts will meet that expense of this Christian work.

Some of us think we can do but little, but do not let us lose the blessing that comes to those who do all they can, for Jesus sake. "Inasmuch as ye have done it unto the least of these, ye have done it unto me," are Christ's words.

### RECEIPTS FOR OCTOBER.

#### MAINE, \$100.45.

Tenant's Harbor, 9.00; Mechanic Falls, Mrs. S. C. Thayer, to Mite Box Legacy, 2.38; Alfred Church, 3.00; South Hancock, 2.06; West Gardiner, 3.00; Cumberland Association, 9.03; Portland State Convention, 20.35; Hodgdon, Mrs. L. Mayo, 1.00; Washington Association, 1.10; Buckfield, 7.53; Eastport, 1.00; Lincoln Association, 14.00; Cambridge, 5.00; Corinna "Earnest Workers," 5.00; Piscataquis Quarterly Meeting, 5.00; Mt. Vernon, Mission Band, 5.00; Harrington, Sunday School, 7.00.

#### NEW HAMPSHIRE, \$52.50.

Plainfield, 8.46; Meriden, 1.54; Cornish Flat, 7.00; Hampton Falls, "Little Seed Bearers," 7.50; Scytheville, Mission Circle, 10.00; New London, Baptist Church, 13.25; New London, Mrs. C. Brown, .50; New London, Abbie Seaman, .25; Milford Association, 4.00.

#### VERMONT, \$43.25.

Passumpsic, \$2.00; Rutland, 25.00; Shaftsbury Association, 7.25; Montpelier, Baptist Church, 3.00; Albany, 6.00.

#### MASSACHUSETTS, \$2,194.50.

Lowell, 1st Niche Fillers' Mission Band, 16.00; Boston, 4th Street Primary Class, 1.00; Roxbury H. L. W., 10.00; Boston, Mrs. David Parker, 50.00; Taunton, 30.00; Medford, 7.66; North Uxbridge, Baptist Church, 10.50; Taunton Association, 5.00; Taunton Winthrop Street Mission Band, 10.00; Foxboro', Mission Band, 15.00; Hudson, "Earnest Workers," 15.00; Needham, Carey Mission Band, 5.00; Hyde Park, 5.00; Boston, Stoughton Street, Mrs. David Parker, 100.00; Memorial, 1.00; Boston, 4th Street Church, 7.45; East Stoughton, 10.00; Marshfield, 1st Church, 12.00; Old Colony Association, 4.37; Ashland, 2.00; Boston, South Church, 40.50; Becket, 14.75; East Somerville, Perkins Street Church, 20.00; Randolph, Mrs. Ellen R. Dubois, 100.00; New Bedford 1st, 40.00; Boston, Shawmut Branch, 90.00; Roslindale, Mission Band, 10.00; North Scituate 30.00; Hancock, Mission Band, 12.00; Bequest of a Friend, 1,500.00; Lowell, Friend of Missions, 1.00; Framingham Association at Milford, 6.10; Worcester Association at Greenville, 2.67; Hyde Park Baptist Church, 10.50.

#### RHODE ISLAND, \$104.68.

Rhode Island Branch, \$120.00; Rhode Island Branch, Gift of Miss Sarah Durfee, 25.00; Aientown, Collection Baptist Church, 3.18; Providence, Central Baptist Church, Mrs. Mortimer Hartwell's Sunday School Class, 30.00; Providence, Mrs. I. T. Davis, 2.00; Providence, Mrs. Prof. Chase, 5.00; Providence, Mrs. Prof. Lincoln, 2.50; Barrington, Mrs. Louis Smith, 1.00; Barrington, Mrs. Caroline Jones, 1.00; Barrington, Mrs. D. A. Waldron, 5.00.

#### CONNECTICUT, \$134.39.

New Canaan, Baptist Sunday School, 5.42; Deep River, Baptist Sunday School, 7.50; Southington, 9.00; Bloomfield, 3.63; South Windsor, 10.00; Cromwell, 10.30; Cromwell, Children's Mission Band, 1.50; Thompson, Memorial from Mrs. Mary F. Davis for husband, 25.00; Branch of W. A. B. H. M. S., 43.79; Wallingford, Infant Class, 3.75; Suffield, Friend, .50; Deep River, Baptist Church, 11.00; Sterling, 3.00.

#### MISCELLANEOUS, \$207.92.

New York, Lansingburgh, 7.75; Ithaca, Tabernacle Church, 1.00; Mechlunburgh, 4.00; Romulus, 12.50; Rochester W. B.

H. M. U. to Spelman, 5.00. *Pennsylvania*, Eaton, 11.00; Slater Fund for Spelman, 166.67.

#### PRECIOUS JEWELS, \$5.00.

*Maine*, Harrington, 3.40; *South Hancock*, .20. *Vermont*, St. Johnsbury, .10. *Massachusetts*, Natick, .30; Randolph 1.00.

#### ECHO, \$25.35.

*Maine*, 4.25; *New Hampshire*, 3.20; *Vermont*, 1.00; *Massachusetts*, 12.85; *Rhode Island*, 1.45; *Connecticut*, 2.10; *New York*, .25; *Georgia*, .25.

Total.....\$2,958.04

#### SUPPLIES SENT TO SCHOOLS AND MISSIONARIES.

MAINE.—Lewiston to Hartshorn Mem. Coll., 25.00; Industry to Atlanta, Spelman, 20.00; Friendship to Atlanta, Spelman, 12.00.

NEW HAMPSHIRE.—Milford to Louisville, Ky., 28.00.

VERMONT.—East Charlotte Mission Band to Mather, 16.00, West Randolph to Spelman, 25.00; Passumpsic to Louisville, Ky., 15.00.

MASSACHUSETTS.—Adams to Muscogee, I. T., 125.00; Ayer to Atlanta, 5.00; Natick to Louisville, Ky., 15.00. Chelsea 1st Ready Helpers to Spelman, 25.00; Randolph to Dr. Corey, Richmond, Va., 50.00; Charlestown 1st Judson Mission Society to Rev. Mr. Streeter, Kansas City, 75.00; Woodville to Spelman, 15.00; Natick to Rev. J. Hendrickson, Cedar Falls, 10.40; Reading to Spelman, 63.00.

NEW YORK.—Rochester Rapids Church, three quilts, \$6, to Spelman.

### WOMEN'S BAPTIST HOME MISSION SOCIETY.

Headquarters and Missionary Training School, 2338 Michigan Ave., Chicago, Ill.

#### OBJECT:

Woman's Work for Women and Children among the Mormons, Indians, Freed People, and Foreign Populations of the United States.

#### GENERAL OFFICERS:

*President*—MRS. J. N. CROUSE, 2101 Michigan Ave., Chicago, Ill.

*Corresponding Secretary*—MISS M. G. BURDETTE, 2338 Michigan Ave., Chicago, Ill.

*Treasurer*—MRS. R. R. DONNELLY, 2338 Michigan Ave., Chicago, Ill.

We give our readers this month a letter from Mrs. M. A. Ehlers, giving a description of her recent visit to Pennsylvania and Wisconsin, and hope at no distant day to have an account of the meetings attended by her in Brooklyn and New York city.

A five weeks' tour among the churches of Western Pennsylvania has convinced your correspondent of at least three facts. First, the country is beautiful, the scenery and landscape in some places picturesque; hill and vale, rock and river, forests clothed in the gorgeous hues of early autumn, stores of ripened fruits waiting to be gathered—all delight the eye, and suggest the fulfillment of the prophesy "Thou shalt be called Hephzibah, and thy land Beulah, for the Lord delighted in thee."

A second fact with which one is impressed is that the Baptists are in good measure apprehending that for which they are apprehended of Christ Jesus.

The meetings of the Beaver, Oil Creek, French Creek, and Pan Handle Association were so conducted as to deepen and intensify the sense of personal responsibility on the part of each member, as it relates to his part in advancing the Kingdom of Christ in the earth. A third fact, and one that calls for grateful acknowledgment, is that the pastors and members of the churches accord a most hearty and sympathetic welcome to the work of the Women's Baptist Home Mission Society. In each association time was given for its presentation, and either public collections or generous personal contributions were made for it.

Of the churches visited, where in every case the utmost thoughtfulness in prearranging details which would contribute to the success of the meeting, was evinced; or the Christian homes into which the stranger is welcomed for Christ's sake, and made to feel the kinship that exists between the children of the King; of carriages kept apparently with a view to being ready whenever a representative of Baptist missionary work had need of them; of horses upon whose bells are written, "Holiness to the Lord;" of all these and much more, which memory recalls, this mention must suffice.

What has been effected in the organization of Western Pennsylvania, is largely due to the faith and spirit of our fine President, Mrs. L. H. Eaton. While our policy commits this work chiefly to the associational directors, yet their efficiency is largely determined by the amount of instruction and inspiration received from the Vice-President. All of the associations visited have directors whose success in other departments of Christian work guarantee like results in this.

From the western borders of Pennsylvania to Fond du Lac, Wisconsin, means but the matter of some twenty-four hours. Whether you take a Pullman buffet car, with meals served on board, eating leisurely while a waiter stands ready to observe the faintest intimation that your coffee is not exactly what your pampered palate demands; or whether you take the entire journey in a day-coach, lunching on sundry sandwiches, with an occasional stop of ten minutes for "refreshments," and making shawl-strap and satchel serve the place of pillow and footstool—will depend largely upon the measure of your willingness to deny yourself in these little matters, that a few more dollars may find their way to an exhausted treasury. The Baptist State Convention of Wisconsin, in its forty-first annual convocation, is a meeting of marked spiritual power. Honest heart to heart words are spoken, missionaries of the convention tell us of hardship and perils, of discouragements and difficulties endured. The whole body is moved so mightily that the emotions kindled cannot be restrained, but tears and exclamations of profoundest sympathy abound. In the support of these mission-

aries the Wisconsin branches of the Women's Baptist Home Mission Society bear a noble part. The report of our State Vice-President, Miss M. Van Ness, makes special mention of this department. A most favorable hour was given by the convention for the submission of this report, and the presentation of the general work of the society on its various fields, and the training school at Chicago which followed. The special secretaries for the German and Scandinavian departments, Mrs. H. L. Deitz and Mrs. K. A. Ostergren, were represented by their admirable reports. The year has been one of most gratifying results.

Three of Wisconsin's beloved daughters have given themselves to the work of our society in labor among the Mormons, and foreign nationalities.

ENLARGEMENT OF THE WORK.

Nine newly appointed missionaries are either on their fields or en route for them. It has required faith in God and his people, to commission these workers and send them forth, when receipts are little if any in advance of last year, and the payment of current expenses leaves the treasury empty. Last month's salaries could not be paid on time, and our representatives on the field had to look many days in vain for the eagerly expected remittance. But with the whitened fields waiting, and these consecrated workers ready to answer the prayer for more laborers, the Board could not refuse to appoint them. Will our sisters everywhere heed this call to increased liberality and each bear her part in lifting the load that rests so heavily upon those who bear the burden and heat of the day? Please do not wait for a more convenient time but forward contributions at once.

RECEIPTS FOR OCTOBER.

California .....	\$50 00	New Jersey .....	\$110 56
Connecticut .....	6 00	New York .....	524 27
Dakota .....	14 75	Ohio .....	131 25
Iowa .....	149 82	Oregon .....	30 00
Indiana .....	187 36	Pennsylvania .....	377 71
Illinois .....	253 31	South Carolina .....	10 00
Indian Ter. ....	9 47	Virginia .....	5 00
Kansas .....	90 26	Wisconsin .....	106 19
Louisiana .....	6 32	Rhode Island Bch. .	120 00
Minnesota .....	96 44	Tidings and Publica-	
Missouri .....	9 25	cations .....	138 08
Mississippi .....	9 10	Baby Band .....	16 01
Massachusetts ..	4 00	Missionary Gardeners	4 40
North Carolina ..	4 52		
Nebraska .....	19 76	Total .....	\$2,483.76

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
F. S. Weston,	Jay, Me.,	Oct. 8.
Fred W. Prebble,	Windsor, Vt.,	Oct. 22.

Simon L. Peck,	Ira, Vt.,	Oct. 11.
H. G. Allaben,	Lebanon, N. Y.,	Oct. 15.
Garibed Kaprelian,	New York, N. Y.,	Oct. 20.
John Love, Sr.,	Germantown, Pa.,	Sept. 30.
F. R. Scully,	Braddock, Pa.,	Sept. 30.
Harold Kennedy,	Philadelphia, Pa.,	Sept. 29.
Green F. Meador,	Jumping Branch, W. Va.,	_____
R. W. Willis,	Lovedy, Ga.,	_____
B. H. Ryder,	Girard, Ala.,	Sept. 15.
Wm. Robertson Carroll,	Mansfield, La.,	Oct. 18.
J. L. Cunningham,	Liberty, O.,	Oct. 7.
Edwin F. Osborn,	Hillsdale, Mich.,	_____
Samuel B. Randall,	Augusta, Wis.,	Sept. 30.
F. C. Marshall,	Brant, Wis.,	Oct. 29.
E. R. Pope,	Carbondale, Ill.,	_____
John E. Gregory,	Pavillion, Ill.,	Sept. 23.
J. A. Jenkins,	Montevideo, Minn.,	Sept. 15.
William W. Onderdonk,	Cedar Falls, Iowa,	_____
Washington Savage,	Winston, Mo.,	Oct. 2.
J. B. Greenfield,	Mt. Joy, Tex.,	Sept. 19.
W. B. Harmon,	Dripping Springs, Tex.,	Oct. 18.

CHURCHES ORGANIZED.

PLACE.	DATE.
Monroe, Mass.,	_____
Wayne C. H., W. Va.,	Oct. 11.
Mount Calvary, Ga.,	Oct. 4.
Jamestown, Kansas,	Oct. 11.
Dillon, Montana,	Sept. 20.

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Holyoke, Mass., Second Church,	Oct. 20.
Cartersville, Va.,	Oct. 18.
Danville, Va.,	_____
Richmond, Va., Fourth (Colored) Church,	_____
Rush Creek, W. Va.,	Oct. 11.
Fairview, W. Va., St Paul Church,	Oct. 18.
Marshville, W. Va., Pleasant Valley Church,	Oct. 25.
Seymour, Ind.,	Oct. 25.
Park River, Dakota,	Sept. 20.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Luther C. Stevens,	72.	Great Falls, N. H.,	Oct. 6.
John Goadby, D. D.,	77.	Poultney, Vt.,	Oct. 13.
Lester Williams,	62.	West Springfield, Mass.,	Oct. 24.
Robert Burton,	—	Shipworth, Va.,	Sept. 26.
S. L. Helm, D. D.,	70.	Spears, Ky.,	Oct. 26.
William Hayes,	75.	Mantes, N. C.,	_____
Jacob Legare,	—	Charleston, S. C.,	_____
Luther Broadus,	39	Newberry, S. C.,	Oct. 26.
A. Baldwin,	71.	Walworth, Wis.,	Sept. 5.
O. O. Stearns,	75.	Lodi, Wis.,	Oct. 20.
Thomas Miller,	71.	Eureka Springs, Ark.,	Oct. 8.
J. R. Maupin,	—	Kansas City, Mo.,	_____
M. Terwilliger,	71.	Murray, Iowa,	Sept. 4.

Home Mission Appointments

IN NOVEMBER.

The following new appointments were made:  
 Rev. A. Wester, Swedes in Jamestown, N. Y.  
 " Frank Peterson, Swedes in the Northwest.

Rev. O. C. Jensen, Danes and Norwegians in the Northwest.  
 " W. R. Maxwell, General Missionary for Texas.  
 " F. C. Bingham, Burlington, Wis.  
 " L. Jacobson, Scandinavians in Waupaca, Wis.  
 " A. Brandt, Scandinavians in La Crosse, Wis.  
 " Chr. J. Olsen, Scandinavians in Oconomowoc, Wis.  
 " D. H. Simpson, Stillwater, Minn.  
 " A. Sjölander, Swedes in Duluth, Minn.  
 " R. Christopherson, Danes in Albert Lea, Minn.  
 " George H. Gamble, Hebron Church, West St. Paul, Minn.  
 " Harold Kennedy, Northfield, Minn.  
 " Iver Larsen, Norwegians in Minneapolis, Minn.  
 " Walter S. Wood, Washington Association, Iowa.  
 " W. D. Elwell, West Chester, Iowa.  
 " R. M. Duling, Colored People in Iowa.  
 " L. F. Compton, Kilduff, Iowa.  
 " F. W. Becker, Germans in St. Louis, Mo.  
 " A. Kochendorfer, Germans in Hillsboro, Kans.  
 " J. W. Davis, Huron, Dakota.  
 " H. B. Turner, Durango, Colo.  
 " C. W. Gregory, Los Angeles, Cal.  
 " W. H. Carmichael, Garfield, Wash.  
 " Merced Flores, Apadoca, Mexico.  
 " Andrew Stern, Germans in Tavistock, Ontario.

The following re-appointments were made:

Rev. C. P. Sheldon, D.D., Dist. Sec. for N. Y. and Northern N. J.  
 " D. M. Pierce, Colored People in S. C.  
 " D. E. Halteman, General Missionary for Wis.  
 " N. L. Sweet, Spencer, Wis.  
 " A. C. Blackman, Marinette, Wis.  
 " George D. Stevens, Lancaster and Cassville, Wis.  
 " S. E. Sweet, Ashland and vicinity, Wis.  
 " J. G. Henshall, Central Church, Green Bay, Wis.  
 " William Paul, Watertown, Wis.  
 " G. S. Martin, Wausau, Wis.  
 " G. Lundquist, Swedes in Ojema, Wis.  
 " Jonathan Staley, Antigo, Wis.  
 " Charles Wasell, Swedes in Sister Bay, Wis.  
 " William J. Kermott, Fifth Church, Milwaukee, Wis.  
 " George A. Cressey, Second Church, Oshkosh, Wis.  
 " J. Sunderland, General Missionary for Minn.  
 " E. C. Sanders, Sleepy Eye, Minn.  
 " L. E. Peterson, Worthington, Minn.  
 " J. W. Luke, Moorhead, Minn.  
 " R. C. Mosher, Herman, Minn.  
 " Carl F. Lindberg, Swedes in Clear Lake, Minn.  
 " Myron Cooley, Battle Lake, Minn.  
 " H. L. House, Crookston, Minn.  
 " P. W. Fuller, Money Creek and Rushford, Minn.  
 " F. L. Sullivan, Fergus Falls, Minn.  
 " R. W. Arnold, East Church, St. Paul, Minn.  
 " R. R. Coon, Jr., St. Cloud, Minn.  
 " John Rounds, Red Wing, Minn.  
 " A. Blomgren, Swedes in Stanchfield, Minn.  
 " E. J. Brownson, Brainerd, Minn.  
 " G. L. Morrill, Calvary Church, Minneapolis, Minn.  
 " J. B. Sunth, Danes and Norwegians in St. Paul, and Sullwater, Minn.  
 " W. H. Scott, Glenwood, Minn.  
 " D. D. Proper, General Missionary for Iowa.  
 " C. J. Thompson, Walnut St. Church, Burlington, Iowa.  
 " J. B. Thomas, Dubuque, Iowa.  
 " H. A. Reichenbach, Scandinavians in Council Bluffs, Iowa.  
 " William C. Pratt, Sheldon, Iowa.  
 " H. C. Nash, Creston, Iowa.  
 " J. R. Murphy, Mt. Pleasant, Iowa.  
 " J. Hendrickson, Danes in Cedar Falls, Iowa.  
 " S. H. Mitchell, Mapleton, Iowa.  
 " J. M. Flodin, Swedes in Lucas, Iowa.

- Rev. H. H. Clouse, Van Horne, Iowa.
- " T. M. Rickman, Russell, Iowa.
- " Adam L. Lacie, Cherokee Indians, Ind. Ter.
- " C. A. Sandvall, Scandinavians in Kansas City, Mo.
- " L. J. Dyke, Coffeyville, and South Eastern Association, Kans.
- " A. C. Turner, Beaulieu and vicinity, Dak.
- " John Crawford, St. Thomas and vicinity, Dak.
- " A. M. Allyn, Tower City, Dakota.
- " S. J. Winegar, Mitchell, Dakota.
- " A. B. Macpherson, Caldwell and Boise Valley, Idaho.
- " H. E. Adams, Tulare Association, Cal.
- " William H. Stenger, San Diego, Cal.

The following teachers were appointed:

At Roger Williams University, Nashville, Tenn.—Miss Mary S. Jones.

At Spelman Seminary, Atlanta, Ga.—Miss M. E. Barnes; Miss M. W. Pfeifer; Miss M. J. Packard; Mrs. J. H. Kemp. Mrs. D. S. Keyes; Miss Isabel Horton; Miss May B. Peckham.

## Contributions and Legacies.

FOR OCTOBER, 1885.

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

### MAINE, \$2,671.48.

Livermore Falls Church.....	23 65
David Anderson.....	1,228 13
Alfred Church.....	2 50
Lincoln, Association, Collection.....	10 50
Warren Church.....	15 00
Tenant's Harbor.....	15 00
Searsmont, Mrs. T. B. Robinson.....	20 00
Washington, Baptist Association.....	2 70
Shapleigh First Church.....	4 00
Second Church.....	1 85
Shapleigh, Rev. C. P. Bennett, for debt.....	5 00
New Gloucester, Deacon Jacob Rowe.....	2 00
Damariscotta Church.....	5 00
Waterville, State Convention Collection, per. J. B. Foster, Treasurer.....	19 03
Waldoboro, Mrs James Graham, a Marriage fee for debt.....	5 00
Brookline Church.....	4 00
*Buxton Centre Church for Students Roger Williams University.....	50 00
*Bath Church, Young People.....	30 00
C. E. F. Livermore Falls, David Anderson.....	1,228 12

### NEW HAMPSHIRE, 138.08.

Concord, Pleasant Street Church.....	16 00
New London Church.....	60 00
North Sutton, Rev. Wm. Libbie and wife, for debt.....	3 00
Franklin Falls Church.....	23 93
Salisbury Baptist Association, W. H. Allen, Treasurer.....	10 00
Chester Church.....	5 15
*New London, Young Ladies.....	20 00

### VERMONT, \$175.39.

West Rupert, Wm. B. Safford.....	2 00
West Wardsborough Church.....	13 20
Sharon Sunday School.....	4 05
Bakersville, Wm. J. K. Maynard, for debt.....	1 00
Brookline Church.....	4 25
East Dover Church.....	4 25
Pondville Church.....	6 35
Whitingham Church.....	6 50
Wilmington Church.....	2 50
St. Johnsbury Church.....	1 00
*Burlington, C. C. Post, for Spelman Seminary Building.....	100 00
*Victory Point Church.....	4 69

C. E. F. For Church, at Weiser, Idaho.....	
East Hardwick, C. B. Wheeler and wife.....	2 00
St Albans, Collection.....	1 60
Hinesburg, Rev. J. G. Lorimer.....	5 00
Richford, A. L. Ames.....	1 00
Burlington, Mrs. C. C. Post.....	1 00
Charlotte Church.....	15 00

### MASSACHUSETTS, \$5,181.49.

Fall River, First Church Sunday school, Young Ladies Circle, for debt.....	10 00
Spencer Church.....	6 00
Springfield, State Street Church, for Utah.....	113 83
Millbury Church.....	9 89
Newburyport Church.....	38 40
South Farmingham Church.....	7 82
Frank Bennor, deceased, by his parents.....	33 00
Franklin Church, Concert, Collection.....	1 40
Somerville, Perkins Street Church.....	73 83
Bradford, Mrs. Samuel C. Webster.....	75
Salem First Church.....	110 58
South Gardner, Special Collection for debt.....	25 62
Chelmsford Church.....	4 92
Belmont, A friend.....	1 00
Winchendon Church, for debt.....	3 43
West Bridgewater Church.....	3 47
Scituate, John Brown.....	2 00
Amesbury and Salisbury Church.....	75 10
Clinton, First Church, for debt.....	15 00
Manchaug Church.....	7 50
Clinton, First Church.....	40 00
Weston Church, Miss Bank.....	27 00
Becket Church.....	17 38
Hudson Church, for debt.....	8 15
East Dedham Church.....	9 25
North Scituate Church.....	31 18
Woodville Church.....	8 00
Billerica Church.....	4 71
Raynham Church.....	15 00
Boston First Church.....	84 38
Mrs. C. P. Adams, for debt.....	25 00
Newton Centre Church.....	67 99
Wenham, A Friend, for debt.....	2 50
Church.....	15 00
Dorchester, M. A. Studley.....	10 00
Farmingham, First Church.....	58 27
Hancock Church.....	6 05
Lee Church.....	50
New Marlboro Church.....	9 00
Sandersfield Church.....	3 16
Savoy Church.....	1 00
Tyringham Church.....	1 25
Williamstown Church.....	1 64
Worcester, Collections per. J. D. Rossier.....	2 50
*Fitchburgh Mial Davis, for Spelman Seminary Building.....	250 00
Mrs. Lucy M. Davis.....	250 00
*Southridge, R. H. Cole, for Spelman Seminary Building.....	250 00
A. M. Cheney.....	100 00
*Chelsea First Church, Sunday school, for support two Students Atlanta Seminary.....	50 00
*Brookville, for Student's education for Mission Work on the Congo.....	10 00
*Marlboro Church.....	25 00
*Newton Centre Church.....	44 99
*Woburn Sunday school.....	25 00
Mission Band.....	10 00
*Fayville, Mrs. A. Jones.....	3 00
*Reading, Dr. J. H. Hanaford.....	33 00
*Boston, D. D. Ford.....	50 00
*Salem, Mr. M. A. Edmond.....	25 00
Mrs. Prince.....	25 00
*Lynn, Mrs. A. M. Pickford.....	25 00
*Boston, G. N. Quincy.....	55 00
*Jamaica Plain, Eben. Weed and Sisters.....	25 00
C. E. F. For Chinese Mission, California.....	23 65
Chicopee Falls, N. D. Chapin, Balance Saratoga Subscription.....	10 00
C. E. F. For Church at Weiser, Idaho.....	
Dalton, J. H. Smith.....	50 00
Holyoke, First Church.....	12 44
Mrs. O. E. Merrick.....	236 96

### LEGACY.

North Adams, Estate Sanford Blackinton.....	2,500 00
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### RHODE ISLAND, \$327.47.

Pawtucket, First Church, per S. D. Norton, Treasurer.....	105 00
Providence, Central Church Society, Christian Builders.....	27 85
Fourth Church.....	55 17
Fourth Church Sunday school.....	16 00



Woonsocket Church..... 4 70  
 \*Providence, Sarah E. Durfee..... 100 00

LEGACY.

Providence, Interest on bequest of Rev. H. Jackson 18 75

CONNECTICUT, \$422.63.

East Lyme Church..... 4 00  
 Sterling Church..... 3 50  
 Danielsonville, Mrs. H. Clemens, For Debt..... 1 00  
 Tolland Church..... 4 50  
 Rowayton Church..... 2 05  
 Danbury Second Church..... 98 33  
 Sunday school..... 25 00  
 A Friend..... 5 00  
 Bloomfield Church..... 13 50  
 East Cornwall Church..... 6 00  
 New Canaan Church..... 5 00  
 Brooklyn Church..... 6 00  
 New Haven Swede Church..... 3 75  
 Hartford, Fred Payne..... 10 00  
 \*Wom's Baptist H. M. Union per Mrs. J. V. Garton 225 00  
 \*East Lyme Sunday school Second Church for Fur-  
 nishing Room in Benedict Institute..... 10 00

NEW YORK, \$4,772.61.

New York City, Mrs C. C. Bishop..... 1,000 00  
 Brooklyn, Central Church..... 5 34  
 West Plattsburg Church..... 21 20  
 Brockport Church..... 70 22  
 Cazenovia Village Church..... 66 32  
 Wayne Association Collection..... 3 23  
 Nanuet Church..... 4 11  
 Bethel Church..... 33 25  
 Barton Church..... 18 00  
 Arcadia Church..... 3 50  
 Gorham Church..... 1 00  
 Naples Church..... 9 00  
 Buffalo, Mich. Street Church Collection..... 2 00  
 Alden Church..... 10 00  
 Boston Church..... 7 00  
 Springville Church..... 42 20  
 Yorkshire Church..... 3 00  
 Sardinia Church..... 2 00  
 Hamburg Church..... 24 40  
 Mission Band..... 5 94  
 Holland Church..... 12 59  
 Strykersville Church..... 15 50  
 Chatham, Mr. John Drew..... 5 00  
 Mr. John Drew E. F..... 1 00  
 Penn Yan, Persons members of the Baptist Church..... 25 00  
 Meridian Church..... 11 00  
 Sennett Church..... 23 65  
 Skaneateles Church..... 5 00  
 Throop Church..... 5 00  
 Auburn, Mrs. Edgar Smith..... 20 00  
 Brockport Church in addition..... 10 20  
 Warrensburg, S. W. Johnson..... 3 00  
 Ashford Church..... 3 00  
 Franklinville Church..... 20 00  
 Sunday school..... 10 00  
 Farmersville Church..... 3 00  
 Hensdale Church..... 20 75  
 Indian Church..... 1 00  
 Freedom Church..... 1 00  
 Smithport Church..... 6 00  
 Turtle Point Church..... 6 25  
 John Lindeman..... 2 00  
 Le Roy Church..... 14 72  
 Oswego Church and Sunday school..... 2 50  
 Woman's Baptist Miss. Soc. of the Hudson River  
 Association, North for debt..... 22 95  
 Rensselaerville Baptist Association per S. N. Smith  
 Treasurer..... 57 48  
 Norwich, B. Barber, for Anti-Retrenchment Fund..... 5 00  
 Lebanon Springs Church..... 7 00  
 Bennettsburg Church..... 10 52  
 Caroline Church..... 4 00  
 Enfield Church..... 23 00  
 Farmer Village Church, for Utah..... 14 37  
 Ithaca, Tabernacle Church..... 1 00  
 Ovid Centre Church..... 5 10  
 Romulus Church..... 10 50  
 Trumansburg Church..... 1 00  
 New Port Church..... 13 00  
 Norway Church..... 12 00  
 Salisbury Church..... 7 00  
 Stratford and Salisbury Church..... 4 00  
 Wallace Barker, A Little Boy..... 1 14  
 Sand Lake, Rev. M. M. Mills..... 3 00  
 Baldwinville Church..... 11 63  
 Marcellus Church..... 5 00

North Manlius Church..... 7 50  
 Mrs. Dewey..... 100 00  
 Brooklyn, Rev. Wm. Reid..... 100 00  
 Rev. Wm. Reid, for debt..... 20 00  
 \*E. Durham Church for Jackson College..... 4 40  
 \*New York City, J. D. Rockefeller, for new building  
 Spelman Seminary, Ga..... 2,000 00  
 \*Norwich Sunday school..... 20 00  
 \*Perry, Lancaster Sunday school..... 27 00  
 \*For Furnishing Bishop College..... 5 00  
 \*Holland Patent, Wm. Broodwell..... 32 00  
 N. Wood..... 30 00  
 \*Gilbertsville Sunday school..... 100 00  
 \*New York City, Mrs. C. C. Bishop..... 3 36  
 \*For Furnishing Bishop College..... 4 20  
 Walworth Church..... 10 00  
 Sunday school..... 2 00  
 C. B. Paterson..... 2 00  
 Mrs. L. Yeoman..... 5 00  
 Ontario, Mission Society.....

LEGACIES.

Interest on bequest of Polly Mitchell..... 20 00  
 Seneca, Legacy of Thomas Watkins..... 504 50

NEW JERSEY, \$181.51.

Cherryville Church..... 100 00  
 Palermo, Second Cape May Church..... 10 00  
 Somers Point Church..... 3 00  
 Atlantic City, First Church..... 20 00  
 Recklesstown Church, for Salt Lake Mission..... 2 50  
 " Woman's Circle..... 5 00  
 Cedarville Church..... 15 75  
 Jersey City, C. F. Johnson..... 1 00  
 Keyport, Mrs. Wm. Hornby..... 10 00  
 Montana Sunday school..... 4 26  
 Middletown Woman's Baptist Missionary Society..... 10 00

PENNSYLVANIA, \$541.18.

Philadelphia, Beth Eden Church..... 53 78  
 Grace Church..... 22 93  
 Passyunk Church..... 8 27  
 Lower Dublin Church..... 4 56  
 Tacony Church..... 5 00  
 Farmington Church..... 8 83  
 Beadford Church..... 12 50  
 Shirleyburg Church..... 5 66  
 Mill Creek Church..... 3 00  
 Warrior's Mark Church..... 4 00  
 Center Union Church..... 3 00  
 Altoona, Second Church..... 1 00  
 Bloomsburg Church..... 18 18  
 Easton Church..... 13 45  
 Tioga Association Collection..... 11 46  
 Shenandoah Church..... 5 00  
 Girardville Church..... 5 00  
 Carmaevan Church..... 1 00  
 Falls City Church..... 2 50  
 Greensborough Church..... 4 00  
 Mt. Moriah Church..... 19 67  
 Monongahela Church..... 5 45  
 New Geneva Church..... 8 00  
 Flat Wood Church..... 3 36  
 Clarks Green Church..... 7 56  
 West Springfield Church..... 6 00  
 Sunday school..... 2 19  
 Woman's Mission Circle..... 8 66  
 Cornell Church..... 14 50  
 Scranton, Jackson Church..... 22 50  
 Saltsburg Church..... 3 12  
 Indiana Church..... 1 04  
 Ambrose Church..... 6 73  
 Bethel Church..... 4 05  
 Brush Valley Church..... 1 25  
 Crooked Creek Church..... 2 19  
 Mahoning Church..... 5 65  
 Punxsutawney Church..... 4 00  
 Two Lick Church..... 2 28  
 Blossburg Church..... 6 40  
 Jackson Church..... 3 25  
 Morris Church..... 1 25  
 Ashland Church..... 2 50  
 White Deer Church..... 6 70  
 Clinton Church..... 5 00  
 Williamsport, First Church..... 57 92  
 Milton Church..... 12 00  
 Berwick Church..... 8 28  
 Jersey Shore Church..... 13 75  
 Elmsport Church..... 2 46  
 Muncy Church..... 18 85  
 Carbondale, Berean Church..... 32 24  
 Trevorton Church..... 1 66

Shamokin Church.....	1 10
Honesdale Church.....	5 50
A Friend.....	1 00
Pittsburg, Fourth Avenue Church in add	60 00
Mrs. T. D. Davis, for Debt.....	5 00

DELAWARE, \$28.70.\*

Magnolia Church, Woman's Circle.....	20 00
Milford Church.....	8 70

DISTRICT OF COLUMBIA, \$14.50.

Washington, Metropolitan Church.....	4 50
*per W. B. Johnson.....	10 00

VIRGINIA, \$256.04.

Loch Leven, per C. C. Johnson.....	37 49
Keysville Church.....	5 18
Chase City Church.....	2 27
Midway Church.....	2 00
Sparta Church.....	13 27
Milford Church.....	92 50
Columbia Church.....	5 00
Middletown Church.....	19 00
Mossing Grove.....	5 83
*Baptist State Convention, per Rev. W. B. Johnson..	73 50

WEST VIRGINIA, \$133.45.

Salem Church.....	3 00
Liberty Church.....	50
Weston, Fink's Creek Church.....	4 60
Murphy's Creek Church.....	5 11
Freemansburg, Freeman's Creek Church.....	5 80
Providence Church.....	95
Holbrook, Pine Grove Church.....	90
Peel Tree, Knatty Creek Church.....	2 00
Holbrook, South Fork Church.....	7 15
Leading Creek, Rock Grove Church.....	4 00
Troy Church.....	4 50
Glenville, Leading Creek Church.....	7 50
Stumpton, Rev. John Stump.....	1 00
Twistville, Rev. Theo. Given.....	85
Grantsville, J. W. Pell.....	1 00
Littletown, Mt. Zion Church.....	1 75
Mannington, Union Valley Church.....	94
Isaac Hibbs for Mormon Work.....	1 00
Wadestown, West Warren Church.....	2 93
Middlebourne Church.....	65
Benton's Ferry, West Fork Church.....	2 10
Sardis Church.....	1 25
Clarksburg, Hepzabah Church.....	1 25
Woman's Mission Circle.....	10 00
Harmony Church.....	1 99
Judson Association Collection.....	72 75
Grafton Church, in part.....	10 92
Milton Union Church.....	2 00
Salem Church.....	1 00
Sandy Valley.....	1 00
Hurricane, Big Hurricane Church.....	1 00
Pleasant Hill Church.....	50
Grass Lick Church.....	3 00
Spencer Church.....	5 00
Hollywood Church.....	1 55
Grafton, Woman's Missionary Circle.....	4 76
Church, bal.....	7 50
Mt. Pisgah Association, bal.....	3 25
Raleigh Association.....	1 00
Parkersburg, Woman's Missionary Circle bal.....	6 50

KENTUCKY, \$12.85.

Indian Church.....	1 00
Hopewell Church.....	5 25
Freedom Church.....	1 00
Madison Association Coll.....	5 60

TENNESSEE, \$158.92.

*Chattanooga, Wm. F. Jackson.....	1 00
*Nashville, Sundries.....	26 64
*Roger Williams University, Receipts for Tuition and Room Rent.....	131 28

NORTH CAROLINA, \$5.00.

Charlotte, per F. R. Howell.....	5 00
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GEORGIA, \$68.36.

Valdosta, Moses P. McCrary.....	1 00
*Atlanta, Friendship Church.....	9 61
Rev. Richard H. Burson.....	1 00
Charles D. Jones.....	1 00
Mt. Zion Church.....	1 00

*Augusta, Spirit Creek Church.....	50
Miss Jennie Harrison.....	25
*Savannah River Baptist Association, \$3.00: A. Harris, \$2.00.....	4 00
*Shiloh Baptist Association.....	50 00

MISSISSIPPI, \$137.00.

*Jackson, Mt. Helen Sunday school.....	30 00
M. F. Gordon.....	1 00
*Jackson College, Receipts for Tuition and Room Rent.....	106 00

LOUISIANA, \$5.

Eighth District Association.....	5 00
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ARKANSAS, \$8.55.

*White River Association.....	5 55
*Mariana Institute.....	3 00

TEXAS, \$369.23.

East Texas Convention, per J. A. Kimball.....	150 00
" J. W. Jackson.....	101 82
" L. A. Traylor.....	39 91
Taylor Church.....	2 50
C. E. F. State Convention, per O. C. Pope.....	75 00

OHIO, \$2,093.18.

Pleasant Valley Church.....	5 30
Marietta Association, one half collection.....	6 53
Washington Church.....	10 00
Sunday school.....	3 58
Ark Springs Church.....	5 55
Sunday school.....	2 10
Portsmouth Sunday school.....	2 00
Chester Church.....	5 85
Harmony Church.....	1 45
Big Darby Church.....	10 00
Norwalk, First Church.....	113 05
Clemmonsville Church.....	3 00
Clermont, Association Collection.....	6 66
Hopewell Church.....	1 55
Perry Church.....	13 50
Attica, Mission Circle.....	5 00
Urbana, First Church.....	13 50
Sherman Church.....	1 25
Wooster Association.....	25
First Church Sunday school.....	5 00
Springfield Church, for Debt.....	1 00
Reed, Mission Circle.....	4 75
Henrietta Church.....	15 41
La Grange Church.....	7 75
Sullivan Church.....	4 00
Dayton, Central Mission Balance.....	15
*Springfield, Ladies of Trinity Church.....	8 00
C. E. F. Kingsville Church, for Stanton, Neb.....	36 00
Sheffield.....	1 00

LEGACY.

Frederickstown, Estate of Louisa J. Bethel.....	1800 00
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MICHIGAN, \$483.19.

Kalamazoo, First Church.....	62 37
Hadley Church.....	12 50
Hunter's Creek Church.....	10 50
Detroit, Lafayette Church.....	321 13
Port Huron, First Church.....	35 54
Rubicon Church.....	75
Argyle Church.....	50
Imlay City, First Church, balance.....	3 00
Grand Blanc Church.....	13 00
Mount Golden Church.....	150 00
Lapeer Church.....	4 80
Flint Association, balance.....	25
Gaines Church.....	2 00
Salem Church.....	13 60
Waterford Church.....	1 25
Greenleaf Church.....	50

INDIANA, \$74.61.

Hebron Church.....	8 00
Brushy Fork Church.....	2 50
Walcottville Church.....	12 00
Liberty Church.....	2 00
Orleans Church.....	10 00

Spice Valley Church.....	4 60
Livonia Church.....	10 00
Mitchell, First Church, in part.....	6 80
Mt. Koreb Church.....	1 25
Newton Stewart Church.....	50
Blue Springs Church.....	15
Pleasant Valley Church.....	20
Paoli Church.....	1 00
Orleans Association, half col.....	4 80
Beaver Creek Church.....	3 26
Maria Church.....	4 55
New Philadelphia Church.....	2 00

ILLINOIS, \$137.57.

Lacon, A. L. Lockert.....	1 00
Rock Falls, Mrs. R. K. Sharps.....	50
Highland, Park Church.....	22 36
Chicago, First Church, Mrs. Hammond.....	1 00
Centennial Church, in add.....	50
Georgetown, Mrs. A. M. C. Hawes.....	2 00
Strasburg, Benj. Hawes.....	50
Amboy, Church.....	17 75
Carthage Sunday school.....	6 16
Pavilion Church.....	30 02
Hillsboro Church.....	3 25
Macomb, Mr. Blunt.....	1 00
Sciota Church.....	3 53
Washington, Mrs. Prince and Mrs. Bauer.....	1 00
Deer Creek Church.....	6 50
Bloomington, First Church, in add.....	33 50
Prairie City, W. H. Lace.....	5 00
Mrs. C. E. Putney.....	1 00
*Carrollton, Mrs. Allen Scruley.....	1 00

WISCONSIN, \$64.08.

Deansville, Collection, per Dan. Wood.....	9 00
Wis. Bapt. State Conv., per N. L. Smith, Treas.....	11 25
Wausau Church.....	10 00
La Crosse, Swede Church.....	10 00
Sister Bay Church.....	1 25
Lodi Church.....	17 58
*Walworth Sunday school, for support of C. Robinson, Spelman Sem.....	5 00

MINNESOTA, \$577 19.

Vasa, Swede Church.....	13 50
Brainerd Church.....	27 14
Collection, M. Johnson.....	25 00
Sunday school.....	6 53
Bird Island Wom. Union Miss. Soc.....	5 00
Fergus Falls Church.....	26 60
Swede Church.....	8 00
Minneapolis, Emmanuel Church.....	75 00
Collections by J. Sunderland.....	306 47
Red Wing Church.....	6 45
Battle Lake Church.....	13 00
St. Cloud Church.....	17 50
Sunday school.....	2 50
Stanchville Church.....	20 00
Swift Falls Church.....	10 00
Worthington Church.....	14 50

IOWA, \$1,031 15.

Iowa State Convention, per N. Littler, Treas.....	975 00
Line Creek, First Danish Church.....	8 00
Jordon Grove, Danish Church.....	6 50
Washington, N. Littler.....	5 00
*Anamosa, Mrs. Maria Alden.....	10 00
C. E. F. Northwood Church.....	7 05
Leon Church.....	1 00

INDIAN TERRITORY, \$74.27.

Cherokee Bapt. Association.....	18 75
Richland, Colored Church.....	12 50
Fort Gibson Church.....	2 00
*For Indian University Building, Muscogee, per E. T. Allen.....	31 02
C. E. F. Kulli Inla, Rev. G. W. Dallas.....	10 00

KANSAS, \$36.65.

Manhattan, First Church.....	15 00
Holton, First Church, per N. B. Ferguson, Treas.....	9 15
Jewell Church.....	12 50

NEBRASKA, \$202.80.

Central City Sunday school, Contents of Birthday Box.....	2 80
Nebraska State Convention, per S. M. Benedict, Treas.....	200 00

DAKOTA, \$14.47.

Akron Church.....	6 12
Hurley Church.....	3 35
Fairmont Church.....	5 00

COLORADO, \$7.50.

Leadville, First Church, Monthly Concert, Coll.....	5 00
Delta Church.....	2 50

MONTANA, \$3.45.

Missoula Church.....	3 45
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UTAH.

C. E. F. For Church at Weiser, Idaho, Salt Lake City, Dwight Spencer.....	12 00
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WASH. TERRITORY, \$222.16.

Dayton Church.....	47 51
J. Cairns.....	36 00
Puget Sound Asso, per R. S. Green, Treas.....	50 00
Collax, Collections, per E. F. Trimble.....	82 00
Seattle, Swede Church.....	2 65
N. Hayland.....	10 00

IDAHO, \$52.15.

Caldwell Church.....	3 45
River Side Church.....	2 35
Payette Church.....	5 95
Seventh Baptist Asso.....	40 40

OREGON, \$168.06.

Dora Church.....	1 00
Albany Church.....	10 00
Oak Creek Church.....	6 10
John Connor.....	100 00
New Hope Church.....	3 56
Rogue River Asso.....	10 45
Gardner Church.....	5 45
Ethinda Starrett.....	5 00
Brownsville Church.....	17 85
Halsey Church.....	6 11
Ashland Church.....	1 60
La Grand Church.....	1 00

CALIFORNIA, \$341.50.

Gen. Bapt. Convention, per W. R. Strong, Treas.....	288 50
Duarte Church.....	3 00
San Francisco, Fifth Church, Wom. H. M. Soc.....	35 00
Chinese Bapt. Church.....	15 00

PROVINCE OF QUEBEC, \$5.

Barnston Church, for Richmond Institute.....	5 00
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BRITISH COLUMBIA, \$10.

New Westminster Church.....	10 00
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MEXICO, \$2.63.

International School, receipts for sale of books.....	2 63
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GENERAL MISSION SOCIETY OF GERMAN BAPTIST CHURCHES..... \$1,000 00

WOMEN'S BAPT. H. M. SOCIETY.

For Miss Fannie Bains, Shaw University, \$31 00; for E. F. Sweet, Atlanta Sem, \$15 27; for Cornelia Cromwell, Ind. Univ., \$25 00.....	71 27
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WOMAN'S HOME MISSION SOCIETY, MICHIGAN..... 122 00

WOMAN'S AM. BAPT. H. M. SOCIETY.

For Sundry Teachers, \$75 15; For Lillie Coles, Spelman Seminary, \$50 00; for Annie Johnson, Florida Institute, \$13 00.....	827 15
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CANADA, \$5.

C. E. F. For Church at Weiser, Idaho, Grand Ligne, Rev. A. J. Therrien.....	5 00
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TOTAL.....\$23,130 47

Home Mission Monthly..... 188 17

J. G. SNELLING, Treasurer,  
7 Beckman Street.

NORTH AMERICA FOR Christ.



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THE HARVEST TRULY IS GREAT

1832-1885

# The BAPTIST HOME MISSION MONTHLY

DECEMBER, 1885.

MISSIONS

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CHURCH

EDIFICES

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THE BAPTIST

HOME MISSION MONTHLY

Vol. VIII. JANUARY, 1886. No. 1.

OUR CONTRIBUTORS

"NORTH AMERICA FOR CHRIST."

THOMAS O. CONANT, ORANGE, N. J.

"North America for Christ!"
So the watchword we proclaim;
Let us fill the land we love
With the glory of His name.
Spread the tidings far abroad,
Sow the seed with lavish hand,
Till the land of Liberty
Shall become Immanuel's land!

O ye sons of patriot sires,
Mark ye well the peril sore
That impends, a lowering cloud,
O'er the land from shore to shore!
See ye not how, hour by hour,
Step by step, the hosts of sin,
With their banners floating gaily,
Myriads strong, are marching in?

Once, to save the Nation's life,
With elate and loyal heart,
From your peaceful homes ye marched,
To act well the soldier's part;
And on many a fateful field,
With undaunted courage fired,
Fought with stubborn, quenchless zeal,
Till the baffled foe retired.

Lo, a darker peril hangs
O'er our heritage to-day!
Infidelity to truth,
Hatred of Jehovah's sway,

Love of sin, in thousand forms,
Flaunting vice, in garb of light,
Lust of power, and greed of gain,
Lawlessness and scorn of right!

Shall we sit with folded hands,
Till the land is drenched with sin?
Shall we suffer vice to triumph,
Ere the conflict we begin?
Let us wake, O brothers, quickly,
From our sinful heedlessness!
Let us gird our souls to battle!
Let us on to victory press!

"North America for Christ!"
So our glorious watchword stands;
Shall we not beneath it march
Wheresoever Christ commands?
Giving freely life and service,
Prayer and treasure, heart and hand,
Till this land of Liberty
Shall become Immanuel's land.

GROWTH OF THE SOCIETY'S WORK.

"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 on the left."
Isa. xlv. 2, 3.

"The West is already on the other side of
the Mississippi, and the people there are talk-
ing of going to the mouth of the Oregon to
settle," are the words of Rev. Alfred Bennett,
in the meeting of the Society at Philadelphia,
in 1839; adding, as he advocates enlarge-

ment, "We must go to the book of *acts*, and not merely to the book of *resolutions*."

The emigration of Americans, overland, by way of the South Pass, actually begins in 1839. The land is astir with the moving population. The canvas-covered wagons, "prairie schooners," containing households and household effects, throng the national Macadamized road from Baltimore, through Wheeling and Cincinnati, to St. Louis and adjacent regions, and to the regions beyond. Improvements in steamboats facilitate travel on the Great Lakes and the rivers. The railroad system begins to develop itself, stretching slowly westward.

In 1832 there are in the whole country but 131 miles of railroad in actual operation. In 1842 there are 3,863 miles; in 1852, 12,841 miles; in 1862, 31,769; in 1872, 62,647; and in 1882, during which year about 12,000 miles are built, nearly or quite 116,000.

In 1842 there are no railroads in Indiana, Wisconsin, Iowa, Missouri, Arkansas, Tennessee, Texas, Mississippi, or Florida; in 1852 none in Iowa, Arkansas, or Texas; though six years later the shrill whistle of the locomotive is heard in all these States and in California. Telegraph lines, commonly following the railroads, amount to about 50,000 miles in 1860.

Population in 1840 has extended chiefly along the rivers west of the Mississippi, upward into Iowa, westward along the Missouri; and in 1840 the first settlements appear in Minnesota, a land considered so cold and sterile, that, when years later its admission as a territory is proposed, a "wise man" in Congress is in doubt about it, because when the fur-bearing animals are killed off and the pine forests cut down, the country will be unable to sustain a large permanent population!

The first missionary goes to Iowa in 1838. It is said to be settled by intelligent, industrious people. The same year two missionaries go to Wisconsin, and write back about people coming nine miles, with ox teams, to hear preaching. The Seminole war in 1839 interferes with missionary operations in Flor-

ida, where everything is crude, the meeting-houses, "often a pile of logs thrown together, situated in a pine forest, no doors or windows, and for seats rough boards."

Texas, through the settlement of American residents within her borders—having succeeded in becoming a republic independent of Mexico, the mother country, in 1836; being recognized as such by the United States in 1837, and by the principal European powers, in 1840;—is annexed to the United States in 1845, presenting a great and needy mission field. The original territory embraced the eastern half of New Mexico and portions of Kansas and Colorado. From this field, to which attention early has been turned, there comes in 1838 from "the *only* Baptist church in the infant Republic," an appeal for aid, stating that there are but two Baptist ministers in that country, and these quite secularized. In the fall of 1838 Rev. David Orr, of Arkansas, is appointed to labor in Texas, but is prevented by providential circumstances. Another appointment is made, with a similar result. In 1839, Rev. James Huckins goes as an exploring missionary to "the land of promise," where at Galveston he organizes a church. Seven or eight Baptist churches are reported there in 1840. The Board appeal to "ministering brethren, who are panting for enlarged usefulness in the Church of God," and ask in capital letters, "WHO AMONG THEM WILL GO TO TEXAS?" Rev. Wm. Tryon responds, is appointed in 1840 and begins work at Independence in January, 1841. The Board in 1841 say: "Untiring efforts have been made to obtain a sufficient number of properly qualified missionaries for Texas. Seven appointments have been made, with sufficient reasons for believing that they would be accepted, but of that number two only have actually entered on the work assigned them."

General Fremont's tour of exploration into and beyond the Rocky Mountains, in 1842–1845, and his published accounts of the Great Salt Lake, and of the passes of the Rocky Mountains, reveal new fields to the restless and the adventurous.

In 1843 measures are adopted to send a

missionary to Oregon; but arrangements are not completed until early in April, 1845, when Rev. Ezra Fisher and Rev. Hezekiah Johnson leave Iowa, with a large company of emigrants, and after about seven months and a half, having traveled more than 2,500 miles, reach the Tualitin plains in Oregon. This Ezra Fisher is he who in 1832 was missionary to Indianapolis, and later at other important points. In writing of this journey he says:

"I bore my full proportion of the services of the company, and walked farther in the performance of them than would cover the whole distance of the journey. Neither myself nor family laid off our clothing at night more than four or five times during the whole journey, always sleeping in our tent on the ground, so that we were worn down with fatigue and care."

Their hardships are increased by the rainy season which sets in towards the end of their journey. They write later from Oregon City, their field of labor, saying:

"We trust it is our love for the cause of Christ in Oregon which has led us to forego the privilege we enjoyed at home in the United States."

The following mail and shipping directions at this date, 1847, will be of interest:

"Ships are occasionally dispatched to the Columbia River, by the firm of Cushing, Newburyport, Mass., and by Messrs. A. G. & A. W. Benson, No. 9 Old Slip, New York. From other ports they frequently sail to the Sandwich Islands. By this route letters or boxes will reach them, by being addressed to the care of E. O. Hall, Honolulu, Oahu Island, and paying the freight."

In 1849 the mail steamers on the Pacific Ocean, *via* Panama, bring the missionaries into closer contact with the Society.

In 1848, by the treaty at Guadalupe Hidalgo, and as the result of the war begun in 1846, Mexico cedes to the United States for the sum of \$15,000,000 the vast territory including California, Nevada, Utah, a part of Colorado, most of Arizona, and the Western half of New Mexico; to which by the Gadsden purchase in 1853 are added Lower Arizona and Southwestern New Mexico. From 1843 a steady stream of emigration from the United States pours into California. In February, 1848, gold is discovered at Sutter's mills, El Dorado County, and as stories of the fabulous richness of the gold fields of Cali-

fornia reach the East in 1849, an emigration unparalleled in the history of the country sets in, by steamers and sailing vessels around Cape Horn, across the Isthmus, and through the vast uninhabited regions of the Rocky Mountains, where many a gold hunter perishes.

Before the announcement of the discovery of gold reaches the east, the Board have arranged for the departure of a missionary to California. Rev. O. C. Wheeler leaves December 1st, 1848, *via* the Isthmus of Panama; his destination San Francisco. Soon after, Rev. H. W. Read is appointed, and arrangements are made for him to go overland with a large company by a southern route; but in New Mexico this missionary becomes impressed with the importance of that field, and secures the consent of the Board to remain there. Thus at Santa Fe, in 1849, New Mexico is visited by the first Protestant missionary, under the auspices of the American Baptist Home Mission Society. In 1850 two other missionaries are appointed to California, but the expense of sending and supporting laborers here is enormous, and enlargement, therefore, is not rapid.

The Board proclaim it "our duty to preach the Gospel to our scattered, far-roaming countrymen and brethren, *for therefore are we called;*" and are impressed with the importance of Christianizing the population of California in order that saving influences may go beyond the Pacific.

"Who is prepared to say that the events of our country's history the past three years, by which so large and wonderful an area has been given to us upon the shores of the Pacific Ocean, are not ordained in infinite wisdom as special preparation for the conversion of the heathen nations to Christ? Following the course of the natural luminary of day, the lights of truth and righteousness have moved westward into this great continent, not to terminate their career, but to pass its bounds and shed their lustre upon the lands of death and darkness still further onward."

While these words are being uttered, the "Celestials" are on the way to our own shores, and in 1851 it is announced that there are now 1,600 Chinese in San Francisco, and there is an opportunity at this moment for preaching the Gospel to natives of almost



every country of the globe. Here is a foreign mission field transferred to our own shores. The Society gives attention to it in 1852, although several years pass before a suitable missionary for this people is secured.

Returning now eastward, we find the Valley of the Mississippi needing, perhaps, more than ever, the care of the Society. The reasons are thus presented :

"Many thousand (some estimate the number at 40,000) of the male population of that rich and beautiful section have this year (1850) proceeded to California. A large number of fine farms are heavily mortgaged for loans at ruinous interest, to raise the necessary outfit; many have been sold at a great sacrifice; not a few are deserted by their owners; while elsewhere the wives and children of the absent gold-diggers are struggling with difficulties and hardships for an existence, till they return. Many of them will never return. Already the grave holds large numbers of them in its cold embrace; and many others will find the resting place of their fallen humanity within the roar of the Pacific's surges. In this enterprise funds are absorbed, the quantity of circulating medium in this great valley is diminished, churches are less able to support the Gospel, and, with their ministers, are discouraged on account of absent members of their congregations. Under such circumstances, applications for missionary aid are, in particular cases, protracted beyond previous anticipation, and in some respects the progress of Home Missions is arrested.

"A correspondent in Illinois, alluding to the subject, says: 'As to religion, it is a low time among us. The California excitement absorbs every other interest. We hear nothing but *gold, GOLD, GOLD!* but not that which is 'tried in the fire.' Over one hundred persons have gone from my neighborhood. I thank God I have not had the *fever*, though I have suffered much from the *chills*, on account of those who have gone away from us.'"

With unanticipated demands coming from these depleted districts, the Society is perplexed about the enlargement of its operations in the opening territories. Nevertheless it pushes onward in 1849 into Minnesota, just admitted as a Territory. Through all this region new populations are entering, and these must be followed up. Hence the increase in missionary force at this period in the Mississippi Valley. In Illinois the increase is from twenty two for the year ending April, 1850, to thirty-two in 1851, and thirty-six in 1852; in Indiana, from eight in 1850 to fourteen in 1851, and twenty in 1852; in

Wisconsin, from thirteen in 1850 to twenty-one in 1851, and twenty-four in 1852; in Iowa, from fourteen in 1850 to nineteen in 1852.

While the West has been developing so rapidly, clamoring for more men and more money, a field within a field has likewise demanded attention in the East. Immigration in 1852 has reached the enormous proportions of 371,603 persons. Among these, Baptist views are finding lodgment, while both the Christian and the patriot see the importance of the evangelization of this people. Missionary work among the Germans, taken up in 1846, is enlarged; the mission at Grand Ligne, Canada, among the French, is adopted in 1849, and carried onward for years; in 1848 is the first planting of missions among the Scandinavians, which become more and more promising as the years pass by.

Thus, amid calls from all quarters of the continent and from many classes of people, the twentieth year of the Society's history closes, and the managers of the Society are bewildered and bowed down under the magnitude of the work to be done with the limited resources at their command—for the cash receipts from all sources, reported in 1852, are only \$39,885.36.

The Society cries aloud for help:

"The cause of Home Missions has never assumed so important an aspect as it wears at the present moment. With a population, one quarter of which already consists of foreigners, and the tide of emigration still pouring in upon us—more than 1,000 per day from Europe, a majority of whom are *Papists*—it has become a question of no ordinary interest whether our civil and religious institutions are to remain *American* or to become *European*. The streams of emigration have also opened upon our far Western shores, from Eastern Asia, from the islands of the Pacific, from Mexico and South America. Our HOME MISSION SOCIETY has become in part essentially *foreign*. It is sustaining missionaries who are preaching the gospel in five different languages, and in many instances, to those who have come to our shores from far distant lands, to whom missionaries are sent from among us at a vast expense."

The Southern States, after 1845, when on account of the question of slavery the Baptists from that section withdraw from the Society and form another organization, nat-

urally receive less and less attention; though in 1852 there is one missionary in Delaware and one among the Germans in Missouri.

By the Act of Congress, May 30th, 1854, the Territories of Kansas and Nebraska are carved out of the Louisiana purchase. At the same time the Missouri Compromise Bill of 1820, prohibiting slavery in these regions, is declared "inoperative and void." Emigration from New England and the Northern States, and also from the Southern States, is stimulated by the desire to secure the Territories for freedom on the one hand or for slavery on the other. Until the financial revulsion in 1857 the influx is wonderful. The Society, if possible, must keep pace with events, and so in 1854 enters Kansas and in 1856 Nebraska.

With the expansion of the Western mission field a new department of work forces itself upon the Society. Church edifices are needed. In 1853 the Society adopts plans for meeting the destitution, and after several years brings into prominence this feature of the missionary enterprise. The great enterprise of spanning the continent with a railway is begun by the preliminary survey in 1860; and, amid great rejoicings, the silver spike is driven at its completion, in Ogden, Utah, May 10th, 1869.

In 1855 a missionary is supported on the island of St. Andrews, in the Caribbean Sea, the island being a part of the domain of New Grenada, South America.

In 1862 a new and vast field is opened, and what is known as the "Freedmen Work" of the Society begins. Its growth is elsewhere described. Its educational operations, particularly, attain vast proportions, and require great care in the coming years. Not only among the blacks, but also among the whites, as means allow, is missionary labor performed; for the impoverished condition of the South at the close of the war appeals to Christian sympathy. In 1873 it is reported that among the whites, as well as the blacks, the Society's missionaries have "gladly and vigorously worked."

"No appointments which the Board makes are voted through with greater heartiness or unanimity than those for the benefit of the Caucasian race in the

South. Native Southern men too are among our appointees; brethren they are, in some instances, of rare worth and piety and devotion. The board *delight* to sustain such in preaching and teaching the gospel of Jesus to perishing sinners."

The first appointment to Colorado is in 1864; to Dakota, Wyoming, and Idaho, the same year; and to Washington Territory in 1870.

Hardly are the stakes strengthened in one quarter before the Society is called to lengthen its cords in another. In 1865, missionary work among the Indians is transferred from the Missionary Union to the Home Mission Society. This involves no little care and responsibility just at the close of the war, whose ravages have been severely felt in the Indian Territory. Great wisdom is required to adjust measures satisfactorily to all concerned.

The stopping place is not yet. In 1869, the Republic of Mexico, with its new constitution granting liberty of worship, is open to the Society, and the few Baptists therein appeal for aid. So in 1870 the work begins in Mexico and is carried on for years—then for a time suspended, but resumed in 1881, with a purpose to enlarge it and make it keep pace with the material progress and the general development of the country.

From 1879 onward, attention is directed anew to the unprecedented multitudes flocking hither from Europe, reaching to more than half a million in 1881, and about 700,000 in 1882. Among the Germans, the Scandinavians, and the French, though the missionary force is largely increased, it is still inadequate to the task.

With 1879, after the arrest of the five or six preceding years, a new era of development dawns upon the nation. Vast railroad enterprises are projected, thousands of miles of road being constructed annually, opening new regions to settlement. The most strenuous efforts are required to keep abreast of the rapid movements of the time. Within the three years ending 1882, the missionary force is nearly doubled and the receipts of that period far exceed those of any other three years in the Society's history.

Now, also, as the alarming destitution of church edifices in the West is disclosed, the church edifice feature of the Society's work, after several years of comparative inattention, receives special notice. The church edifice benevolent fund is established in 1881, and more edifices are erected the ensuing than in any previous year.

Interest in the Southern work is also revived at this time, and in three years the number of schools is increased from eight to thirteen, several large buildings are erected, and the attendance of pupils is doubled. New plans for co-operation with several State conventions of the colored people are adopted and go into effect. And as the increasing intelligence of the colored people calls for schools of an improved character, a Superintendent of Education is appointed to apply his wisdom and experience to the work of meeting the new demands.

Also in the Indian Territory a higher institution for the education of Indian youth intending to preach the Gospel, and for others also, is opened, thus marking a new stage in the religious progress of this race.

From the Southwest, from Texas and Arkansas, into which States new life is being infused, come urgent requests for the Society's aid; and so the fiftieth year of the Society closes, with the hands of the Society and of four Southwestern Conventions clasped for the completion of the work begun nearly a half century before. Hardly is this effected before the tremendous immigration to the new Northwest, along the line of the new railroads, and down the Red River Valley into Manitoba, compels the Society to strengthen its forces in that quarter; and so, in response to urgent requests from Manitoba—that sees no hope of help from the churches of the Provinces, weakened by emigration—the Society whose field is North America, in 1882 extends its aid to struggling brethren there, as also to those in the farther realm of British Columbia

Utah, which in 1871-72 received the brief service of a missionary, who seems to have shaken the dust from his feet at his departure, is entered in 1880, with a resolute purpose on

the part of the Society to stay, even though the establishment of Baptist churches there be a costly undertaking.

Operations in New Mexico are resumed in 1880; Arizona is occupied in 1879; Montana, which from 1871 to 1873 enjoyed the labors of a missionary, but for years subsequently is left destitute, is reoccupied permanently in 1880; while all through the newer States and Territories the missionary force is greatly strengthened.

This rapid survey of the Society's work in a field so vast, so swiftly changing and growing, suggests the necessity on the part of the Executive Board of increasing vigilance in seizing strategic points, and the importance of a wise and flexible policy adapted to the exigencies of the times, while it also suggests the difficulties and perplexities that must be encountered in equitably weighing and adjusting rival claims, as well as in awakening and sustaining among the churches interest sufficient to secure the requisite offerings for the prosecution of the manifold work entrusted to the Society, as the general organization of American Baptists for the evangelization of North America. The proper administration of affairs so complicated and various requires, indeed, "the wisdom that cometh from above."

In 1832 the principal mission field of the Society is in the Valley of the Mississippi, reaching from Galena to New Orleans, in which it is said nearly 4,000,000 of people dwell—while beyond the river is the almost unbroken wilderness. In 1882 the same territory contains upwards of 17,000,000. In the mission fields beyond the Mississippi are 8,000,000 of souls and 10,000,000 more in Mexico; while nearly 8,000,000 of foreigners and 7,000,000 of colored persons, to a greater or less extent, are included in the Society's care, and bless God for what it has wrought in their behalf.

The growth of the Society's work, taken by decades, is indicated by the following figures: Average annual receipts of first decade, \$12,453; second decade, \$24,344; third decade, \$44,176; fourth decade, \$114,916; fifth decade, \$175,953. The average annual

missionary appointments the first decade, 77; second decade, 115; third decade, 131; fourth decade, 258; fifth decade, 327.

The sun of 1838 shines on a Spartan band of fifty missionaries, all speaking the English language; the sun of 1882 on five hundred and thirteen, among whom are representatives of four distinct races, who preach the Gospel in nine different languages. It is a good beginning, when during the first year \$6,586.73 are secured for the new Society. It is a glorious ending when in the fiftieth year there comes into the same treasury the princely sum of \$359,306.08, while indirectly and largely through its influence there pass into the work in which it is engaged additional offerings that swell the total to \$458,390.37.

Most appropriate is it that in response to the Society's invitation at the celebration of its Jubilee, delegates and representatives from

all parts of the Union, and from Canada and Mexico, should be present; that the great map hung up before the crowded audiences, indicating the schools and missionary stations in forty-six States, Territories, and countries should exhibit the Continental extent of the Society's operations; and that there should be gathered together in one place and in one meeting representatives of the diverse peoples and nationalities among whom the Society has wrought—the American, the German, the Scandinavian, the Frenchman, the Mexican, the Indian, the Freedman, the Chinese—all in turn thanking God for the work of the Society, and blending their voices in songs of praise to their common Redeemer. The impressive words and thrilling incidents of this remarkable meeting will never be forgotten by those privileged to be present. To God, who alone giveth the increase, be all the glory.

◀ American Baptist Home Mission Rooms ▶

✦ TEMPLE COURT, NEW YORK. ✦

— ✦ WHAT SHOULD BE DONE WE MUST ATTEMPT TO DO. ✦ —

✦ EDITORIAL NOTES. ✦

FINANCIAL STATEMENT FOR NOVEMBER.

MISSIONS AND EDUCATION.

Expenditures for the month, . . . . .	\$32,788 30
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Donations from Churches, Sunday Schools, and Individuals, . . . . .	\$24,517 10
Legacies, . . . . .	1,166 18
Tuition and Room Rent from Students . . . . .	2,015 19
Income from Investments, . . . . .	495 35
Home Mission Monthly and Jubilee Volume, . . . . .	197 70
<b>Total for November, 1885,</b> . . . . .	<b>\$28,391 52</b>
Donations, Legacies, etc., from April 1 to November 1. . . . .	121,431 34
<b>Total for eight months,</b> . . . . .	<b>\$149,822 86</b>

CHURCH EDIFICE FUNDS.

Donations for Gift Fund, . . . . .	\$284 51
Interest for Loan " . . . . .	387 75
<b>Total for November,</b> . . . . .	<b>\$672 26</b>
Donations, Legacies, and Interest from April 1 to November 1. . . . .	\$13,659 85
<b>Total receipts from all sources,</b> . . . . .	<b>\$14,332 11</b>
	<hr/>
	\$164,154 97

Between January 1 and April 15 the Home Mission Society needs \$230,000 to close the year free from debt. For these 115 days, just \$2,000 each day, on an average, is required. Shall the Society have it? This sum is about \$140,000 more than the Society usually receives for general purposes during this period.

Brethren of the Baptist denomination! If you will "put your shoulder to the wheel," and lift the Society out of the mire of debt, your Board agree that they will not get into the mire again after this fashion. They have tried to do what seemed necessary to be done, hoping that there would be sufficient increase of interest and contributions to sustain them in their progressive measures. In this they have been disappointed. Hereafter, the Board will consider their responsibility for the occupation of fields limited by the average amount of annual contributions, and even though Satan gains dominion in the fairest portions of our land will refuse to send missionaries thither, unless the means are in sight with which to pay their salaries when they become due. Your Board is but your agent in these matters, brethren, and they await your bidding.

In the foregoing statement of what the Society needs before April 15, no account is made of obligations falling due beyond April 1. In this, if we are correctly informed, the statement of the needs of the Home Mission Society differs from the statement of some other of our societies which reckon into the account obligations maturing six months beyond April 1. Were the Home Mission Society to include in its estimate similar obligations, at least \$50,000 more could be added, making the total amount needed \$280,000. It would be very desirable to have the statement of all our organizations made on the same basis of facts at the time the books are to close, rather than on future estimates or appropriations.

*The National Baptist* is blowing a bugle blast to arouse the Baptist host to give a million to missions. And the people are beginning to respond with their offerings. Keep the good noise going, honored editor, until the dry bones shall rattle and the million for the Lord's work shall be raised.

*The Examiner* says: "There are no two objects on earth having stronger claims on their sympathy and help than our Home and Foreign missionary work. But the advance of both is imperilled from the lack of means. Do the means exist? No intelligent man can question that there are Baptists enough, and money enough in their keeping, to provide every dollar needed within the four months . . . The real question is, 'Will the pastors and the churches, one and all, take these figures to their hearts and earnestly seek a contribution from EVERY MEMBER towards providing for this \$475,000?' If they do, a jubilee of thanksgiving will be heard in the meetings of May next."

*The Baptist Weekly* says: "Instead of calling for a *halt* in our work, the great need of the hour is larger giving."

"A Happy New Year" to the readers of the HOME MISSION MONTHLY. Our steadily growing list of subscribers, whose frequent commendations of the MONTHLY accompany their remittances, assures us that the magazine is rendering an important service in sustaining and developing intelligent interest in the work of Home Missions. We shall appreciate the efforts of friends to increase its circulation. Remember the price, 50 cents per annum; 10 copies, \$4.50; 20 copies, \$8.00.

The Board of the Home Mission Society have voted to accept the invitation from the New Jersey Baptist State Convention to hold the next anniversary of the Society at Asbury Park, provided, of course, the other Societies concur. The Board of the Publication Society have so concurred. There are many and weighty arguments why the meetings should be at Asbury Park, next May. It is very convenient of access from all the great cities of the East, and is as near as Saratoga to the brethren of the West. Some may long for the sparkling waters of Saratoga, but we are sure that for once, at least, the tonic of the ocean breeze and the sublimity of the ocean itself will be a full equivalent. Doubtless many who visit the place will return in sympathy with Bonar, who has written—

"Summer ocean, how I'll miss thee,  
Miss the thunder of thy roar,  
Miss the music of thy ripple  
When the sea shall be no more."

The development of the West and the need of Home Mission work in the newer States and Territories is shown by the sale of public lands during the last year. In Kansas the land sold and occupied by settlers is only a little less than the area of Connecticut, in Nebraska about one-seventh greater than Connecticut; in Dakota about one-seventh greater than Connecticut. *The total sales in the last seven years are twice the area of New England.* And in these districts there are 13,951 miles of railroad, as against 6,626 in 1879.

“The Growth of the Society’s Work” we are sure will prove of great interest to the readers of the MONTHLY. It shows how the wonderful development of this country has compelled and is compelling American Christians to be on the alert lest the enemy occupy these promising fields. Read this chapter and get a comprehensive view of what has been accomplished, and from the perusal gather inspiration for more earnest effort, more liberal giving for the work now to be done. This chapter is from the Jubilee volume entitled “Baptist Home Missions in America,” a book which should be in every minister’s library and the homes of thousands besides.

It is doubtless true that many who are able to give a little for Home Missions give nothing. It is quite as true that a large proportion of wealthy Baptists give next to nothing for this work, or, so far as we can learn, to foreign missions. The Baptists who give each one thousand dollars or over annually to Home Missions can be counted on one’s fingers, and those who give over \$2,500 each can be counted on the fingers of one hand, and then have some fingers to spare. Yet in the Baptist denomination there are hundreds with fortunes varying from \$100,000 to \$500,000; there are scores with fortunes from \$500,000 to \$1,000,000; and probably a score or more with fortunes from \$1,000,000 to \$20,000,000 each. Incomes of \$25,000 to \$50,000 are common; of \$50,000 to \$100,000 by no means rare; and in some instances of much more than \$100,000 annually. It is not unusual to hear that the annual living expenses of Christian men of wealth amount to \$10,000, \$15,000, or \$25,000 per annum. If, while this is the case, they are correspondingly liberal in the bestowment of their treasures—rather of God’s treasures, of

which they are but stewards—for missionary and benevolent purposes, then criticism is measurably silenced. But if on the other hand when self-gratification seems to be the ruling spirit for which money is poured out like water, while the merest pittance comparatively is given to these great missionary organizations that are groaning under the attempt to properly carry on their work with but half of the required resources, what shall we say? What will the Master of these servants say, at the final reckoning with them?

Suppose, as an experiment, that just for *one year*, our Baptist men and women having a competency of \$100,000 and over, were to devote all their income above their living expenses and their church and ordinary benevolent contributions, to the service of missions at home and abroad—what a magnificent thing it would be! Beyond question the resources of our societies would be quadrupled. If even half of this surplus were thus consecrated to Christ, resources would be doubled. Would this be really any *sacrifice*? Is it not better, nobler, more satisfying, to invest in living men of God who preach the Gospel to the perishing, to invest in living churches and houses of worship where they can meet, to invest in Christian educational institutions, where right characters are being fashioned to bless the world, than it is to add surplus profits to the principal and pile up a fortune that must be left at death and that may melt away more rapidly even than it was acquired? It is a tremendous responsibility for a Christian man, in times like these, to have large wealth and not use it promptly, thoughtfully, liberally for Christ. To those, however, who with its possession have a devoted spirit in the use thereof, it is an unspeakable privilege to bear an important part in placing struggling interests beyond peril and in extending the kingdom of Gospel truth in the Earth.

The ecclesiastical record of the MONTHLY, the last year, shows a total of 193 ministers ordained, 138 ministers deceased, 85 churches organized, and 113 church edifices dedicated. Doubtless 150 churches have been organized during the year, but many have not been reported. The average age of ministers deceased was seventy years. We request general missionaries of the Society to furnish us at once with the facts about these matters in their respective fields.

## SEVEN REASONS

WHY CHURCHES SHOULD MAKE SPECIAL CONTRIBUTIONS FOR THE CHURCH BUILDING WORK OF THE AMERICAN BAPTIST HOME MISSION SOCIETY.

1. *Because,* It is a distinct department of the Society's work. All funds and accounts of this department are kept entirely distinct from those relating to the general mission work. Contributions for the general missionary purposes of the Society cannot be applied for this purpose. Without separate offerings designated for Church extension, it cannot be carried on.

2. *Because,* In other denominations Church Edifice work is placed in the list of objects for which churches are called upon to make regular contributions every year. These denominations have distinct Boards or Societies for Church extension, calling upon the churches for separate contributions. This is *one* department of our Society, and should receive distinct recognition in Christian beneficence.

3. *Because,* Without special contributions from the churches our work and workers are placed at great disadvantage. When others can go to new towns and aid them in erecting chapels for worship, while our missionaries have no help from abroad, and are forced to meet in halls and school-houses, is it reasonable to expect as efficient and permanent results as could be attained if Baptists could have a chapel in which to meet?

4. *Because,* It should be the privilege, as it is the duty, of the MANY to have a part in this as in other kinds of mission work. Hitherto this department has been sustained mainly by the liberal offerings of a few who cannot be expected to repeat their large gifts every year. Unless a larger number of individuals and churches give for this work, it must cease.

5. *Because,* Without regular offerings the Society cannot plan wisely and broadly, nor can mission fields know what to depend upon. Without a regular income, there cannot be systematic work. If our mission churches do not know whether or not they can be aided, they are uncertain as to whether or not they should attempt to build. Embarrassment must frequently happen with no provision for a regular income.

6. *Because,* Regular contributions from the churches would lessen the necessity for so many special appeals for particular places, which fre-

quently perplex the churches solicited, and are expensive to the fields soliciting. It is a loss of time and labor to go around and ask separate donations for each mission field that needs aid. With sufficient contributions from the churches and liberal donors, the Society could aid all needy and worthy cases and thus remove the necessity for special appeals.

7. *Because,* The work of building mission chapels ranks in importance with that of sending missionaries to preach the Gospel. With no house in which to gather a congregation, prayer-meeting, or Sunday school, the missionary often labors almost in vain. With a house in which to gather a regular congregation, the church becomes self-sustaining in half the time that it otherwise would, and thus it is economy to give for the erection of chapels on our mission fields. Hence the Society urges the churches to help us by making at least some contribution, regularly and speedily, to this special department of its work.

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## ✻ FROM THE FIELD. ✻

"Watchman, What of the Night?"

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## MISSIONS.

"There remaineth yet very much land to be possessed."—Josh. 13: 1.

"Spare not! Lengthen thy cords and strengthen thy stakes!"—Is. 54: 2.

\$200,000 needed annually for missionaries in the West, and among the foreign population, the Freedmen, the Indians, the Mexicans, and the Chinese.

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### In Kansas.

The following extracts are taken from the Annual Report of the Board of Home and State Missions in Kansas:

Not least among the forces which have helped to give life and vigor and strength to our cause in the State, and to build it up to its present condition, is the American Baptist Home Mission Society, whose impress is seen all along the line of its history.

From September 1st, 1884, to September 1st, 1885, 53 missionaries have been under appointment, a part or all of the time, who supplied 80 churches and 77 out-stations. They report 1,861 weeks of labor, 5,506 sermons, 2,648 prayer-meetings, 12,329 religious visits, 288 baptisms, 396 received by letter and experience, 525 Bibles and Testaments distributed, 7

churches organized, 8 church edifices commenced, and 8 finished. Paid for building meeting houses \$12,955.61, and for repairs, \$969.47.

The missionaries have raised upon their fields for Home Missions \$888.24, Foreign Missions \$307.65, Publication Society \$279.31, Education \$217.56, other objects \$753.34, Sunday school expenses \$1,028.70, Sunday school benevolence \$171.20, and received as salaries from their fields, \$11,101.57. Thus there were raised upon our mission fields for religious purposes \$27,724.41, and there were added to these mission churches 684 persons. The average expense of each of these accessions to our State fund was \$4.72, to the Home and State fund \$11.48, and entire expense \$27.71.

By further examination we find that our local missionaries raised for religious purposes \$10,302.43, more than all they received for their services.

The following are the contributions of Kansas Baptists the past year for Home Mission work :

For the general fund, to be used in Kansas	\$3,373.32
For the Emergency fund.....	1,000.00
For the Church Edifice fund.....	10.00
Woman's Home Mission fund sent to Chicago .....	248.09

Total raised in Kansas.... \$4,631.41

This money has come from different parts of the State. Each of the twenty-two Associations has borne a share, and in some of them nearly every church has done something. Last year we reported an increase of *thirty* contributing churches. This year we are able to report *thirty* more than last year. 210 churches have aided in the work, and, we trust, received the blessing which comes from giving.

A marked progress has been made in nearly every department of our work. The missionaries have wrought well and successfully. Several churches and Sunday schools have been organized. Fields where our cause was languishing have been encouraged and aided and have taken on new life. Several churches, ten in number, have been brought up to that point where they have ceased to ask for aid, and it is hoped that they will be independent and self-supporting henceforth. They are Burlington, Republic City, Walton, Augusta, Larned, Peabody, Council Grove, Independence, Salina (colored), and Emporia (colored).

There are over 60 colored Baptist churches in the State, with more than 3,000 members. The German Baptist churches have about 300 members. The Swedes have 16 Baptist churches and 502 members. There are also 2 Danish and 2 French Baptist churches in the State.

**In Nebraska.**

From the annual report of Rev. J. W. Osborn, general missionary for Nebraska, we make the follow-

ing extracts concerning the State and our work therein.

The State of Nebraska contains nearly seventy-six thousand square miles, with a population of not less than 800,000, and rapidly increasing.

It is larger than all the New England States. Lay Nebraska over New England, and you will have covered the entire area, and have a margin all around wide enough for an American race course, or territory sufficient to make four States as large as Rhode Island. Our field is no "pent-up Utica," but one of magnificent distances and grand possibilities. Probably no State in the Union of an equal number of square miles has so small an amount of unproductive lands as Nebraska. We have no mountain ranges bleak or barren, nor dismal swamps productive of deadly miasma. Those portions of the State that twenty-five years ago were considered as measurably worthless, are to-day giving most satisfactory returns to the diligent farmer.

"Husbandry" is the watchword of Nebraska. Corn may be king, but Husbandry in its broadest, truest sense is our glory and our wealth. Mineral deposits have not yet been made. Manufacturing can never become a controlling or prominent industry of this State.

Her importance and her wealth lies in what her soil is capable of producing at a minimum cost to the producers.

Corn and cattle, hogs and horses, wheat and oats, these with an abundant variety of cereal productions, constitute our wealth, and it is increasing with an astonishing rapidity. Immigrants come here for farms, to make themselves homes, to turn the virgin soil, cast in the seed, and in due time gather the golden harvest. The great majority of them are producers. Some are adventurers, schemers; as in all new countries there are those who would consume and impoverish others to aggrandize self. Our towns are rapidly growing in population and wealth as the country improves and its resources are developed. Thousands of farms have been opened in the last eighteen months and homes established, and soon the returns will demand new elevators and increased facilities of transportation. It is as our rich and varied soil is brought under cultivation, and its producing powers utilized, that our towns are enlarged and wealth increased. It is a noticeable and pleasing fact that the incoming population are largely American. Formerly foreigners were in the lead, now our own people from the Eastern States are in the ascendancy. Of the foreigners now coming to make homes with us, we can say they are of the better class, and many with means. Among the new comers are many Baptists rooted and grounded in the truth, and some of them so thoroughly grounded that they have not moved an inch religiously since they planted themselves on Nebraska soil.

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The review of the field indicates to us the vastness



of the work before us, and something of our duty is apparent. We have sixty-eight houses of worship, and nine have been opened for service during the year. When a church home is secured, permanent progress is made. Thirty-one of these churches have assumed their own support. Twelve new churches have been associated this year, and ten others not associated, making twenty-two new churches for the year. Twenty-two more Golden Candlesticks bearing the light of God's salvation. This is an encouraging feature, provided these churches entertain the true idea of their being. It means twenty more worshipping assemblies on the Lord's day. Twenty more weekly prayer-meetings, and twenty more Sunday schools, for these things at least are implied in church organizations, and if they are not realized, in vain is the organization.

There are ten associations with one hundred and forty-seven churches.

#### In Iowa.

From the Annual Report of the State Board we take the following facts:

The average number of missionaries for the entire year is thirty-five.

Number of weeks of labor, 1,755; number of churches served, 60; number of out-stations, 48; number of sermons preached, 5,089; number of religious visits, 11,056; number of prayer-meetings conducted, 3,021; number of baptisms, 321; number added by letter and experience, 281; number of Sunday schools, 57; total of average attendance, 3,631; amount contributed for State conventions in sixty churches, \$723.19; amount received for support on the field, \$11,415.42; contributed to benevolent objects, \$1,029.83; amount expended in permanent improvements, \$3,629.90; new churches organized, 5; meeting-houses dedicated, 6; in process of building, 3.

The whole amount received for the State Convention in collections from the churches this year is \$5,308.44. This amount has been received from 241 churches, 6 Sunday schools, 46 mission circles, 23 independent contributions aggregating \$880, with some from miscellaneous sources. Of the churches contributing to this amount 14 have raised the full amount of apportionment, 41 have exceeded it, 186 have come below it, and 163 have not made any contribution.

The whole amount expended jointly with the Home Mission Society in paying salaries of missionaries has been \$8,121.96. This is \$1,065 more than was expended for the same purpose last year. Of the amount expended this year \$2,380 was received from the Home Mission Society. This is \$420 less than last year. The plan of securing special independent contributions from brethren of larger means has been vigorously pursued with good results. The amount of apportionment to the churches has been on the basis of fifty cents per resident member. We certainly ought not to make it any less, and it is doubtful

whether at the present time we should make it any more, but our older and wealthier churches ought not to be satisfied with barely raising the amount apportioned.

The basis of co-operation between the Home Mission Society and the State Convention has been changed in one particular only during the year. By reason of reduced receipts the Society has been compelled to reduce the amount of its appropriations thirty per cent. in all departments of its work. Instead of receiving \$2,800 per year on the basis of eighty per cent. of what we raise, as heretofore, we now receive \$490 a quarter, or \$1,960 for the year.

The Society has solicited separate collections in the State for its work, and about \$1,000 has been contributed. This is an increase of some \$600 or \$700 over last year, and as we believe progress in the right direction. Iowa Baptists have shared largely in the benefactions of this Society in past years, and there are many good reasons why they should contribute regularly and liberally to sustain its great work.

Four missionaries have been added in five Swede churches during the year with good results. Three new Swede churches have been organized at Creston, Boone, and Moingna. There are now some fourteen Swede Baptist churches in the State, with 530 members.

The Danish and Norwegian churches are now separate from the Swedish conference, and most of the nine churches with 409 members stand unassociated. We have sustained two missionaries in these churches, and one new church at Newell has been organized, and two new meeting-houses are being built.

A German church of ten members has been organized at Remsen, and during six months of the year the Board has aided in the support of a missionary there. It has been thought best for the German mission work to be carried on by co-operation with the Home Mission Society direct, and so this appointment ceased the first of last August. We have nine German Baptist churches, with a membership of 775. During the last five years 37½ per cent. of our increase in population has been of foreign born. This fact alone shows the need of vigorously prosecuting our mission work among the foreigners in our midst.

There are about twenty colored Baptist churches in the State, with a membership of 730. The greatest need of this class is for a better educated ministry. In order to secure this end there is an earnest call for more missionary aid.

#### Utah.

Rev. Frank Barnett of Ogden, writing Dec. 1, says:

It has been a three months of hard work under some discouraging circumstances, and while I am not at all discouraged with the outlook, I am by no means satisfied. I long to tell of many coming to Christ. O, that the Baptists of the East would remember benighted

Utah in their prayers and their offerings, for we need both. Among the Protestant churches there is but one bell; we greatly need one in the Baptist church. Our Sunday school library consists of a few books for the infant classes, kindly sent us from the East, but so worn that they will scarcely hold together. We need a library for young people coming into manhood and womanhood. Our school has a regular attendance of nearly one hundred, but we have no books to give them for reading. And how can we get the money to secure them from many who know not which way to turn to meet their own needs? Some families are actually starving for want of sufficient food. No work for the unfortunates who are not members of THE church. I have visited families whose condition has made me sick at heart and sick in body. Have heard tales of sorrow and woe in domestic affairs that fill my eyes with tears while I think of them. Have met cases of infidelity and spiritualism that pass all description for blasphemy. And the boast is when men leave the Mormon Church they are fit for nothing else. So it would seem from the bitter hatred that many apostates bear towards religion of all forms. God has sent us two devoted and efficient lady missionaries, Misses Parsons and Larsen, and their work is signally prosperous. Their industrial school numbers upwards of seventy-five children of all grades and religions, and through this school many Mormon children have been brought into the Sunday school. They have also a Chinese class which has been won over to the Sunday school, and last Sunday they formed the pastor's class. These ladies go into Mormon houses, invite the children to Sunday school, find out the standing of the family, and often prepare the way for the pastor to follow up their work.

The Lord is with us. Last Thursday evening (Thanksgiving evening) we had nearly fifty out to prayer-meeting. The wife of a drunkard had been reclaimed from infidelity, and the poor husband asked God's people to pray for him. A lawyer of the place has been struggling to get away from the demon of strong drink, and we knelt down in his office and asked the Lord to help him. Nothing but the power of grace can rescue these two men. And we are praying that they may be enabled to come out and publicly accept Christ.

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### Mexico.

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*Diario Del Hogar*, a Spanish paper of the city of Mexico, gives a very favorable notice of a Thanksgiving service held in that city November 26th, by a number of American residents, among them General H. R. Jackson, the American minister to the Mexican Government. Rev. W. H. Sloan officiated. His discourse was highly commended. Who knows but that our appropriate National Thanksgiving services may yet make an impression upon Mexico. It would be a salutary change to substitute Thanksgiving day for one of the Saints' days so numerous in that country.

—Rev. T. M. Westrup writes November 30th, that he baptized two believers at Monterey on the previous Sunday.

In *El Mexicano Bautista* of December 1st, he gives the following items of interest from the fields which he has recently visited as general missionary.

"I was two days with the believers at Salinas. I preached to very good congregations. Brother F. T. Treviño, the pastor of that church, is certainly a workman who need not be ashamed of his work.

At Apadoca there are regular meetings, and the two recently baptized are undoubtedly the first fruits of the harvest.

From Montemoreles and other points we have received good reports; in that city one has been baptized, and the meetings are more largely attended than ever.

At Santa Rosa the meetings and the spirit of the people were very good.

—The cost of living in the city of Mexico is very high. The last number of *La Luz* contains a statement showing that a small bill of groceries, costing \$5.14 in Kansas City, when delivered in Mexico city cost \$19.29. The same goods purchased in the city of Mexico would have cost \$21.75. Custom House duties and commissions of Government officials constituted about one-third of the charges.

—Brother Treviño, of Salina, says of the school recently started there that they have seventeen pupils of both sexes, all poor, and some in absolute poverty. The expenses thus far have been borne by himself, and a few friends of the work. There is a village about thirty miles distant from which two have been baptized. They are very excellent people, and have two of their children in the school. So the truth is spreading and finding lodgment.

He has also visited Lampazos, where there were meetings attended by twenty persons. It is expected that two or three will soon be baptized there.

In Salinas meetings are attended by forty to seventy persons. The recent persecutions there have turned out for the good of our cause.

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### The Stranger Within the Gates.

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The Castle Garden Mission is unique in its character, and most blessed in its influence. Through this gateway enter strangers from every land and nation. The Society's missionary, Rev. John Schiek, who converses in several languages, and whose heart is thoroughly imbued with the missionary spirit, has been stationed here over three years. In his last report he says: "An old Catholic priest who represents his church at the Garden said to me, 'I wonder the Baptists have so long neglected their own members who are coming to this country by hundreds.' These people coming to our shores need and deserve our deepest sympathy and Christian help. They have said farewell to the old home and to every one and

every thing that was near and dear. After a long and wearisome voyage they step ashore as strangers in a strange land. A new land, new people, new customs, everything foreign to them! A word of welcome and a word for Christ at this moment is almost sure to make a deep and lasting impression.

"A majority of the immigrants pass on after a short stay at the Garden. But all are not so fortunate. Some must wait for friends. Some are sick, and must go to the hospital. These especially need help and Christian consolation. Not long ago small-pox broke out on two steamers and 1,300 emigrants were landed at the hospital on Ward's Island. Among these were three Baptist families. My visits to them were received with the greatest joy and gratitude.

"Some of these strangers have no friends, and no idea where to go nor what to do in the new land to which they have come. These are the prey of sharpers, and specially need protection and a helping hand. I am thankful to say that my efforts in behalf of such have been blessed to the salvation of many from sin and misery. Not only our own people but many new converts have been brought into our churches. Some need our charity. In the month of October five Russian Baptist families arrived at Castle Garden entirely without means. They had not a cent to buy a loaf of bread for themselves or their children. I assisted them, not only giving them the Word of God, but food for their hunger. This kindness moved them to tears. They kissed my hands, and said, 'Our Heavenly Father has sent you to this place that we might not perish in a strange land.'

"I am very happy in this my daily labor. It seems so much in harmony with the religion of Jesus. 'For I was hungry and ye gave me to eat, I was thirsty, and ye gave me drink. I was a stranger, and ye took me in.' 'Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me.'"

Rev. G. W. Huntley writes about the needs of North Dakota, as follows:

"We have in North Dakota eleven pastorless churches, and need seventeen more meeting-houses at once. There are seventeen settled counties without a Baptist church, and Baptists in every one of them. There are over eighty towns without a Baptist church or preacher where Baptists are represented in the population. The last quarter has been one of painful anxiety to your General Missionary. He has been obliged to turn a deaf ear to the many calls coming from our brethren in those destitute counties and towns for aid, and from the eleven pastorless churches for missionary pastors, and from the seventeen churches needing houses of worship. Grand fields opening everywhere we are unable to enter; precious opportunities are before us we cannot improve; all because of that terrible debt. Yet the churches supplied with pastors have made good progress. The Holy Spirit has been manifest; conversions and bap-

tisms have taken place among several of the churches. Union and harmony prevail everywhere. The little churches with their pastors are united. The Baptist cause in North Dakota is a unit."

—From British Columbia, our missionary, Rev. Walter Barss writes as follows:

"It is now a little over a year since we arrived in Victoria, and as we take a glance retrospectively and then prospectively, we can indeed 'Thank God and take courage.' Twelve months ago we found a little band of workers, twenty-seven in number, who had been pastorless for nearly a year and a half; weak in finances, fearful in heart; and worshipping in a public hall. To-day, as a result of 'waiting upon the Lord,' those few faithful members have 'renewed their strength' and are learning to 'run' without weariness, and to 'walk' without fainting. Revival influences have increased the 27 to 56, or more than double, while more are awaiting baptism. A spirit of Christian love and zeal exists as never before in the church's history; and now there is a certainty of worshipping God in a house of our own practically unincumbered by debt. The Sunday congregations and Sunday schools are steadily increasing in attendance, and in the community at large it is now conceded that 'those Baptists have come to stay.' In devoutly thanking God for these rich blessings, we also feel deep gratitude to the Baptist Home Mission Society, His noble instrument, but for whose generous and timely aid these good harvest times would never have occurred."

—Rev. Geo. A. Cressey, our missionary in S. Oshkosh, Wis., writes, December 2d: "The Gracious and Merciful Head of the Church has given us a 'feast of good things!' For seven weeks, almost continuously, we have waited upon Him, and surprisingly have we been rewarded. The Church have been edified by God's Word, and greatly moved to do better service for Him. Fully fifty were converted. I have baptized eleven, and as many more will soon be 'coming up straightway!' Two have united upon confession of Christ and former baptism. Our congregations are better than for years, and our Sunday-school was never so large. Evangelist D. L. Chubbuck and wife helped us much. Evidently the missionary aid rendered this field by the Home Mission Society has directly been the means of this incalculably great blessing. The members of the church feel intensely grateful, and will not forget the obligation thus put upon them."

—Rev. D. H. Cooley, who has done an excellent work in re-establishing our cause in Council Bluffs Iowa, states that Sabbath desecration almost paralyzes religious effort. "Two-thirds of our business houses are open on the Sabbath." Surely, then, that is a place where a gospel church is greatly needed.

—Rev. Samuel Solomon, missionary to the colored people at Muskogee, Indian Territory, reports thirty-one baptisms as the result of a recent series of meetings.

## Church Edifices.

\$100,000 needed annually for Church Edifice work.

### A Sample.

The following is a specimen of letters from the West, showing how important it is for Baptists to aid the Society in its present effort to establish churches in the new towns springing into life beyond the Mississippi.

Rev. O. E. Brown, formerly of New Hampshire, writes from Clear Lake, Deuel County, Dakota:

"I have just accepted the unanimous call of the Baptist Church here, and, convinced of the importance of the field and of the necessity for a house of worship, I take the liberty of writing you. This is a new town, scarcely fourteen months old—a phenomenal town of our West. In October, 1884, it was an unbroken prairie, but when the B. C. R. & N. Ry. pushed its way northward, its first depot or box car was replaced by a fine depot. Rapidly following these were erected three grain warehouses, three hotels, two hardware, furniture, millinery and jewelry stores. There are four lawyers, two doctors, a Methodist Church costing \$2,300, schoolhouse, and flouring mill with a capacity of two hundred barrels a day. This place being in the centre of the county, will undoubtedly be the county-seat. The Methodists have eight or ten members, while our church numbers twenty, with several 'trunk Baptists' in the region about. Two or three are awaiting baptism. We have but little wealth, our people coming here to make themselves homes, and are just beginning to emerge from debt, yet they have pledged \$200 for my support for half my time. We have a lot, and stone on the ground for a foundation, and if we only had the material we could build at once. The work will cost us nothing, for being a carpenter myself, I will help the brethren and friends put up the house. After January, I shall be the only Baptist minister in this and two adjoining counties. We want to build this winter so as to secure our part of the emigration tide as it flows westward in the spring. Can we obtain a little aid, about \$500, to buy material? Is there not some good Baptist brother who can and will aid us? Oh, I do wish our brethren in the East could realize the importance of the hour and how much a house means to us *now*.

"Our people are willing, self-sacrificing, praying, and if we can get \$500 in time, February will see the house finished. Being entirely dependent on my salary to support my wife and three children, of course I am needy, but I will imitate Paul, laboring with mine own hands, but I do desire to see the house built, and it must have my first thought and earnest labor."

Oh, how the hearts of those struggling brethren on the frontier would be cheered if rich, liberal brethren

in the East would enable the Society to give them a little help in their church building work.

### Church Edifice Notes.

—Rev. G. H. Clark writes from Grand Center, Kansas: "No sooner had we completed our house than a meeting commenced. Forty have been baptized, twelve received by letter, and others will come in. From twenty-seven our membership has increased to seventy-eight." When a working pastor can get a house in which to bring his people together the best results usually follow.

—The State Convention of Texas sends in \$250 for church edifice work in that State. But what is \$250 in a new State with 500 houseless churches! We are glad, however, to see these new States working with the Society to supply the great destitution of houses of worship.

—Rev. C. G. Cressy, of Centreville, Dakota, writes: "I cannot tell you what a weight was lifted from us by Dr. Pope's letter informing us that the \$500 was in readiness for us. It has stopped the mouths of our enemies. I do not know what we should have done without it." If our churches East could realize how important a little help is to a weak church on a new field, the treasury of our Church Building Department would not be empty.

—In Nebraska there are ten associations with 147 churches, with only 68 houses of worship, and 9 of these have been built within a year. If these 75 houseless churches could be aided a little they would soon have a place in which to meet and hold their Sunday schools. From \$200 to \$300 each would enable them to erect neat, comfortable chapels.

—Several liberal donations made by individuals to our church edifice work in the past have been exhausted in helping needy churches to secure chapels for worship. On our mission fields in the West there is still great need of neat, cheap houses of worship. We could give individual cases that would thrill the hearts of all true Christians. We cannot appeal for each worthy case specifically, but we do ask our pastors and churches to bring this special department of the Society's work before the people, and to make a contribution designated for church edifice work, and in addition to the general contributions to the Society. Other denominations make special offerings for this purpose; why not Baptists? If, from every part of the country, we could have contributions from the churches, our mission work would receive a new impetus in the West. What churches will lead off in this work?

The Women's Missionary Society of Dayton Association, Ohio, has voted to raise \$100 for our mission house in the city of Mexico. It would be a nice thing for a dozen other Societies to do the same thing, and let the names of the Societies be inscribed on as

many windows in the church, as a memorial to them. Every window in the church at Monterey bears the name of some donor.

—From the annual report of the Kansas State Board we take the following. Eight churches have received to the amount of \$1,700. Loans have been made to these churches aggregating \$1,300.

The work of building houses of worship the past year has not been equal to that of the two previous years. This lack is not because houses have not been needed, for we must have as many as 225 homeless churches in the State to-day. This lack is attributable to two causes: 1st. The financial depression has been upon us all the year, so that our brethren have not felt able to launch out in new enterprises as formerly. 2d. The Home Mission Society has had little money to give.

Now as the Home Mission Society has expended in Kansas no less than \$150,000 in missionary and church edifice work, and as Kansas Baptists have been giving chiefly to carry on the work in their own State during the past twenty-five years, your Board would recommend that in the future our churches take special collections for the Church Edifice Benevolent fund of the Home Mission Society.

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### WOMAN'S BAPTIST HOME MISSION SOCIETY.

Headquarters and Missionary Training School, 2338 Michigan Ave., Chicago, Ill.

#### OBJECT :

Woman's Work for Women and Children among the Mormons, Indians, Freed People, and Foreign Populations of the United States.

#### GENERAL OFFICERS :

*President*—MRS. J. N. CROUSE, 2101 Michigan Ave., Chicago, Ill.

*Corresponding Secretary*—MISS M. G. BURDETTE, 2338 Michigan Ave., Chicago, Ill.

*Treasurer*—MRS. R. R. DONNELLY, 2338 Michigan Ave., Chicago, Ill.

*Chairman of Executive Board*—MRS. N. T. GASSETTE, 3507 Grand Boulevard, Chicago.

INDIAN UNIVERSITY,  
MUSCOGEE, Dec. 8, 1885.

DEAR FRIENDS:

In the providence of God, we have been permitted to spend about two weeks visiting several points in the Indian Territory, and, among others, this Baptist University. The location is both beautiful and conspicuous, the building being the prominent object which meets the eye of even the casual observer within a compass of many miles. It was the first thing which attracted our attention as we approached Muscogee from the North; and, surpassing, as it

does, in proportions and beauty of architecture any other building we had seen in the Territory, we hoped it was our Baptist school, and was glad to find our hope soon exchanged for assurance. We passed, as it seemed, within a stone's throw of the building, but the train swept on till it reached Muscogee, leaving us about three miles from our destination. Although but seven o'clock in the morning, Miss Ada Bonham was soon at hand, and in due time, we reached the University, where a warm welcome and a good breakfast prepared us for the season of social intercourse, observation, and conference which was to follow. The internal arrangements of the buildings are in harmony with its outer aspect, neat and well adapted to the purposes of the school. The teachers are earnest and faithful. In a sentence, we have come, we have seen, we are about to depart, and we commend the school as worthy a more abundant support than it is receiving from the denomination. Unless Professor Bacone is relieved from some of the numerous and various burdens now resting on him, the character of the school will be maintained at a cost that cannot be counted in dollars and cents, even the premature wearing out and breaking down of a good president. Another capable helper is greatly needed.

While we could say many things in praise of the work of all the teachers in the school, our readers will doubtless expect in this article special mention of the two sent by the Women's Baptist Home Mission Society, Miss K. L. Ellett, who has been identified with the school almost from its beginning, and Miss Ada Bonham, now in her second year of service. Every one whom we have met, and who knows anything of the school, speaks in the highest terms of the devotion and efficiency of these dear missionaries, and as we have observed the manner and results of their labors, we are convinced that the commendation awarded them is well deserved. The domestic machinery, under the superintendance of Miss Bonham, is moving, not only smoothly, but admirably. The young men and maidens generally perform the duties assigned them promptly, cheerfully, and well. It would be strange were there no exceptions, but they are few. We found the rooms of the students, with two exceptions, in good order, but noted that while all were tidy, the girls' rooms were made attractive by arrangement of simple bric à brac, pictures, autumn leaves, grasses and berries, etc. We remarked, also, the air of comfort and cheerfulness added to several rooms by a bright rug or strip of carpet laid on the otherwise bare floor. This may prove suggestive to friends sending boxes to the University. (The teachers' rooms are likewise uncarpeted).

The matter of sewing received due attention and with gratifying results. In addition to her duties in the Industrial department, Miss Bonham takes charge of the Mission Band which meets one Sunday afternoon in each month, assists in the Temperance and Sunday schools, and conducts a daily Bible study with a class composed of students whose imperfect knowl-

edge alike of the Bible and the English language, makes it very difficult to have them "read the Word distinctly, to give the sense, and cause them to understand the meaning (Neh. 8.8); but in the lesson we were permitted to hear, Miss B. succeeded admirably, the students appearing to grasp her teaching, and finding both in the Old and New Testaments the proof of texts to which reference was made.

Miss Elletts' influence permeates the whole institution. We base our statement on the testimony of the President, the teachers, and the students; she is a wise counsellor, a faithful friend, a devoted teacher. The pupils come to her with their joys and sorrows; she ministers as they have need, to their bodies and souls; bathes fevered brows, rubs aching limbs, administers remedies for a variety of bodily ills, and guides according to the word of God, the erring and those who seek to know and serve Him acceptably. She assists in the Sunday school, takes charge of the Temperance school every Sunday afternoon in each month, except the one when the Mission Band occupies the time, meets the girls every Thursday evening for special instruction in morals, manners, hygiene etc., etc, and gives them daily, her personal attention, as it may be required, between the hours of three and seven o'clock P. M., a time when the other teachers are generally off duty. We may except Professor Bacone and Miss Bonham, who seem never to be off duty. Miss Ellett also teaches a daily Bible lesson, her class being composed of the younger pupils. It would seem as though we had already enumerated enough to keep her busy, but because of her deep interest in the success of the school and at her own and Professor Bacone's importunity growing out of inadequate teaching force in the school, she has been permitted by the Board to take several classes in reading, a line of teaching to which she is excellently adapted, and one of great practical importance to a class of students acquiring their education in a foreign tongue. To be able to read intelligently is essential to desirable progress in most, if not all, other studies; and, besides giving abundant opportunity for impressing many valuable lessons, it opens the way to such unlimited information as is furnished in our literature.

From the University we were taken by Mr. and Mrs. Cain to their mission on Evangel Hill, more familiarly known as Agency Hill. Here we also found Mrs. Cary, formerly one of our associational directresses in Kansas, but now assisting Mr. and Mrs. Cain in their efforts to help the colored people in the Indian Territory. We were much pleased with the Bible and Christian work done by these workers, both in the school-room and in the churches and homes of the people in the vicinity of the school. The children showed great familiarity with many portions of the Word of God, reciting verse after verse and chapter after chapter both from the Old and New Testaments, and not only answering but asking questions concerning the daily Bible lessons given in the

school-room and home circle. Of Miss Mary Cain our impressions are best expressed by the wise man in his description of the true woman, "Many daughters have done virtuously, but thou excellest them all."

And now we hope we have left space for a brief mention of Tallahassee Mission, to which we were taken by Mr. Cain. Aleck Sango, the story of whose conversion has been given to the readers of the MONTHLY by Mrs. Wooster, came for us on Saturday, Nov. 28, but appointments for Sunday prevented us returning with him. He seemed loathe to go without us, remarking, "I never went back before without bringing what I was sent for." The following Monday found us at the Mission, literally a lodge in a wilderness, which we trust will remain until the desert shall become a fruitful field. We had met Dr. Johnson on our way over, lumbering to town (Mus-cogee) in the farm wagon, and had detained him long enough to write a postal card and send it by him to the post-office. That we were cordially greeted by Mrs. Wooster and Mrs. Johnson will not be doubted when I tell you that, with the exception of a passing glimpse at two others, Miss Elder and I were the first white ladies that Mrs. Wooster had seen for three months.

Too much praise cannot be given the noble band of workers at Tallahassee. There are fifty-six pupils, all boarders, ignorant of the usages of civilization, whose intellectual, industrial, domestic, social, moral, and spiritual education devolves upon one man and two women.

If there is overtaxing at the Indian University, what word will express the situation here? We feel that unless help is given speedily, at least two more women will be consigned to the ranks of those who fainted by the way, from utter exhaustion induced by overwork. The Bible work and Christian influence in this school is excellent, and similar to that already referred to in Evangel Mission, while the ordinary branches of secular education receive faithful attention, and the progress of the pupils exceeds the expectation of the teachers.

We hope that ere this article reaches our readers, the Women's Baptist Home Mission Society will have a representative at Tallahassee, and the pressure in part be removed.

This letter, commenced at the Indian University, is finished on the train near Walnut, in Kansas, en route for Chicago, after an absence of five weeks. We return impressed, almost oppressed, and but for our faith in God we would be depressed, in view of the great needs of the people in the Indian Territory, and the great difficulties which confront and well-nigh baffle the Christians who labor for their enlightening and uplifting.

Let them have our warmest sympathy, our fervent prayers, and such substantial support as we may be able to give them.

MARY G. BURDETTE.

## RECEIPTS FOR NOVEMBER, 1885.

New York.....	\$1,121 88	Louisiana.....	8 70
New Jersey.....	92 79	Massachusetts.....	31 25
Pennsylvania.....	262 11	North Carolina.....	1 00
Ohio.....	107 62	Nebraska.....	5 80
Indiana.....	42 95	Utah.....	25 00
Illinois.....	293 74	Ind. Territory.....	97 70
Wisconsin.....	28 65	Baby Band.....	12 21
Minnesota.....	36 25	Missionary Gardeners	50
Iowa.....	44 85	Tidings and Publica-	
Kansas.....	29 64	cations.....	85 42
Dakota.....	2 00	Total.....	\$2,342 06
Colorado.....	7 00		
South Carolina.....	5 00		

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

President, Mrs. Thomas Nickerson, Newton Centre, Mass.; Vice-President, Mrs. Anna Sargent Hunt, Augusta, Me.; Corresponding Secretary and Treasurer, Mrs. Andrew Pollard, 14 Tremont Temple, Boston, Mass.

As we look over our field of mission work in Atlanta, Ga., Richmond, Va., Louisville, Ky., Beaufort, S. C., Salt Lake City, Utah, Fresno, Cal., Muscogee and Tahlequah, Ind. Ter., Santa Rosa, Mexico, etc., and then to the churches so generally interested in the support of the work, our hearts are filled with gratitude, and we say: "The Lord hath done great things for us, whereof we are glad."

The past year has been one of marked growth. The work in the field depended upon the interest among the sisters at home. We believe the circulation of the *Home Mission Echo* has added greatly to the home interest, especially among our young people.

But for the Lord's work there is need of the ready hands and willing hearts of *all* of our Christian women and girls.

The gain of this last year encourages us to believe that in the near future there will be a general interest in the work. Our hearts were gladdened a few weeks since by the gift from a dear sister of \$1,500.

We hope as the value of this Christian work of women, for *women and homes* in our own country, is realized, we shall have *many such noble gifts*. But these large gifts do not excuse any sister from her duty. The work is the Lord's, and if we each *give what we can*, He will say to the giver of the *mite*, as to the giver of *thousands*, "She hath done what she could."

"It is not what we lose or win for ourselves, but it is what we can *do and give to others*, that the true Christ-life consists."

#### FROM THE FIELD.

Early in the year the Society assumed the support of Mrs. E. A. Wooster, at the Tullehassee Mission, in Muscogee, Ind. Ter. Her work among the ex-slaves of the Indians is full of interest, and her Christian influence is felt far outside of the schoolroom. Mrs. Wooster finds hands and heart full, day and night.

At the earnest request of Dr. Morehouse and Rev. Mr. Rogers, the Society has also assumed the support

of Miss Jessie Allen, of Tahlequah, a missionary teacher of the Indian children. This is one of the promising fields for our "mission bands." A new teacher means more work for Christ, more money for her support.

#### SANTA ROSA, MEXICO.

Miss Viviana Treviño has forty-five pupils in day-school, and forty in Sunday-school; eleven of the girls learn a whole chapter in the Bible each Sunday, and they hope to learn the whole "New Testament." Many of the girls are from Catholic families that have become dissatisfied with Romanism.

#### SALT LAKE CITY.

Miss Mary E. Berkley writes: "We have about one hundred pupils in our pleasant school. I wish our eastern sisters could visit us and know more of our work and of the necessity of Christian teaching." The Kindergarten department is under the care of Miss Clara M. Berkley. It was difficult to find a suitable room for this school, and more difficult to raise the money for the rent, but Miss L. E. Paine very kindly solicited over \$50 in Salt Lake for this purpose, and the school was opened in a room nearly opposite our own building. Miss Clara enters upon her work enthusiastically, and we trust our "precious jewels" will watch their column of receipts to see that there are \$30 every month for her support.

F. W. Blohm, of Salt Lake, writes: "Your school is in good condition, and doing excellent work. The Kindergarten is a valuable addition to the working force. What I said in my former letter I emphasize to-day, that the educational work is the pioneer agency of Christian work in Utah."

#### HARTSHORN MEMORIAL COLLEGE.

Miss Loomis writes: "The month has been a prosperous one, and we have great cause for gratitude in reviewing it. The Holy Spirit has been in our midst, and some eight or nine of our pupils have learned to trust in Jesus."

#### SPELMAN SEMINARY.

Miss M. E. Barnes, one of the new teachers at this school writes: "I think this is a most wonderful school, and I am proud to be connected with it. I desire to become better acquainted with its work in all its phases. I find here a large number of the best witnesses to the power of religious training that can be found anywhere. It quite shames me when I think of the disadvantages they labor under. I feel that I am learning valuable lessons here that I shall never forget. I am sure we teachers need the sympathy and prayers of the good sisters at the North in this responsible work. We are all eagerly watching the new "Hall" as it rises so grandly before us. It is a necessity for the work of the school, and we hope funds will be given for its early completion."

Miss Packard writes: "We have over four hundred enrolled, and new ones are constantly coming.

The best of all is, Christ is with us, and sixteen of our girls have found him precious.

“Let us never lose sight of our motto: ‘Our Country for Christ.’ What a glorious privilege to have a share in the great work.”

RECEIPTS FOR NOVEMBER.

MAINE, \$17.77.

China, 2.00; Oakland, 2.00; Saco River, Asson, 6.63; Waterville, 1.00; Hebron 3.00; Jefferson Miss. Band, 1.50; Buxton Basket Meeting, 1.64.

NEW HAMPSHIRE, \$113.38.

Exeter, 6.00; State Convention, Penacook, 7.25; Concord 1st Church, 9.75; Northwood Free Baptist Church, 3.46; Portsmouth Asson Meeting, 4.00; Strafford, Bow Lake Free Baptist Church, 1.25; Dover Basket Meeting, 5.37; Portsmouth Mission Band Mite Box Opening, 5.00; Greenville Baptist Church, 3.05; Milford Woman's Soc., 25.00; Milford, 2.10; Amherst 1.15; New London, Clara Bromley Mission Band, 40.00.

VERMONT, 44.01.

Burlington, Mite Box Opening, 10.00; Stamford, 3.75; Georgia Plain Missionary Concert, 4.00; Hinesburg, 2.85; Ludlow, Mrs. Pierce's S. S. Class of Boys from Mite Boxes, 3.21; Brattleboro Woman's Soc., 20.20.

MASSACHUSETTS, \$397.55.

Boston, Fourth St. Primary Class, 1.00; Beverly, Second, 5.00; Old Colony Ass'n, additional, 50; No. Uxbridge, 15.00; Southbridge, 3.00; Adams, 5.00; Florida, "Mountain Rill" Mission Band, 10.00; Mass. Memorial, 1.00; Boston, Shawmut Branch, 28.00; Newton Centre, 59.45; Granville, 3.00; Cambridge, 1st, 30.00; Merrimacport, 3.00 Ea. Somerville, Perkins St., 20.00; Malden, Mrs. Converse, 5.00; Boston, Clarendon St., Friend, 20.00; So. Framingham, Young Ladies Missionary Soc., 10.00; West Newton, Baptist Church, Contributed by Sunday school, 30.00; Lowell, 1st Church, 40.00; Malden, 1st Church, Mr. Gay's Bible Class, for Mrs. Mather, 31.00; Fall River, Mrs. Geo. W. Dean to constitute Mrs. Ray Green Huling of Fitchburg, L. M., 25.00; Lowell, 1st, "Niche Builders" balance to constitute Mrs. Lamb, L. M., 4.00; Framingham, 5.00; Medfield, 5.60; Boston, Dudley St. S. S., 12.00; Boston, Mrs. J. Trull, 2.00; Mrs. Geo. Dexter, 2.00; Dearborn St., Thank Offering from Friend, 20.00; Boston, Dearborn St. S. S. 2.00.

CONNECTICUT, \$72.66.

Hartford, 22.00; New London, First, 13.86; Essex, Mission Band, 5.00; Deep River, G. Parker, 1.00; Montville, 27.00; Mrs. Martin and S. S. Class, 1.80; Mrs. E. B. Cady, 1.00; Miss Inez Brown, 1.00.

MISCELLANEOUS, \$463.83.

New York, Canton, Emma R. Olin, 8.00; Castle, 10.00. Georgia, Atlanta, Miss S. B. Packard for New Building at Spelman Sem., 100.00; Miss Hattie E. Giles for New Building at Spelman Sem., 100.00; Miss C. H. Champney for New Building at Spelman Sem., 100.00; Slater Fund for Spelman, 133.33.

MITE BOXES, \$3.50.

PRECIOUS JEWELS, \$3.60.

ECHO, \$16.26.

Total, - - - \$1,129.06.

SUPPLIES SENT TO SCHOOLS AND

MISSIONARIES.

Maine, Harpswell Centre, Miss. S. S. Alexander one Quilt to Spelman. Portland, Free St., "Willing Workers" to Mather School, 25.00.

New Hampshire, Concord First sent Feb. 1885, to Spelman Sem., 48.00; Hudson Centre, "Mission Workers" and others to Spelman Sem., 12.00; Concord, Pleasant St. to Louisville, Ky., 42.00; Concord, Pleasant St. to Muscogee, Ind. Ter., Mrs. E. A. Wooster, 37.00.

Vermont, Burlington, Mission Band to Spelman Sem., 65.00.

Massachusetts, Watertown, to Hartshorn Memorial, 30.00; Marlboro, to Spelman Sem., 6.00; Reading, to Spelman, 18.75; Natick, to Rev. J. Hendrickson, Cedar Falls, Iowa, 40.00; Cambridge, 1st to Mather School, 45.42; Taunton, Winthrop St., to Rev. A. C. Turner, Dak., 100.00; Boston, Stoughton St., to Louisville, 28.20; Boston, Stoughton St. to Spelman, 15.13; Boston, Stoughton St. Young Ladies Band to Spelman Sem., 25.38.

Connecticut, Willington, Mission Band to Louisville 35.00; Noank, Mission Band, one Bed Quilt to Mather, 2.25; Essex to Louisville, 30.00.

Total, - - - \$605.13.

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
E. H. Doane,	Seal Cove, Tremont, Me.,	Nov. 3.
A. Wilson Young,	Washburn, Me.,	Nov. 18.
Archibald S. Brown,	Hartford, Conn.,	Nov. 4.
John Eyers,	Marlboro, Mass.,	Nov. 13.
J. G. Mahoney,	West Almond, N. Y.,	Nov. 5.
Sylvester S. Powell,	Scipio, N. Y.,	Nov. 5.
W. W. Giles,	New York, N. Y.,	Dec. 3.
I. Newton Steelman,	Atlantic City, N. J.,	Oct. 29.
W. W. Dewey,	Wayland, Pa.,	Nov. 11.
Frank Howes,	Camden, Del.,	Oct. 27.
Walter P. Hines,	Portsmouth, Va.,	Nov. 23.
D. V. Stephens,	The Rock, Ga.,	Oct. 31.
A. J. Mathis,	Westfield, N. C.,	Oct. 28.
T. Frank Hoyt,	Mason, Mich.,	Nov. 10.
H. F. McDonald,	Crooked Creek, Ind.,	Nov. 27.
J. P. Green,	Newark, Ill.,	Oct. 27.
Henry A. Schwass,	Pekin, Ill.,	Nov. 20.
L. R. Banks,	Clayton, Ill.,	Nov. 12.
F. C. Marshall,	Brant, Wis.,	Oct. 29.
George H. Gamble,	West St. Paul, Minn.,	Oct. 30.
Penn Edward Moore,	Waverly, Iowa,	Oct. 27.
C. Asplund,	Creston, Iowa,	Nov. 29.
J. N. Brown,	New Hope, Mo.,	Oct. 15.
Jefferson W. Rhodes,	Harmony, Tex.,	Nov. 1.
George B. Rieman,	Alameda, Calif.,	Nov. 27.
William Leonard,	Red Bluff, Calif.,	Nov. 29.
Waldo Dudley,	Traver, Calif.,	Nov. 8.
John Lewis,	Port Elgin, New Brunswick,	Oct. 28.
G. F. Mainwaring,	Hopewell Hill, New Brunsw'k,	Nov. 4.

CHURCHES ORGANIZED.

PLACE.	DATE.
Cobleskill, N. Y.,	Oct. 25.
Canistear, N. J.,	—
Princeton, N. J., Colored Church,	—
Belcher, W. Va.,	Nov. 15.
Hatchechubbce, Ala.,	—
Hartford, Ark.,	—
Custer Park, Ill.,	—
Roodhouse, Ill., Second Church (Colored),	Oct. 26.
Wheaton, Minn.,	—
Garden City, Kansas,	Nov. 1.

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Washburn, Maine,	Nov. 18.
Burlington, Vt., Berean Church,	Nov. 20.
Jamestown, N. Y., Swedish Church,	Oct. 18.



Ischua, N. Y.,	Nov. 12.
Norristown, Pa., Mission Chapel,	Oct. 15.
Pine Grove, W. Va.,	Sept. 20.
Campello, Mass.,	Nov. 14.
Hawkinsville, Ga.,	Nov. 8.
Sweetwater, Ga.,	Nov. 8.
Ovid, Mich.,	Nov. 17.
Ossian, Ind.,	Nov. 8.
Sunman, Ind.,	Nov. 15.
Osage, Iowa,	Nov. 22.
Pine Creek, Iowa, Danish Church,	Oct. 25.
Elkton, Dakota,	Nov. 29.
Derby, Kansas,	Nov. 15.
Lansing, Kansas,	Nov. 29.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Henry Allen Sawtelle, D.D.,	52,	Waterville, Me.,	Nov. 22.
Ephraim A. Edwards,	—	E. Wash'n, N. H.,	Nov. 4.
Austin V. Tilton,	44,	Concord, N. H.,	Nov. 15.
A. W. Valentine,	72,	Closter, N. J.,	Nov. 29.
John C. Kraft,	64,	Baltimore, Md.,	Nov. 25.
A. B. Brown, D.D., LL.D.,	64,	Richmond, Va.,	Nov. 27.
George W. Bayley,	58,	Meadland, W. Va.,	Nov. 16.
Eusebius Kirtley,	38,	Petersburg, Ky.,	Nov. 8.
R. A. Patterson,	—,	Gath, N. C.,	—
A. A. McSwaim,	—,	Shelby, N. C.,	Nov. —.
Epenetus A. Steed,	56,	Macon, Ga.,	Nov. 9.
Daniel Rossier,	70,	Barcamp, Ga.,	Oct. 30.
Gage McHammock,	72,	Georgetown, Ga.,	Oct. 28.
— Tennant,	115,	Evansville, Ark.,	Nov. 2.
J. E. Eoff,	—,	Gainsville, Tex.,	—
W. D. Johnson,	47,	Shiloh, Texas,	Nov. 15.
Jonas Woodward,	80,	Bristol, Ill.,	Nov. 6.
W. H. Douglass,	69,	Janesville, Wis.,	Nov. 19.

Home Mission Appointments

IN DECEMBER.

The following new appointments were made :

- Rev. Herman Thiel, Germans in Alpena, Mich.
- " A. S. Orcutt, Pipestone, Minn.
- " J. L. Walters, Swedes in Lake City, Minn.
- " R. W. Bell, Hamilton, Minn.
- " E. Halvarson, Swede Church, Des Moines, Iowa.
- " Johnson Simmons, Antioch Church, Pea Vine, Ind. Ter.
- " William Wilbur, Columbus, Kansas.
- " J. W. McIntosh, Belleville, Kansas.
- " L. H. Fisher, Osage City, Kansas.
- " W. R. Connelly, Ellsworth, Kansas.
- " C. M. Nelson, Swedes in Clay Center, Kansas.
- " Ole Ellison, Swedes in Lawrence, Kansas.
- " T. C. Coffey, St. John, Kansas.
- " H. W. Stearns, Junction City Kansas.
- " T. K. Tyson, Valpraiso and Rock Creek, Neb.
- " Geo. Scott, Crab Orchard, Neb.
- " W. F. Allen, Friend, Neb.
- " Alphonso Lewis, Colored Church, Omaha, Neb.
- " A. S. Orcutt, Elkton, Dakota.
- " Edmund Godwin, Webster and vicinity, Dakota.
- " Frank M. Horning, Blunt, Dakota.
- " Orville E. Brown, Clear Lake and vicinity, Dakota.
- " George H. Newman, Boise City, Idaho.
- " Harvey Linsley, Saguache, Colo.

The following reappointments were made :

- Rev. John Schiek, Castle Garden, New York City.

- " F. R. Howell, Colored People in Western N. C.
- " A. Transchel, Second German Church, Dayton, O.
- " F. A. Licht, Germans in Indianapolis, Ind.
- " O. A. Ween Olsen, Tabernacle Mission, Minneapolis, Minn.
- " A. M. Newman, Colored People in La.
- " F. J. Gleis, Germans in Brenham, Tex.
- " Samuel Solomon, Colored Church, Muskogee, Ind. Ter.
- " H. H. Branch, Beloit, Kan.
- " A. B. Charpie, Harper, Kan.
- " A. D. Abrams, Council Grove, Kan.
- " R. P. Stephenson, Minneapolis, Kan.
- " G. W. Melton, Yates Center, Kan.
- " J. R. Shanafelt, Turner and Armourdale, Kan.
- " J. A. Abbot, Burnett and Madison, Neb.
- " J. W. Osborn, General Missionary for Neb.
- " B. Bedell, Peru, Neb.
- " A. W. Webb, Weeping Water, Neb.
- " K. S. Swedburg, Swedes in Weston and Wahoo, Neb.
- " Henry A. Reichenbach, Danes in Omaha, Neb.
- " D. S. Hurlburt, Plainview, Neb.
- " B. F. Lawler, Humboldt, Neb.
- " J. E. Ingham, Broken Bow and Oak Springs, Neb.
- " Joseph Carson, Superior, Neb.
- " George Byron Morse, Bozeman, Mont.
- " E. N. Elton, Fort Collins, Col.
- " Wm. M. Haigh, D.D., Superintendent of Western Missions.
- Miss Eliza Wilsie, Chinese Mission School in Chico, Cal.
- Concepcion Renteria, City of Mexico, Mexico.

Contributions and Legacies

FOR NOVEMBER, 1885.

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

MAINE, \$40.00.

*For Wayland Seminary :	
Portland, a friend.....	10 00
Free St. Sunday-school.....	25 00
Norway, Mr. M. and sister.....	5 00

NEW HAMPSHIRE, \$773.98

Lyme Center Church.....	10 70
Newton Church.....	5 70
Plaistow Church.....	2 00
Rumney Church.....	4 00
Amherst, George N. Shaw.....	57 0
Lebanon Church.....	8 90
Lyme Church.....	4
Hanover Church.....	20
J. H. Mason.....	2 00
Manchester.....	10 00
*For Roger Williams University:	
Concord, C. H. Martin.....	00

LEGACIES.

Harrisonville, bequest of Mrs. Lucy Sargeant.....	500 00
* Sullivan, bequest of Thirza Boynton. For education of colored preachers at Atlanta Sem... ..	139 18

VERMONT, \$38.00.

Honesburg Church.....	11 15
Hubbardton Church.....	12 75
West Randolph Sunday-school.....	11 85
*St. Johnsbury Church, for furnishing school under care of Dr. Johnson.....	2 25

MASSACHUSETTS, \$2,506.96.

South Chelmsford Church.....	26 63
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Brewster Church.....	\$1 40
Haverhill Church.....	100 00
Maplewood Church.....	23 81
Bolton Church.....	5 25
Swansea Church.....	15 00
Rehoboth Church.....	3 11
Somerville, Union Square Church.....	20 26
Boston, Clarendon St. Church.....	221 16
Rowley Church.....	28 58
Beverly, Second Church.....	30 00
Clinton Church.....	27 00
Weston, Mission Band.....	27 00
Middleboro Church.....	71 57
Belmont, a friend.....	1 00
Charleston, First Church.....	145 84
Weston, Mission Band.....	3 00
Colerain, Mrs. L. M. Hiltman.....	2 00
Worcester, First Church, in add.....	50 00
Still River, E. W. Chase, for debt.....	50 00
West Newton, Sunday-school.....	30 00
East Gloucester Church.....	10 66
Winchendon Church, for debt, 25cts. per member.....	6 75
Winchester Church.....	23 25
Weymouth Church.....	165 00
Malden Church.....	29 40
Holden Church, for debt, 25cts. per member.....	17 42
A friend.....	1 00
Middleboro, N. D. Wilber.....	1 00
*Northboro, Mrs. Susan Gale, for support of Mrs. H. N. Banks, Roger Williams University.....	40 00
*For Hartshorn Memorial, College A friend.....	60 00
Worcester, Pleasant St. Sunday-school, for student at Richmond.....	25 00
Pleasant St. Sunday-school, for student at Raleigh A friend.....	25 00
*For Richmond Institute:	30 00
Watertown, A friend, for library.....	50 00
Brookline, A. W. Benton, for ben'f.....	20 00
West Acton Sunday-school.....	25 00
*For Bishop College:	
Plymouth, First Church.....	6 50
*For Atlanta Seminary:	
Winchendon Sunday-school, for ben'f.....	20 00
*For Hartshorn Memorial College New Building:	
Newton Center Church.....	100 00
J. C. Hartshorn.....	126 37
Cash Per Mrs. Hartshorn.....	10 00
Nellie Hartshorn.....	1 00
Beverly, Woman's H. M. Society.....	3 00
Boston, J. W. Converse.....	100 00
Framingham, Samuel Hills.....	25 00
Mrs. E. Hills.....	25 00
Melrose, H. M. Society.....	52 00
*For Roger Williams University:	
Reading, Dr. J. H. Hanaford and wife.....	25 00
Gloucester, John Pea.....	50 00
Beverly, Children's Mission Band.....	25 00

LEGACIES.

Framingham, bequest Mrs. Eliza Hoven.....	500 00
Southbridge, Interest on bequest John Edwards.....	27 00

RHODE ISLAND, \$653.89.

Providence, Miss S. A. Durfee, for debt.....	50 00
Pawtucket, Pleasant View Church.....	6 50
Providence, Mount Pleasant Sunday school, Miss Adams' Class.....	5 64
Hope Valley Church.....	43 75
Natick Church.....	10 00
Friend.....	20 00
*For Hartshorn Mem'l College New Building	
Providence, F. W. Hartwell.....	50 00
Arnold & Main.....	25 00
Cranston St. Church.....	225 00
Mrs. Cornelia Green.....	10 00
Prof. W. C. Poland.....	1 00
Mrs. Wm. R. Reynolds.....	100 00
Fourth Baptist Church, Granger Bible Class.....	50 00
A Friend.....	50 00
*For Jackson College	
Providence, A. B. McCullis.....	2 00
Mrs. S. B. Dennis.....	5 00

CONNECTICUT, \$315.68.

Stamford, Jos. B. Hoyt.....	87 50
Branford, For circulating Scriptures.....	15 00
Thompson Church.....	14 50
Norwich, Central Church.....	100 00
Deep River Church.....	49 56
River, A Friend.....	2 00

New Britain, Swede Church.....	\$7 12
*Woman's Bapt. H. M. Union, for students in Benedict Institute.....	
*New Haven Woman's H. M. Circle at First Church.....	40 00

NEW YORK, \$12,329.21.

Elbridge Church.....	63 81
Potsdam Church.....	31 57
Mission Band.....	7 14
Nicholsville, Mission Band.....	1 00
St. Lawrence Association, Women of.....	2 50
Skaneateles Church.....	37 54
Deposit Church, in add.....	6 00
Rochester, Second Church.....	10 50
Park Avenue Church.....	52 55
Chili, Sunday-school.....	5 00
Parma, First Church.....	3 00
Bergen Church.....	1 00
Pittsford Church.....	19 50
Webster Church.....	40 15
Ogden Church.....	46 71
Henrietta, United Church.....	4 25
Greece Church.....	11 00
Greece Sunday-school.....	8 50
Rochester, Lake Avenue Church.....	97 43
Mumford Church.....	34 00
South Otseic Church.....	6 00
Preston Church.....	9 00
Greenfield Center Church.....	15 75
Clifton Church.....	6 00
Churchville Church.....	50
Penfield Church.....	34 30
New York City, J. D. Rockefeller, Supplemental Fund.....	1,000 00
Oswego, First Church.....	45 92
Troy, Mrs. A. J. Armstrong.....	75 00
West Troy, Miss M. E. Parker.....	5 00
Hudson, First Church.....	15 15
Brooklyn, Herkimer St. Church.....	135 50
Brooklyn, Leonard Richardson.....	269 23
New York City, Mrs. C. C. Bishop.....	2,000 00
Fifth Avenue Church.....	2,560 93
North Hebron Church.....	12 50
Bartlett Church.....	7 00
Marcy Berean Church.....	14 00
Clinton Church.....	5 15
New Hartford Church.....	3 00
Trenton, First Church.....	6 07
Utica, Bleeker St. Church.....	55 00
Tabernacle Church.....	161 50
Vernon Church.....	20 00
Whitesboro Sunday-school.....	6 98
Carthage.....	5 90
Yonkers, Warburton Avenue Church, in add.....	1 00
*For Spelman Seminary, Rochester 8th Ward Mission Chapel.....	8 50
*City, John D. Rockefeller, for New Building, Spelman Seminary.....	5,200 00
*For Students at Richmond Institute:	
Troy, Mrs. A. J. Armstrong.....	25 00
Wm. R. Hakes.....	5 00
Miss Mary M. Gurley.....	5 00
*For Indian Students at Tahlequah, Indian Territory:	
Brooklyn, Hanson Place Church.....	31 00
*For Shaw University:	
Maud A. Sinclair.....	25 00
*For Student at Florida Institute.....	10 00
C. E. F., Fort Ann Village Church.....	34 00
Sunday-school.....	6 00
Mumford, Rev. A. L. Freeman.....	10 00
Belleville, Rev. M. B. Comfort.....	10 00

NEW JERSEY, \$58.00.

Newfield Church, bal.....	50
Camden Tabernacle.....	17 50
Eatontown Bible Class of Baptist Church.....	10 00
Plainfield, A Friend.....	25 00
Montana, Rev. E. W. Lamb and wife, E. F.....	5 00

PENNSYLVANIA, \$660.54.

Philadelphia, Conshohocken Church.....	20 34
Centennial Church.....	8 70
Angora Church.....	100 00
Sunday-school.....	23 00
Mt. Olive Church.....	1 00
Shiloh Church.....	2 50
North Church.....	45 50
Fourth Church.....	67 05
Mantua Church.....	38 00
Sunday-school.....	16 00
Bethany Church.....	4 28
Roxboro Church.....	36 07
Sugar Grove Church.....	2 00

Olive Branch, Jefferson Church.....	\$2 00
Lancaster, Olivet Church.....	3 05
Ambler, Mt. Pleasant Church.....	10 00
Glen Run Church.....	13 00
Jersey Shore Church, bal.....	2 25
Newton Square Church.....	2 25
Cambridge Church.....	5 34
Beakleyville Church.....	3 50
Stroudsborg, Hepzibah.....	12 00
Markus Hook Church.....	4 57
Tunkhannock Church.....	22 00
Scott Valley Church.....	16 90
South Chester Church.....	4 00
Trubotsville Church.....	10 10
Transfer Church.....	2 50
Goshen Church.....	3 60
Pursley Church.....	8 15
Pursley Church.....	2 50
East Bethlehem Church.....	5 50
Sunday-school.....	1 50
Pigeon Creek Church.....	2 00
Simpsonston, Ewen Church.....	5 00
Ruffs Creek, Bethlehem Church.....	5 00
South Ten Mile Church.....	6 35
Sunday-school.....	5 00
Bates Fork Church.....	14 00
Waynesburg Church.....	9 00
Jefferson Church.....	7 25
New Freeport Church.....	1 75
Castile, Mt. Zion Church.....	4 00
Pine Bank Bethel Church.....	2 00
North Ten Mile Church.....	5 00
Tiona, Beulah Church.....	7 76
Erie, Rev. Edward Fox.....	2 00
Portland Church.....	7 40
Sunday-school.....	3 19
Media, Mrs. Anna M. Shermer.....	5 00
Hatsboro Church.....	16 64
Red Bank Church.....	4 30
Scranton, A Friend.....	1 00
*For Richmond Institute, Philadelphia, W. C. Burk, Student, Eph. Turlin.....	25 00
<b>DELAWARE, \$3.00.</b>	
New Castle Church.....	3 00
<b>MARYLAND, \$7.00.</b>	
*For Hartshorn Mem'l College New Building, King- ston, Mrs. James A. Marshall.....	3 00
*Kingston, Mrs. Mary E. Marshall.....	4 00
<b>DISTRICT OF COLUMBIA, \$81.65.</b>	
Washington Sunday school, East St. Church.....	25 40
*Wayland Seminary: Receipts for Tuition and Rent.....	56 25
<b>VIRGINIA, \$581.95.</b>	
*For Richmond Institute: Richmond, Lew Lewis.....	5 00
N. G. Ferguson.....	6 25
Chas. Corey.....	40 00
Sundry.....	2 00
Receipts for Tuition and Room Rent.....	168 00
*For Hartshorn Memorial College: Richmond, 1st Church Sunday-school.....	9 77
Sundry.....	76 38
Receipts for Tuition and Room Rent.....	127 05
Contributions for New Building, viz.: State Convention, (col'd).....	100 00
A Friend.....	1 00
Miss E. S. Edwards.....	50
Richmond, 5th Street Church, col'd.....	16 74
Lynchburg, Emma Green.....	1 00
Richmond, Collected by Miss Carrie Hill.....	28 26
<b>WEST VIRGINIA, \$54.73</b>	
Bethany Church.....	3 00
Mount Pleasant Church.....	3 00
Mount Calvary Church.....	10
Charleston Church.....	10 33
Oak Grove Church.....	1 30
Valley Head Church.....	50
Bridgeport Women's Circle.....	3 00
C. E. F. For John Jumper's Chapel, Sasacwa Sem. Nation, Ind. Ter.....	10 00
Parkersburg, Prof. A. L. Purinton.....	5 00
Mrs. H. M. Snow.....	1 00
J. M. Davidson.....	5 00
Flemington Church.....	10 00
Clarksburg Church.....	1 00
Grafton Church.....	1 50
Williamstown Church.....	1 50

<b>SOUTH CAROLINA, \$86.28.</b>	
Pee Dee Baptist Association, per Rev. D. M. Pierce..	\$40 00
Bolton, Col'd Church, per L. A. Earle.....	2 15
Nichols, Old Field Sunday school.....	50
Darlington, Cherry Grove Sunday-school.....	35
Darlington, Pleasant Grove Church.....	1 25
Cashes, Bethel Church.....	2 37
Anderson, Well Fair Church.....	1 55
Woodsville, New Shady Grove Church.....	50
Prospect, St. James Church.....	1 00
Bombay, Thankful Church.....	30
Lancaster, Washington Church.....	1 50
Chester, Calvary Church.....	1 00
Winnsboro, St. Paul Church.....	1 50
Ridgeway, Mount Pisgah Church.....	1 50
Timmonsville, Bethlehem Church.....	3 30
Hollins, Stone Genesis Church.....	75
Ebenezer, Savannah Grove Church.....	5 00
Wedgfield, Union Church.....	92
Sumter, Enon Church.....	1 39
Packsville, Calvary Church.....	1 70
Society Hill, Piney Grove Church.....	1 25
Cheraw, Pee Dee Union Church.....	1 70
Simmons Ridge, Baptist Sunday school Con.....	7 75
Little River, Baptist Association.....	1 50
Mount Canaan, Baptist Association.....	4 15
Sundry.....	1 10
Philadelphia Church.....	1 20

<b>NORTH CAROLINA, \$907.82.</b>	
Shaw University: Receipts for tuition and room rent.....	131 95
"    old accounts.....	767 17
"    sale of books.....	8 70

<b>GEORGIA, \$771.36.</b>	
*For Spelman Seminary Building: Atlanta, Miss S. B. Packard.....	100 00
Miss H. E. Giles.....	100 00
Miss S. H. Champney.....	100 00
*For Atlanta Seminary: Madison Association.....	4 00
Union.....	50 00
New Hope ".....	30 00
Middle Geo. ".....	18 75
Walker ".....	10 00
Ebenezer.....	50 00
Sundry collections, per S. D. Rogers. For Benf. Tuition and room rent.....	25 00
Gum Creek Association. For Benefit.....	26 50
Athens, Rev. C. H. Lyons.....	4 00
Hopewell Association.....	3 00
Atlanta, Mr. Wesley Darden.....	1 90
Sale of books.....	10 00
21 55	
*Hartshorn Mem'l College: Oxford from Slater Fund.....	216 66

<b>MISSISSIPPI, \$184.00.</b>	
*For Jackson College: Oxford, E. Sardis Dist. Ass'n.....	3 00
Greenwood, Rev. D. Davis.....	1 50
Iuka, Colored Church.....	1 00
Receipts for tuition and room rent.....	1 8 50
<b>TENNESSEE, \$665.41.</b>	
*For Hartshorn Memorial College New Building: Nashville, Mrs. Annie M. Haley.....	3 00
*Roger Williams University: Receipts from Slater Fund.....	333 33
A. T. Ayers, for New Building.....	1 00
Old Accounts.....	97 78
Tuition and Room Rent.....	215 70
Sundry.....	9 50
*For Jackson College: Albion River Association.....	5 10

<b>TEXAS, \$328.66.</b>	
*Clarksville.....	10 00
Rev. Jas. A. Dennis.....	50
*Farmersville, Rev. Benj. David.....	50
*Caldwell, Rev. W. E. James.....	8 90
Arnold Lott.....	1 10
*Blacksersville, Warren Perry.....	5 00
*Jefferson, Rev. C. B. Martin.....	1 00
*Longview, Rev. S. Baker.....	1 10
Shuloh Church.....	4 60
Seguin, Robt. Lee.....	80
*Kilgore, Mr. Celia Lipsicum.....	5 00
*Woskom, Rev. S. McDaniel.....	5 00
*For Bishop College: Dallas, Col'n State Convention.....	5 00
Receipts for Tuition and Room Rent.....	130 16

**C. E. F.** State Convention, per. W. R. Maxwell,  
Cor. Sec'y, for Church at Waelder.....

150 00

ARKANSAS, \$1.10.

\*For Jackson College:  
St. Camden Church.....

1 10

OHIO, \$901.97.

Newport, Alvin Adkins..... 5 00  
Greenfield Centre Church..... 2 50  
Good Hope Church..... 1 75  
Centerville, Jonohs Run Church..... 27 75  
Mingo Church..... 3 67  
Garrettsville, 1st Church, S. S..... 3 27  
Camden Church..... 73  
Van Wert Sunday-school..... 1 03  
Spencerville Church..... 1 00  
Mt. Zion Church..... 1 00  
Pleasant View Church..... 2 00  
Willshire Church..... 2 00  
St. Mary's Church..... 2 35  
Mt. Moriah Church..... 10 03  
Candiz Church..... 50  
Steubenville Church..... 3 60  
New Trenton Church..... 1 50  
Sandusky, Wayne St. Church..... 7 46  
Brimfield, Edwin Barker..... 100 00  
Elyria, First Church..... 41 57  
Cincinnati, Ninth St. Church, in part..... 50 00  
Wyoming First Church..... 20 00  
Franklin First Church..... 44 92  
Mt. Washington Church..... 17 04  
Central Association Collection..... 1 15  
Ashtabula Association Collection..... 9 82  
Auburn Church..... 7 50  
Milton Center, Z. F. Willison, for self, wife, and grand-daughter..... 3 00

Chardan Church..... 4 57  
Sunday-school..... 1 08  
Cumberland, J. A. Knolton..... 2 00  
Cleveland, First Church, in part..... 282 00  
Cincinnati, Ninth St. Church..... 30 00  
Rockville Church..... 12 00  
Sunday-school..... 4 80  
Dayton, Mrs. Julia Barney, E. F..... 50 00  
Fairfield Church..... 23 50  
\*For Indian University Building:  
Dayton, Missionary and Social Circle of Linden Ave Church..... 12 00  
\*Cleveland, Woman's Missionary Soc. Euclid Church..... 75 00  
**C. E. F.** New Dover, Morgan Savage..... 4 00  
Franklin, "A Widow's Mite," for Las Vegas, New Mexico..... 5 00  
Fairfield Church..... 5 00  
Norwalk First Church, Ladies' H. M. Circle, for City of Mexico..... 19 51

MICHIGAN, \$410.65.

Paw Paw Church..... 7 45  
Commerce Church..... 3 00  
Novi, H. B. Johns..... 5 00  
Kensington Church..... 18 00  
Holly, Monthly Concert Collection..... 2 15  
Rexford Church..... 3 25  
Ann Arbor Sunday-school..... 1 48  
Eastport, Miss Allie Hadcocke..... 1 00  
Pontiac First Church..... 10 00  
Mount Morris First Church..... 16 19  
Sunday-school..... 4 25  
Walled Lake Church..... 2 26  
Smyrna Church..... 3 00  
Paris Church..... 2 00  
Grand Rapid, Cash..... 1 00  
Prospect Hill Mission..... 5 32  
Grand Rapids Association..... 8 00  
Norvell Sunday-school, Harvest Home Concert Collection..... 6 00  
Coldwater, Edwin H. Danks..... 200 00  
Manchester, Sunday-school Harvest Home Exercise..... 11 00  
Dexter Church..... 18 00  
Sunday-school..... 3 25  
Unadilla Church..... 15 00  
Detroit, Eighteenth Street Church..... 15 30  
Sunday-school..... 18 00  
Tecumseh, First Church..... 16 30  
Chelsea, Sunday-school Harvest Home Exercise..... 10 10  
Plymouth Church..... 4 25

INDIANA, \$297.53.

Rensselaer Church..... 1 00  
Pine Grove Church..... 2 35

Rock College Church..... 3 00  
Thorntown Sunday-school..... 1 00  
Galveston, First Church..... 37 00  
Middle Fork Church..... 1 50  
Miss. Circle..... 10 28  
Center Church..... 1 00  
Deer Creek Church..... 10 25  
Bluffton Church..... 17 27  
Goodland Church..... 4 00  
Fairland Church..... 2 92  
Highland Church..... 2 97  
Oswego Church..... 6 00  
Bethel Church..... 1 70  
Fort Wayne, Association Collection..... 5 35  
South Bend Church..... 71 55  
Elkhart Church..... 10 75  
Warren, David G. Smith..... 20 00  
Mitchell, Women's Seminary Circle..... 5 00  
Greenwood, Mrs. R. Cook..... 1 00  
Lewis Creek Church..... 2 00  
Letts Corner, Mount Arie Church..... 7 15  
Mount Pleasant Church..... 2 00  
Flat Rock Church..... 30 00  
Rising Sun Church..... 2 50  
Browns Valley Church..... 14 65  
Waynetown Church..... 10 65  
Vernal, Riley Sanders..... 1 00  
Boggs Creek Church..... 50  
Dover Hill Church..... 25  
Leesville Church..... 50  
Mount Olive Church..... 85  
Owensburg Church..... 1 70  
Pleasant Ridge Church..... 1 00  
Scotland Church..... 1 00  
Franklin Hurricane Church..... 5 89

ILLINOIS, \$283.67.

Chicago, Second Church in add..... 36 00  
First Church Sunday-school..... 50 00  
Sublette Church, in part..... 23 85  
Joliet Church, in add'n..... 50  
Morgan Park Church, supply..... 10 00  
Toulon Church..... 10 25  
Marengo Sunday-school, on debt..... 18 00  
Aurora, Park Place Church..... 10 00  
Dundee Church and Sunday-school..... 26 40  
Pavilion Church, in add'n..... 2 00  
Pinkneyville, First Church, add'n..... 1 70  
Quincy First Church..... 10 00  
Jacksonville, First Church..... 4 72  
Holts Prairie Church..... 1 00  
Hutsonville, First Church..... 3 25  
Fairmount Church..... 1 00  
\*For Shaw University  
Stillman Valley Sunday-school..... 25 00  
\*For Rogers Williams University:  
Pleasant Plain, C. S. Baynton..... 50 00

IOWA, \$489.90.

Boone Church..... 2 00  
Spirit Lake Church..... 25 00  
Clarinda Church..... 20 00  
Mt. Pleasant Church..... 13 43  
West Union Church..... 5 00  
Rockford Church..... 11 93  
Creston Church..... 6 50  
Mapleton Church..... 9 00  
Denison, G. Plmpton..... 1 00  
Des Moines, Collections by D. D. Proper..... 351 25  
Church..... 5 76  
Winterset Church..... 14 00  
Dow City Church..... 2 25  
Peru Church..... 2 78  
\*For Hartshorn Memorial College New Buildings.  
McGregor, Mrs. Thos. Arnold..... 20 00

WISCONSIN, \$48.00.

Milwaukee, First Church, Miss. Band, for Mexican Missions..... 40 00  
Bangor, Mrs. Hannah Williams..... 1 00  
Leeds Center, O. S. Brown..... 2 50  
**C. E. F.**, Ontario, Mrs. Lydia B. Phillips..... 4 50

MINNESOTA, \$1,137.84.

Winona Church..... 12 50  
Bramner Sunday-school..... 2 62  
State Convention, per D. D. Merrill, Tr..... 1,097 29  
St. Paul Church..... 21 43  
Fairmont Church..... 1 00  
**C. E. F.** Leentrop, Swede Church..... 3 00

MISSOURI, \$34.10.

Pattonburg, First Church.....	1 45
Round Grove Church.....	1 25
Commerce, Pleasant Hill Church.....	2 70
Diehlstadt, First Church.....	3 03
Cape Girardeau Church.....	4 00
Pierce City, Mt. Olivet Church.....	1 15
Clinton, First Church, A friend.....	2 00
Granby, Church.....	1 00
Oran, Bethany Church.....	4 00
Montrose, First Church.....	1 50
Columbus, Honey Creek Church.....	1 35
Stroderville, First Church.....	2 50
West Port, First Church.....	62
Marshfield, Pleasant Ridge.....	30
New Hope, First Church.....	2 00
Republic, Hopewell Church.....	25
Southwest City, J. H. Hogan.....	5 00

NEBRASKA, \$220.42.

Wahoo, Swede Church.....	5 60
Omaha, Swede Church.....	6 36
Wymore Church.....	2 75
St Edwards Church.....	13 00
Columbus Church.....	6 58
Broken Bow Church.....	5 00
Oak Springs Church.....	6 45
Oconto Church.....	3 60
Clear Creek Church.....	70
York Church.....	10 00
Weeping Water Church.....	2 75
First Nebraska Association.....	7 00
May Church.....	10 00
Delta Church.....	10 00
Sunday school.....	1 00
Gibbon Church.....	9 00
Superior Church.....	4 27
Fremont, Col. Church, per J. W. Osborne.....	101 86
Bankrupt Church.....	5 00
Humboldt Church.....	2 00
Ponca Church.....	1 50
Minden Church.....	5 00
Merom, Mancy B. Wright.....	1 00

IDAHO, \$15.50.

Moscow Church.....	6 50
Sallie Beaven.....	1 00
Middle Valley.....	3 00
A. Hopper.....	5 00

KANSAS, \$55.00.

State Conventien, Emergency Fund.....	50 00
Olathe, Rev. A. L. Vail, for debt.....	5 00

DAKOTA, \$42.20.

Big Springs, Scand. Church.....	4 01
Afton Church.....	4 42
Mitchell, 1st Church.....	7 00
Fargo Church.....	5 00
Brookings Church.....	3 00
John Christensen.....	2 00
Kingsbury Church.....	7 55
Watertown Church.....	5 00
Estelline Church.....	4 23

OREGON, \$645.38.

Weston, Mountain Valley Church.....	7 10
Centerville Church.....	4 25
J. F. Baker.....	3 00
Sheridan Church.....	4 00
Forest Grove Church.....	4 00
Baker City, H. W. Estes.....	2 00
Laurel, Mt. Olive Church.....	50 00
Sumner, Mt. Olivet Church.....	3 55
Oakland Church.....	5 00
Fair Oaks Church.....	15 20
California Church.....	4 66
Pendleton Church.....	9 20
Dallas, Rev. P. Holman and wife.....	6 05
McMinnville, F. W. Bordman.....	5 00
Zamhill Church.....	2 50
Albany, Robt. Foster.....	5 50
W. H. Thompson.....	10 00
Mr. and Mrs. Wire.....	15 00
The Dallas, Rev. O. D. Taylor.....	2 00
Prineville Church.....	50 00
Oregon City Church.....	5 00
State Convention.....	20 00
" per J. C. Baker.....	120 00
Salem, Deacon A. King.....	51 37
	245 00

WASHINGTON TERRITORY, \$27.93.

Rockford, C. Green.....	5 25
Garfield Church.....	7 10
Spokane Falls Church.....	15 58

CALIFORNIA, \$269.17.

Baptist General Convention, per W. R. Strong.....	92 90
Wom. Home Mission Society.....	60 00
Sacramento River Association.....	10 22
Calvary Church, Silver Star Miss. Band.....	37 00
Dixon Church.....	39 55
Wom. Miss. Circle.....	4 50
East Oakland, Young Ladies' Mission Band.....	25 00

UTAH, \$1.50.

Salt Lake, per F. W. Blohm.....	1 50
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WOMAN'S AM. BAPT. H. M. SOCIETY, \$1,053.50.

*For Spelman Seminary:	
Mrs. M. B. Andrews, for furnishing room.....	100 00
Westboro, Young Ladies' Circle.....	43 00
*For Ida Caswell, Teacher, Spelman Seminary.....	20 00
" Lucy Miller, Wayland Seminary.....	10 00
" Salary of Mrs. Daniels, Florida Inst.....	20 00
" Sundry Teachers.....	795 00
" Minnie Berry, Spelman Seminary.....	40 50
" Student, Tulchasse School, Ind. Ter.....	25 00

GENERAL MISSION SOCIETY OF GERMAN

BAPTIST CHURCHES ..... \$1,000 00

TOTAL.....\$27,982 98

Home Mission Monthly..... 190 70

J. G. SNELLING, Treasurer,

7 Beekman Street

DONATIONS OF CLOTHING, ETC.

Claremont, N. H., Woman's Missionary Society, box and freight to Dakota, \$78.00.	
Manchester, N. H., Missionary Gleaners of First Church, box and express to Dakota, \$114.90.	
St. Johnsbury, Vt., Baptist Church, two barrels and freight to Indian Territory, \$55.00.	
Saxton's River, Vt., Baptist Church, barrel to Iowa, \$36.04; barrel to Kansas, \$44.91.	
Ewing, Mass., Ladies' Mission Society, barrel to Virginia, \$23.75.	
Worcester, Mass., First Baptist Society, barrel to Dakota, \$45.00.	
Westboro, Mass., Ladies of Baptist Church, barrel and freight to Dakota.	
Manchester-by-the-Sea, Mass., Ladies of Baptist Church, barrel to N. C., \$14.00.	
New Haven, Conn., Ladies' Home Mission Society of Grand St. Church, barrel and freight to Kansas, \$42.53.	
Oswego, N. Y., Woman's For. Mis. Society of West Baptist Church, barrel and freight to Miss, \$103.67.	
Sand Lake, N. Y., Baptist Church, box and cash to Kansas, \$28.00.	
New York, N. Y., Ladies' Benevolent Society of Calvary Church, barrel to Iowa, \$75.00; barrel to Dakota, \$75.00.	
Rochester, N. Y., Second Church, two barrels and freight to Nebraska, \$123.00.	
Manchester, N. Y., Mrs. Mary H. Dewey, box to Kansas.	
Ogdensburg, N. Y., Mission Circle of Baptist Church, barrel and freight to Iowa, \$45.00.	
Butternuts, N. Y., Baptist Church, barrel and freight to Miss., \$22.07.	
New Brunswick, N. J., Woman's Missionary Society of First Church, box to Kansas, \$146.60.	
Flemington, N. J., Baptist Church, box and freight to Dakota, \$83.86.	
Mount Holly, N. J., Branch of Women's Home Mission Society, box and freight to Dakota, \$82.00.	
Plainfield, N. J., Woman's Home Mission Society, barrels to Iowa.	
Hightstown, N. J., Ladies of Baptist Church, box, freight, and cash to Iowa, \$38.80.	
Pittsburg, Pa., Ladies' Aid Society of Fourth Ave. Church, box to Iowa, \$182.08.	
Fairfield, O., Woman's Missionary Society, barrel and freight to Arizona, \$36.52.	
Jackson, Miss., Mrs. N. Austin, one bedstead.	
Sacramento, Cal., Young Ladies' Mission Band of Calvary Church, barrel and express to Cal., \$33.75.	

# THE BAPTIST HOME-MISSION MONTHLY.

Vol. VIII.

FEBRUARY, 1886.

No. 2.

## OUR CONTRIBUTORS.

### THE WEST AND HOME MISSIONS.

BY PROFESSOR JAMES LAW, ITHACA, N. Y.

Why then should the West need Missionary effort ?

Judging from my own observation I would say : Because the nature of its prominent industries, is unfavorable to the maintenance of Gospel teaching and gospel work. If you ask any thoughtful mind what is the great bulwark of American liberty and popular government, he will tell you it is the general ownership of land, and small holdings, and the direct cultivation of each farm by its real owner. The cultivator thus has the strongest interest in maintaining a good and stable government and a righteous administration of the laws. So it is also with our system of popular education. The farmer, living in comfort on his own acres, feels that the education of his own and his neighbor's children is one of the best safeguards against crime, against the making and preservation of laws that operate unjustly on his own and his family's rights, or that tend to rob the people of their liberties. He feels that at all hazards and as a matter of self-defence he must do all he can to maintain a truly representative and responsible government and legislature, and the best available system of public education. This sense of responsibility educates the man, and in educating ennobles him. We are all, of course, theoretically,

rigidly just in our judgment, and would not vary a hair's breadth to serve our own interests. Yet I venture to say there is not one amongst us who is not biased unconsciously by his personal interest or what he takes to be his interest. The best social condition of a community is that in which each member is urged by an obvious self-interest to the maintenance of right, justice, and the advancement of public intelligence.

Just as soon as the minority of your community becomes enormously wealthy and the majority very poor and dependant on low daily wages for support, just so soon is a popular government endangered.

To a certain extent the same is true in religious matters.

In the far West, in the Territories, the condition of things is in the main unfavorable to the sense of responsibility just named, and the individual has less object in keeping up either the temporal or spiritual intelligence of the mass. Money, whether engaged in mining or stock raising, is accumulated in the hands of great capitalists or wealthy companies, who in many cases live in the cities in the East or even in Europe. Their interests are essentially pecuniary ones, and much of the moral responsibility is usually forgotten. The shareholder in the company has entered the concern as a speculation, and seldom looks beyond the amount of his yearly dividend. He knows nothing of the social or spiritual needs of the men who

toil in his mines or on his ranche. The private owner of a mine or of a ranche must compete with these joint stock concerns, and even if he dwells in a city in the Territory, is tempted to give more attention to the available profits than to the moral or intellectual advancement of his workmen. On their part, the workmen in these mines or ranches hold their places by a very uncertain tenure, so that their life is entirely unsuited to a man of family; the consequence is that most are unmarried men; the refining and educating influences of the family and of family ties are absent, and the spiritual and even the moral life tends to reach a low ebb. The wifeless and childless man, liable to be dismissed at any moment, or with his fellows *en masse*, on account of some commercial panic or the exhaustion of a rich vein of ore, has little encouragement to build churches and maintain worship, and from neglect his spiritual nature becomes weaker and weaker.

Each finds excuse for his neglect. The rancher with his thousands of animals employs from ten to thirty men, who are scattered over a very wide territory in charge of the different herds or flocks. A distance of fifty miles from one pasturage to another is not uncommon. Then the nearest station branches may be thirty to one hundred or two hundred miles from any village. He cannot therefore provide for their congregating on Sunday or other time for religious instruction or worship, and the first day of the week passes out on these grassy plains very much like other days. The owner of the mine usually employs more men, and might better provide for religious instruction, but his workmen hold different religious views, Papist, Protestant, and even pagan, and it would often be impossible to suit all or even any great number. Then there is a great uncertainty as to the number of his employes or the success of his enterprise in the immediate future, and this uncertainty is allowed to weigh heavily against any movement to provide for educational and religious instruction.

If the rancher or mine owner, bound to his valuable possessions presumably for many years to come, does not feel called upon to make a move in this direction, what can be

expected of the employé, here to-day and away to-morrow, with no home and no family to admonish him of his duty to the community?

Thus it occurs that in the rush after wealth and adventure the supreme interests of the human soul are largely forgotten, and we have at our very doors a field for missionary work as important perhaps as in other and distant lands.

The area of rainfall distributed evenly throughout the year is extending westward at a rate exceeding ten miles a year, and at this rate the ground is being rendered available without irrigation. In the same ratio then it opens up to permanent religious advancement. With the cultivation of the soil comes the family life, the schools, the churches, and it is in these and agricultural communities, especially, where help is necessary. Many have settled without means, and with present facilities can make but the barest subsistence. If they borrow they must pay an interest that is almost prohibitory; if they do not, they see little prospect of a surplus for educational and religious uses. Yet all such communities contain many truly good and pious souls, anxious for their neighbor's improvement as well as their own, but too often powerless to secure what they so anxiously desire. It is among these especially that permanent work can be best done, and as the community is now a permanent one, whatever is accomplished is a stepping-stone for a future advance.

Many such new communities worship in school-houses when they would be more successful in a special building, which they could occupy week days as well as Sunday. Many now have their church edifices but cannot raise the means to command preaching, and do not feel equal to the task of furnishing even indifferent teaching from among themselves. Thus you find churches having services but half or third or even one-fourth of the year, and the religious life of the community necessarily suffers.

The need is perhaps even greater in the case of newly formed churches, which are suddenly left without house or spiritual teacher. This is a very common and deplor-

able case. No one needs the care of a church, home, and a watchful spiritual guide, more than the new convert, yet too often in these new communities these are per force left to hold on as best they may. I shall relate a case in point that came under my personal observation. On a visit West I passed a large mining community, of many years standing, and where social and family life had become the rule. The proprietors allowed no saloon on their property, but just outside their bounds a person had established a rum shop, which did not lack for customers, and where brawls, fights, and even homicides were reported to be not unfrequent. The mine deserved the common epithet of a very "hard place." One would suppose it a most unpromising field for sowing the "good seed." A preacher temporarily located in a neighboring town evidently thought otherwise. He conducted meetings at the mine for ten days, and in that time baptized 150 converts. His hearers were deterred by no feelings of self-righteousness; they knew and confessed themselves sinners, and under his faithful warnings and earnest pleadings they ranged themselves on the Lord's side in numbers that would have put to shame the apathy of more enlightened communities. But unfortunately the preacher had to leave the district:—his flock, so needful of watchful care, were left without an under-shepherd and it is to be feared that much of the good already accomplished will be lost through this lack of sustained effort. This is one example out of many, one which carries with it its own moral, and appeals strongly to the Christian heart.

Now who is to help these young and struggling churches? Who more becomingly than the Christians of the East surrounded with all the favoring circumstances of education, churches, Sunday schools, Christian family associations, and settled prosperity? Our gratitude to God for our own advantages should be shown first in our availing ourselves of such privileges to the extent of our own ability: and second in our helping others near and far to secure and enjoy similiar spiritual privileges with ourselves. In this way we shall approve ourselves best to be the

children of God, by manifesting his spirit in our lives, the spirit of love to man, and of beneficence even to the wayward, but above all to the unfortunate and deserving.

### CURRENT VIEWS ON THE INDIAN QUESTION.

The recent change in the National Administration has brought into special prominence the old and still unsettled question, What shall be done with Indians? The plan so long followed of pushing him by bargain or fraud or force a little further from the borders of civilization is no longer practicable. There is no longer a frontier with a wilderness beyond. The Indian is *corralled*. The business of hunting and shooting him at sight is less exciting, and we are glad to say less popular.

The attitude of the new Administration on the question is gratifying to all who have the best interests of the Indians at heart. There is every apparent disposition to deal with the subject in a broadly humane spirit and yet to secure practical results, to proceed with caution, yet to establish a new and permanent policy.

The times are therefore peculiarly favorable to the consideration of measures and methods relating to this question. This article is designed to present to the readers of the MONTHLY some of the more recent public utterances on this most important subject.

#### THE IMPENDING CRISIS.

"To human eyes, the situation is most critical; on the one side is a horde of hungry speculators, eager to rush into the reservations, who are pushing their political influence to the utmost, and who are bringing a pressure that is almost irresistible upon the Government; on the other side are only a few thousand feeble men and women of another hue and race, without votes or political influence—only these and righteousness and GOD."—DR. H. L. WAYLAND *at the Baptist Congress*.

"The people of the West demand that, in the interest of civilization, the reservation system shall go. In that, I believe they are right. The white settler looks across the



border, and sees great prairies untouched by the plow. He sees thousands of acres of grass with only a few ponies grazing upon them. It is the great quantity of unused land that tempts his greed. The Indian is set apart, as it were, to barbaric influences. All that makes civilization for us, the daily conflict of man with man, is shut off, partly in fear that he will go under in the conflict. He will go under without the conflict."—DR. LYMAN ABBOTT.

UNITY OF PURPOSE—DIVERSITY OF METHOD.

"There seems to be general concurrence in the proposition that the ultimate object of their treatment should be their civilization and citizenship. Fitted by these to keep pace in the march of progress with the advanced civilization about them, they will readily assimilate with the mass of our population, assuming the responsibilities and receiving the protection incident to this condition. The difficulty appears to be in the selection of the means to be at present employed toward the attainments of this result."—*President's Message.*

PRACTICAL SUGGESTIONS.

"I recommend the passage of a law authorizing the appointment of six commissioners, three of whom shall be detailed from the Army, to be charged with the duty of a careful inspection from time to time of all the Indians upon our reservations, or subject to the care and control of the Government, with a view of discovering their exact condition and needs, and determining what steps shall be taken on behalf of the Government to improve their situation in the direction of their self-support and complete civilization; that they ascertain from such inspection what, if any, of the reservations may be reduced in area, and in such cases what part, not needed for Indian occupation, may be purchased by the Government from the Indians, and disposed of for their benefit; what, if any, Indians may, with their consent, be removed to other reservations, with a view of their concentration, and the sale on their behalf of their abandoned reservations; what Indian lands now held in common should be allotted in severalty; in what manner and to what

extent the Indians upon the reservations can be placed under the protection of our laws, subjected to their penalties; and which, if any, Indians should be invested with the right of citizenship. The powers and functions of the commissioners in regard to these subjects should be clearly defined, though they should, in conjunction with the Secretary of the Interior, be given all the authority to deal definitely with the questions presented, deemed safe and consistent."—*President's Message.*

"This brings me directly to the consideration of the practical policy which I believe should be adopted by Congress and the Government in the management of the Indians. It should be industriously and gravely impressed upon them that they must abandon their tribal relations and take lands in severalty, as the corner-stone of their complete success in agriculture, which means self-support, personal independence and material thrift. The Government should, however, in order to protect them, retain the right to their lands in trust for twenty-five years or longer, but issue trust patents at once to such Indians as have taken individual holdings. When the Indians have taken their lands in severalty in sufficient quantities (and the number of acres in each holding may and should vary in different localities according to fertility, productiveness, climatic and other advantages), then having due regard to the immediate and early future needs of the Indians, the remaining lands of their reservations should be purchased by the Government and opened to homestead entry at 50 or 75 cents per acre. The money paid by the Government for their lands should be held in trust in five per cent. bonds, to be invested as Congress may provide, for the education, civilization and material development and advancement of the red race, reserving for each tribe its own money. This is all the Indians need to place them beyond the oppression and greed of white men who seek, as Mr. Barbour said in 1825, in his report as Secretary of War, 'to bereave the Indians of their lands.'"—*Report of Commissioner of Indian Affairs.*

"I recommend that a portion of every reservation be divided up into separate tracts of suitable size for farms, to be allotted to each individual as his sole and separate estate. Provision should be made against the power (until after a time limited) of selling or mortgaging the same, or even leasing it to any but Indians living within the same reservation. Without legislation of this kind all efforts to make the Indian support himself by his own labor will prove fruitless and unavailing. To

overcome his natural aversion to labor there must be the incentive given alone by a sure guarantee that the fruits of his labor shall be enjoyed in security. No man will clear forests, inclose fields and cultivate them, and rear houses and barns when at any moment he may be removed and carried off against his will to some distant and unknown region. The ownership of land, freeholding, tends to inspire individual independence, pride of character, personal industry, and the development of the domestic virtues. Provision should be made that the Indian, accepting a patent for his land, shall not thereby forfeit any of his rights as a member of his tribe, nor the protection and benefit which the laws of the United States extend to the Indians generally."

—*Report of SECRETARY LAMAR.*

"If I may be permitted to suggest, I would recommend that each family be given and located on the 320 acres now provided for them by law in case of actual settlement. The Government should then condemn all the balance of each reservation, buy it at \$1.25 per acre, and with the proceeds purchase Government bonds, to be held in trust by the Interior Department, only giving to the Indians each year the interest on the bonds for their support. Let this money, if you please, be disbursed the same as the money appropriated each year by Congress."—*Annual Report of GEN. P. H. SHERIDAN.*

"The Indian reservations of the United States contain about 200,000 square miles; their population is about 260,000. Twenty-six thousand square miles would locate each family upon a half section of land, leaving a surplus of about 170,000 square miles, which, according to the plan I have proposed, would produce annually \$4,480,000. This amount exceeds by about \$660,000 the entire sum appropriated for the payment of their annuities, and for their subsistence and civilization. The policy advocated in my report would be most advantageously applied gradually, the general government of the Indians being continued according to the methods now in vogue, or such improvement of them as time and experience may suggest. The ultimate development of the suggested policy would, as the Indians advance in civilization and intelligence, result in the return to them of the principal derived from the sale of their lands, which, until such measures were authorized by Act of Congress, would be held as a trust for their benefit, and the income applied to their support."—*GEN. SHERIDAN.*

#### LAND IN SEVERALTY AND CITIZENSHIP.

"The reservation must go. The Indian must, like every other person, have his land

in severalty. He must hold his land not by a treaty, liable at any time to be broken, as it has been broken a hundred times. He must hold his land just as the Vermont farmer holds his, under the law, by a title against which Congress cannot, dare not, legislate. Give him citizenship. Give to this native American, whose fathers have for countless ages trodden this soil, the rights which you give to the Irishman, the Italian, the Hessian. This because it is right and because it will be his protection. No class will be permanently wronged who have the ballot."—*DR. H. L. WAYLAND.*

#### THE INSTANTANEOUS PROCESS.

"The Indian must likewise be declared at once a citizen by Congress, by State law, by individual possession of land, and other civil rights.

"My conviction is that the reservation system is wrong, hopelessly, fatally wrong, and only to be uprooted root and branch and leaf. Now when we have been doing wrong, when is the time to repent? For one, as a preacher of the Gospel, I am prejudiced in favor of immediate repentance. And as to sanctification, which some think should also be immediate, I am satisfied to let that come as a result. If you ask—What would you do to-morrow morning? Take at once those patents for lands in severalty out of their pigeon-holes and send them to the Pacific coast, and I would follow that immediate process by similar processes all along the line."—*DR. LYMAN ABBOTT at Mohunk Conference.*

"What is necessary to be clearly borne in mind is not only what is the wished-for, the ought-to-be, but what is the inevitable. The flood of civilization which is to be kept back while the Indian is to be taught how to stand it, will in the meantime be gaining force faster than he will be gaining the power of resistance; and every unnecessary hour of checking the current adds to the peril.

"The transition period may be dangerous; but it must come. Stopping of rations will cause hunger; but they must be stopped. The unrecognized chief will be unhappy; but his young men must have a chance. The sooner preparations for the inevitable are put in operation, the more gradual will be the process, and the less painful the shock."—*DR. W. A. WARD in Independent.*

"We must protect the Indians from the invasion of civilization. A very rigid system of exclusion of whites from their borders ought to be enforced. After the title to the reservation is given to the tribe, and after it has been partially subdivided into separate tracts of land, and each Indian has been secured in his title to his separate section, there ought to be a very considerable portion of the reservation still left undivided and undistributed.

"My idea is that the Indian cannot stand it to be thrown out unprotected into the civilization of this country. It would be almost as bad as a war of extermination; and, until he is fitted to protect himself, he should be kept under reservation influences, and, during the transition state—the most dangerous of all states—the tribal system should not be entirely broken up. We could make the Indian a citizen, and give him the right of suffrage; but, in my opinion, it would be a most sad service to the Indian, and there would not be much of him left, if that were done suddenly."—SECRETARY LAMAR.

#### A MIDDLE COURSE.

"The Indian question can never be settled except on principles of justice and equal rights. In its settlement all property rights of the Indians should be sacredly guarded and all obligations should be faithfully fulfilled. Keeping this steadily in view, the object of all legislative and executive action hereafter should be not the isolation of Indians, but the abrogation of Indian reservations as rapidly as possible; the permitted diffusion of Indians among the people, in order that they may become acquainted with civilized habits and modes of life; the ultimate discontinuance of annuities, so promotive of idleness and pauperism; the subjection of the Indians to the laws of the United States, and of the States and Territories where they may reside, and their protection by the same laws as those by which citizens are protected; the opening of all the territory of the United States to their possible acquisition and to civilization; and the early admission of Indians to American citizenship—these objects should be steadily kept in view, and pursued immediately, vigorously, and continuously."—*Lake Mohunk Platform*.

"How shall all this be brought about? Shall the blessings of citizenship, of land in severalty, of education, of civilization be forced upon him, or shall he be persuaded, convinced, induced to see the benefit of all these and led eagerly to desire them? A large portion of the Indians, perhaps a majority, are ready for civilization and citizenship. They realize the dangers of the present position. Others are wedded to the ways of savagery. But civilization means patience. If we are civilized we must be patient. We must not forget that civilization does not come in a day. In time all can be done."—Dr. H. L. WAYLAND.

"I cannot agree with General Miles in his recommendations regarding the Indian Territory or in his confidence in the ability of the Indian to make him-

self self-supporting in so short a time. All our experience heretofore does not warrant such confidence, and such opinions should be regarded as individual rather than representative of the Army. The processes of civilization must necessarily be slow, and will, no doubt, be worked out in time if firmness and fair treatment are observed and a steady policy be pursued, but the ultimate result is still some distance in the future."—SHERIDAN.

"It should not be expected that an Indian who has lived as a barbarian all his life will become an angel the moment he comes on a reservation, and promises to behave himself, or that he has that strict sense of honor which a person should have who has had the advantage of civilization all his life, and the benefit of a moral training and character which has been transmitted to him through a long line of ancestors. It requires constant watching and knowledge of their character to keep them from going wrong. They are children in ignorance, not in innocence."—GEN. GEO. CROOK, *Annual Report*.

#### GRADUAL DEVELOPMENT.

"In the mean time, until the Indian is ready by education and development to take his place as an individual among the people of the country, the reservation system is his only protection; and whatever may be said of the tribal relation which it is thought to be so desirable to dissolve, it is in their uncivilized state, the normal condition of Indian society. It is not only deeply imprinted in his mind as the polity of his race, but it is his constitutional status in this country. The Constitution of the United States recognizes the Indian in his tribal relations, and in its delegation of powers to Congress, it declares that it shall regulate commerce among foreign nations and the 'Indian tribes.'

"My recommendation that only a portion of each reservation be divided into separate tracts, as stated above, is based upon the conviction that we must lead the Indians into holding lands in severalty by ripening their right of occupancy under their communal system into a fee-simple by a gradual process, and not by the sudden abolition of a system which is with them a religion as well as a law of property.

"Those who urge the speedy breaking up of tribal relations, the obliteration of the reservation system, and the localization of individuals upon separate allotments of land as a general policy, overlook the important fact

that the Indian race is not a homogeneous race. It consists of numerous widely separated tribes, speaking different languages, and varying greatly in customs, habits, and conditions, from the enlightened commonwealths of the five nations, to the wild, fierce, roving bands who eke out by plunder the scanty subsistence they derive from the chase and Government rations. Any general policy adapted to the advancement of one tribe would be disastrous and destructive to another. Each must be managed as its peculiar circumstances and condition requires."—

*Report of SECRETARY LAMAR.*

#### AGRICULTURE.

"It requires no seer to foretell or foresee the civilization of the Indian race as a result naturally deducible from a knowledge and practice upon their part of the art of agriculture; for the history of agriculture among all people and in all countries intimately connects it with the highest intellectual and moral development of man. Historians, philosophers, and statesmen freely admit that civilization as naturally follows the improved arts of agriculture as vegetation follows the genial sunshine and the shower, and that those races who are in ignorance of agriculture are also ignorant of almost everything else. The Indian constitutes no exception to this political maxim. Steeped as his progenitors were, and as more than half of the race now are, in blind ignorance, the devotees of abominable superstitions, and the victims of idleness and thriftlessness, the absorbing query which the hopelessness of his situation, if left to his own guidance, suggests to the philanthropist, and particularly to a great Christian people like ours, is to know how to relieve him from this state of dependence and barbarism, and to direct him in paths that will eventually lead him to the light and liberty of American citizenship.

"The increased interest in agriculture manifested since the opening of last spring, and the preparations on several reservations for still larger increase of acreage in farming, are among the hopeful signs of Indian progress and development."—*Report of Commissioner of Indian Affairs.*

#### EDUCATION.

"We are willing to admit that if land, law, and citizenship are placed upon the Indian it will have a strong, a very great tendency in hastening us to do the other real and foremost service for him,—that is, give him the knowledge, training, and experience, that will make land, law, and citizenship valuable to him, because his utter helplessness in their uses will then become glaringly apparent to us

"There are multitudes and multitudes who are willing to labor with the dignitaries and influence of the country for a law or laws of Congress giving such instantaneous elevation as a law or declaration of Congress can give, but there are not so many who will take hold of this degraded, soiled brother and wash and work upon him to the end that he may become master of himself and stand in his place and for his own rights among men. If we want to do real and lasting good for the Indian we must clean him up and teach him to keep himself so; educate him and experience him out of his helpless ward condition."—CAPT. R. H. PRATT in *Morning Star.*

"The appropriations made by Congress, which has seconded every effort for Indian advancement with commendable liberality, have steadily increased from year to year. The money appropriated has been expended in establishing and supporting schools on the reservations and at other localities within the limits of the States, notably at Carlisle, Pa.; Haskell Institute, Lawrence, Kansas; Genoa, Nebraska; Forest Grove, Oregon; also at Chilocco, in the Indian Territory. At all of these institutions, as well as at others conducted by private management, as, for instance, the Normal and Agricultural Institute at Hampton, and the Lincoln Institution in Philadelphia and others, a higher grade of instruction and more thorough and complete industrial training is given than is usually afforded at reservation schools. At the head of the list it may be proper to mention Carlisle and Hampton. These institutions, it is claimed by their friends and promoters, are especially fitted for the education of the future teachers and missionaries of the race. But without detracting from their success and importance it still remains true that the great work of educating the Indian must be confined to the industrial schools on the reservations. There the object can be most conveniently and economically attained."—J. D. C. ATKINS, *Commissioner of Indian Affairs.*

"This feeling would not exist if their children were to be educated among the people of a kindred race, where no feeling of caste would depress them or excite their race aversions. The institution of this system in the Indian territory would bring the wild Indians into friendly contact with those who are civilized, and would induce them to adopt the course that has so greatly benefited the five civilized tribes. I therefore recommend that authority be given under which the proper department, to be designated by Congress, can arrange with any of the five civilized tribes for the education of the children of the Indians of the Western reservations in the Indian country, and that a sum of money be appropriated to give this effort a fair trial."—SECRETARY LAMAR.

## RELIGION.

"The history of all the progress which has been made in the civilization of the Indian, I think, will disclose the fact that the beginning has been religious teaching, followed by or accompanying secular education. While the self-sacrificing and pious men and women who have aided in this good work by their independent endeavor have for their reward the beneficent results of their labor and the consciousness of Christian duty well performed, their valuable services should be fully acknowledged by all who, under the law, are charged with the control and management of our Indian wards."—*President's Message.*

"We had yesterday, in Washington, a session with the President. He shut out everybody, and talked about the Indians for a whole hour. I never heard from any man a more earnest response to the best sentiments we could utter than from President Cleveland. He said: 'You can talk about the different plans, but I tell you there is nothing that will elevate the Indian but the grace of God. Nothing but the Christian religion will ever help us solve this problem.' I said: 'You talk like a Methodist exhorter;' he said: 'I feel like one,' and a tear popped out on his cheek as big as a bullet—a small bullet."—GEN. CLINTON B. FISK.

## FROM THE INDIAN'S STAND-POINT.

The question, discussed by some of our high officials as to the duty of Government to divide the lands in the Indian Territory, giving to each Indian family a homestead and to sell the remainder to white settlers and hold the proceeds for the benefit of the Indians, is one that calls for calm consideration on the part of the American people. I do not now give my own opinion upon the propriety of this course, but present the case from the Indian's stand-point, having familiarized myself with their views by travelling in their country and conversing with many of their leading men, including the chiefs of two of the civilized tribes.

I found one sentiment almost universally prevalent, that of intense opposition to any interference by the General Government with the present tenure of their landed property.

They claim that the Government has no

right to interfere with their lands, as they hold these lands under solemn compact that their title should be respected "as long as water runs and grass grows." A great injustice would be done were they interfered with in any way respecting what is rightfully their own. They stand on their rights.

They do not believe that their title to land in severalty would be any better to the individual than it is now. The individual can now hold as much land as he wishes, and as long as he desires it, and can sell or leave to his children all his improvements together with his right of possession. What more does he want? He has every encouragement to improve his homestead that he could have if held in severalty, for his tenure is as safe as the constitutional government of his nation can make it.

But do the Indians need so much land? Would not 160 acres or at most 640 to each family be sufficient for all needs? He replies: "Do you take away the white man's land because he has more than he can till? Many farmers have 500 to 1,000 acres who cannot till the one-tenth of it. Many ranch men have thousands of acres for pasture. No one objects to a man in a city placing his house in the middle of a block if he owns it, although, forsooth, sixteen feet front is considered in some places ample room upon which to erect a dwelling. The man who owns the property of right is the one to decide whether he needs it or not, and how much of it he needs."

To dispose of any part of the Indian's lands without his consent, or to interfere with his tenure of it, would destroy the last vestige of his faith in the integrity of the General Government, and he would have no encouragement to try to acquire property and rise in the scale of civilization when a higher power, armed only with might, disregarded the most solemn compacts and forced the Indian to give up, or even sell, that which was his.

The Territory once open to white settlement, and the Indian, by cunning, fraud or force, would be deprived of his home and become a vagabond on the earth. There is

no frontier now to which he can again remove. He must retain the home he has or perish amid the surging conflicts of a restless civilization. If the Territory is thronged with whites the Indian and his children will be crowded out.

These are some of the reasons which they gave to justify the desire to hold their lands continually as they do now. I confess that to an Indian they have much force, founded

in what they conceive to be justice and the general good.

There are two sides to every question. This is the side from which the Indian views it.

I am glad to say that I found much prosperity, many very well educated men, and good laws fairly obeyed,—much to commend in the progress of Indian civilization.

O. C. POPE.

## American Baptist Home Mission Rooms

TEMPLE COURT, NEW YORK.

WHAT SHOULD BE DONE WE MUST ATTEMPT TO DO.

### EDITORIAL NOTES.

#### FINANCIAL STATEMENT FOR DECEMBER.

##### MISSIONS AND EDUCATION.

Expenditures for the month,	-	-	-	-	-	-	-	-	-	-	\$27,159 07
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Donations from Churches, Sunday Schools, and Individuals,	.	-	-	-	-	-	-	-	-	-	\$21,390 47
Legacies,	-	-	-	-	-	-	-	-	-	-	3,016 83
Tuition and Room Rent from Students	-	-	-	-	-	-	-	-	-	-	1,357 88
Income from Investments,	-	-	-	-	-	-	-	-	-	-	2,163 84
"    "    Rent of Real Estate,	-	-	-	-	-	-	-	-	-	-	448 50
Home Mission Monthly and Jubilee Volume,	-	-	-	-	-	-	-	-	-	-	228 42
Total for December, 1885,	-	-	-	-	-	-	-	-	-	-	\$28,605 94
Donations, Legacies, etc., from April 1 to December 1, 1885,	-	-	-	-	-	-	-	-	-	-	149,822 86
Total for nine months,	-	-	-	-	-	-	-	-	-	-	\$178,428 80

##### CHURCH EDIFICE FUNDS.

Donations for Gift Fund,	-	-	-	-	-	-	-	-	-	-	\$633 46
Interest for Loan " " " " " " " " " " " "	-	-	-	-	-	-	-	-	-	-	656 23
Total for December,	-	-	-	-	-	-	-	-	-	-	\$1,289 69
Donations, Legacies, and Interest from April 1 to December 1, 1885,	-	-	-	-	-	-	-	-	-	-	\$14,332 11
Total receipts from all sources,	-	-	-	-	-	-	-	-	-	-	\$15,621 80
Total receipts from all sources,	-	-	-	-	-	-	-	-	-	-	\$194,050 60

#### CONCERNING THE "JOINT APPEAL."

Inasmuch as a number of our denominational papers have recently contained editorial inquiries and articles concerning the "joint appeal" by and on behalf of the Missionary Union and

the Home Mission Society, as proposed in the resolutions adopted by the former at Saratoga, last May, a statement about the matter is due the supporters of both organizations. Generally speaking, the friends of one are the friends and supporters of the other, hence are interested in

knowing what is expected of them by these societies.

After some correspondence and delays, Drs. E. Lathrop and R. S. MacArthur, of the Committee of the Executive Board of the Home Mission Society, about the middle of January visited Boston for a conference with the Committee of the Executive Committee of the Missionary Union. The Corresponding Secretary of the Society was unavoidably prevented from attending the conference. The brethren at Boston representing the Missionary Union were Drs. J. N. Murdock and S. F. Smith and Freeman A. Smith, Esq. The committee from the Society went prepared to arrange for the proposed joint appeal. The Committee of the Union, however, were quite decided that for the present, at least, nothing should be done about it. The result of the conference is given in the following resolutions, which were finally adopted :

*Resolved, 1,* That every effort be made by both societies, until the close of the financial year, to increase their contributions as much as possible, with special reference to their needs for their ordinary and aggressive work.

*Resolved, 2,* That if in the judgment of this committee the amount of the debts, at the close of the financial year, be so large as seriously to cripple future work, a joint appeal be made early in the month of May, in accordance with such plans as may be agreed upon by this committee, with the hope of securing the entire amount of the indebtedness of both societies before the next 'May Anniversaries.'

The natural inference is that the reasons which seemed to call for the action of the Union last May, so far as it is now concerned, do not exist. Those reasons were, the large debts of the two societies—that of the Missionary Union being reported at \$50,615.76, and that of the Home Mission Society at \$117,988.28. To us, as to many others, it will be gratifying to learn that the Executive Committee of the Union neither have, nor do they apprehend, a debt so troublesome as to make any unusual efforts necessary

to reduce or extinguish it. We regret that the same thing cannot be said of the Home Mission Society, which, in spite of most painstaking efforts to reduce appropriations, is threatened with an increase of debt by \$15,000 to \$20,000, in which case the year would close with a deficiency of about \$140,000. On the part of the Home Mission Society, therefore, there is urgent need that something be done and done quickly. The Society cannot talk of "aggressive work" while this burden rests upon it—a burden which represents *aggressive work that has been done and HAD to be done*, the fruits of which are and ever will be to the glory of God—but which has not been paid for by the denomination.

As we understand the resolutions, the joint appeal in May next is but a contingency. If the Missionary Union shall have a debt that is not "so large as seriously to cripple future work," such an appeal may not even then be made. The Home Mission Society will then have about three weeks in which to get its needs before the churches, previous to the "May Meetings." In that period of crowded work at the Rooms, nothing effective and sufficient can be done. But little could be done by a joint effort begun so late as that.

The only thing, apparently, that remains is for the Home Mission Society to state its needs and ask for a response commensurate therewith. It is but just and proper, also, that a statement of the wants of each organization should be given to the friends of both organizations, just the same as if the joint appeal were to be made. For this purpose we take the latest published statement of the Missionary Union, and in connection therewith make the statement of the Home Mission Society, on the same basis, at the same date. This was for December 1, 1885.

The appropriations of the Missionary Union to December 1, 1885, were \$317,370.34; its deficit of last year was \$50,615.76; making a total of liabilities at that date of \$367,986.10. If in addition to the receipts up to December 1, 1885, the donations to April, 1886, shall be "no

larger than usual, there will be a deficit at the end of the year of more than \$60,000."

The appropriations of the Home Mission Society to December 1, 1885, including expenditures to that date, were \$333,812.65; its deficit of last year was \$117,988.28; making a total of expenditures and liabilities at that date of \$451,800.93. If in addition to the receipts up to December 1, 1885, the receipts to April, 1886, shall be no larger than usual, there will be a deficit at the end of the year of more than \$190,000.

The foregoing comparative statement shows the "*total of liabilities*" not merely to April 1st, the close of the financial years of these societies, but including appropriations extending about six months beyond. The Missionary Union has been accustomed to include in its annual "deficit," April 1st, these liabilities for the ensuing six months. The Home Mission Society, on the contrary, has excluded from its annual statement all obligations falling due after April 1st, thus showing the actual receipts and disbursements for the year to that date. While, therefore, reckoning on the basis of "liabilities," the Missionary Union is threatened with a deficit of about \$60,000, and the Home Mission Society with a deficit of about \$190,000, yet, the *actual deficit for each by April 1st* will appear by deducting the amount of appropriations falling due beyond that date. For the Home Mission Society these amount to about \$53,000, leaving an expected *actual deficit April 1st* as before stated of about \$140,000. Deducting a like amount from the \$60,000 expected "deficit" of the Missionary Union, would leave its *actual deficit April 1st* below \$10,000.

We present the foregoing figures that the friends of each organization may know what is actually needed to meet obligations maturing on or before April 1st, and not months afterward.

One of the best pastors in Massachusetts sends the contribution of a member of his church with this explanatory note:

"A year ago one of my best brethren, a carpenter, after a severe struggle, gave up the tobacco habit, trusting in Christ for strength to

overcome and be rid of the enslaving inclination. Yesterday he came to me after the communion and told me the story of the victory he had obtained through grace. He then handed me seven dollars, which he thought was about the direct saving in money from the change, and requested me to send it to the Home Mission treasury as the thank-offering of a freed and grateful soul."

A freed and grateful soul, no doubt. If the Home Mission Society had all that the Baptists of America spend annually for tobacco, no debt would rest upon it, nor would there be need of retrenchment. There are thousands who spend from ten to one hundred dollars yearly for tobacco, who do not give a tithe of the amount to Home Missions.

The Board of Missions of the Episcopal Church are pondering a plan to raise \$1,000,000 for missions by enrolling 200,000 communicants who shall give \$5 each. Easily done—on paper! Every little while somebody writes us a letter telling us how easily we could get all the funds we need if an average of one dollar each from a million Baptists is asked for and obtained. How unfortunate for our benevolence that there is any such word as "if"!

It seems that the "omission Baptists" have kindred in other denominations. *The Spirit of Missions*, the organ of the Board of Missions of the Protestant Episcopal Church, while rejoicing that nearly 600 congregations contributed to domestic missions last year that did not contribute the year before, laments that nearly 500 congregations that contributed the year before did not contribute last year. Where are the other 1,600 congregations that failed to give anything to either department of the church's general missionary work?

Rev. J. Hendrickson, missionary pastor at Cedar Falls, Iowa, died December 17, 1885. A useful man has fallen at an important point in our mission field. To the family of our brother we extend our sympathy.

We regret to learn that Rev. W. D. Johnson, a missionary of the Society for the past four years, is dead. Brother Johnson's field was the Rio Grande mission in southwestern Texas, and he was one of the ablest and most efficient ministers in that State. In the midst of apparent



health he went to his appointment on the 15th of Nov., read his hymn, prayed, and immediately died. Another one of our best workers gone to his reward.

## ❖ FROM THE FIELD. ❖

"Watchman, What of the Night?"

### Schools.

**Richmond Theological Seminary,  
Richmond, Va.**

REV. CHAS. H. COREY, D.D. PRESIDENT.

In this institution there is a healthy state of religious development and growth. The interest in foreign missions continues unabated, and a number of the young men are planning to go to Africa. Monthly meetings are held at which letters are read from former students now on foreign fields. An active home missionary spirit exists among the young men of the school, and some of them devote much time to labor among the poor and destitute. The change from a Literary and Normal Institute to a distinctively Theological School seems to give satisfaction to all. The prospects for growth and increased efficiency are excellent.

**Hartshorn Memorial College, Richmond, Va.**

REV. L. B. TEFFT, PRESIDENT.

In Hartshorn Memorial College the religious interest which was so marked a feature of last year continues in good measure this year. At the first meeting conducted by the young women themselves, one student was converted. The second week in November was made noteworthy by the conversion of nine others.

The interest in temperance continues and increases. One public temperance meeting has been held, conducted entirely by students. The girls make it a point to talk temperance wherever they go.

"The influence of the Hartshorn girls for temperance is surely felt in the city. In making Christmas calls a year ago there were not five places in which wine was not offered me. This year among the same people wine was offered me but once. If this school should do nothing more than that which it has already done in the cause of temperance, Mr Hartshorn would be amply paid for all he has given." (J. M. WALDRON, *Richmond*).

During its current fiscal year the College Missionary Society has raised and paid for African Missions about eighty dollars.

**Shaw University, Raleigh, N. C.**

REV. H. M. TUPPER, PRESIDENT.

The winter term of Shaw University has now opened with a large number of pupils. During the present session about three hundred and fifty students have been enrolled. Of these all but eight or ten may be considered young men and young women.

Twenty-seven students, representing some of the best colored schools in the South, are in the medical department. The study of medicine is attracting the attention of colored students, and there is every indication of an increase in numbers. Aside from the work of the ministry no field affords better prospects for usefulness. All but two or three of the medical students have made a profession of religion, some of them since they entered the present session.

Dr. A. G. Haygood has just visited the school to examine into our methods of conducting industrial work. The John F. Slater Fund is steadily working a revolution in the education of the colored people, and is ten times a more potent factor than the Peabody Fund, so far as the colored people are concerned.

In North Carolina there are indications of progress on every hand. The students of former years are full of enterprise. Private schools and academies are springing up all over the State, and there is an earnest effort to found a colored Orphan Asylum. Their success in the erection of church edifices is a marvel. It would seem sometimes that the money invested is greater than the aggregate value of the property owned by the members.

Interest is reviving in the temperance work. The North Carolina Temperance Brotherhood, an organization originating in Shaw University, is rapidly extending its influence.

**Benedict Institute, Columbia, S. C.**

REV. C. E. BECKER, PRESIDENT.

In looking at the school and its record one finds many encouraging features, of which the following are a few:

In the month of October, in 1881, 119 students paid, from their own resources, for schooling, for the year on which they had entered, \$379.43. In October, 1885, 107 students paid, from the same sources, and for the same purposes, \$1,256.17. As the amount paid by the student himself not only represents the length of time to be spent in school but also a certain quality in the student himself, this record speaks volumes.

It ought also to be added that both of these years were years of disaster to the great staple, the cotton crop, neither having any noteworthy advantage.

In October, 1881, there were 20 in attendance, who

had either taught or were preparing to do so; in October, 1885, there were 59.

In the first month of 1881, there was but 27 per cent. of the attendance from outside of the city of Columbia. In October, 1885, that had increased to 56 per cent.

During the entire year of 1881 and 1882, there were only 22 young women in Colby Hall, attending school; at the close of the first week of January, 1886, we have 52 there.

Our enrollment has reached 200, with only 26 in the Model school. For intelligence, orderly conduct, earnestness in study, and general faithfulness in the discharge of duties, as well as the manifestation of deepening religious experience, it is safe to say that this year seems like fruitage from the previous year's sowing.

The return of all the graduates from the English course, to take the classical course, has given a great strength to the best elements in the institution, which makes, with other favorable circumstances, the year one of great promise.

We have about thirty who are studying for the Ministry.

#### Atlanta Baptist Seminary, Atlanta, Ga.

REV. S. GRAVES, D.D., PRESIDENT.

We have enrolled thus far during the year 125, of whom nearly one-half are either ordained, licensed, or have the ministry in view. The Seminary is entirely a male school. The majority of the pupils are between the ages of 23 and 45, the youngest being 18 and the oldest 51 years of age. A number of our students are accepted beneficiaries of churches, Sunday schools or benevolent persons at the North; others receive partial aid at the discretion of the Faculty, and as the means are put into their hands for this purpose, the meagreness of which is a constant tax upon our sympathies, to say nothing of our ingenuity to make a five dollar bill seem as large to a needy student as a twenty-dollar gold piece—a device which our ingenuity does not always make successful.

The exercises of the Seminary open daily, at a quarter before 9 A. M., by reading Scripture, singing (and it would do the ears and heart of any one good to hear the full volume of song, which the choir, joined in by the whole body of students, so heartily pour forth), and prayer. Then follows half an hour of free, careful Bible study, and then the recitations for the day. Every Friday morning the Sunday school lesson for the coming Lord's day is expounded, with questions freely asked and answered, by both pupils and the teacher.

Board and lodging can be secured here, which also includes washing, and which are satisfactory to our students, for \$7.50 per month. We hire a dwelling-

house near the seminary, which serves as a dormitory for a dozen or more students, for which we charge them a dollar a month rent, and this somewhat reduces their expenses.

Nearly all our students are more or less dependent upon their own exertions. Many who are advanced teach during the summer, by which they earn from \$40 to \$75; others do whatever they can, or are helped by friends. It is our policy to encourage in every way the largest self-help and self-reliance. This is as important as any culture which the School can give them. Even those students who are beneficiaries we treat in the same way, paying them out of the amount contributed to them only so much as they really need, when they have done all they can for themselves without detriment to their studies; whatever may be left of the appropriation to them above this is applied to the other students, in a way as discreet as possible by the Faculty.

The Colored churches in the State are doing more for the Seminary and students than ever before, as they come more and more to feel the influence of our graduates among them.

I find the students, as a general thing, faithful in their studies. Many of the older ones who come here have to learn how to study;—eager to learn, and grateful to their teachers—to the Home Mission Society—which has sent them here, and to the patrons who furnish the needful funds, and this to a gratifying and very encouraging degree.

The location of the Seminary building, which was erected in 1871, at a cost of \$7,500, was unfortunate, being so far within the city limits as now to be surrounded by its business, and a business most annoying and distracting to habits of study. Railroads, with nigh a score of side-tracks, depots, freight-houses, a lumber yard and saw and planing mill, vie with each other in the Babel they create. The disadvantage under which both study and recitations are conducted may be readily understood.

The building, too, is without dormitories, a necessity which our schools here cannot dispense with and be efficiently administered. And beside, the grounds are low, and with these surrounding nuisances, the site is not only uninviting but unwholesome as well.

We do and can continue to do good work here, notwithstanding these drawbacks, but our pressing, I might say our immediate need, if we would do the work we ought to, if we would take rank with the schools of our sister denominations in this Southern Athens for the education of the colored race, is a *better location* and a *better building*. I am sure our numbers would be doubled had we these advantages to offer.

Our present property is estimated at from \$15,000 to \$20,000. This, with \$25,000 or \$30,000 more, would give us both these two most desirable and indispensable aids to the advance we must make.

I wish, before closing this sketch, to express my

own thanks to the friends who have, in many instances, so generously remembered the Seminary, and the not less sincere gratitude of those who have more personally shared in their benefactions.

We especially urge those of you who may visit Atlanta to come and see what we are doing. And may I not express the hope, which takes shape in my daily prayer to God, that some who read these pages may be prompted to make the *sacrifice*, if it shall cost one, to give us the *site*, which I have already selected, and the means needed to erect such a building as we must have soon, or fall more and more below the measure of our opportunity in this State of more than 100,000 colored Baptists.

#### Roger Williams University, Nashville, Tenn.

REV. W. H. STIFLER, D. D., PRESIDENT.

With the beginning of the year our enrollment has reached 205. Of these 117 are young men, and 88 young women. Our building is greatly crowded, and the constant question is, "What shall we do for room?" The average age of the young men is 23; of the young ladies 18. Of the young men 77 are members of Baptist churches, 10 are Methodists, 30 are not professing Christians. Of the young ladies, 59 are members of Baptist churches, 5 are Methodists, 4 are professing Christians without church connection; 20 make no profession.

During the past two weeks much religious interest has been manifested. *Sixteen* are inquiring the way of life; one has found a hope. Many of the students are pastors of churches, and come asking to be taught how to do their work. The Moderator and clerk of an association in Arkansas are both in the University. Classes in theology and Bible exposition are taught daily. Twenty of the students hold "State Scholarships," and are preparing to be teachers.

We have recently had a visit from Ex-minister Hon. John M. Langston, LL. D., whose presence was a great inspiration to our students. He is a most wonderful exemplification of what education can do for the colored man. *It does pay* to educate the negro. Our great need is money to finish our new building, and provide more accommodation for pupils. We do our work at great disadvantage. We are lifting a heavy load, with the fulcrum too far from the weight to be raised.

#### Jackson College, Jackson, Miss.

REV. CHARLES AYER, PRESIDENT.

A few have been converted. All seem to feel that religion is their need. One of those converted was constrained by the words, "What shall it profit a man if he gain the whole world and lose his soul?" and found great aid in the hymn, "Free from the Law—O happy Condition!" Another was moved for

weeks by the familiar hymn, "O for a Closer Walk with God." Another went along praying, seeking, weeping, "But the Lord dropped his blessing down on my head, and it went all over me, clean to my feet."

There has been an unusual spirit of inquiry in the Bible Class concerning the facts and bearings of Christian doctrine. Things hard to be understood have been grappled.

New interest has been felt in the work of the school among the pastors and brethren. One organization has sent in \$100 to pay the term bills of two men. Another has sent \$40 to aid two young girls. Another \$30 for the aid of a young preacher, and to-day a man with the work of the ministry in view has handed me \$30, sent by his church, to assist him in his preparatory study.

The General Association has voted to raise \$600 for the salary of a teacher. I hope they will do it. This is the sort of beginning that must come, and these people can give this support if their pastors give them the word.

#### Bishop College, Marshall, Texas.

REV. S. W. CULVER, PRESIDENT.

The fifth annual session of Bishop College has thus far been characterized with the success which has attended the institution hitherto. There has been a larger number of boarders in attendance than during the corresponding term of any previous year. Religious interest developed rapidly from the first, and a goodly number of the students declared themselves anxious for their own salvation. Thanksgiving day was celebrated by the baptism of four of our students who thus professed their faith in Christ. The prayer-meetings have been characterized by deep religious interest, and there is every reason to hope for the best results in this respect during the coming terms.

The educational work tasks every energy of the reduced force of teachers. The prospect is that there will be a large attendance during the winter and spring. The number of girls has been nearly sufficient for the occupancy of all the rooms furnished in Bishop Hall. But little of the fund for furnishing remains. Much more is needed. There are yet twenty-six rooms to furnish.

We have learned with much satisfaction that our more advanced students were, during the last summer vacation, engaged in work for the good of their people. Most of them were teaching, and, in connection with this, were working earnestly in the temperance cause, or establishing and building up Sabbath school interests; and, in one instance, two who were teaching near each other united their efforts in religious meetings, the result of which was about eighty conversions. Such facts speak for themselves, as to the character and ability of our work. The

work done here is like the seed that is destined to spring up and bear fruit a hundred fold.

### Spelman Seminary, Atlanta, Ga.

MISS S. B. PACKARD, MISS H. E. GILES, PRINCIPALS.

It is well to often count our blessings and among the many of the past year the beautiful structure, Rockefeller Hall, excites our deepest gratitude. Its walls are up, the building enclosed, but the message from the Home Mission rooms, saying the money is nearly expended, and the work must stop soon, unless more is raised at once, causes great anxiety.

At present, every recitation room is occupied, and classes are scattered in the different dormitories which are unprovided with blackboards and other conveniences for recitation. This consumes much valuable time, to say nothing of the exposure to bad weather. The chapel and recitation rooms are a necessity at once. The former is provided for. Who will send money for the latter?

During this week the school has made our needs the special subject of prayer. This morning one of the older women arose, and said, "It presses my mind that we ask the Lord to open the hearts of friends South and West to help. We always look to the North for help, and 'pears to me they must be weary helpin' us, and we must do something for ourselves." Soon the pledges began to come from the pupils in small sums of one dollar, fifty cents, twenty-five cents, and one dear girl, who is obliged to go home to-day for want of means, brought *fifteen cents*, saying, "This is all I have except just enough to take me home, but I want to do something." Sixty-nine dollars were pledged—the "widow's mites." Thus did these poor girls and women sacrifice for this school.

School has been in session during the holidays, and the Lord has abundantly rewarded by showering upon us rich spiritual blessings. Last week eighteen of the girls found Christ precious, making forty during the present term. While we praise God for this, we are watching and praying for others, trusting that the motto, "Our whole school for Christ," may be verified. Many new pupils have entered since Christmas, making nearly five hundred enrolled.

## Church Edifices.

\$100,000 needed annually for Church Edifice work.

### A Word To Sunday School Superintendents.

One of the most hopeful signs of the times is the interest taken in mission work by our Sunday schools. The superintendents, who impress their schools with this practical part of Christian work, are training up

the future givers to the cause of Christ. We believe that almost every Sunday school would give something to assist in erecting chapels on our western frontier were the object presented especially to them. It is right to send out missionaries to organize schools and to furnish them with supplies of books and papers, yet these avail but little in those communities where there is no house of worship in which to gather the children. Build a chapel and the Sunday school will live and dispense its blessings, conducted by some faithful brother or sister, although the church may be without regular preaching. Therefore we appeal to the Sunday schools to help us build chapels on the frontier where other children can meet and enjoy the blessings of religious instruction.

We shall send out, about the first of March, an exercise consisting of information about the needs of the field, with recitations, music, etc., arranged by a gentleman who knows what will instruct, please, and entertain a Sunday school. We ask that the fourth Sunday in March be set apart as children's chapel day, and we will furnish superintendents with as many copies of the exercise as they may need, without cost.

Do not wait for us to address you a special letter upon this subject, but write and let us know how many copies of the exercise you will use, and they will be sent.

These chapels built by the Sunday schools will stand as permanent light-houses in the West. Is there a superintendent in all the land who will refuse to give his school an opportunity to share in this good work?

### Church Edifice Notes.

—Our mission church at Harper, Kan., is making extra efforts to obtain a house of worship. The foundation is laid and the walls are going up. Our missionary, Rev. A. B. Charpie, writes: "We are striving to erect this house without help from the Society, and if we apply for either a gift or loan it will be after we have made a record for ourselves of which we will not be ashamed."

—Rev. J. Sunderland, our general missionary in Minnesota, writes of a general quickening of interest in that State. Houses of worship seem to be most needed. He says: "We have a good outlook for meeting-house building. We shall probably build not less than a dozen on important fields. They must be built or our cause greatly hindered. We shall need help for nearly every one of these. Many of these enterprises are truly heroic and represent a faith and a consecration of the grandest type. We are looking with longing, anxious eyes for every token of success in Dr. Pope's department."

—The struggling church at Stanton, Nebraska, has been making heroic efforts for a house. A few days ago a lady sent in \$400 to help build a house there, and the Society is now able to grant the application of

the church, which has been on hand for some time because we had no funds that could be used as a grant. We have on file several more worthy applications, and similar donations would make many hearts rejoice.

—Rev. C. N. H. Moore, now preaching to the Church in Hays City, Kansas, appeals to the Baptists of Connecticut, his native State, for aid to build a house of worship in that country town. He says: "Our association covers six or eight counties, and contains only one Baptist house of worship, and that at a country church." We can help such needy fields only as the money is sent in to us.

"The work that absorbs my heart now is our church building, and during this quarter I have been receiving pledges, collecting subscriptions, and even hauling lumber. Anything and everything to get a church-house and to pay for it, for our loss per week is great, from the fact that we have no meeting-house of our own. This loss is especially felt in regard to a Sabbath school. We have none of our own, because we have no home."

Thus writes our missionary Donald McGregor, from Stevensville, Montana; we want \$200 to help that hard-pressed missionary to get into his church home, so that he can gather the children into Sunday school.

—The church at Las Vegas, New Mexico, has been dedicated, but we regret to say that there is a debt hanging over it. Rev. Samuel Gorman, the missionary of the Society in that place, is one of the oldest workers in New Mexico. For long years he has toiled on the frontier, and now rejoices in seeing a neat new house of worship on his field of labor. If we had \$500 designated for Las Vegas we could lift a load from the heart of the old pioneer of the West. With this amount it is thought that the whole debt could be provided for. Without outside help there is a possibility that what has been accomplished may be lost. The house is 32x60 feet, with handsome tower, and cost \$4,000. Who will help out Missionary Gorman in paying for his house?

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## Missions.

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### Harvesting.

Rev. A. S. Orcutt, missionary, writes to the MONTHLY, as follows:

"At Elkton, Dakota, there has a great work been done. The Lord has given the people a neat little house of worship, all *actually paid for!*—a score of souls in a precious in-gathering, a good hold upon the Catholic population, and a great revolution in the moral tone of society. Harmony and a spiritual atmosphere still prevail. Three were baptized in the new baptistry in the new chapel at my last visit. Others will soon follow.

"At Pipestone, Minn., we are just entering upon a

struggle for a meeting-house. Three hundred and fifty dollars had to be paid for lots, owing to former negligence. We have very little to *begin* with, but we are going to *begin*. Indeed, we have now two loads of stone on the ground. We trust the Lord will open the way for us."

—At Richland, Dakota, Rev. E. S. Thomas, Missionary:

"As a result of our meetings, ten have been baptized, and some added by experience. Among those we baptized two are over sixty years of age, our postmaster, who is also Justice of the Peace, and other men and women of influence. Our congregation has grown so that our house of worship is often too small, and a spirit of revival is still felt in the community.

"We sympathize with the Home Mission Society in its financial struggle, and will not withhold from it our means and our prayers, though small and feeble."

—Zion Church, Cedar township, Iowa, W. D. Elwell, Missionary:

"They became anxious, and after a little talk held a prayer meeting, and then another, and continued in prayer until I came, about the first of January. After a series of meetings, I baptized ten; two have united by letter, and the congregations have largely increased."

—At Brainerd, Minn., E. J. Brownson, missionary:

"The work for the quarter has been greatly blessed. For six weeks past we have been holding extra meetings. Between fifteen and twenty have found Christ, and many others are deeply interested."

—At Stanchfield, Minn., A. Blomgren, Swede Missionary:

"God has blessed us richly. Five have been received into the Church, three of whom were backsliders to the world and sin, and were a great hindrance to the Gospel. Within the last two weeks eight professed to have found peace with God, and many are asking our prayers."

—At Dell Rapids, Dakota, A. Nordberg, Swede missionary: "Seven have been baptized, and several more are waiting to be received."

—The only Baptist church in the State of Nevada is without a pastor. Rev. B. F. Rattray, our missionary, has been obliged to leave on account of ill health after six months' service. He says, "In this time a wondrous change has been wrought. My first congregation numbered only thirty all told. Now in the morning the house is fairly filled. When I came to Reno last July not a child attended church service. Now about twenty attend regularly. The evening congregation is small. Many of our people live from two to eight miles out, and do not attend the evening service. The saloon element predominates in Reno, and dancing and card-playing is not an uncommon thing among many calling themselves Christians.

"My heart aches for this place. Nothing but the danger that my life is in could induce me to leave it. Quite a number are talking of uniting with the church, and will doubtless if a man of God will soon come and take up the work when I am compelled to lay it down. I have never witnessed a more favorable change on any field I have occupied than I have here within the past three months."

**Indian Mission Work of the Churches.**

The following valuable statistics are taken from a paper read before the Women's National Indian Association, at its annual meeting, held in Philadelphia, November 17, 1885, by Mrs. M. T. Richards, of Providence, R. I., and published in *Lend a Hand* for February, 1886. It does not include the work of Southern Boards.

Organizations.	Missionaries and Teachers.	Total Expenditures last year.
Moravian Church.....	11	\$2,333 66
Missionary Society, Meth. Epis.....	23	5,950 00
Society of Friends.....	90	15,000 00
Am. Baptist Home Mission Soc.....	18	30,582 19
Am. Missionary Association, Cong.....	60	31,825 62
Foreign Mission Board, Presb.....	84	32,224 55
Missionary Society Prot. Epis.....	79	49,773 81
Home Mission Board, Presb.....	63	100,260 05
Total.....	428	\$268,699 88

**The Omahas.**

Frequent reference has been made of late to the allotment of land in severalty to the Omaha Indians, a work largely due to the intelligent zeal of Miss Alice C. Fletcher. It should not be forgotten, however, that long years of devoted missionary and educational labor were bestowed upon this tribe before they were ready for this important change. We quote from Miss Fletcher's interesting historical sketch of the Omahas:

"As early as 1846, the Presbyterian Board undertook the establishment of a mission school for the benefit of the Omahas and Otoes. When the Omaha tribe moved upon their present reservation in 1856, a commodious mission building was erected for the reservation. The house is still standing and doing excellent service among the people. At this mission many noble men and women have labored, among them Rev. Mr. Burt, who, for many years, did a work which bears ample fruit to the present day. The young men and women who were boys and girls under his care, are now all working on farms or at trades, speaking English, bringing up their children under Christian instruction, and thus helping forward their entire people.

"The earnest missionary labor, not only that which comes directly under the church, but that which is often given by Christian agents and employés and their families, has borne good fruit among the Omahas; and this rich harvest is in a great measure

due to the responsive influence of some of the leading Indian men, who accepted Christianity as the standard of life and labored to lead their people toward the path of industry and morality. It was largely the result of the energetic rule of Head Chief La Flesche and his corps of soldiers or police, that twenty years ago intemperance was so severely punished that no man dared to risk the terrible flogging given to the drunkard. So effectual was the work done that to-day, although a new generation has arisen, there is almost no drunkenness among the Omahas.

"The Mission Church numbers nearly 100 communicants. The influence of these Christian men and women has leavened the tribe, and to-day it would be difficult to find a community more peaceful and industrious."

**Suggestive Paragraphs.**

"I would rather have my administration marked by a sound and honorable Indian policy than by anything else."—PRESIDENT CLEVELAND.

—"I am dying happier for the belief that it is your hand that is destined to strike the first steady blow toward lifting the burden of infamy from our country and righting the wrongs of the Indian race."—HELEN HUNT JACKSON, *Letter to the President*.

—"The Indians are the noblest of the Savage nations, and more susceptible than any others of Christianizing influences."—BISHOP WHIPPLE.

—"The corner-stone of our Indian policy should be the recognition by Government and by the people that we owe the Indian not endowments and lands only, but also forbearance, patience, care, and instruction. Savage as he is by no fault of his own, and stripped at once of savage independence and savage competence by our act, for our advantage, we have made ourselves responsible before God and the world for his rescue from destruction, and his elevation to social and industrial manhood, at whatever expense, and at whatever inconvenience."—FRANCIS A. WALKER.

—"I do not wish to be understood as in the least palliating their crimes, but I wish to say a word to stem the torrent of invective and abuse which has almost universally been indulged in against the whole Apache race. This is not strange on the frontier from a certain class of vampires who prey on the misfortunes of their fellow-men, and who live best and easiest in time of Indian troubles. With them peace kills the goose that lays the golden egg. Greed and avarice on the part of the whites—in other words, the almighty dollar—is at the bottom of nine-tenths of all of our Indian troubles."—GEN. CROOK.

"The conscience of the people demands that the Indians shall be fairly and honestly treated as wards of the Government, and their education and civilization be promoted with a view to ultimate citizenship."—*President's Inaugural Address*.

## WOMEN'S BAPTIST HOME MISSION SOCIETY.

### GENERAL OFFICERS:

*President*—MRS. J. N. CROUSE, 2101 Michigan Ave., Chicago, Ill.  
*Corresponding Secretary*—MISS M. G. BURDETTE, 2338 Michigan Ave., Chicago, Ill.  
*Treasurer*—MRS. R. R. DONNELLY, 2338 Michigan Ave. Chicago, Ill.  
*Chairman of Executive Board*—MRS. M. L. GASSETTE, 3527 Grand Boulevard, Chicago, Ill.

The following letter from Miss Pettigrew, in charge of Estey Seminary, the girls' department in Shaw University, Raleigh, N. C., is *multum in parvo*. It exhibits some phases of the work of our Society in the schools, and will doubtless be enjoyed by many friends. She writes:

"Time moves on so rapidly I can hardly realize we have entered upon a new year. Our fall term closed Wednesday before Christmas, and the new term began to-day, the 4th of January. I had a very pleasant time with the girls; almost a hundred are enrolled. I did not find it necessary to complain of *one* to the president. I could leave them entirely alone in the building during study hours, and at all hours, and so far as I could learn everything moved on as quietly as when I am with them. They do pleasantly and cheerfully whatever I ask of them, and I believe the most of them keep the rules from principle, because they wish to do right. In my Bible study I have used Chautauqua methods to some extent. The minds of the colored people can best be captured by object and blackboard teaching. I have given my class the geography and history of Palestine quite thoroughly, with a nicely-drawn map before them, locating the ten tribes, and all points of interest. Our societies are quite flourishing. The interest in the Y. W. C. A. is undiminished; not one was absent from our last meeting. Some of our members keep up their dues while absent, which I have never asked them to do. I wrote you about the Missionary Society. The Reading Table Society bids fair to be a fine success in the direction intended (see January *Tidings*). All the more advanced girls are members, and appreciate it. I am delighted with it myself. I have a teachers' meeting, and I require all the students to study a few minutes on the Sunday school lesson every morning before commencing their other studies. They also commit to memory a verse every morning. I have them recite these verses in Sunday school.

"Almost all the girls who come here are totally ignorant of the Bible. When we were going over the period of the Judges, only a very few had ever heard of Samson before. Unless they acquire some love for and knowledge of the Bible while here, I feel they never will anywhere. I feel quite encouraged in my temperance work. This year was the tug of war, as the children were scattered and the novelty was gone. We have our meetings on Friday, but holiday

week met the day before Christmas, and the day before New Year's, having a good attendance. We have two large prize classes, who are having the temperance catechism for examination. Two of the Home School children came and worked Saturday to pay for catechisms, that they might study at home. Mr. Mead, the temperance lecturer, employed, I think, by the National Society, has been here, and he has had 100 catechisms sent me for the girls.

"The 'Home School' had a good time on Christmas; a tree and Santa Claus quite delighted them. The dear Lord has always made it easy to carry on this school. We have a good supply of wood on hand, rent paid in advance, and the money in the treasury for Miss Hallman. Thank the Lord. Only made a few visits last month, but I was busy day and night. I have worked every hour of the holidays; am not quite up with my letters yet. Perhaps it does as much good to write to branches and keep up the interest as anything else. When they send goods, and ask for a letter, I feel they ought to have it, but it takes a *deal of time*. I enclose \$5 for the training school; please accept.

"I am wearing some jasmine blossoms, picked from the grounds to-day. Yesterday I went to church morning and evening without a wrap of any kind."

Mrs. Charlotte Thompson sends us some items of her work and extracts from her journals, which she hopes will help us to a bird's eye view of the condition of things on her field in Southern Louisiana.

"I notice the people here do not read their Bible, as a general thing, not even those who are able to read, but they depend a great deal upon dreams and visions. They have not been taught that they should 'search the Scriptures to see if these things are true;' but, on the other hand, they have been taught that it was a sin for them to read the Bible, because they could not understand it. But by these very dreams and visions the Lord has prepared the way for me, to give his word of truth to some of these women. One sister, the first I visited in the place, met me one morning, and before I could ask her how she was getting along, she said: 'Honey, I saw you the other night, and oh, you did look so pretty! You had the Bible teaching me out of it, and a man was with you, saying to me: 'Hear what she says, for it is right,' and I promised him that I would. Then he gave me a golden pitcher with a light in it, and asked me if I would keep it till he came again.' So she will hear and believe His word now, and expects to go back to her church a happy Christian.

"Another striking case was that of a sister who said: 'I saw you last night. I never saw you before, but you have on the same clothes, and you have the same features that I saw. You were teaching me just as you are doing now, from a book, and a man was by you, telling you what to say to me.'

"Both of these sisters promised me they would try and obey the truths I read to them. I believe they will, and that the seed sown in this soil will grow. These examples make us feel that the hand of the Lord is with us, and that He even makes the superstitions of these people a means for the advancement of His word in their hearts.

"I have made two visits across the Mississippi River to a little church. The people over there are very destitute, and are hungering and thirsting for the

words of the Bible. It seems to be my lot to carry the word across the streams, in little shallow skiffs, and against contrary winds, but I have the sweet assurance that He is Lord of ocean and sky, and that my labors will not be in vain.

"In my industrial schools the boys and girls are improving both in sewing and memorizing Bible verses. I have thirty names enrolled. Three boys and four girls are bright and promising children, and I am striving to implant in their hearts the true principles of religion.

"The reading room which sister Moore opened at Plaquemine, August 24th, in the interest of temperance is proving a great blessing."

Miss Page, one of our newly-appointed missionaries to Utah, accompanies her first report with a letter from which we take the following extract:

"The fact that Mormon apostates seem naturally to gravitate toward the Baptists lays upon us a very grave responsibility, and I pray that no one of us will deal unfaithfully with those who are seeking to break the chains of error and superstition with which they have been bound. I think I am beginning to understand better 'The entrance of thy word giveth light,' for no human wisdom will be able to reach and remedy Utah's blight."

From Miss Paula Barrios, missionary at Montemorelos, Nuevo Leon, Mexico:

"If you came to Mexico it would be sad for you to see a few Christians out of an idolatrous people, and how little they can do to help themselves.

"I have found many children who are not able to come to Sunday-school on account of their garments; most of these have but one, and this consists of a dark domestic gown, and have no shoes, and an old hat; their mothers do not like to send them so.

"I have organized two women's meetings, one on Monday afternoon, and the other on Thursday afternoon.

"My sister has a day school, and she has given me half an hour every Friday afternoon to teach the children a story, and make the application. I have called those children's meetings, and every day we open the school with a hymn and prayer, and almost every day I tell them something about Jesus. Pray for us that the Lord's blessings be upon us all, and that the idolatry be driven out of Mexico."

RECEIPTS FOR DECEMBER, 1885.

Colorado.....	99 82	New Jersey.....	430 33
Connecticut.....	30	New York.....	13534 41
Dakota.....	33 60	Ohio.....	172 96
Indian Ter.....	11 00	Pennsylvania.....	502 35
Indiana.....	79 81	South Carolina.....	5 00
Illinois.....	269 87	Texas.....	85
Iowa.....	36 60	Wisconsin.....	71 74
Kansas.....	141 98	Miscellaneous.....	4 00
Louisiana.....	8 75	Tidings and Publica-	
Mississippi.....	20 00	tions.....	99 06
Massachusetts.....	4 00	Baby Band.....	20 30
Minnesota.....	12 50	Missionary Gardeners	4 75
Missouri.....	27 05		
North Carolina.....	24 00	Total.....	\$3,388 30
Nebraska.....	54 27		

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

President, Mrs. Thomas Nickerson, Newton Centre, Mass.; Vice Pres., Mrs. Anna Sargent Hunt, Augusta, Me.; Corresponding Secretary and Treas-

urer, Mrs. Andrew Pollard, 10 Tremont Temple, Boston, Mass.

SPELMAN SEMINARY.

Miss Packard writes:—"Many new pupils are coming to us since the holidays. We had previously enrolled 450 pupils. There is a deep religious spirit in the school. Forty pupils profess to have found Christ."

Miss M. E. Barnes writes:—"We had a blessed happy time the last day of 1885. School closed early, after which we had an afternoon prayer-meeting, when about twenty arose for prayers. The teachers went with those pupils into recitation rooms, and before we came home fourteen had accepted Christ. At 5.30 we had a second meeting, which all say was the best ever held at this school. Three of the converts were girls who had just come to us."

Mrs. De Lamatta, a graduate of Spelman last year, writes:—"We feel that we never can be grateful enough to the kind friends at the North who have given us our school, and especially our dear teachers—Miss Packard and Miss Giles. All of the teachers are earnest and faithful, showing deep interest in the pupils. The dear Lord is wonderfully blessing us in the conversion of souls. Yesterday we had a glorious meeting, and we felt that the Holy Spirit was above us, beneath us, around us, with us, and, best of all, in our hearts. Do pray for us continually, and especially our dear teachers, that their lives may be spared to do yet a greater work in our midst. We need their instructions more than words can tell."

ROOMS IN THE NEW BUILDING.

Dr. and Mrs. J. H. Hanaford, of Reading, Mass., have just sent to our treasury one hundred dollars for the finishing and furnishing of a room; also Mr. and Mrs. T. P. Durant, of Boston, one hundred dollars for same purpose.

SANTA ROSA MEXICO.

Miss Treviño, our teacher, writes:—"The school meets in the Baptist Church, for we have no other place. It was built in the year 1871 by the village people. Some brethren of other churches aided, but the greater part of the expense was borne by the people here. The cost (exclusive of labor given) was \$112.75. It is forty-two feet long, by fifteen feet wide. The church gives the school the use of the house. The latter is not yet provided with necessaries. It needs maps and desks. I have only a map of the world, loaned me by the Monterey School. I am obliged to arrange classes to write in the morning and in the evening. But I love to do what I can, and I have hope that the Lord will bless my labors, and later I shall have the things needful for my school. The Gospel was first preached in this place in 1867, and in 1870 was accepted. In my home, three of our household were baptized. I was 18 years old when I was converted; now I am 23. In all this time no priest has been to this village to stay; so that the efforts of the Roman clergy have been useless.



"That the Lord may bless you, and give you wisdom in all things, is the prayer of your servant."

INFLUENCE.

We scatter seed with careless hand,  
And dream we ne'er shall meet them more.  
But for a thousand years  
Their fruit appears  
In weeds that mar the land,  
Or healthful store.

The deeds we do, the words we say,  
Into still air they seem to fleet.  
We count them ever past;  
But they shall last—  
In the dread judgment they  
And we shall meet.

KEBLE.

RECEIPTS FOR DECEMBER.

MAINE, \$253.07.

Calais, Second Sunday School, 5; West Sidney, 4; Waterville, 70.57; Damariscotta, Five little girls of Mission Band, 2; Waldoboro, 28.50; Dexter, 5. Portland, Free St. Young Ladies' Mission Band, 25; Rockland, "Willing Workers," 25; Damariscotta, \$25; Portland, Free St., 63.

NEW HAMPSHIRE, \$37.04.

Rumney, Mrs. Abbie D. Merrill, 3; Portsmouth, Middle St. Mission Band, 10; Manchester, First, 10.04; Exeter, 11; Greenville, 3.

VERMONT, \$19.20.

Fairfax, 7; Bristol, 3.20; Brattleboro, 9.

MASSACHUSETTS, \$689.70.

Boston, Mr. Parker, Dudley St., 1.50; Newton Centre, 41.25; Boston, Messrs. Harwood & Quincy, 50; Friend to constitute M. F. Rowe, L. M., 20; Watertown, "Willing Workers," 40; Fitchburg, 14.25; No. Reading, Balance to constitute Mrs. H. N. Flint, of Wakefield, L. M., 5; East Somerville, Perkins St., 40; Melrose, 5; Newton, 20; Marlboro' Mission Band, 5; Natick, 8; Natick, Mrs. F. P. Sutherland, 3.50; Norwood, Friend, 1.75; Old Cambridge Bap. Ch. Benev. Soc., 55; South Abbington, 28; Memorial, 1; Cambridge, North Avenue, 70; Huntington, Mrs. L. Church, 1; Brockton, "Willing Workers," class 5, 5; Cambridge, J. Warren Merrill, 50; Lynn, Friend, 2.20; Boston, Clarendon St. S. S., 50; South Yarmouth, Miss Mary Crowell, 2.50; Fall River, Mrs. Jefferson Borden, 5; Watertown, Friend, Christmas Gift, 50; Boston, Warren Ave., "Earnest Workers," 20; Boston, Fourth St. Church, 3.75; Boston, Fourth St. Church Primary Class, 1; Boston, Clarendon St. S. S., 25; South Gardner, Young Ladies' Mission Society, 25; Gloucester, First Church, "Seaside Workers," 40.

RHODE ISLAND, \$279.82

Providence, Mr. Thomas Sampson, 25; Narragansett Pier, Mrs. J. R. Brown, 2; Rhode Island Branch, 132.82; Rhode Island Branch, Gift to Mrs. Potter, Fresno, Cal., 120.

CONNECTICUT, \$106.67.

New London, First Church, Young Peoples' Mission Society, 10; New London, Thank-offering, Miss Fannie G. Havens, 1.67; Norwich, Central Church Benevolent Union, 22.30; Norwich, Central Church "Happy Workers," 7.61; Plainville, 25; Middletown, 20; New Britain, Young Ladies' Mission Society, 13; New Britain, 7.

MISCELLANEOUS, \$200.25.

Georgia, Atlanta, Miss S. H. Champney, 25; Assam, Wokna, Rev. C. W. Witter, 12; Slater Fund for Spelman, 150; Mite Boxes, 5. Pennsylvania, Lehman, 8.25.

PRECIOUS JEWELS, \$7.40.

Maine, 1. New Hampshire, .40. Vermont, 20. Massachusetts, 5.20. Connecticut, .60.

ECHO, \$56.17.

Maine, 7.65. New Hampshire, 11. Vermont, .50. Massachusetts, 16.77. Rhode Island, 8.85. Connecticut, 11.30.

Total . . . . . \$1,640.32.

Supplies sent to schools and missionaries, \$520.00.

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
J. H. Johnston,	Boston, Mass.,	Dec. 16.
E. H. Hayden,	South Chelmsford, Mass.,	Dec. 17.
Albert W. Weeks,	Palmer, Mass.,	Dec. 30.
M. F. Lee,	Navesink, N. J.,	Dec. 3.
John C. Allen,	Burrowsville, Va.,	Dec. 19.
A. B. Rudd,	Skinquarter, Va.,	Dec. 30.
Nathan Benjamin,	Atlanta, Ga.,	—
Abram Reese,	Atlanta, Ga.,	—
Josiah F. George,	Owensburg, Ind.,	Dec. 30.
L. A. Abbott,	Thorpe, Wis.,	Dec. 3.
W. J. Lewis,	South Coon, Iowa,	Nov. 29.
H. E. Truex,	Smith Fork, Mo.,	Nov. 20.
A. A. Caperton,	Jacksonville, Tex.,	Nov. 29.
H. G. Reynolds,	Blue Rapids, Kans.,	Dec. 2.
Christian J. Swank,	Westmoreland, Kans.,	Dec. 17.
Frank M. Horning,	Blunt, Dakota,	Nov. 29.
J. M. Haskell,	Mt. Taber, Oregon,	Dec. 16.

CHURCHES ORGANIZED.

PLACE.	DATE.
Haverhill, Mass., Messiah Church,	Dec. 8.
Shinnston, West Virginia,	Nov. 28.
Knoxville, Tenn., Calvary Church,	Nov. 29.
Woodville, Wis., Norwegian Church,	Dec. 11.
Breckenridge, Minn.,	Nov. 20.
Renville, Minn.,	—
Doon, Iowa,	Nov. 15.
Schaller, Iowa,	Nov. 22.
Kansas City, Mo., Emanuel Church,	—
Scottsville, Kans.,	Dec. 20.
Fairmont, Neb.,	Dec. 10.
Beaver, Dakota,	Nov. 14.
Fossil, Oregon,	—
Bridges Creek, Oregon,	—

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Livermore Falls, Me., Chapel,	Dec. 20.
Springfield, Mass., Mission Chapel of First Church,	Dec. 13.
Syracuse, N. Y., German Church,	Dec. 17.
Glen's Falls, N. Y.,	Dec. 29.
Hermon, N. Y.,	Dec. 29.
New Hartford, N. Y.,	Dec. 30.
Tuckahoe, N. J.,	Dec. 17.
Onancock, Va., Broadway Baptist Church,	—
Memphis, Tenn., Central Church,	—
Kingstree, S. C., Silvam Church,	Nov. 29.
Seymour, Ind.,	Nov. 25.
Harmony, Ill.,	Nov. 22.
St. Ignace, Mich.,	Dec. 6.
Thorpe, Wis.,	Dec. 2.
Verona, Wis.,	Nov. 1.
Minneapolis, Minn., Olivet Church,	Dec. 13.
Rockwell, Iowa,	Dec. 13.
Kansas City, Mo., Olive Street Church,	Nov. 29.
St. Louis, Mo., Third Church,	Dec. 13.

Burden, Kans.,	—
Progress, Kans.,	Nov. 29.
Richland, Kans.,	Dec. 6.
Liberty, Neb.,	—
Stuart, Neb.,	Dec. 20.
Victoria, British Columbia,	Dec. 13.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Reuben Jones, D.D.,	77.	Churchland, Va.,	Dec. 10.
Harrison Blair,	—	Culpepper C. H., Va.,	—
A. M. Coon,	73	Boothsville, W. Va.	Nov. 30.
T. W. Haynes,	—	Covington, Ky.,	Dec. 19.
J. Beall,	—	Blanco, Tex.,	Dec. 7.
E. L. Fouts,	—	Kyle, Tex.,	—
H. T. Wilson,	75.	Bryan, Tex.,	Dec. 8.
Peter Hagler,	—	Duquoin, Ill.,	—
E. H. Hamlin,	77.	Galesburg, Mich.,	Dec. 20.
Theodore J. Weil,	31.	Napa, Calif.,	—
Jens Hendrickson,	58.	Cedar Falls, Iowa,	Dec. 17.
Cephas Bennett,	81.	Rangoon, Burmah,	Nov. 10.

Home Mission Appointments

IN JANUARY.

The following new appointments were made :

- Rev. O. Elyson, Anacostia Church, Washington, D. C.
- " L. Glaeser, Germans in Houston, Tex.
- " J. J. Keeler, City Missionary in Omaha, Neb.
- " Geo. Scott, Talmage, Neb.
- " E. F. Jorden, Lisbon and vicinity, Dak.
- " Thomas Dyall, Beaver and Dover, Dak.

The following re-appointments were made :

- Rev. W. J. White, General Educational Missionary for Ga.
- " Rev. James Goodman, Sault Ste Marie, Mich
- " A. Freitag, Second German Church, Detroit, Mich.
- " F. Keifer, Missionary Evangelist in Texas.
- " Carl Ekrut, Germans in Harwood, Texas.
- " George Swimmer, Fourteen Mile Creek, Cherokee Nation Ind. Ter.
- " A. W. Snider, Brock and Delta, Neb
- " J. B. Ward, Ponca. Neb.
- " J. A. H. Johnson, Scandinavians in Fargo and vicinity, Dak.
- " J. R. Deckard, Bismarck, Dak.
- " George N. Annes, Estelline, Dak.
- " H. H. Beach, Leadville, Colo.

The following teachers were appointed :

- At Atlanta Seminary, Atlanta, Ga.—Julius A. Hanson.
- At Spelman Seminary, Atlanta, Ga.—Miss Nellie M. Kemp.
- At Roger Williams University, Nashville, Tenn. Miss Elizabeth R. George.

Church Edifice Grants.

IN NOVEMBER, DECEMBER, AND JANUARY.

By Loan,	8
By Gift,	3
	—
Total number of Grants made,	11.
Aggregate of Loans,	\$6,450 00
Aggregate of Gifts,	900 00

LOCATION OF CHURCHES AIDED.

Brunswick, Mo.,	Waelder, Texas.
Coffeyville, Kansas,	Hico, "
Creal Springs, Ill.,	Selma, Ala.
Jerseyville, Ill.,	Clarinda, Iowa.
North Danville, Va.,	Stanton, Neb.
Victoria, B. C.	

Contributions and Legacies.

FOR DECEMBER, 1885.

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

MAINE, \$101.43.

Farmington .....	20 23
Portland, Free St. Church.....	72 20
Nobleboro Church.....	4 00
Kennebunkport, Rev. Lyman Chase.....	5 00

NEW HAMPSHIRE, \$50.00.

*Concord, F. S. Crawford, for Roger Williams Univ..	30 00
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VERMONT, \$763.73.

Brattleboro, First Church.....	10 00
Vermont, A Thanksgiving Offering.....	200 00
East Hardwick Church.....	7 00
Burlington, First Church.....	9 72
Mt. Holly Church.....	7 01
Healdville, Lucinda Frost.....	500 00
Ludlow Church.....	30 00

MASSACHUSETTS, \$4,238.17.

Bridgewater, Swede Church.....	1 00
Boston, Tremont Temple Church.....	10 00
First Baptist Church.....	113 83
Clarendon St. Church.....	129 41
Fitchburg, First Church.....	127 24
Middleboro, Mrs. R. P. Coombs.....	5 00
Rev. H. C. Coombs.....	10 00
North Scituate Church.....	15 00
North Reading Church.....	8 22
Sterling Church.....	8 00
Reading Church.....	5 00
Worcester, Pleasant St. Church.....	35 47
West Acton Church.....	12 00
Belmont, Friend.....	1 00
Framingham, M. R. Winchester.....	5 00
Wakefield, Mrs. B. B. Wiley.....	4 50
Marblehead Church.....	12 50
Newton Centre, Theo. Inst. Soc., Enq.....	8 00
West Somerville, Mrs. E. L. Teele.....	2 00
Andover, Rev. H. R. Wilbur, debt.....	50 00
Middlefield, Ladies of Church, debt.....	5 00
Fitchburg Church.....	46 15
Billerica Church.....	5 82
South Yarmouth, Mary Crowell, debt.....	2 50
Weston Church.....	15 00
East Brookfield Church.....	6 00
Cambridge, North Avenue Church.....	1,404 04
Fall River, Cyrus Smith.....	1 00
Worcester, per C. F. Rugg.....	4 00
Collections.....	9 50
North Adams, collections.....	4 90
Springfield, collections.....	5 20
Holyoke, per Rev. Mr. Hartlett.....	5 00
Second Baptist Church.....	10 00
South Hadley Falls, Agnes McBreardy.....	5 00
*Medford, First Church for furnishing room in Spelman Sem.....	50 00
Sunday school.....	50 00
*Boston, Clarendon St. Church, education colored preachers at Atlanta Sem.....	22 50
*Marlboro Sunday school, education of S. D. Rosier, Atlanta Sem.....	12 50
*Boston, G. H. Quincy, for Richmond Inst.....	50 00
*Reading, Mrs. Jane C. Lewis, for Roger Williams Univ.....	25 00

LEGACIES.

Middleboro, Estate Lewis T. Alden .....	1,885 89
Hinsdale, Sally Kellogg .....	50 00
<b>RHODE ISLAND, \$795.01.</b>	
Providence, Mrs. C. E. Ogden, a thank offering .....	25 00
Friendship St. Church .....	68 17
Woonsocket Church .....	9 05
Narragansett Pier, Mrs. J. K. Brown .....	2 50
Providence, Central Baptist Church, weekly offering .....	420 00
Central Falls, Broad St. Church .....	47 34
Newport, Central Baptist Church .....	222 95

CONNECTICUT, \$392.39.

Deep River Wom. H. M. Soc. ....	40 00
New Haven, First Church .....	135 43
Calvary Church .....	175 00
Morris, Miss R. N. Farnham .....	50
Rochester, Rev. E. Savage .....	5 00
Putnam, J. B. Ray .....	2 00
Danielsonville Collection .....	2 00
*For Benedict Institute.	
Waterford, R. L. M. Purinton .....	5 00
A Friend .....	15 00
New London, Mrs. Lucy Clark .....	10 00
<b>C. E. F. Jewett</b> City Sunday school .....	2 46

NEW YORK, \$5,691.69.

New York City, a friend, per E. S. Clinch, Esq. ....	600 00
J. D. Rockefeller, Supplemental Fund .....	1,000 00
Tabernacle Church .....	244 58
Riverside Baptist Church .....	36 00
Troy, Fifth Church .....	66 72
Watertown, Rev. J. O. Metcalf and wife .....	20 00
Medina, Mrs. James Sumner .....	100 00
Wilson, Mrs. Curtis Pettit .....	6 00
Painted Post Church .....	18 00
Corning Church, for debt .....	10 98
Oswego, West Church Sunday school .....	59 49
Butternuts Church .....	80 00
Painted Post Church, in add .....	1 00
Amenia Church .....	61 86
Sherburne Church .....	28 40
Chittenango Church .....	19 55
Hudson, First Church .....	28 42
Saratoga Springs, F. W. Waterbury for debt .....	10 00
Allegany, Mrs. Orson C. Linderman .....	5 00
Mrs. Bennett .....	1 00
Yates, Mrs. Harriet Darling .....	1 00
Mrs. M. A. Martin .....	1 00
Mrs. H. W. Barney .....	1 00
Madison Church .....	17 00
Lansing and Groton Church .....	11 50
Rondout Church, in add .....	20 00
Brooklyn, Sixth Ave. Church .....	106 47
Milton Church, Mrs. Caroline Bellinger .....	5 00
Fredonia Church .....	42 09
Ithaca, First Church, E. Fund .....	21 18
New Rochelle, Salem Church .....	6 45
Buffalo, Hope Miss. S. S. .....	15 00
Deposit, Rev. J. S. Smith and wife, Christmas gift .....	5 00
Rochester Church .....	5 00
*Troy Sunday school, for student at Richmond Inst. ...	25 00
*New York City, John D. Rockefeller, for New Building, Spelman Sem. ....	2,600 00
*Auburn, Friends for Roger Williams University .....	50 00
<b>C. E. F.</b> City, A friend for Stanton Church, Neb. ...	400 00
Mt. Morris S. S., by S. H. Burr .....	25 00

NEW JERSEY, \$371.53.

Westfield Church .....	15 00
Hightstown, Sunday school for Salt Lake Miss. ....	20 00
Newark, South Church .....	161 53
Mrs. Morgan L. Smith .....	50 00
Freehold Church, for support of F. W. Blohm .....	40 00
Bloomfield, First Church Sunday school .....	35 00
Jersey City, North Church, per S. T. Carswell .....	20 00
*Hightstown Wom. Home Miss. Soc. for furnishing room in Jackson College. ....	30 00

PENNSYLVANIA, \$1,799.34.

Philadelphia, Lower Dublin Church .....	2 75
A Friend .....	2 00
Lehigh Ave. S. S. ....	3 15
Rev. T. A. Gill, Chaplain U. S. A., Supplemental Salary Fund .....	5 00
New Britain Church .....	51 24
Pottstown Church .....	34 75
Milton Church, Bal. Coll. ....	2 00

Peely, Mrs. Geo. A. Pehle .....	18 81
Northumberland Church .....	6 05
Uniontown, A Friend .....	10 00
Jefferson, Mrs. Samuel Kendall .....	1 00
Pittsburg, Welsh Baptist Church .....	5 00
Fourth Ave. Church, in add. ....	75 00
Lawrenceville Church .....	3 00
Sunday school .....	5 00
Lewisburg Church .....	21 58
Media Church .....	15 34
*Lower Merion Sunday school, for Wm. Locust, Indian University .....	25 00
*Philadelphia, Fourth Church Sunday school .....	15 25
*Upland Sunday school, for Atlanta Seminary .....	49 97

LEGACY.

Jackson, Pelatiah Gunnison .....	847 45
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DELAWARE, \$30.00.

Canterbury, F. C. Mack .....	30 00
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MARYLAND, \$50.50.

Baltimore, Chas. A. Keyser .....	10 00
Kingston, Mrs. James W. Marshall .....	50
*Baltimore, Union Baptist Church, for Wayland Sem. ....	40 00

DISTRICT COLUMBIA, \$20.00.

Washington, Second Church .....	20 00
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VIRGINIA, \$148.95.

*For Richmond Institute.	
News Ferry, A. B. Thomas, for Benf .....	15 00
Darlington Heights, C. Covington .....	13 50
Receipts from tuition .....	20 00
Sundry .....	2 00
*For Hartshorn Mem'l College.	
Richmond, Mrs. Helen Jackson .....	15 45
Tuition .....	53 50
Room Rent .....	20 50

TENNESSEE, \$271.95.

*For Roger Williams University.	
Sundry .....	31 95
Tuition .....	122 66
Room Rent .....	106 66
Old Accounts .....	10 68

NORTH CAROLINA, \$335.98.

*For Shaw University.	
Tuition .....	116 10
Room Rent .....	116 09
Old Accounts .....	103 79

SOUTH CAROLINA, \$670.36.

*For Benedict Institute.	
J. F. Slater Fund .....	266 66
Tuition .....	133 15
Room Rent .....	266 30
Old Accounts .....	4 25

GEORGIA, \$60.35.

*For Atlanta Seminary.	
Atlanta, Providence Church .....	4 00
W. Darden .....	5 00
Rev. C. S. Wilkins .....	2 50
Walker Association .....	11 00
Tuition .....	29 50
Room Rent .....	8 35

ALABAMA, \$5.00.

*Muscle Shoals Institute .....	5 00
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MISSISSIPPI, \$214.60.

*For Jackson College.	
Tuition .....	136 50
Room Rent .....	76 00
*Okalona Institute .....	2 10

LOUISIANA, \$6.25.

Bunkie, Collection .....	3 75
Sundry .....	2 50

TEXAS, \$560.65.

State Convention, per O. C. Pope.....	100 00
" " " W. R. Maxwell .....	132 65
Brownwood.....	15 00
*For Bishop College.	
Jonesville Old Border Church.....	3 00
Tuition.....	76 00
Room Rent.....	33 00
<b>C. E. F.</b> , Leckhart Church.....	1 00
State Convention.....	100 00
" " Colored.....	100 00

OHIO, \$3,579.04.

Painesville, Mrs. C. N. Mason.....	25 00
Akron Church, Women's Mis. Soc.....	12 00
Euclid Church, " ".....	5 00
Seville Church, " ".....	12 00
Painesville, Mrs. M. E. Grey.....	25 00
Twinburg, Women's Mis. Soc.....	50 00
Cleveland " " Trinity Church.....	15 50
Columbus, Charles K. McKee, deceased, by transfer from Conditional Trust Funds.....	3,000 00
Cincinnati, 9th St. Church.....	80 00
" " " R. S. Kirtley.....	20 00
Pioneer First Church.....	6 45
Kingsville Church, E. F. and Laura K. Brown.....	20 00
Longville, A. Stevens.....	1 00
*Cleveland, Women's Mis. Soc. of Cleveland Ass'n viz: Women's Mis. Soc., First Church.....	50 00
" " Wilson Ave. Church.....	23 50
" " Third Church.....	8 00
Mrs. Fisher's Class.....	6 60
Judson Mis. Soc., for Roger Williams Univ.....	40 00
*Townsend, Mrs. R. Whitney, for Ind. Univ.....	5 00

LEGACY.

Newark, Mary Pettit.....	233 49
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MICHIGAN, \$4 00.

Ishpeming, Swede Church.....	4 00
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WISCONSIN, \$1,470.84.

Baptist State Convention, per Geo. W. Gates, Tr. ....	1,470 84
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MINNESOTA, \$4.00.

Bird Island Church.....	2 50
Pullman Church.....	1 50

ILLINOIS, \$925 00.

Chicago, First Church, in part.....	303 99
Western Ave. Church, in part.....	34 89
Dixon Church, in part.....	24 30
Sublette, Rev. J. T. Mason.....	5 00
Bushnell, Dr. J. R. Kay.....	5 00
Waukegan Church.....	25 00
Austin Church.....	20 00
Kankakee Church.....	8 50
Englewood Church.....	65 66
Moline, First Church Sunday school.....	3 99
Petersburg, Baker's Prairie Church.....	1 30
Castor, Arlington Church.....	2 00
Bethany, First Church.....	1 90
Faxville, Pleasant Grove Church.....	4 05
Union Grove Church.....	1 10
Du Quoin, First Church.....	2 35
Auburn, Bois D. Ave. Church.....	2 90
Macapuin Station, Liberty Church.....	1 00
Benton, 20 Churches in Franklin Ass'n.....	10 21
*For Roger Williams University, new building.	
Pana Church.....	31 85
E. W. Hayward.....	100 00
Nkoomis Friends.....	10 00
Upper Alton Church.....	8 45
Alton, John F. Randall.....	100 00
H. M. Carr.....	25 00
R. Gibson.....	5 00
Jerseyville Church.....	1 50
Carrollton Church.....	2 00
Jacksonville, Mt. Emery Church.....	3 91
First Church.....	21 50
*Springfield, First Church.....	26 25
Monmouth Church.....	30 97
La Moille Church.....	23 68
Sundry.....	8 25
Mendota Church.....	5 50

IOWA, \$734.36.

Vinton Church.....	19 80
Convention, per E. E. Lewis, Tr.....	97 87
Ashawa, Samuel Brainard.....	5 00

Council Bluffs Coll., per D. H. Cooley.....	19 25
D. H. Cooley and wife.....	10 00
Mrs. E. H. Sheafe.....	1 00
Mrs. Downs.....	1 00
W. C. Gorman.....	1 00
Mrs. Maxwell.....	1 00
Mrs. Sealey.....	2 00
Dr. Montgomery.....	50 00
Mrs. J. Jack.....	50 00
Herbert Wing.....	50 00
M. Catchfield.....	50 00
Mrs. P. Armour.....	2 00
Miss Wilcoxon.....	1 00
Joseph Wells.....	1 00
Mrs. M. Cole.....	3 00
Mrs. Carson.....	1 00
J. W. Berger.....	1 00
E. Jones.....	2 00
R. P. Chalmers.....	5 00
Dea. Wyckoff.....	3 00
Women's Benevolent Society.....	3 75

*Anamosa, Mrs. S. Alden for additional teacher in At- lanta Seminary, Ga.....	300 00
*Ashawa, Sam'l Brainerd for Roger Williams Univ.....	5 00
*Anamosa, Mrs. Marie Alder for Roger Williams Univ.....	20 00
*For Roger Williams University New Building.	
Anamosa Church.....	12 43
Davenport Church.....	80 25
Clinton Church.....	14 50
A Friend.....	40 00
Keokuk Ass'n.....	39 51
Denmark Church.....	8 00
English River Association.....	32 00

MISSOURI, \$10.40.

Cedar City, Fairview Church.....	85 00
Republic, Hopewell Church.....	25 00
Trenton, First Church.....	2 00
Marsfield, Pleasant Ridge Church.....	30 00
Fredericktown, First Church.....	1 00
Bolivar, First Church.....	1 00
Reynard, Miss Mary E. Page.....	5 00

INDIAN TERRITORY, \$2.00.

Webbers Falls, G. F. Wilson.....	2 00
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KANSAS, \$813.23.

State Convention, J. W. Campbell, Tr.....	25 60
Fredonia Church.....	2 50
South Eastern Baptist Association.....	48 88
Atchison Church.....	2 00
Minneapolis Church.....	12 25
Jewell.....	12 50
Topeka, Swede Church.....	5 00
Colored.....	12 24
Osage City, Swede Church.....	5 00
Clay Center, ".....	5 00
Concordia, ".....	6 00
Leonardsville Church.....	4 00
Reading Church.....	2 69
Osage City Church.....	5 00
Miss L. M. Brown.....	5 00
Dover Church.....	3 33
Burlingame, Mrs. J. B. Williams.....	5 00
Mrs. E. Siphler.....	5 00
Hill City Church.....	4 00
Leavenworth Church.....	16 00
Vicksburg Church.....	7 75
Lawrence Woman's Society.....	20 00
Jamestown, Savon Church.....	5 32
Good Intent, C. M. Strieper.....	5 00
S. E. Kan. Ass'n.....	16 50
Maple Grove Church.....	3 66
Iola Church.....	2 42
Otter Creek Woman's Soc.....	2 00
Emporia ".....	5 00
Church.....	15 20
Neosho Valley Ass'n.....	2 80
Miami ".....	52 37
Newton Woman's Soc.....	10 46
Newton Bands.....	3 83
Strong City Church.....	1 50
Florence Church.....	2 25
Roxbury Church.....	1 00
Central Kan. Ass'n.....	4 60
McPherson Church.....	5 85
Roxbury Church.....	50 00
Minneapolis, Mrs. B. A. L. Elliot.....	50 00
Delaware Church.....	25 00
Atchison Church.....	13 73
Blue Valley Ass'n.....	6 50
Greenleaf Church.....	6 50

Elm Creek Church .....	5 00
Marshall Center Church.....	8 00
Waterville Church.....	1 00
Lancaster Church.....	8 00
Armordale Church.....	2 05
Turner Church.....	10 00
Derby, Salem Church, Rev. G. W. Churchill.....	5 00
Auburn, Mrs. S. Baxter.....	5 00
Topeka, First Church, Mrs. C. B. Alfred.....	5 00
Grenada Church, Rev. T. E. Rolfe.....	20 00
Huron Pleasant View Church.....	5 00
Willis Church.....	1 75
East Sugar Church.....	3 90
Landmark Church.....	1 25
Mound City Ass'n., Women's Missionary Meeting... Church.....	3 05 60
Sabetha, Woman's Soc.....	3 75
Valley Center, Keechi Church.....	7 00
Whiting, Mrs. Martin.....	5 00
Baileyville Church.....	5 00
Hiawatha Church.....	8 00
Oberlin Church.....	5 18
Arkansas Valley Ass'n.....	8 81
Pawnee Rock Church.....	3 35
Kansas Centre Church.....	2 59
Larned Church.....	1 00
Raymond Church.....	20 75
Eldorado Church.....	27 61
Sunday school.....	5 00
Udall Church.....	2 00
Grand View Church.....	2 30
Brownson Church.....	6 02
Ft. Scott Church.....	1 00
Providence Church.....	3 50
Hepler Church.....	1 25
Cato Church.....	85
Ft. Scott Ass'n.....	1 51
Lightning Creek Church, Mrs. J. Beeler.....	3 10
Wichita Women's Soc.....	30 00
South Concord Ass'n.....	3 61
Holton Church.....	1 00
Ellsworth Church.....	5 70
Sunday school.....	5 00
Abilene Church.....	3 50
Solomon City Church.....	1 00
Concordia, Aug. Johnson.....	10 00
Garnett Woman's Soc.....	2 12
North Topeka Woman's Soc.....	25 00
State Convention.....	4 92
Harper Church.....	1 00
Coffeyville Church.....	50
Effingham Church.....	1 00
Lawrence Church.....	10 00
Independence Women's Society.....	20 02
Perry Church.....	4 00
Peabody Women's Society.....	8 00
Hutchinson, Harmony Church.....	1 50
Leesburg Church.....	2 00
Pioneer Church.....	3 00
St. John Church.....	75
Yates Center Church.....	5 06
Chalk Mound Church.....	2 15

NEBRASKA, \$270.00.

Baptist State Convention, S. M. Benedict.....	265 00
Red Cloud Church.....	5 00

DAKOTA, \$41.99.

Fargo, Rev. G. W. Huntley.....	5 00
Beaver Sunday school.....	2 25
Parker Church.....	18 62
Sunday school.....	2 27
Lake Preston, Scand. Church.....	12 85
Grand Forks.....	1 00

COLORADO, \$17.35.

Leadville, Monthly Miss. Con. Col.....	2 35
Ft. Collins, Rev. E. N. Elton.....	10 00
Pueblo Church.....	5 00

MONTANA, \$10.00.

Bozeman Church.....	10 00
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WASHINGTON TERRITORY, \$73.80.

Colfax Church.....	12 05
Dayton Church.....	20 50
Whatcom Church.....	2 00
Walla Walla, S. W. Beavan..... Church.....	20 00 13 75
Cheney Church.....	6 00

IDAHO, \$30.25.

Moscow Church.....	7 75
J. W. Beaven.....	22 50

OREGON, \$15.00.

Salem Church.....	15 00
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CALIFORNIA, \$50.00.

Los Angeles, First Bapt. Ch., per J. W. Parker.....	50 00
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ONTARIO, \$10.00.

Tavistock, A. Stern.....	10 00
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MEXICO, \$14.50.

Monterey, F. T. Trevino.....	2 50
M. Flores.....	2 00
Collection.....	10 00

ASSAM, \$5.00.

Wakha, Rev. W. E. Witter.....	5 00
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WOMAN'S A. B. H. M. SOC., \$1,150.00.

*For Sundry Teachers.....	875 00
Miss Allen, Ind. University, Ind. Ter.....	100 00
Four Girls in State University, Ky.....	100 00
Miss McIver, Benedict Inst., S. C.....	10 00
Student, Florida Inst.....	10 00
Miss Cox, Spelman Seminary.....	25 00
Miss V. Maddox, Spelman Seminary.....	5 00
Lucy Miller, Wayland Seminary.....	25 00

WOMEN'S BAPT. HOME MISSION SOCIETY.

*Chicago, for Minnie Wade, Ind. Univ.....	50 00
C. E. F. for Church at Las Vegas, New Mexico.....	5 00

WOMAN'S H. M. SOCIETY, MICHIGAN.

*For Salary of L. B. Sylvester, Wayland Seminary....	50 00
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GENERAL MISS. SOC. GERMAN BAPTIST CHURCHES.....	500 00
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TOTAL.....	\$26,398 64
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Home Mission Monthly.....	221 48
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RECEIVED FOR CHURCH AT PONCA, NEB.

N. Y., Medina, Mrs. S. A. Sumner.....	10 00
Sand Lake, Wom. Miss. Soc.....	13 10
Belleville, Lad. Home Miss. Circle.....	40 85
Mass., Watertown, Mrs. E. H. Fernald.....	100 00

J. G. SNELLING, Treasurer,

7 Beckman Street.

DONATIONS OF CLOTHING, ETC.

Leominster, Mass., Home Mission Society "Willing Workers," box and freight to South Carolina, \$44.  
 Providence, R. I., Stewart St. Church, barrel and freight to Minnesota, \$76.70.  
 Norwich, Conn., Baptist Church, barrel to Kansas, \$100.  
 New Haven, Conn., Home Mission Circle of Calvary Church barrel to Nebraska, \$85; barrel to South Carolina, \$25.  
 Elmira, N. Y., First Church, barrel to Dakota, \$50.  
 Albion, N. Y., Baptist Church, box and freight to Kansas, \$120.35.  
 Sennett, N. Y., Baptist Church, box and freight to Iowa, \$13.50.  
 New Brunswick, N. J., Women's Mission Society of First Church, box to Kansas, \$150.  
 Jersey City, N. J., Mission Band of Bergen Church, barrel and freight to Kansas, \$110.30.  
 Dayton, O., Ladies' Missionary Society of Linden Ave. Church, box, freight and cash to Nebraska, \$69.08.  
 North Fairfield, O., Woman's Society, box and freight to Kansas, \$31.40.  
 Cincinnati, O., Woman's Baptist Home Mission Union, two barrels to Kansas, \$120.47; barrel to Minnesota, \$31.15; barrel to Iowa, \$22.80.  
 Evanston, Ill., Woman's Home Mission Society, two barrels and freight to Nebraska, \$115.  
 Cherokee, Iowa, Ladies' Circle of Baptist Church, barrel and freight to Nebraska, \$37.80.

THE BAPTIST  
HOME MISSION MONTHLY

Vol. VIII.

MARCH, 1886.

No. 3

OUR CONTRIBUTORS.

WANTED IN 45 DAYS!

\$200,000.

Two hundred thousand dollars are required between March 1st, and April 15, to enable the American Baptist Home Mission Society to close its books without debt.

This is about \$18,000 more than was required at the same time last year. Several thousand dollars of the receipts last year during this period were special offerings to the "Emergency fund." We cannot reckon on such extras this year. The last year closed with a debt of nearly \$118,000. If our receipts from March 1, to April 15, should be no more than those of last year, (leaving out the Emergency fund) the debt will be from \$18,000 to \$20,000 more at the end of this year, or from \$135,000 to \$140,000. This does not include obligations maturing after April 1. *The Society therefore needs this \$200,000 to meet obligations falling due in the next forty-five days.* This is at the rate of \$4,444.44 on an average per day for the whole period. Shall the Society be released of this burden? If so, how? Grant that the regular contri-

butions from churches and individuals will bring the amount down to \$135,000 or \$140,000, is there any hope of sweeping off the remainder, but by a concerted movement on the part of those who may be able to give their hundreds and thousands for this purpose? Are there not those who can and will come to the help of the Society in this manner? Must the Society hold its annual meeting the last of May, and enter upon another year under the shadow of such a deficiency?

As an assurance that, with this debt removed, there will not be a similar accumulation again in the near future, it may be said that the present scale of expenditures is nearly or quite on the basis of usual annual receipts, and that if the reduction determined upon nearly a year ago could have taken immediate effect over the entire field, there would have been very little if any increase of the debt. Now, good friends of the Society, what have you to say and what will you do about this? The Corresponding Secretary will be glad to receive your response, and be the medium of communication among those disposed to cooperate in this movement.

## NEBRASKA: SURVEY OF THE FIELD.

REV. J. W. OSBORN, FREMONT, GENERAL MISSIONARY.

We have not been successful to a large extent in securing men for destitute fields. Men who are adapted to Western work, and are willing to come to Nebraska on salaries that we can pay, are not numerous. The work of Missions in Nebraska is in a hopeful condition. Some of the features of the work that induce this statement are:

1. The harmony and unity among the brotherhood in means and measures to promote the cause in our midst.

2. An increased interest in the pastors touching the work in general. Many more of our pastors are grappling the financial question and pressing upon their churches the absolute necessity and obligation of increased giving to the cause of Christ. They are co-operating with cheerful hearts and ready hands in introducing systematic beneficence into their churches, and we are pressing this subject in all our churches. An efficient committee on systematic benevolence was appointed at our last anniversary, and they are heartily at work formulating plans that we think will be generally adopted.

3. A more general and deeper conviction among our churches, both brethren and sisters, that Christ's cause has claims upon them that they have been neglecting, that they can and ought to do more than they have been doing. When we can secure in each church a few who are on fire, who are in dead earnest to honor Christ in well-doing, they will spread the fire in the church. I have been greatly rejoiced in this advance.

4. The earnest and judicious work of our women in the churches in promoting mission work at home and abroad. Even two years ago our sisters in Home Mission work were comparatively unorganized, but when they caught the idea of supporting a missionary in whole, or in part, themselves, as our Foreign Mission was doing, it quadrupled their interest and energy in three months, and they are not only collecting funds, but furnishing mis-

sionary intelligence to the people such as they need.

5. The development of our State is very much in advance of former years. Different railroad companies are pushing their roads into the northern interior and western portions, inviting immigration, and establishing towns, indicating to the sagacious Christian worker where centres of influence are to be created. On all these new roads towns are springing up, and we are feeling the inspiration of this advancement. What we need, and what we must have, if we would meet the demands of the hour, is a "missionary evangelist," or district missionary, to labor under the direction, in a measure, of the general missionary. There is a score of fields where we meet to hold meetings from one to five weeks, winning souls and gathering the scattered and straying sheep into the fold, and preparing the way for the settlement of a pastor. A man fitted for that kind of work could raise on their fields a large portion of his salary, and from sources from which we now realize nothing. Two thousand of the folder on "Systematic Beneficence," two thousand of "The Address to the Baptists of the West," and two thousand of a circular have been distributed to our churches during the last month, and some good indications are already manifest.

Revival influences are realized in many churches, and we are hopeful of results.

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## THE AMERICAN BAPTIST HOME MISSION SOCIETY AND ITS COLORED SCHOOLS.

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No sooner had the war closed than the American Baptist Home Mission Society began its educational work among the colored people of the South. More than twenty years have now elapsed and it is eminently wise and proper that the 800,000 colored Baptists of the country should look back and have a clear apprehension of how the Lord has led them and how much they are indebted to the American Baptist Home Mission Society for the intellectual, moral and relig-

ious progress that has been made. Neither have the good effects been confined to the Baptist denomination. For instance, in North Carolina a great majority of the better class of public school teachers have been educated at the Raleigh school; and if you look at the teachers in many of the graded schools, normal schools, and especially in the academies and private schools which are springing up all over the State it will be discovered that often a student of Shaw University is in the lead among the people assisting them to give their children better educational advantages. By calling attention to these facts, we have no disposition to detract from the noble work done by other schools in the same field, but the Raleigh school under the auspices of the American Baptist Home Mission Society was the first in the State to offer to any considerable extent to the colored people the advantages of a higher education. It was the first school, white or black, to introduce into the State the normal system of teaching, and the large number of students from the beginning, in later years enrolling more than four hundred pupils annually, gives evidence of the magnitude of the work accomplished. The Raleigh school was the first to move in the work of female education. The erection of the Estey Building for a distinctively colored young ladies' school was commenced before Hampton or Atlanta began a similar enterprise. A just recognition of these facts by the colored Baptists of the State is but a deserved tribute to the Society under whose wise management the work has been conducted. If all the ministers of the Gospel, if the Sunday school teachers, and the hundreds of public school teachers, and the tens of thousands of Sunday school pupils, and the vast numbers taught in the public schools, and the thousands that have been converted through the labors of the students connected with Shaw University should be taken into the account, and if we should consider these multitudes that are thus indebted either directly or indirectly to the work accomplished by the Raleigh school, as a truthful representation of what has been done, then what cause for gratitude on the part of the

colored people! What admiration and interest should be felt for the work of the American Baptist Home Mission Society? How fresh in memory should be held its generous contributors and founders, such brethren as Shaw, the Esteys, the Leonards, Morse, Greenleaf, Merrick, Hoyt, and scores of others who have assisted in the work. What a history! What cause for reflection! Should not the children be taught to respect—nay more—cast in their mites to help on the efforts of this grand old Society, with more than 700 missionaries and teachers scattered through all the States and Territories of our country, in Canada and Mexico? Should there not be a thank offering annually on the part of the colored people? Would it not encourage those who helped them years ago when they were first set free, whose money first built their school houses and gave them their teachers and missionaries? Why not hold concerts in the churches and recall to memory the history of the past—how the Lord has guided and blessed, and how the work is enlarging, and thus drink in new inspirations and come into closer relations with the foremost missionary society in the work among the colored people.—*African Expositor, Raleigh, N. C.*

#### North Dakota Convention.

The following is a condensed report of the committee on the field: Eight churches organized this year. One hundred and sixty-five baptisms. Increase of membership, 50 per cent. Red River Valley Association organized. Four houses dedicated. Three ministers ordained. Five hundred dollars raised for H. M. Soc., \$500 for other societies. Twenty-two preachers on the field. Eighteen missionaries aided by the A. B. H. M. S., but not receiving a living salary. Eighteen houses of worship. Value of church property, \$65,000. Thirty-eight churches. One thousand members. Eleven churches, seventeen settled counties, forty towns, fourteen county-seats, and scores of thriving communities without a Baptist missionary, with the Macedonian cry coming from every quarter attended with inducements of lands, lots, and money, if only a preacher be sent them. This region of the earth is the seat of future empire. It is fast filling up with people of far more than average intelligence and energy. Now is our opportunity to lay foundations and possess the land for Christ. Such opportunities come not to every generation and not twice to the same people. "Men of Israel, help."



# American Baptist Home Mission Rooms,

TEMPLE COURT, NEW YORK.

WHAT SHOULD BE DONE WE MUST ATTEMPT TO DO.

## EDITORIAL NOTES.

### FINANCIAL STATEMENT FOR JANUARY.

#### MISSIONS AND EDUCATION.

Expenditures for the month,	- - - - -	\$30,778 37
Donations from Churches, Sunday Schools, and Individuals.	- - - - -	\$20,370 61
Legacies,	- - - - -	3,695 70
Tuition and Room Rent from Students	- - - - -	1,667 45
Profits of Boarding Department, at Schools,	- - - - -	300 00
Income from Investments,	- - - - -	4,592 62
"    "    Rent of Real Estate,	- - - - -	312 29
Home Mission Monthly and Jubilee Volume,	- - - - -	609 07
Total for January, 1886,	- - - - -	\$31,547 74
Donations, Legacies, etc., from April 1, 1885, to January 1, 1886,	- - - - -	178,428 80
Total for ten months,	- - - - -	\$209,976 54

#### CHURCH EDIFICE FUNDS.

Donations for Gift Fund,	- - - - -	\$2,368 07
Income from Investments for Gift Fund,	- - - - -	250 00
Interest for Loan Fund,	- - - - -	1,312 59
Total for January,	- - - - -	\$3,930 66
Donations, Legacies, and Interest from April 1, 1885, to January 1, 1886,	- - - - -	15,621 80
Total receipts from all sources,	- - - - -	\$19,552 46
		\$229,529 00

The Treasurer's books will be kept open until the 15th of April. All contributions intended for the present financial year should reach the rooms on or before that date.

The usual financial note for this page is given the prominent place, this month, on the first page. Not only those who can give largely, but all others are earnestly invited to send in their special offerings to enable the Society to close the year without a debt. Remember that \$200,000 is needed between March 1st and April 15th.

A good brother of our acquaintance has been pondering over the problem, how to get the members of Baptist churches more deeply in-

terested in missionary matters. He finds that in a church of 400 members only ten or a dozen persons subscribe for any missionary magazine, that some of these do not read it with any care or much interest, and concludes that "we might scatter missionary literature broadcast and put it into every house free of cost, but we cannot make people read it." He then proceeds to inquire What shall be done? In answering the question this benevolent brother "frees his mind" concerning the attitude of some pastors and their responsibility in this matter. It may be of interest to some of these timid, indifferent pastors to know how a layman regards them. After saying that these pastors "are the horses that you can't make drink" of the stream of missionary literature he adds:

"And I am compelled to think that very many are afraid to talk money lest their own purses should suffer. Then they are not half awake and interested in the evangelization of the world. Our own pastor says a missionary meeting is the hardest meeting there is to conduct. I am sure if he was sufficiently interested in missions they would be the easiest and most delightful meetings he could lead. How shall we reach these milk-and-water pastors?"

"Shall we get up an appeal addressed and sent to pastors, trusting that they will read it and act upon it? I doubt whether the average pastor would read it thoroughly and thoughtfully, or if he did, would take any action in the matter, especially if his own salary was small and difficult to get. The lesson that benevolence grows by exercise and to withhold more than is meet tends to poverty is yet but poorly learned. I confess I am staggered by the problem."

"Missionary literature does not accomplish the desired results, for many church members will not take it and pay for it, nor read it if it is given to them. I see no way but for the pastor to preach and *preach* and *preach* benevolence and the demands of the hour, in season and out of season, and if these close-fisted idolaters are driven out of the church, the sooner that is done the better."

#### A GENERAL SUNDAY SCHOOL RALLY.

The indications are very favorable for a general rally by the Sunday schools, on the fourth Sunday in March, in response to the call for offerings to build chapels for houseless Sunday schools and congregations in the West. The special service prepared for the occasion is very beautiful in its mechanical execution, and is pronounced very superior in its contents. It will make an exceedingly interesting exercise for the children's chapel day.

If any Sunday school superintendent has not received a specimen copy for examination, let him send at once for a copy. Applications for the exercise are pouring in every day, and we hope to fill all orders for schools early in March. If an average of ten cents a scholar can be secured, it will give a mighty impulse to the work.

If for any reason the officers of a Sunday school prefer some other than the fourth Sunday in March for this exercise, a supply will be sent when desired. But it is expected that the

children's Sunday school chapel day, the fourth Sunday in March, will become one of the fixed things in our plans of Christian beneficence.

We would like, therefore, to have as many schools as possible fall into line on that day.

#### A WORKER'S PRAYER.

Lord, speak to me, that I may speak,  
In living echoes of thy tone;  
As thou hast sought, so let me seek  
Thy erring children, lost and lone.

O, lead me, Lord, that I may lead  
The wandering and the wavering feet;  
Oh, feed me, Lord, that I may feed  
Thy hungering ones with manna sweet.

Oh, strengthen me, that while I stand  
Firm on the rock and strong in Thee,  
I may stretch out a loving hand  
To wrestle with the troubled sea.

Oh, teach me, Lord, that I may teach  
The precious things Thou dost impart,  
And wing my words that they may reach  
The hidden depths of many a heart.

Oh, give Thine own sweet rest to me,  
That I may speak with soothing power,  
A word in season, as from Thee,  
To weary ones in needful hour.

Oh, fill me with thy fulness, Lord,  
Until my very heart o'erflow  
In kindling thought and glowing word,  
Thy love to tell, thy praise to show.

Oh, use me, Lord, use even me,  
Just as thou wilt, and when, and where,  
Until Thy blessed face I see,  
Thy rest, Thy joy, Thy glory share.

FRANCES RIDLEY HAVERGAL.

#### NORTH CAROLINA BAPTISTS TO THE RESCUE.

The following circular has been prepared and widely scattered among the colored Baptists of North Carolina. We rejoice in this forward movement. The circular bears the signatures of fourteen leading pastors and other brethren in the State, and is entitled:

AN EARNEST APPEAL TO THE BAPTISTS OF NORTH CAROLINA IN BEHALF OF THE EDUCATIONAL WORK OF THE AMERICAN BAPTIST HOME MISSION FOR THE COLORED PEOPLE OF NORTH CAROLINA:

The American Baptist Home Mission Society at the close of its last fiscal year was in debt over one hundred thousand dollars, which leaves it in great

need of funds at the present time to carry forward its work.

When we contemplate the grand results of its mission among our people in this State, we who have been so greatly benefited as students through the support of the Society at Shaw University are moved to give ourselves and to ask others to help to raise the sum of five hundred dollars as a *free will offering* for what the above-mentioned Society has done and is doing for the colored people of North Carolina, that this work among us may be continued.

It may be well, just here, to point out some of the work of the Society, from its commencement among our people to the present, as is contained in the *African Expositor*, to wit:

"No sooner had the war closed than the American Baptist Home Mission Society began its educational work among the colored people of the South. More than twenty years have now elapsed and it is eminently wise and proper that the eight hundred thousand colored Baptists of this country should look back and have a clear apprehension of how the Lord has led them and how much they are indebted to the American Baptist Home Mission Society for the intellectual, moral, and religious progress which has been made. The Raleigh School, under the auspices of the American Baptist Home Mission Society, was the first in the State to offer, to any considerable extent, to the colored people the advantage of a higher education. It was also the first to move in the work of female education. The erection of the Estey Building for a distinctively Colored Young Ladies' School was before any other such school in the State.

"A just recognition of these facts by the colored Baptists of the State is but a deserved tribute to the Society under whose wise management the work has been conducted."

Now for the \$500 offering. As a day for prayer and collection we set apart the fourth Sunday in March, 1886, hoping that every pastor, preacher, Sunday school superintendent, teachers and all who have any influence will give themselves and do what they can to make the collection a success.

Churches and schools who can not on that day comply with the request, will as soon as possible take a collection for this cause. We further ask that every person who has been a student of this school, male or female, to give at least one dollar and act as agent in this noble effort. All money raised for this purpose will be forwarded at once to Rev. N. F. Roberts, Raleigh, N. C. Receipts for the same will be acknowledged through the *African Expositor*.

### The Pacific Northwest.

BY REV. J. C. BAKER, SUPT. OF MISSIONS, SALEM, OREGON.

Our winter comes on slowly. The first freezing of note, of earth and water, in western Oregon and

Washington, and as far north as Victoria, B. C., occurred on the night of December 10, since which time very little even of frost has been seen in the most northern latitude named, and the prospect seems good for an open winter.

#### VICTORIA, B. C.

The Calvary Baptist Church of this city, Rev. Walter Barss, pastor, dedicated an attractive and comfortable house of worship on Sabbath, the 13th of December. The main building is complete and is 45 x 45, with Sunday school room, pastor's study and dressing room in the rear, in process of erection. The seats also are yet to be upholstered. The pews describe circles and converge toward the platform with capacity for 300 sittings. The main building has two entrances, one a tower 9 x 9 feet square. The Sunday school room is also to have an outside entrance.

The entire cost of the building less the upholstering and furnishing, is \$3,804.25; including lot, \$4,504.25. The church had raised \$2,075. The pastor collected in the maritime provinces \$700; the Home Mission Society is to pay \$500, leaving \$1,229.25 to be provided. Rev. J. Q. A. Henry, of Portland, Oregon, preached the sermon and made the appeal for the money, which was all provided for during the day. Rev. A. B. Banks, General Missionary for Puget Sound Association, made the prayer of dedication. Rev. J. C. Baker, Superintendent of Missions for the North Pacific coast, preached the evening sermon. In the afternoon the pastor gave an historical address, and the various city pastors spoke words of congratulation and fraternal feeling. Rev. Robert Lennie, of New Westminster, B. C., was also present, and took part in the exercises. A fine choir rendered the occasion the more attractive by their appropriate music. On Monday evening following its dedication, the choir, assisted by other musicians and singers in the city, gave a "sacred concert," which netted them \$150 for the furnishing of the rostrum. Altogether Bro. Barss and his people have great occasion to praise God and take courage. Should the present vigorous work of the church continue and business prosperity attend the city, the church will become self-sustaining within the next half year. One mission school has been started, and Bro. Barss has his eye on other points both in and out of the city, where mission work could be started to great advantage, and the talent of the young men he has in his church be put to work, greatly to their advantage as well as of the cause. He has a good, strong force of intelligent and devoted workers. If he keeps them busy working for Jesus he will soon have not only one of the strongest churches on the Sound, but some important missions, some of which in the future will grow into churches of the Lord Jesus Christ. A wide and effective door is open; several country points of a very promising character are open, and inviting service. Another good man could be employed to great advantage on the Island (Vancouver's).

## WORK ON THE MAINLAND.

A work of scarcely less importance has been taken up and is being quietly but wisely prosecuted on the mainland, by Rev. Robert Lennie, missionary also under the Home Mission Society. He is located at New Westminster, B. C., a city of about 3,500 population, situated on Frazer River. A branch road from the Canadian Pacific is soon to be running into the city. The insane asylum and prison for the Province are located here, and the city is to have a permanent importance and growth. Bro. Lennie came here with his family a little less than one year ago. At that time the church numbered five members. They now number thirty, including three received to be baptized next week, which will make fifteen baptized. He is gathering a good congregation, though circumstances are unfavorable, being obliged to hold service in the Court House. The town is one of the oldest in the Province. The Presbyterians, Methodists, and Episcopalians have churches of long standing; the church of England and Catholics have sway. The Baptists are not only far behind others in starting, but are entering upon what to others appears pre-occupied ground. So long as Bro. Lennie had but five members it seemed all right. But as soon as he began to baptize a change came. The baptism, which was the first on the mainland in British Columbia, drew an immense audience in a "drill shed" where a temporary Baptistry had been erected. Large numbers had never witnessed a baptism before. It was so strange, so different from what they supposed the Scriptures to teach! A few passages of Scripture read on the ordinance of baptism was a wonderful revelation to many. No wonder it provoked great opposition. The people are now searching the Scriptures to see if these things are so. The result will doubtless be as surprising to many as was their astonishment at witnessing the ordinance.

Bro. Lennie has secured a little over \$2,000 toward the purchasing of lots and erecting a house of worship, which is to be commenced in the early spring. He has also held regular services at Port Moody during the year, and has had an eye upon Cool Harbor also, which has finally been decided upon as the terminus of the Canadian Pacific. He has held service here and has ten lots secured for school purposes if used within twenty years, otherwise to go to other Baptist interests. They are within the limits of the new city of "Vancouver," at Cool Harbor or at Burrard Inlet, where the Syndicate owning and to operate the Canadian Pacific have determined to build their great city. The property may or may not become very valuable, depending upon the growth of the city. In connection with this Bro. Lennie has secured a conditional pledge from other property owners of \$700 toward building a church in Vancouver. Preaching has also been had at other lesser points, and the pastor of this, the only Baptist church on the mainland, in British Columbia, seems to have taken a comprehensive view of his work, and has organized the beginning of an important missionary service.

Two more men are needed in British Columbia, one on Vancouver's Island with Bro. Barss, and one on the mainland, co-operating with Bro. Lennie. Two men of the right mettle, endowed with the spirit, might enter the work in the spring or summer. They would have to put up with some privations at first, but with the opening before them they would not be left to suffer, and they could do a great work for the Master. The towns would be small, some country places, the fields new, but the material and opportunity are exceptional. To let such fields go unoccupied on account of an over-burdened treasury is one of the heart burdens to be carried by the managers of the Home Mission Society.

## EARNEST WORDS FROM MINNESOTA.

[The following from Minnesota is but a specimen of what is needed in many of our Western States and Territories. The opportunities for doing a grand work in the West are great, but in a few years these opportunities will be greatly diminished. Now is the time to assist in building houses in these new towns.]

To the Board of the American Baptist Home Mission Society.

DEAR BRETHREN:

In view of the special circumstances in which we are placed in Minnesota the present year with respect to the erection of houses of worship by our missionary and other small churches, it was unanimously voted at our last meeting of the Board of the Convention, held January 12th, to send a memorial to you in regard to it.

1. For two or three years past comparatively little church building has been done upon our mission fields and little aid drawn from your treasury. For the year ending October 1, 1884, (if we have a correct record) five churches were aided by gift to the amount of \$1,800. For the year ending October 12, 1885, one church to the amount of \$200.

2. The time has come when an unusually large number of churches should build, *must* build, and in many cases are moving to build.

Building in these fields cannot be longer delayed without serious loss to our cause, and discouragement to the churches. The following churches will with little doubt build the present year, if a small amount of aid can be given them, viz.:

1. Crookston.—This church, on one of our most promising mission fields, has its house already up and will soon use it in a partly finished condition.

2. Fergus Falls—has never had a house—worship in a rented store building; in the best town in western Minnesota. This church like the one at Crookston has had almost a phenomenal growth. Had \$1,000 raised. Needs \$500 help.

3. Pipestone—with wonderful devotion is at work, putting the stone on the ground this winter. Little church with twenty-five members. Lower Bay,

Three Rivers Church, has never had a house. Need \$500. Have about \$800 pledged, and lots.

4. Herman, worship up stairs in a school-house. Must build or die.

5. Glenwood, County seat.—Have lot and \$400 raised. Will raise as much more. Need \$200 to \$300 from Home Mission Society.

6. Alexandria, County seat.—Have a very small house. Must enlarge or build entirely new.

7. Hebron, St. Paul. — A new church, have bought lots. Must build next summer, 50 members, in the midst of a population of 13,000 people, and rapidly growing.

8. St. Cloud.—Church in one of our best towns. Held back for years by want of a suitable house. Have a little box of a house. Have voted to build a house to cost \$5,000. Will be a Herculean effort, should have \$500.

9. St. Cloud, Swede.—A most devoted band of 30 members. Will build in East St. Cloud. Very large and growing Swede population; should have \$300.

10. North East Church, Minneapolis. A little new church, of 27 members, in the midst of 12,000 people. Little wealth, but much consecration. Must build and will. Besides these, which cannot be delayed, the following are probable, viz.: Stillwater, Wheaton, Beaver Creek, Hamilton, Morristown, Villard, and Tabernacle Mission, Minneapolis.

If these churches build without aid, it will either be a house that is inadequate to their needs, or with an embarrassing debt left upon them, neither of which the cause can afford. On all of these fields we are already suffering for want of these houses of worship. Other denominations put in their means and build adequate houses while our people worships, in halls, school houses, private houses, or inadequate chapels. We are wasting our means of money and effort, by failing to provide adequate places of worship.

We know somewhat your embarrassment, but we have hoped that it might be relieved, and that a knowledge of these facts might help to draw money into your treasury for our relief.

Our cause *imperatively needs* \$4,000, for this work this year. This money would at least double the efficiency of the churches aided, and be worth at this crisis several times as much as the same amount of money expended in the support of pastors without the new houses.

We make our appeal to you, trusting that in some way the Lord may put the means into your hands for our relief, and that as Minnesota has not for some years past drawn heavily upon your treasury in this department—has drawn, in fact, but a small part of what was set apart for us—we may be specially remembered now in our special needs.

By order and in behalf of the Board of the Minnesota Baptist State Convention.

J. SUNDERLAND,  
Corresponding Secretary.

### The Leonard Medical School, Shaw University—Its Endowment a Necessity.

The only colored medical school south of Washington in the South Atlantic States is the Leonard Medical School connected with Shaw University. It has been established four years, and has, during the present session, twenty five colored young men studying medicine. This school has an endowment fund of \$5,000, yielding an income of about \$250 per annum. It also receives during the present session \$500 from the John F. Slater fund, in the way of students' aid, which assists in paying their lecture fees. The income from the students will not more than pay current running expenses, such as fuel, repairs, and such additions to the chemical laboratory and anatomical apparatus as are absolutely necessary.

As the American Baptist Home Mission Society does not regard medical instruction within its field of operations, though friendly to the work, we are forced from year to year to make up the deficit of \$2,000 as best we can, or give up the work. The total amount required to pay the salaries of the instructors for the present session is \$2,750, and the sum needed in coming years will never be less. Probably \$3,000 will be wanted to meet the demands of the department of instruction. An endowment fund of \$40,000 or \$50,000 is required at once to place the Medical School of Shaw University upon a firm foundation, and relieve the trustees and those in immediate charge of the constant necessity of appeals for money, which we fear to many will make us appear as regular beggars and a nuisance. However, we are sure a moment of reflection will convince any one that the present financial condition of our Medical Department must be a source of anxiety, if not of wasted energies.

The importance of a medical education as a factor in the elevation of the colored people is not fully understood, and still, in all the many ways of benefiting them in their present condition, in no field can better service be done than by the educated Christian physician. Our Saviour came healing the sick and offering the cup of salvation. We cannot improve upon the Divine method, and the growing interest in medical missions is an evidence that the Christian world begins to realize that no class of men can more readily reach the hearts of the ignorant and superstitious than the educated Christian physician.

Of the twenty-five young men now attending the Leonard Medical School, all but two or three have made a profession of religion—two or three the present session. This is certainly an encouraging feature in the history of medical education, and it is a pleasure to be able to state that no class of pupils are more regular in their attendance upon religious services than our medical students.

Although our Medical School is in its infancy, and its first class will graduate after a four years' course the coming April, yet it is attracting the attention of students from several of the most important colored

schools in the country. Among the present number of students the following institutions of learning are represented, the student receiving a part or the whole of his previous education: Baptist Schools—Wayland Seminary, Richmond Institute, Roger Williams University, Shaw University. Presbyterian Schools—Lincoln University, Pa., and Biddle University, N. C. Methodist Schools—Claffin University, S. C., and Zion Methodist, N. C. Also one student from the State Normal School, Fayetteville, N. C.

Thus far, in the providence of God, all the necessary facilities for giving medical instruction have been provided. Good buildings have been erected and are admirably adapted to the purposes of a medical school. A chemical laboratory has been furnished sufficiently to meet the present wants of the students; also valuable anatomical apparatus has been purchased, much of it imported from France and Germany.

Also a wonderful Providence has interposed and guided in securing a medical faculty. Conscientious and noble men have undertaken the work of imparting instruction—almost the first white men in the history of the education of the colored race in an institution where only colored students attend. The Dean of the faculty is from the College of Physicians and Surgeons, New York City, and the other five instructors are among the most eminent physicians in the city of Raleigh or the State of North Carolina. In the recent visit of Dr. A. G. Haywood, the agent of the John F. Slater fund, after he had met the medical faculty, in a private conversation with the writer he referred to the medical professors as a most able corps of instructors, men eminently qualified to fill the positions they occupy. Certain it is that the students, to a man, have repeatedly expressed their satisfaction with the instruction they were receiving, and are enthusiastic to continue their medical education until they have mastered the different branches of medicine.

With so much already accomplished, and with the leadings of Providence so clear and unmistakable in the beginning and development of our Medical School, we have not only cause for gratitude, but just reason to believe that God will raise up others, who have accumulated property and are his stewards, and who will now consecrate it and place the Leonard Medical School, Shaw University, on a sure foundation, that the good work may continue from generation to generation.—*African Expositor*.

Unusual interest has been manifest among the students of Shaw University in relation to the temperance cause, and nearly all the students are members of the North Carolina Temperance Brotherhood, which is a total abstinence society.

#### The Indians.

From *The Indian Missionary* we take these extracts. By the way, those who would like to know what is going on in the Indian Territory and who

would like to help sustain this paper for the Baptists in that Territory, will please send fifty cents, the yearly subscription, to Rev. A. Frank Ross, McAlester, Indian Territory. Rev. Daniel Rogers, our general missionary at Tahlequah, is editor.

#### THE DELAWARES.

Sallie Journeycake was the first convert to Christianity among the Delaware Indians. She had heard Grey Eyes, a Wyandotte minister, preach a few times, when she, with other Delawares, moved to a place fifty miles from any Christians. Here she professed religion in the year 1827, and prayed to Jesus for grace and help to live for him. She talked about her Saviour to her family and walked in the light which she had, although surrounded by drunken Indians. Her voice was often heard in prayer at her house where she lived alone after her husband died. She died in the year 1873 at the age of 78 years. Since the time of Sallie Journeycake's conversion there have been great changes among the Delawares. Missionary work was first commenced among them in the year 1832 by both the Methodists and the Baptists. They were at first strongly opposed to Christianity and to all missionary work and influence. In the year 1871, after their removal to the Indian Territory, a Baptist church was organized at Lightning Creek with eleven members. This church has had a remarkable history. During the following year from two to fifteen converts were baptized at every monthly meeting. One after another broke away from their old superstitions and accepted the salvation provided in the Gospel. The church now numbers about 200 members. They have a beautiful house of worship, 30x50 feet, weather-boarded and painted on the outside, and neatly plastered, painted and seated in the inside. An active Woman's Mission Society is organized in the church, which, in one year, raised \$100 for benevolent purposes. Rev. Charles Journeycake, greatly loved and respected by his people, is pastor of the church. He is also the chief of the tribe, in so far as the Delawares maintain a tribal relation distinct from the Cherokee Nation, of which they are citizens.

The Delawares number about 800 persons. Some 350 or 400 of these live by themselves in the western part of the Cherokee Nation, retaining, to a considerable extent, their old traditions and superstitious customs. But the influence of intelligence and the Christian religion is gradually working a change among these old-time Delawares. One after another renounces the old faith and becomes a Christian. The leaven of Christianity is at work. When meetings are held near their settlements quite large numbers now attend. Their old forms of worship are not kept up with as much interest as even two or three years ago, showing that there is a gradual breaking away from their old superstitions. In this transition period it is of the greatest importance that the Gospel of Jesus Christ be faithfully preached to them. About 50 Delawares are residing at the Wichita agency in the

western part of the territory, where Rev. Wm. Connor, the missionary of the Baptist Territorial Convention, has labored during the past year. Some of these have become Christians.

X. Y. Z.

Speech of Big Man, chief of the Caddoes, at the Annual Fair at Muskogee, as written down verbatim at the time by the editor of the *Indian Missionary*: "All our brothers met here two years ago. I see you here again. We are all one. I am glad to see you. When I start from home my mind was here. I would see all my brothers. Now I see them together. I see all my brothers dressed up better than I because they have learned more. They got children. They send them to school to get education. By and by they grow up to be like my brothers who I see here. After our children get education they do better. We want to send them to school. I am not able to say much. I have not education, but by and by our children get education. Our agent lets us work. I do all I can. I want to work. I want to start my boys on the right road to work and get education. I send my children to school to learn something. By and by they be smart and be somebody. I want my brothers to help us and pray for us."

#### A Boy's Prayer.

The following touching letter from Mrs. Jennie Bixby Johnson, of the Tullehassee Mission, Indian Territory, needs no word of comment.

"I wish I could write you of a larger number of conversions this year. One has found the Lord. Our work seems chiefly to be the training of the converts, upholding the weak, giving line upon line, precept upon precept. Every day our strength is taxed to the utmost by personal work with some struggling soul. No other part of our work demands such a pouring forth of our life energies as thus to search the heart of a scholar, apply the truth aright, and lead him to act thereon.

"A few glimpses at this part of our work may interest you. One day in my History class, a Christian boy, R——, became confused in his recitation, and made some comical blunders, at which A—— laughed in a provoking way. R—— became angry, his face grew black, and he muttered a spiteful fling. We do not like to have them go from school in a passion; so as soon as I was through my recitation I called A—— for a talk. He seemed to cherish no hard feelings, so after prayer I sent him out and called R——. After a few minutes he seemed thoroughly ashamed, and before he went out offered a sweet prayer, of which I noted a few sentences. 'Oh Lord, our Heavenly Father, I feel that I have grieved thy Holy Spirit, when I let a little temptation overcome me. Oh Lord, Thou knowest how quickly

I let myself get stirred up and say a wrong thing against a brother. Oh Lord, forgive me and help me to make it right, and may I walk this day in thy fear.' As soon as school closed they asked each other's forgiveness.

"We strive in this way to make their consciences tender, to teach them not to grieve the Holy Spirit, and if they have done so, to pray at *once* for forgiveness, and make reparation.

"Another dear Christian boy has had continued crosses of late. His recent testimony in meeting was, 'I believe I can say from my heart, through floods and flames if Jesus leads, I'll follow where He goes. The Lord is our refuge and strength, a very present help in trouble. In all my crosses and trials this week this verse has been my strength, Jesus has been my refuge.'

"One Sabbath was a day of constant trial to him. Under continued irritation, he became somewhat angry, but his prayer in the evening meeting melted our hearts. I can give some of the words, but not the thrill in his tones. 'Oh Lord, we thank Thee that we can bow before Thee another Sabbath evening. We are not worthy to call upon Thy name, but Thou, Lord, art merciful and ready to forgive. Oh Lord, forgive my sins. Forgive all that I have said and done this day displeasing in Thy sight. Thou knowest the trials and temptations that come to us, Oh Lord, and Thou knowest our desire to do right. But we are weak and sin often gets the best of us. Lord, help us to look to thee at all times. Help us to bear the trials that come to us, for, Oh Lord, we know that friends and loved ones may leave us, foes may painfully grieve us, death may sorely bereave us, but *Jesus will love us still*. Lord, Thou hast been our dwelling-place in all generations, help us to trust in Thee. Oh Lord, send Thy Holy Spirit upon all who are bowed under the sound of my voice. Weaken us down in sin, and strengthen us up in grace. Lord, be with those who are out of the ark of safety, call them with a loud voice, and turn them around as the river of Jordan was turned in the days of old. \* \* \* \* \* Oh Lord, be with my old father to-night, who is standing out in the broad field of ruin. Oh Lord, his head is blossoming for the grave, and he is still trampling Thy rich mercy under the hollow head of his feet. Oh Lord, hail him with a loud voice, that his knee may bend and his tongue confess before time shall cry entirely too late. Oh Lord, be with the whole world round in mercy, and when Thou art done serving with us here, when we're done been 'buked and scorned, and cast from one door to another, change worlds with us in peace, and receive us at Thy right hand, I humbly ask for Christ's sake.'

"Mrs. Wooster and I exclaimed to each other afterwards, 'What a wonderful prayer for a boy of seventeen.' The real *unction of the Holy Spirit* was upon him. Pray for us that we may be full of the Holy Spirit and have wisdom to guide these precious souls."

FROM THE FIELD.

"Watchman, What of the Night?"

MISSIONS.

"There remaineth yet very much land to be possessed."—Josh. 13: 1.

"Spare not! Lengthen thy cords and strengthen thy stakes!"—Is. 54: 2.

\$200,000 needed annually for missionaries in the West, and among the foreign population, the Freed men, the Indians, the Mexicans, and the Chinese.

Notes by an Idaho Missionary.

From a letter received from Rev. Anderson Hopper, an itinerant missionary in western Idaho, we take the following:

*Intemperance.*—At every point of our field of labor, except at Weiser and Salmon Meadows, we encounter the dramshop. It is with heavy heart that the minister must preach within sight and hearing of a saloon filled with drinking and profane men on the Lord's day. At one point we preached in a small, poorly furnished school-house to one man and a few women and children. Fifteen rods away was a well-furnished saloon filled with men and boys. The next Sunday preached in another valley. The house of Satan was near at hand. It was not closed, but we rejoiced that this time there was a larger congregation in the house of God. The next Sunday we preached in still another valley. Here the customary dispenser of misery closed his doors and came to the meeting. We thanked him, and he replied that he had not forgotten his mother yet. In one town I was told the Baptist Church numbered about as many members as there were drinking saloons in the place.

*Sabbath Desecration.*—This is another great hindrance to missionary work. It is rather discouraging to the missionary, after he has ridden twenty or thirty miles, to stand in the school-house yard and see reapers and headers cutting down the grain and hear the threshing machine humming in the distance. And when the harvest is over and you begin to hope for better things, you are told that on this particular Sabbath the men have all gone out on a grand hunt. Sometimes the boys are running horses and firing their pistols to that extent that the minister may well feel his life is in some danger. Even the Christians become so careless that in most of these valleys the Lord's day is like every other day.

*Sunday Schools.*—From Weiser City to Salmon Valley is a distance of about 100 miles, and between these points are the valleys of Mann's Creek, Middle, Salubria, Indian Council. Weiser has a house of worship and an excellent Sunday school. In all the

rest of this wide and settled region, including Salmon Valley, there is, now that winter has set in, but one Sunday school. The lovers of the Sunday school may well weep over this field. The question comes to us over and over again, "What will become of the poor children?" Our great discouragement is that we have no house for worship.

*Laborers.*—In all this field there is but one active minister. I am satisfied that if there was a resident minister in each of these valleys there could be a good church built up in each of them. Surely there are ministers in the United States who, if they knew of the great destitution of this field, would come and make their homes here and labor for the Master—come as a true missionary, not waiting to be sent by the Board. The Board will come to the aid of these fields as soon as practicable. It is already doing a grand and glorious work in Idaho.

Field Notes.

Rev. P. W. Fuller, Rushford, Minn., says: "It is encouraging that I can add to the enclosed report a deep religious interest manifested at all my preaching stations. To successfully work up this interest I should be five men instead of one.

"*Station No. 1.* Money Creek Church. As nearly all in the neighborhood of this station are professedly Christians, and my deacons capable and effective, my work is simply routine. I am to be present at the Friday evening prayer-meeting, Saturday conference, and preach one sermon and attend Sunday school every alternate week.

"*Station No. 2.* Rushford. The reverse, a branch of the Money Creek Church planted in the midst of infidelity and a dead formalism. My congregation, from seventy-five to one hundred, are usually two-thirds Lutheran, Norwegian, and German. They are very attentive listeners, seem to enjoy our service. The truth forcibly presented brings tears to the eye. They rise for prayer to be offered for them. But when I take them by the hand and ask the usual questions, they reply, "Oh yes, I believe in Christ, I am a member of the Lutheran Church." And they are thoroughly informed in churchism, and especially church catechism. They must be convicted of their *personal* guilt. This is the work of the Holy Spirit. For this we are praying, for this we are preaching. I need to assist me in this special work, and can use to great advantage, a few packets of *Norwegian* No. 1, 2, 3, 4, and 5 *Tracts*. Please order them sent to my address. As the result of protracted effort we have twelve hopeful conversions, one the son of a saloon keeper. The gathering them into our church by baptism from families so adverse to our communion will require earnest prayer, time, and patience. We have received one by baptism, and others are waiting. Effort is being made to retain me at this station for two services every alternate Sabbath.

"*Station No. 3.* Wiscovy Valley. Several of the more influential settlers of this valley were pronounced in.



fidels. I need say nothing of the consequences. I have occupied a large schoolhouse every alternate Sunday evening the last quarter. The congregation has grown to about seventy, nearly all without God and without hope. I found one English Baptist family in the district. Last Sunday night five rose for prayers. Shall commence protracted effort as soon as practicable. Shall organize Sunday school as soon as I can find material for superintendent and teachers.

*Station No. 4. Yucatan.* A few Baptist members of distant churches. Shall not be able to reach any consecutive work before spring. Can only give them a week-night service for the present.

—Another missionary writes: "The outlook here is hopeful. Congregations large and attentive. Prayer-meetings well attended and deeply interesting. Sabbath school constantly increasing both in size and interest. This branch of our work was organized a little less than one year ago with two teachers and eleven scholars. Now we number eight teachers and one hundred scholars.

—From Anacostia, D. C., Rev. O. Ellyson writes: "Rejoice with us. Our neat and attractive house of worship at this place was dedicated yesterday without debt. It was a happy day with our little branch. The services were in the highest degree interesting and profitable. Not only are we out of debt for the house, but over \$300 was raised at the close of the exercises for furnishing. God bless the Home Mission Society for keeping me in this field to see this work completed."

—*Bearing Precious Seed.*—One of our missionaries writes as follows: "Over six weeks ago I put a bundle of tracts into my pocket and went over to a neglected part of the town and began calling from house to house. At one place they told that, though they had been in the place four years, they had none of them ever been inside of any of the churches. I left a tract and went on my way. Now for the fruitage. The wife has since been converted. She dated her conviction from the reading of the tract I left. She has been the means of leading her husband to the Saviour and also her husband's employer and his wife. Thus God used this little tract to save four souls. The encouragement I have derived from this little incident I desire to share with others who have gone forth bearing precious seed."

—The Baptist Church in Dubuque, Iowa, has been through sore trials, but rejoices now in the hope of speedy relief. The pastor, Rev. J. B. Thomas, says: "Just think of it! Five years ago there were barely 120 members; now we number 221. Then the few, burdened with a crushing debt, were ready to give up in despair. Now all are full of hope and zeal. The Home Mission Society rescued and saved this important point, and to God be all the praise. Already we are planning to pay all our remaining debt July 1, 1886. May God put it into the hearts of the people

to raise it all. I am confident they will do all they can."

—From Valparaiso, Neb., Rev. T. K. Tyson, Missionary: "We are in the midst of a precious revival in the Valparaiso Church, which has been in progress since the Week of Prayer. In all more than forty have publicly manifested an interest in their own salvation, and fifteen or more have been hopefully converted. The interest continues to deepen. The necessity of building a house of worship early in the spring seems to be forced upon us. Can we have any assurance of help from the Home Mission Society?"

—A Minnesota Missionary says: "Our people are growing in the grace of giving, especially the younger members. The larger part of these young members set apart a tenth of all they earn for the Lord and it tells upon their whole life. Some of the older ones do so, but others say, 'Let not the right hand know what the left hand doeth.'"

—This from Fresno, California: "Our Missionary Concert 'Mite Box' for the year yielded \$40—\$10 for each of our societies." Let other churches try it.

—A Minnesota missionary, yearning for an out-pouring of God's Spirit, writes: "Oh my dear brother, how much we need the prayers as well as the financial aid of our brethren in the Society and in the churches."

—Another in Wisconsin, envired by many hardships and difficulties, says: "I think you must feel like a Romish priest in the confessional, as you read the letters from complaining and suffering missionaries."

—The German Church in Williamsport, Pa., is revived. Missionary Senn writes that three have been baptized and others are to follow. The spiritual condition of the church is excellent and they hope soon to become self-supporting.

—"Eight have found the Saviour" at Van Horn, Iowa, as a result of meetings held by the missionary, H. H. Clouse.

A missionary in Dakota has been trying the envelope plan for collections with excellent success. He says, "I hate financial details and have only turned to them from dire necessity. I found the affairs of the church financially in a complete tangle and collapse, and I despaired of ever doing anything with them.

"However, I determined to try. I prepared a weekly offering scheme, with printed forms for subscribers to fill in. All subscriptions are taken at our ordinary collection on Sunday by means of envelopes. The result has been marvelous. The people have paid up arrears and nearly caught up their entire indebtedness. In addition to this we have built and paid for a fine stable at the rear of the church at Hamilton, with stalls for twenty-four horses, at a cost of \$250, not to reckon the value of skilled labor given. It is truly a

*financial revival*, to be followed, I hope, by a spiritual revival—an ingathering of souls.

"By our new method of collecting we have secured in weekly and other offerings sufficient to cover my salary and incidental expenses, together with \$31.55 for your Society yearly, \$8.50 for Foreign Missions, and \$7.25 for Publication Society."

We shall be glad to learn that other struggling churches have adopted a similar plan. We feel sure that whenever it is fairly tried like gratifying results will follow. See MONTHLY for September, 1885, for plan.

*Nebraska.*—Rev. J. W. Osborn, General Missionary, writes: "I have attended five associations since this quarter, and the mission interest and spirit are far in advance of any former year. There is harmony in the associations and a grasping of the situation and needs of the field that gives encouragement. In each association there is a missionary committee, and all have heartily indorsed our work. Our women are organized and feel that they can now appeal to their sisters throughout the State."

A Massachusetts pastor sends us the following:

"Enclosed find P. O. Order for \$33.00. We had in our membership one year ago a dear lad of sixteen, recently converted, who during the year after his baptism was in the habit of giving to missions regularly from month to month. At his death he had a little money in the savings bank, a part of which his godly parents have used to erect a simple memorial over his grave, and believing it is the choice of their dear son that the remainder should be equally divided between the Home and Foreign Mission Societies they brought the same to me yesterday with the request that I should send Frank's money to you, and I herewith enclose \$33, the particular designation of which, at my suggestion, is for the debt of the Society."

## Church Edifices.

"Behold, I build a house to the name of the Lord my God."—II Chron. 2: 4.

"He loveth our Nation and hath built us a synagogue."—Luke 7: 5.

One thousand five hundred houseless Baptist Churches in the West; Two thousand five hundred in this country.

\$100,000 needed annually for Church Edifice Work. From \$300 to \$500 will secure the erection of a Chapel.

REMEMBER FOURTH SUNDAY IN MARCH.

The inquiries for our Concert Exercise for Sunday school Chapel building are coming in, and we are sending out all over the land the beautiful programme. There are many Sunday schools whose address we

could not obtain, and so have not sent the specimen exercise to the superintendent. We will be glad to supply these if the superintendent or any member of the school will furnish the address. If the Sunday schools all pull together in this good work, then the results of the fourth Sunday in March will make glad many hearts in our Western mission stations. Even a small contribution from a great number of schools will give a liberal sum of money with which to work. Our largest schools could give, say \$200, and if they wish to designate such a sum to build a chapel in a particular place we will furnish the names of several needy places if applied to. There are many places where \$200 or \$300 will complete the amount necessary to build.

We hope no school will fail to observe the day and to make a contribution because it cannot give a large sum. We wish to send you the Exercise that the children may know the work we are doing, even if the contribution be small.

If it is impossible for your school to observe the day selected, fourth Sunday in March, then select some other day and let us know and we will send the Exercise. We want a contribution from every school for these mission chapels.

We would thank pastors to call the attention of the Sunday schools to this day, and if from any cause your school has not received the Exercise let us know at once.

### Church Edifice Notes.

— Brother H. L. House, of Crookston, Minnesota, pleads earnestly for help to complete his house. They have moved into the new house, though it is not plastered, and the congregation has greatly increased. He says "The hearts of the people are turned towards us. This is our opportunity and we are doing our best to improve it."

— Do not forget to see that your Sunday-school gets a supply of "The Chapel Builders," the service prepared for the fourth Sunday in March. The children will be anxious to contribute to this good cause, and they will be pleased with the Exercise. Be sure to send in time

— Brother Keifer, who has been laboring among the Russian Baptists in Rush County, Kansas, writes, "These people are prospering, but they so much need a house of worship. They have fine building stone in reach; they will get out, haul and lay the stone and do all the carpenter work themselves, but they have no money to buy lumber, nails, windows, and shingles. Yet they need a house of some size, for the people come for ten miles all around to church. Five or six hundred dollars given to these people would be one of the best investments that could be made."

A good sister, who did not give her name, sent in to the rooms \$400 to aid the church at Stanton, Neb., in erecting a house. Here is what the pastor says: "We cannot tell you how agreeably surprised we

were to hear the good news, and we are just as thankful as we are surprised. We hope to know in the near future who that noble Christian lady is, and many a heartfelt prayer will go up for her from our little band." We have at ten other places just as needy cases as this, where \$300 or \$400 will fill a whole community with joy and furnish a permanent home for the Lord's people.

—From J. R. James, Somerset, Kentucky, we have this encouragement for aid rendered the church in the shape of a loan. This pastor sends principal and interest, and says: "I have just closed a meeting here, assisted by Rev. J. J. Porter, during which we have had eighty-three accessions to our church. In behalf of the church accept thanks for your leniency and forbearance. We are now free of all encumbrance." We have great confidence in the genuineness of a revival that results in paying off all debts. We are glad to help churches where such blessed results follow.

—Rev. J. S. Walters writes from Lake City, Minn.: "When I came here last spring the meeting-house was still incomplete and the church consisted of seventeen members. There was no Sunday school. Now we have the house completed and all paid for without aid from anyone outside. We have thirty-four members and a good Sunday school. I baptized two on New Year's day. We shall need further help in support of a missionary pastor."

The examination and closing exercises connected with the Leonard Medical School of Shaw University will take place on Monday, Tuesday, and Wednesday, March 29, 30 and 31. The first Medical Class will then graduate after a four years' course. Northern friends are especially invited to visit the school and be present on this occasion, which will mark a new era in the history of the University. Special efforts will be made to provide accommodations for all the friends who can possibly attend.—*The African Expositor.*

## WOMEN'S WORK.

"She hath done what she could."—*Mark 14: 8.*

"Those women who labored with me in the Gospel."—*Philip. 4: 3.*

### WOMEN'S BAPTIST HOME MISSION SOCIETY.

Headquarters and Missionary Training School, 2338 Michigan Ave., Chicago, Ill.

#### OBJECT:

Woman's Work for Women and Children among the Mormons, Indians, Freed People, and Foreign Populations of the United States.

#### GENERAL OFFICERS:

President—*MRS. J. N. CROUSE*, 2101 Michigan Ave., Chicago, Ill.

Corresponding Secretary—*MISS M. G. BURDETTE*, 2338 Michigan Ave., Chicago, Ill.

Treasurer—*MRS. R. R. DONNELLEY*, 2338 Michigan Ave., Chicago, Ill.

Chairman of Executive Board—*MRS. N. T. GASSETTE*, 3587 Grand Boulevard, Chicago, Ill.

"THE CHICAGO HOME MISSION UNION" is an organization composed of representatives from the various Baptist Churches of Chicago and vicinity identified with the "Women's Baptist Home Mission Society." The following report of a late meeting of this body was prepared by a student in the Missionary Training School, and illustrates one feature of the work done in this institution. Five students were appointed to report this meeting, and the other articles have already been published in different denominational papers.

#### CHICAGO HOME MISSION UNION.

The Chicago Home Mission Union met at the Immanuel Church at 3:00 P. M., on Tuesday the 26th inst. The pleasant day and the interest of the meeting called a large number of ladies together. After the usual opening exercises, the president, Mrs. Donnelly, made a short and impressive address, calling upon the ladies to acknowledge the goodness of God since the last meeting of the Union notably evinced in the preservation of the missionaries upon their fields and the receipts of funds sufficient to meet all expenses. The ladies were asked to unite with Mrs. Pickett in a prayer of thanksgiving.

After the reading of the secretary's and treasurer's reports, Mrs. Crouse gave a brief notice of the recent organization in Chicago of our auxiliary to the famous McAll Mission, Paris. Mrs. Crouse acts as Vice-president for the Baptist denomination.

The business details of the session were more interesting than usual; the call for reports from the different churches was quite generally answered, and the reports themselves showed awakened interest in the work. The Memorial Church asked how the ladies of the other churches succeeded in getting a full attendance at their meetings. The question remained unanswered until the report from the Western Avenue church was read. Their secretary stated that they secured their attendance by calling upon all the members of the church and asking them to join the Circle. The Morgan Park Circle reported good attendances and gave as a cause that the members were mostly students' wives and were anxious to gain knowledge for the future.

After the reading of the reports, Miss Beecher, from Morgan Park, read a finely written and pleasing essay entitled, "The Women of the Early Church." The essayist began with the women who rejoiced at the birth of Jesus, and the women who wept at his death; and from such a beginning as this took us on down the long aisle of history. We passed by those whom Paul appreciated and honored; we paused to look at the mothers of such noted men as Constantine, Augustine, and Gregory; and decided when she brought before us the cares and qualifications of the deaconesses that Christianity and elevated womanhood did verily clasp hands.

The well-known secretary of the Women's Baptist

Home Mission Society, Miss M. G. Burdette, was present, and was asked to address the Union.

Miss Burdette decided to give us a glimpse into the lives and hearts of some of the missionaries on the field instead of taking us, as she suggested she might do, on a tour of investigation from Castle Garden to the Golden Gate, and from Minnesota to Mexico. She called our attention to several letters that had been received about the same time, all voicing the same sentiment, though the circumstances of each writer were different. And the thought in her heart in bringing the letters to our notice, was that they might serve to deepen our consecration and spirit of sacrifice.

The first report was from a colored missionary at Wilmington, N. C. She and her sisters as poor as herself succeeded in earning and sending \$5.77 to the empty treasury. The colored girls from Estey Seminary sent in \$20. These simple sums grew larger before our eyes, as they were contrasted with the poverty of the senders.

Then came a letter from a faithful missionary who had promised the Lord that she would devote \$25 of recently received money, including her last salary, to the making of herself a life member of the Women's Baptist Home Mission Society. And then all her money was stolen from her, and she felt as though she could not keep her promise. But after much prayerful thought, she sent the Society word that they might take \$5 from each month's salary until the \$25 was taken. Hardly had the letter reached Chicago, before a letter of thanksgiving was penned by Miss ———. She had been presented with a sum of money partly replacing her loss; and she wrote, "You may take \$20 out of my next month's salary."

Another missionary said: "Please take \$5 a month out of my salary for the next year."

And still another missionary wrote that she had saved \$25 out of her salary for the Society, but that it did seem as if she needed the money for herself. The struggle was ended by her sending \$25, and becoming a life member of the Society. And then came the news that her church had presented her with \$13 on condition that not a cent of it should be spent for missions.

These thrilling sacrifices made their impression on our hearts; and when Miss Burdette told us how a few mornings ago, she found an envelope upon her office desk, addressed to "God" and containing \$5, and that she afterward discovered that it had been put there by the servant girl at the Training School Home, a great many handkerchiefs were used suspiciously.

Miss Burdette's address was closed by three searching questions. "What are we doing? What am I doing? What are *you* doing?"

Rev. J. W. Weddell led in the closing prayer.

The ladies of the Union were also privileged to witness an exhibition of the Kitchen Garden department of the Industrial School connected with the Im-

manuel Church. The entertainment was enjoyed very much as was also the lunch that followed.

After an hour or two spent in social intercourse, the exercises of the day were closed by a meeting for prayer and conference led by Dr. Lorimer. Dr. Haigh was present, and spoke impressively of the burdens resting on the Parent Society, asking that all might pray that they be speedily lifted. A. H. S.

#### CLOSE OF THE YEAR.

The Financial Year of the Women's Baptist Home Mission Society closes March 31. Blanks will be sent to officers. Be prompt with reports and collections for the year.

#### LIGHTS AND SHADES.

Our friends will be glad to read the following letter from Mrs. M. A. Ehlers, who is spending several months in the South in the role of a missionary. Mrs. Ehlers needs no introduction to the readers of the MONTHLY, and her letter requires no word of comment from us. It is carefully prepared and clearly and accurately written, after personal observation and a deliberate consideration of the things concerning which she writes:

Miss Moore, whom Mr. Woodsmall calls "the apostle to the colored women," was right, You remember that when Miss O'Keefe and Miss Gibson went to Plaquemine, she greeted them with the words, "Welcome to the joys of mission life." There are peculiar and indescribable joys in this work which I have never experienced in any other. He who assured his disciples with "Lo, I am with you," and who, "when he putteth his own sheep forth, goeth before them," is here. Each day he spreads a feast for us, saying, "Eat, O, friends; drink, yea drink abundantly, O, beloved." Are there no discouraging circumstances? Is there nothing to try one's faith and courage? There are at least three conditions, which, taken together, make a weight that, unless "laid aside," would be very depressing, and it should be no matter for surprise or censure if some find themselves unable to meet and overcome these.

First and least, there is the usual tendency to homesickness, that is experienced by those who cannot quite forget the tear-dimmed eyes and trembling voices of the friends who said "Good-bye," "God bless you." And recollections of the home prayer-meeting and Sabbath school sometimes array themselves in sharp contrast with the new surrounding. But the second condition that one finds it difficult at times to thoroughly rise above, is the fact, disputed though it may be, that the "missionary to the colored people" is, in the estimation of a large part of the community, an imposition, and, therefore, entitled to no notice or consideration; or, by a magnanimous and philanthropic exercise of that Christian charity which can descend to the humble and mistaken, a condescending and patronizing course will be assumed.

It is hard to understand why those who would be

glad to recognize one in all lines of Christian work, and with social amenities when a visitor or resident with other occupation find it an impolitic, if not impossible, thing to do if one's work is to give the gospel message to another race. While the foregoing applies to a considerable proportion of the population in communities where your missionaries are located, there is an intelligent and influential minority who recognize the fact, and seek to lead others to the same recognition, that the colored people are here to stay, that they have civil and legal franchise, that whatever promotes their moral and intellectual development is, in so far, a factor in promoting the general weal of the community. And there are a few who cannot bring any lenses to a point at which they can accurately determine just the difference by which the daily dealing with the colored race in matters temporal and commercial is altogether commendable and right, while any attempt to help them into better methods of church work or home life is altogether reprehensible and wrong. To put the matter more clearly, why the merchant may enter into familiar conversation and affable smiles to secure the dollar, why the lawyer can canvass the *pros and cons* in secret counsel with his colored client, why the mother can delegate to the nurse the duty of supplying physical nourishment to her babe, and "society" discover no breach of her most rigid law in all of this; and yet when the missionary, whose personal association with the people is less intimate and whose work is of a character that always invites inspection, seeks to win the soul to Christ, counsels with Christians concerning their advancement in moral and spiritual life and gives instruction in those industries and duties which the Word of God enjoins, the bounds of propriety are strained to hazardous and alarming tension.

A third condition which may be named as one of the depressing influences is the draft upon one's sympathies by the frequent scenes of physical suffering witnessed, the apparent lack of an educated moral nature among those who have had little or no opportunity for such culture, and the dearth of that intellectual enjoyment and stimulus which comes from association with the educated and refined. There are grand exceptions, however, and out of and above the mass of ignorance and helplessness there have arisen noble and cultured minds and hearts honest and true and brave. There are men and women in this city in whose presence one forgets the accident of color, and only realizes the presence of a Christian gentleman or lady. And to help these in their tremendous work, to recognize in these the sons and daughters of the Lord Almighty, is the beneficent work of the Society which it has pleased God to sustain and prosper during these years. As I look into some of these grief-worn faces and realize a little of their experiences and struggles, the temptations through which they pass, I rejoice to think of the coming day when "the King" shall count it meet to "gird himself and come forth and serve them." Perhaps this letter will disappoint

you on account of its indefiniteness, its lack of detailed statement concerning our work. Miss Schofield has written somewhat of that. Our women's meetings are held weekly in each church. Interest and attendance good. Young people's meeting each week, with excellent attendance and prompt participation in the services. The Sabbath schools are increasing in numbers, and the interest grows. I have done but little visiting; generally, however, my visits have been in urban districts and among the very poor. In one home, where there was no chair, the mother asked me to be seated on a rude box, while she occupied another, holding in her arms a little moaning, crippled baby. For three weeks, she said, it had been moaning almost constantly with that pitiful, subdued cry of helpless childhood. An older child had fallen with the baby in her arms, and the infant's hip was injured. The day was cold and we had to sit near the grate, while the wind brought choking puffs of coal gas from the smoldering fire into our faces. As I looked at that tired woman, with no support for her own weary back and no soft-lined crib for the sick baby, with nothing but the presence of her children to give the dingy place the name of "home," I longed for some temporal comforts for her, and was glad to go with some articles of clothing selected from the barrels sent here by our kind friends in Philadelphia and Little Falls, N. Y. The box from Cherubusco, Ind., has furnished needed articles of comfort for others.

We have made several very pleasant acquaintances among the white people of the city, and greatly enjoy the services at the First and South Side Baptist churches, where we attend as often as practicable.

Lovingly and joyfully,

M. A. EHLERS.

#### REPORT OF THE TREASURER FOR JANUARY, 1886.

Colorado.....	14 70	North Carolina.....	10 77
Illinois.....	231 84	Ohio.....	91 39
Indiana.....	43 06	Pennsylvania.....	630 70
Iowa.....	73 80	Texas.....	5 50
Kansas.....	21 37	Utah.....	5 00
Louisiana.....	16 00	Wisconsin.....	16 00
Mexico.....	17 00	Tidings and Publica-	
Mississippi.....	12 00	tions.....	174 36
Massachusetts.....	90 67	Baby Band.....	10 55
Missouri.....	53 00	Missionary Gardeners	1 75
Nebraska.....	22 75	Mite Boxes.....	1 10
New Jersey.....	239 22		
New York.....	701 06	Total.....	\$2,483 59

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

President, Mrs. Thomas Nickerson, Nowton Centre, Mass.; Vice-President, Mrs. Anna Sargent Hunt, Augusta, Me.; Corresponding Secretary and Treasurer, Mrs. Andrew Pollard, 14 Tremont Temple, Boston, Mass.

#### CHINESE.

Rev. J. B. Hartwell, Superintendent of the Chinese Mission on the Pacific coast, on his return from a visit to Fresno, Cal., writes:—

"I am glad to say I find the work in a very happy condition. The good results of Mrs. Potter's personal work with individuals are manifest.

"Her work and that of her two daughters goes on day and night; as a result, this great mental care and anxiety are telling now upon her health.

"The 'boys' feel at liberty to come at any hour of the day, as well as at the regular school hours, and whenever they come, they get attention, every thing being made to yield to the instruction of the Chinese.

"The advantage of this is very great, as it affords to many of these homeless, tempted boys—removed from the influence of even a heathen home—an opportunity to get out of temptation's way, and spend part at least of their leisure, where influences are good, where there are good books to read, and kind, loving teachers to guide them.

"The new missionary building was so far completed that Mrs. Potter moved into it the 5th of November. I am exceedingly gratified that she has been able by the most indefatigable energy and perseverance, under trying circumstances and the most self denying sacrifices, to accomplish so grand a result as she has.

"The house, which I think she has built at remarkably low rates, involving much good managing, is well adapted, when it shall be finished, for the purpose of the mission. The chapel, reception, and two recitation rooms are on the first floor. The second floor will contain when finished, two good bedrooms, a parlor, dining-room, and kitchen, besides porches and closets. On Sunday, December 27th, this building was solemnly dedicated to God, with appropriate words from Mrs. Potter in regard to the origin and history of the mission.

"Last Sunday evening, January 3d, it was my privilege to baptize one of Mrs. Potter's pupils, who gave most satisfactory evidence of a change of heart. To-night I expect to baptize another. Several others are in a most hopeful state of mind. The children constitute an interesting feature in Mrs. Potter's work. There are several in Chinatown whom she has succeeded in getting to come to the mission for instruction. One of them that she picked up, an ignorant little heathen, is now reading in the second reader and knows the fundamentals of writing.

"She wishes more attention to be given in the future to the children's department. It is important that Mrs. Potter should have an associate or helper in her work. She must be a woman of standing, character, *courage*, capable of having a judgment of her own and of defending it; one of some maturity."

We hope some sister having these qualifications and a deep, self-sacrificing love for the Chinese like Mrs. Potter's, will feel called in the *near* future to enter this field.

## TULLEHASSEE SCHOOL.

Mrs. E. A. Wooster, of Tullehassee Mission, Mus-

kogee, Ind. Ter., writes: "At the beginning of last year, and for many months following, it was a time of constant rejoicing over the conversion of souls.

"For the past four months our work has been to watch these souls and help them to keep in the straight and narrow way.

"What a responsibility to have this care, and yet what a blessed work it is to teach these scholars the way of righteousness.

"There are times when the victory must be gained then and there, or the soul suffers loss. There have come such crises in these scholars' lives, within the past few weeks, and the victory has been gained. One of the boys had done wrong, and it was very hard for him to ask forgiveness and to repair the wrong. Again and again he would say, 'O I can't, I can't,' and then, 'Not now, Mrs. Wooster;' but I had the happiness of seeing him come off victor.

"There is nothing so exhausting as our personal talks with the pupils, for it takes such earnestness of thought to search out the mind of the scholar and lead him along to the right decision, such will power so as to exert a strong influence upon him, and at the same time sending up continual prayer to God for help and guidance.

"To give you a correct idea of our work I must tell you our girls are not all angels. There are some with quick, tender consciences, who exhibit a lovely Christian spirit and lead blameless lives. 'They stand fast in the Lord.' They abide in Christ and Christ in them. With others the Christian life is a continual warfare. Others are very, very low down, so that it is a question whether to try to keep them in school with any hope of doing them good.

"The general condition of family life in this community is very low, and shows the urgency of moral and Christian teaching.

"I have a daily Bible class of fifty-five scholars, besides four and one-half hours of teaching, sewing class, etc., etc.

"Several barrels and boxes of supplies have been gratefully received this month, very valuable to us. Two from Free St., Portland, Me., one from Montpelier, Vt., Sunday school class in Dudley St., Boston, and from Miss A. G. Beckwith, Providence, R. I."

## SPELMAN SEMINARY.

The friends of Spelman Seminary have had many proofs this month of a loving Father's answer to their prayers. When one dear teacher was called home to care for a dying mother, the Lord put it into the heart of a New England sister, who was well fitted for the work, to offer her services. She writes: "I am so happy to be numbered with Spelman workers, and am only too glad that I have strength to be on duty from 6 o'clock A. M. to 9 P. M."

Another teacher writes: "I believe this is the busiest corner in all the busy world."

Misses Packard and Giles write: "Yesterday was a

red letter' day with us. The glad news came, of Mr. Rockefeller's additional gift of \$3,000 for the new building, making it possible for the work to go on, and we are very happy, as you may well believe.

"We received a blessing spiritually also. It was, as you know, the day set apart for prayer for schools, and after the regular exercise in the morning, at half past eleven and in the evening, we had meetings which were very precious, by reason of the presence of the Holy Spirit. Three, at least, of the girls (and we believe others) found Christ.

"We were too glad and thankful to sleep last night.

"Our rooms are so crowded, we have been obliged to send some away, and still the calls come.

"We can now go on with new faith."

RECEIPTS FOR JANUARY.

MAINE, \$86.75.

Biddeford, Adams st. Church, \$11; Cherryfield, \$7; Ellsworth, — Parkman, Willing Workers, \$5; Paris, \$1; Paris Mission Band, \$1.75; Bangor, 1st, \$33; Brunswick, Maine st. Church, Young People Mission Band, \$18; Dover and Foxcroft, \$5; Addison Point, \$1.

NEW HAMPSHIRE, \$154.50.

Hudson Centre, Mission Workers, \$20; Great Falls, \$9.50; Concord, 1st, \$125.

VERMONT, \$17.

St. Albans, Thank offering, Mrs. George Foss, \$5; Rutland, \$12.

MASSACHUSETTS, \$710.83.

Boston, South Baptist Church, \$17.14; Boston, Stoughton st., \$13; Boston, Mr. & Mrs. T. P. Durant, \$100; Reading, Dr. and Mrs. J. A. Hanaford, \$100; Boston, Dudley st. S. S., \$8; Charlestown, 1st, Judson Mission Society, \$15; Chatham, \$10; Brookline, Mrs. L. F. Creesy, \$10; Brookline, Miss M. J. Watts, \$8; Medfield, Miss Julia Adams, \$15; Franklin, \$5; South Framingham, \$26.25; Woburn S. S. Mite-box opening, \$5.50; Boston, East Trinity Church, \$5; Boston, Miss M. Holbrook, \$0; Boston, Fourth st., Primary class, \$1; Boston, Shawmut Brothers, \$32.50; Rockland, Evergreen, Bd., \$10; Southbridge, \$8.50; Gloucester, to constitute, Mrs. Sophia J. Tuck and Miss Clara K. Corliss, L. M., \$40; Lowell, Branch st., \$25; Holliston \$5; Newton Centre, \$33; Boston, Shawmut Branch, Mrs. A. J. Loud, \$100, to constitute Mrs. Phillip S. Moxom, Mrs. Harriet G. Matthews, Mrs. Rebecca M. Butler and Miss Alice M. Butler, L. M.; Memorial, \$1; Leominster, \$8.75; Boston, Clarendon st., \$12; Woburn, \$13.09; Charlestown, Bunker Hill Church, little Mabel Andrews, 64; North Tewksbury, \$4; Lowell, 1st, Niche Builders, \$20; Framingham, South, Mrs. Stearns' S. S. class, \$4; Stoneham Baptist Church, \$15.66; Foxboro, Mrs. L. S. Thayer's S. S. class, \$11; Framingham, 1st, \$20, four of which is from the Mission Band; Boston, Mrs. R. M. Rawson, \$3; Merrimac, \$4.

RHODE ISLAND, \$110.

East Providence, Mr. E. J. Luther, \$100; Providence, Friendship st. Church, \$10.

CONNECTICUT, \$199.56.

Putnam, \$11; Hartford, \$13; Noank, Young Ladies' Mission Band, \$5; Noank, Friend, \$2; Norwich, Friend, \$2; Mystic River, \$75, \$40 of which to constitute Mrs. Geo. H. Miner and Mrs. P. D. Gates, L. M.; Danielsonville, \$28.14; New London, Huntington st. Church, \$10; Suffield, 2d Church, Reapers and Gleaners, to constitute Miss Jennie Remis L. M., \$25; Wallingford, Mission Band, \$3.68; Jewett City, \$24.74.

MISCELLANEOUS, \$248.55.

Slater Fund for Spelman, \$150. Utah, Salt Lake City. Tuition, \$96.55.

YOUNG VOLUNTEERS.

Maine, Chelsea, .25.

PRECIOUS JEWELS, \$4.45.

Maine, .10; N. H., \$2.10; Mass., .20; R. I., .10; Conn., \$1.20; N. Y., .75.

ECHO, \$282.73.

Maine, \$67.45; N. H., \$20.85; Vt., \$13; Mass., \$110.26; R. I., \$15.30; Conn., \$43.71; N. Y., \$1.65; Pa., .25; Mich., \$1; Ga., .26.  
Total.....\$1,796.62.

SUPPLIES SENT TO SCHOOLS AND MISSIONARIES.

MAINE.—Brunswick to Louisville, \$20.

VERMONT.—West Cornwall to Spelman, \$16.

MASSACHUSETTS.—Lowell, Branch st., to Spelman, \$15; Lowell Branch st., to Louisville, Ky., \$15; Lowell, 1st, to Mrs. Mitchell, Idaho, \$74.33; Lowell, 1st, to Iowa, Mrs. Scott, \$71.95; Lowell, 1st, to Student, \$10.25; Fitchburg to Rev. M. Howard, Clifton, Kan., \$43.92; Fitchburg to Rev. A. P. Miller, Ahnapee, Wisconsin, \$29.26; Fitchburg to Rev. A. W. Snyder, Brock, Neb., \$42.49; Roxbury, Dudley st., to Spelman, \$25; Leominster, Willing Workers to Mather School, \$44.

CONNECTICUT.—Jewett City to Mather School, \$26; Jewett City to Louisville, Ky., \$25; Noank, Young Ladies' Mission Band, Benedict Inst., \$20; Noank, Young Ladies' Mission Band to Mather School, \$14.

Total,.....\$491.20.

WOMAN'S BAPTIST HOME MISSION UNION OF CONNECTICUT.

The quarterly meeting of the Woman's Home Mission Union of Connecticut was held with the East Washington Avenue Church, Bridgeport, January 21, at 2:30 o'clock. The day was stormy but there was a large number of ladies present.

Mrs. Samson presided, and opened the meeting with the usual devotional exercises, reading selections of Scripture, teaching us when to work, how, and where.

Prayer was offered for the success of our work.

After the necessary business was transacted, we listened to reports from the Circles. All reported more or less interest in the work, and most of them had been engaged in filling barrels to send to those who were in need.

The letters from the recipients of the barrels were unusually touching and tender, telling us of their earnest labor amid many privations and not a little suffering; also, of the comfort and joy the contents of the barrels brought them.

Our hearts were deeply touched, and not a few eyes were wet with tears, as we listened to a letter received by one of the Circles, in which a father tells of the earnest effort of his daughter to get an education, and thus be able to make herself useful in Christian work.

Very interesting letters were read from Miss Arthur and Mrs. Wilford, students at Benedict Institute, who are supported by the Thank Offering given by the First Baptist Church, New Haven.

Also, two excellent letters from Mrs. Becker, telling us of the prosperity of the school and the need of more clothing for the industrial department.

Mrs. Wisner, of Bridgeport, followed with a full account of a recent visit to Benedict Institute, which seemed to bring us face to face with Mr. and Mrs. Becker in their noble work.

An extract from a letter from Mrs. Johnson of Muscogee, I. T., was read, which contained the prayer offered by a recent convert. It was a very earnest, humble, trustful prayer, showing that the love of Jesus had taken root in his heart. Prayer was then offered for our "three workers in the field."

Mrs. S. D. Phelps was to have addressed the ladies, but, being detained by the weather, Mrs. Evans of the Grand Street Church, New Haven, kindly consented to occupy the time allotted to Mrs. Phelps. Her deep and abiding faith in prayer was a help to many, and the tender story of one of her Sunday school scholars who has become an efficient, earnest teacher in one of the colored schools South won our hearts.

Mrs. Grey, of Bridgeport, spoke for a few moments on the length and breadth of Home Mission work, beginning at our own doors and reaching out until it spread all over the land.

The collection for incidental expenses was taken, after which we united in prayer with Mr. Gow, pastor of the church. At the close of the meeting, a collation was very pleasantly served, and all enjoyed a social time.

MRS. W. H. ELKINS, *Sec.*

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

*President*—Mrs. L. B. Austin, 87 Fremont Street, Detroit.  
*Corresponding Secretary*—Mrs. S. A. Gibson, 414 Dutton Street, Kalamazoo.  
*Recording Secretary*—Mrs. C. R. Henderson, 52 Winder Street, Detroit.

Some fresh inspiration to earnest effort should be manifest in our Woman's Home Mission work, after the privilege of a visit to Spelman Seminary, where is manifested in living colors the results of earnest, faithful, Christian effort on the part of two consecrated women. Ignoring discomforts, facing pride and prejudice, from small beginnings, these leaders, whose work constantly increases upon their hands, are waiting anxiously for the completion of their new building (Rockefeller's Hall), where they can have better accommodations for their extensive work. We hope funds will not be lacking towards its speedy completion. The question was asked, "What sent those ladies from Boston to Atlanta, or what could have induced them to undertake the work they entered upon?"

That the Lord led them there and has been their guide in all the way, none can question. Near by, in an unpretentious home, Jesus lived in the heart of an humble woman, who loved Him. For long years she had yearned for a teacher, that she might learn to read. She had prayed and waited for the blessing to come, which she was sure would be hers in the Lord's time. Her outspoken joy in this assurance, when no sign of

promise appeared, was often made light of by those who knew her. But the Lord honored her trust in Him, and to-day, while enjoying her long anticipated pleasure with her books, she holds a thread of influence in that school which is peculiarly her own, and which gives acknowledged strength to its working forces. The school has been visited and described by others more capable of doing it justice, so that details are not necessary, but we will rejoice and be grateful that this source of moral, educational, and Christian influence has been planted in this wisely chosen locality, and that hearts and homes for years to come will bless the day that brought Miss Packard and Miss Giles to Atlanta.

#### OUR MISSIONARIES.

With Miss Dyer's annual report came a request that we pray for the unconverted of Hartshorn Memorial. Shortly after our return from that meeting we received a letter filled with expressions of thanksgiving for the wonderful manner in which the Lord was manifesting himself among them. She wrote, "Last Saturday night we had a prayer-meeting which will not soon be forgotten. The meeting was held by one of the older students, and a great burden for the unconverted came upon the hearts of God's children, which led them to plead earnestly for them. Four dear girls that night gave their hearts to Jesus. Sunday they gathered for prayer, and one more received light. Monday morning two of our day scholars came burdened with sin. Some of the older students gathered in a private room and had a season of prayer with them. Soon they received joy for mourning. Then the students came with the request for a prayer-meeting. The books were laid aside and 'all with one accord' went to the throne of grace. There was no noise or confusion, but every heart was touched. The presence of the Lord filled the room; prayer was heard, and one who had long been in darkness came into the light. One of the day pupils who found Jesus in the morning went home to take the good news to her mother. On the way she called to see a poor man who had been sick a long time, and was in great spiritual darkness. As this young convert told the old, old story, and yet to her so new, he believed, and accepted Christ as his Saviour. In a few hours after, the Lord called him home. 'O, it is good to be here.'"

Miss Sylvester, of Wayland Seminary, writes: "The spirit is moving among us, and some have been converted. A society has been formed, called 'The Society of Christian Endeavor,' the object of which is to do missionary work in the Sunday schools of the city, and also to foster an interest in Foreign Missions. Once a month the regular Saturday evening Bible lesson is to be a missionary concert, where reports of work are to be given. The girls go out after dinner and visit the poor people, look after the sick, and urge the children to attend the Sabbath school. They are getting their training for work which needs to be done in the South, as well as across the sea in Africa."



Rev. Frank Barnett, of Ogden, writes: "Our school has a regular attendance of nearly 100 students, but we have no books to give them for reading. The people are very poor. There is no work for those who are not Mormons. I have visited families whose condition made me sick at heart, and have heard tales of sorrow and woe here that fill my eyes with tears while I think of them. The Lord is with us, and last evening we had nearly fifty at our prayer-meeting."

One who has recently visited our Indian University writes of enjoying the general prayer-meeting, conducted by Professor Bacone, and the students' prayer-meeting, led by one of their number, where a number of prayers were offered in the native tongue of the suppliant, and we listened to petitions in English, Creek, Cherokee, and Choctaw, and thanked God that all languages were alike to Him.

Mrs. Bradway writes that this is her eighth year in the Mission at Oakland, Cal. In her letter she says: "My dear sisters, should any of you come here and make a thorough examination of the work, I think your hearts would be touched, and you would be well rewarded for your generous assistance. This needed help coming from you is another evidence to me of God's care over His work, and also shows me how perfectly I can trust Him. I have never known more faithful, earnest, working Christians than these Chinese brethren.

"Whatever may be our opinion of the Chinese question, they are on our shores; they are within the territory covered by the operations of our Home Mission Society. Their presence here imposes upon Christians in this country a responsibility as to their education, enlightenment, and civilization. They are here with all their peculiar national customs and vices, with their ignorance of the true God and the way of life through Jesus Christ; with all their superstitions, their idolatries, their idol gods, and their tablets. Here and there Christian hearts are being moved to offer them the gospel, and to help in evangelizing the Chinese on our own shores."

Dr. Dean, the veteran foreign missionary said to a pioneer home missionary: "Brother Powell, you are opening fountains and streams which will flow forth to refresh and benefit the foreign field, and as long as you are prospered in your labors here, we shall not be left to fail abroad." Work for Christ has its reflex influence, and blesses all around.

TREASURER'S REPORT FOR OCTOBER, NOVEMBER, AND DECEMBER.

Stanton, \$2.00; Grand Blanc, \$8.00; Albion \$4.50. Mrs. E. E. Conklin, \$5.00. Mrs. M. Burt, \$2.00; Fenton, \$5.50; A Friend, \$1.00; A Widow's mite, \$10; Three Rivers, \$1.75; Porter, 50; White Pigeon, \$1.75; First Oakfield, \$2.20; Second Oakfield, \$5.00; Battle Creek Independent, \$25.00; Bengal and Riley, \$2.00; Cassopolis, \$1.75; Dover, \$1.10; Detroit First German, \$4.75; Ada, .75; A Sister, \$1.00; Hillsdale, \$5.00; Detroit Laf. Ave, \$8.00; S. S., \$5.00; Mrs. G. C. Young, \$3.00; Grand Rapids First, \$11.00; Mrs. A. Fielding, \$5.00; A Friend, \$1.00; Greenville, \$1.62; Plainwell, \$5.85; Detroit Shiloh, \$1.00; Howell, \$6.00; Ann Arbor, \$2.55; Adrian, \$5.00; Richmond, \$3.20; Jackson, \$10.50; Eaton Rapids, \$5.00; Rives, \$2.00; Traverse City, \$3.50; Waterford, \$3.38; Charleston, \$2.85; Kalamazoo, \$10.00; Lowell, \$2.25; Owosso,

\$15.00; Chelsea, \$2.25; Kensington Missionary Helpers, \$5.00; Mrs. Bartlett's Infant Class Adrian, .75; Armada, \$2.33; Adrian Busy Bees, \$1.50; Coldwater, \$17.50; Tuscola, \$3.20. Collection at Adrian, \$15.70.  
Total.....\$248.58.

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE	DATE.
Cornelius Woeltkin,	Stamford, N. Y.,	Jan. 12.
Robert McWilliam,	Lake, N. Y.,	Jan. 12.
H. B. Maurer,	Berlin, N. Y.,	Jan. 12.
E. B. Cornell,	Ransomville, N. Y.,	Jan. 21.
William H. Geistwert,	Camden, N. J.,	Jan. 25.
C. H. Parrish,	Louisville, Ky.,	Jan. 2.
J. L. Howell,	South Ballard, Ky.,	Dec. 28.
A. Gregory,	Cazenovia, Ill.,	Jan. 20.
J. Malcomb,	Diamond Grove, Ill.,	Dec. 12.
A. N. Herring,	Val Verde, Tex.,	Dec. 26.
George H. Newman,	Boise City, Idaho,	Jan. 17.

CHURCHES ORGANIZED.

PLACE.	DATE.
Montclair, N. J.,	Jan. 8.
Woodville, Ga.,	Jan. 17.
Maryville, Mo,	

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
South Troy, N. Y., Mission Chapel,	Jan. 17.
Philadelphia, Pa., Eleventh Church,	Jan. 10.
Philadelphia, Pa., Bethany Church,	Jan. 14.
Washington, D. C., Anacostia Church,	Jan. 17.
Pocahontas, Va.,	Jan. 3.
Taylor's Station, S. C.,	Jan. 31.
Mt. Auburn, O.,	Feb. 7.
Wausau, Wis., German Church,	Jan. 10.
Ida Grove, Iowa,	Jan. 17.
Keota, Iowa,	Jan. 17.
Coffeyville, Kans.,	Jan. 10.
Chanute, Kans., Swede Church,	Jan. 3.
Aberdeen, Dak.,	Jan. 3.
Hanover, Ontario,	Dec. 13.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Timothy B. Eastman,	72.	Andover, Vt.,	Jan. 16.
Alexander Waterman Carr,	63.	Dighton, Mass.,	Jan. 26.
A. H. Lung, D.D.,	58.	Rochester, N. Y.,	Feb. 3.
Erastus D. Cross,	54.	Redwood, N. Y.,	Jan. 14.
Greenleaf S. Webb, D.D.,	96.	N. Brunswick, N. J.,	Jan. 23.
Thomas S. Malcom,	64.	Philadelphia, Pa.,	Jan. 6.
L. C. Kincaid,	—	Alderson, W. Va.,	Jan. 28.
Moses B. Boynton,	—	Buford's Bridge, S. C.,	Jan. 6.
Ebenezer Thresher, LL.D.,	87.	Dayton, O.,	Jan. 12.
Zachariah Ross,	47.	West Canaan, O.,	Jan. 12.
Hezekiah West,	—	Lawton, Mich.,	Jan. 30.
Oliver J. Fiske,	—	—Ind.,	—
Jacob Lane,	73.	Center Grove, Ark.	—
Nathan Brown, D.D.	78.	Yokohama, Japan,	Jan. 1.

Home Mission Appointments

IN FEBRUARY.

The following new appointments were made:  
Rev. R. Machholz, Germans in Milwaukee, Wis.  
" N. J. Nylander, Swedes in Marinette, Wis.

Rev. John C. Williams, Richland Centre, Wis.	
" A. Watson, State Evangelist for Minn.	
" John Hollstrom, Swedes in Eagle Lake, Minn.	
" Robert Rae, New Auburn, Minn.	
" A. G. Pierce, Sauk Centre and Long Prairie, Minn.	
" Michael Johnson, Swedes in East St. Cloud, Minn.	
" Geo. Campbell, Tecumseh, Neb.	
" M. Hansen, Danes in Osco, Neb.	
" A. Z. J. Heath, Mt. Zion and Pleasant Home, Neb.	
" S. M. Wheeler, Norfolk, Neb.	
" S. H. D. Vaughan, Cortland, Neb.	
" Wm. G. Denio, Oxford, Neb.	
" James Cairns, Colfax, Wash.	
" Joseph W. Beaven, Dayton, Wash.	

The following re-appointments were made:

Rev. T. Clafford, Swedes in New Britain, Conn.	
" John Jaeger, Germans in Albany, N. Y.	
" O. Lindh, First Swede Church, New York, N. Y.	
" Z. C. Rush, St. Edwards and Cedar Rapids, Neb.	
" A. H. Law, Wymore, Neb.	
" Wm. Achterberg, Germans in Madison, Dak.	
" George N. Annes, Estelline, Dak.	
" G. W. Huntley, General Missionary for North Dak.	
" George L. Hart, Pueblo, Col.	
" A. M. Russell, Ashland, Oreg.	
" G. W. Black, Gardiner and Elkton, Oreg.	
" C. A. Wooddy, Pendleton, Oreg.	
" George T. Ellis, LaGrande and Union City, Oreg.	
" P. H. Harper, Clarke Co., Wash.	
" Robert Lennie, New Westminster, British Columbia.	
" Walter Barss, Victoria, British Columbia.	

## Church Edifice Grants.

IN FEBRUARY.

By Loan,	3
Aggregate of Loans,	\$800 00
Aggregate of church property secured,	\$4,785 00

LOCATION OF CHURCHES AIDED.

- McLeansborough, Ill.
- Ennis, Tex.
- Rogersville Junction, Tenn.

## Contributions and Legacies.

FOR JANUARY, 1886.

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

MAINE, \$105.17.

Athens, Mrs. E. A. Whittier	2 00
Portland, A friend, per Dr. Burrage	7 00
Livermore Falls Church	21 00
Bangor, Second Church, \$2; for debt	21 00
Sunday school	13 17
Corinna, Mrs. Martha Young, for debt	4 50
Kennebunk, Rev. E. Worth	5 00
Hodgdon, Rev. L. Mayo, for debt	50
*Cherryfield Church, Wom. Miss. Soc., for education of girl in Wayland Sem.	5 00
*South Berwick Ladies' Aid Soc., First Church	25 00
*Farmington, Hascall Miss. Band, Little Helpers, for Hartshorn Mem'l College	1 00

NEW HAMPSHIRE, \$202.00.

Concord, Mrs. W. B. Stearns	100 00
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New Boston, Mrs. S. R. Averill	10 00
A Friend	50 00
Swanzy Church, for debt	9 00
C. E. F., Amherst, Geo. H. Shaw	33 00

VERMONT, \$219.24.

Battleboro Church, for work in Utah	164 16
St. Albans, Mrs. J. D. Soule	50
Rupurt, Mrs. Harriet Bailey	50
Burlington, First Church	18 00
East Bethel Church	5 00
Waterburg, Lyman Prescott	5 00
C. E. F., St. Johnsbury Church	10 08

LEGACY.

Fairfax, Interest on bequest of J. M. Hotchkiss	16 00
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MASSACHUSETTS, \$6,548.19.

So. Attleboro, Miss H. B. Barrows	1 50
Fall River, Mrs. E. M. Boomer, for Debt	50
Gloucester, Levi Carter	7 00
Westhampton, Nelson A. Kingsley	4 50
East Taunton, Mrs. John Andrews	2 00
Lynn, W., for Debt	5 00
South Boston, South Baptist Church	100 00
Foxboro Church, \$2 of same for Debt	25 48
Jamaica Plain Church	91 13
Stoneham Sunday School	16 56
Worcester, Main St. Church	233 00
Boston, A Friend, for Debt	50
West Somerville Church	10 00
Marlboro Church	30 00
Winthrop Church	6 73
Shelburne Falls, J. B. Bordwell	8 00
Holyoke, Second Church	50 00
Andover Church	12 50
A Friend	30 00
Chicopee, Central Church	4 00
Rockland Church	12 85
Weston Church, by Dr. D. L. Goodweigh, Debt	5 00
Hingham Church	2 00
Merrimac, Mrs. E. R. Sawyer	50
Littleton Church, \$6 for Debt	33 25
E. Boston, Central sq. Church	53 75
Winchester Church	20 56
No. Middleboro, A Friend	2 00
Belmont, A Friend	1 00
Sunderland Church	12 00
Worcester, First Church, monthly contribution	4 81
Boston, Clarendon St. Church	122 65
A Friend	1 00
Marblehead Church, for Debt	17 50
No. Chelmsford, N. B. Edwards	50 00
Westfield Church	20 19
Sterling Church	9 25
Cambridge, Ladies' First Church, for building new Church City Mexico	1 50
Middleboro, Prof. J. W. P. Jenks, in memory of Mrs. Jenks "work in Mexico"	50 00
*Holyoke, O. H. Greenleaf	250 00
*Taunton S. S., for Teacher Roger Wms. Univ	50 00
*Southbridge, R. H. Cole, for new building Spelman Seminary	250 00
*Haverhill, Mrs. A. R. Hall, for salary of teacher in Roger Wms. University	160 00
*Newton Centre, Mrs. H. J. Ripley	15 00
*Milton, W. C. Stratton, M. D., for Richm'd Inst.	50 00
*Watertown, Madame Cooper	25 00
*Reading, Dr. and Mrs. J. H. Hanaford, for Roger Wms. University	25 00
*Northampton, Mrs. J. L. Lord, for Hartshorn Memorial College	1 00
*No. Dighton, Susan B. Phillips, for Teacher in Roger Wms. University	50 00
C. E. F., Holyoke, for Chinese Miss. Building	750 00
West Acton Church	18 08
Boston, Young People's Social Union, Warren Ave. Church	100 00
Collections per Dwight Spencer for Church at Blackfoot, Idaho, viz.:	
Geo. H. Quincy, \$100; Geo. S. Dexter, \$50;	
Joseph C. Stevens, \$50; Leander Beale, \$50;	
Chas. S. Butler, \$50; S. B. Hibbard, \$50; E. B. Badger, \$5.	355 00

LEGACIES.

Athol, Estate Mrs. H. M. Holmes	245 19
Danversport, Estate Benjamin Porter, int.	48 94
Middleboro, Estate Lewis T. Alden	3000 00
Boston, Estate John Wood, int.	42 77
Fitchburg, Estate Susanna Stone, int.	54 00

## RHODE ISLAND, \$705.97.

Arcadia Church	8 45
Providence, Fourth Church S. S.	16 00
"    "    Church	67 38
Oak Lawn S. S.	6 68
Bristol, First Church S. S.	6 09
Providence, First Church, weekly offering	62 37
Tiverton, Rev. F. G. Wightman	30 00
Providence, Union Church	23 00
Miss Abby G. Beckwith	25 00
*Pawtucket, Mrs. B. A. Benedict, towards salary of teacher in Benedict Inst.	100 00
*Providence, Young Ladies' Class Central Church S. S.	50 00
Miss E. H. Snow, for Harshorn Meml. College	1 00

## LEGACY.

Pawtucket, Estate of Miss Harriet Seagrave	100 00
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## CONNECTICUT, \$75.51.

Wallingford Church	56 22
Danielsonville, Mrs. H. N. Clemens	1 00
Vernon Center, Mrs. W. H. Haskell	1 00
C. E. F. Hanford, Geo. N. Clark	10 00
Jewett City Church	1 29

## LEGACY.

Uncasville, Estate of Polly Browning Int	6 00
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## NEW YORK, \$11,718.21.

Brooklyn, Tabernacle Church	104 47
Harmony Church, per Rev. A. A. Jones	1 00
Keeseville " "	30 85
Schenectady, 1st Church	16 10
Sunday school	4 24
Ticonderoga Church	6 00
Buffalo, Cedar Street Church	97 95
Canisteo Church	21 51
Troy, Second Church	32 00
Fifth Street Church	100 75
C. L. Catlin	10 00
West Plattsburgh Church, in add.	2 00
West Troy Church	5 00
Buffalo, Prospect Avenue Church	67 37
New York City, Mrs. S. A. Mikels	20 00
two friends, per Wm. Reid	6 00
Mrs. C. C. Bishop	4,500 00
Otego Church, per Rev. G. W. Parks	8 00
Rochester, 2d Church	149 42
2d Church Sunday school	32 70
Second Church, for Utah	16 00
Miss Harriet Fowler, for debt	1 00
Gloversville Church	225 55
Mechanicsville " "	13 88
Friendship " "	24 90
Watertown " "	52 28
Young People's Union	5 00
Woman's Miss. Soc.	5 00
Keesville Church in add	2 00
Rochester, F. H. Phinney	5 00
Wilson, Curtis Pettit	25 00
Brooklyn, Emmanuel Church	600 00
Albany, " "	860 80
Carmel Sunday school	5 00
Morris Church	10 00
Bellville Church	3 00
Sidney Centre Church	17 20
Albany, Mrs. Geo. A. Woolverton	5,000 00
Mahopac Falls Church	12 00
Holley Church	17 60
Gouverneur Church	14 93
Amenia Church, in add	25 00
Cassville Church	7 00
Altay Church	12 00
Binghamton Church	165 85
Rushford Church	16 77
West Plattsburg Church, in add	3 00
Auburn	2 00
Lockport, Judson Miss. Band, First Church, for work in Mexico	15 00
*Reading, a friend	1 00
*New York City, John D. Rockefeller, for New Building, Spelman Sem.	1,600 00
*Troy, Rev. C. P. Sheldon, for student in Richmond Inst.	25 00
*New York City, Sixteenth St. Church, for Richmond Institute	50 00
*Oneida, Ladies' Circle for Jackson College	18 00
*Penn Yan Miss. Band, for Indian Univ.	8 00
*Pittsford, Mrs. T. E. Haywood	6 00
*Panama, Rev. Allen E. Jones	1 00
*New York City, heirs of Smith Sheldon, for furnishing Bishop College	32 00
*Walworth, Chas. P. Peterson, for Bishop College Ladies' Mission Soc.	22 00
	10 00

C. E. F. W. Troy, for Church at San Angelo, Tex.	30 00
New York City, Mrs. C. C. Bishop	500 00
Rev. O. C. Pope	10 00
Wilson, Curtis Pettit	25 00
Fayetteville, Rev. I. K. Bronson	2 00

## NEW JERSEY, \$435.85.

Palermo, Second Cape May Church	5 00
Alloways, Allowayston Church	12 37
Plainfield, A friend, for Supplementary Salary Fund, per F. H. Bigelow	25 00
Piscataway Church	97 31
Stelton Bible School	20 00
Orange, Washington St. Church	17 27
Lakewood Sunday school, Mrs. C. W. Waterhouse, for support of F. Blohm	10 00
Stelton, Piscataway Chapel	9 00
Friendship Sunday school	20 00
Piscataway Church	15 50
Keyport, Wm. Van Kirk, for Dr. DeWitt's work in Utah	5 00
C. E. F. Newark, Gottlieb Bauer	5 00
Bergen Church, for Waelder & Hico, Churches, Tex.	6 60
Plainfield Church, by Mrs. N. H. Flanders	100 00

## LEGACY.

Newark, Estate H. M. Baldwin	87 80
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## PENNSYLVANIA, \$1,370.51.

Philadelphia, Mrs. A. T. Ambler	50 00
Fifteenth St. Women's Union	6 00
Second Church	213 00
Getsemane Church	142 80
Spruce St. Church	32 08
Tabernacle Church	140 09
Great Bend Valley Church	3 00
Brandywine Church	20 34
Wayland Church, Hope Miss. Band	14 72
Rochester, First Church	29 85
Mahoning Church	8 50
Taylorville Church	4 00
Titusville, First Church	49 86
Meadville Church	11 00
West Salem	3 37
Phoenixville Church	20 15
Johnston Church	9 60
Saltillo, S. McVitty	10 00
Logans Valley Church	23 00
Oakland Cross Roads, Mrs. E. H. Wilson	10 00
Tacony, Rev. G. P. Watrous	21 00
Philadelphia, Wm. Hawkins	10 00
*Fifth Church for students in Shaw Univ.	50 00
Mrs. B. Corleis, for student, Richmond Institute	25 00
Mrs. Isaac Ford, " "	25 00
*Pittsburgh, Fourth Ave. Bap. Bible School	50 00
*Philadelphia, Wom. Bap. H. M. Soc., First Church	75 00
C. E. F. Holmesburg Church	75 21
For Church at Bozeman, Mont., collections per Rev. Dwight Spencer, viz.,	
Philadelphia, Young People's Working Association	100 00
Tabernacle S.S. Miss. Society	25 00
Upland, J. Lewis Crozer	50 00
Robt. H. Crozer	25 00
Rev. Dwight Spencer	10 00

## LEGACY.

Shenango, Estate of Oliver J. Hazen	95 00
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## DELAWARE, \$100.00.

Dover, Mrs. F. M. H. Pike, for debt	100 00
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## MARYLAND, \$126 00.

Baltimore, Chas. Taylor	100 00
Seventh Church	26 00

## DISTRICT OF COLUMBIA, \$5.80.

*Washington, Perseverance Miss. Soc. of Nineteenth St. Church	5 80
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## VIRGINIA, \$168.25.

*Richmond, for Richmond Institute,	
E. C. Thompson	14 25
Jas. Smith	18 00
M. D. Haward	15 00
P. S. Lewis	10 00
Hiram Conroy	5 00
C. C. Lane	7 50
Richmond Inst., Students for Room Rent	9 00

*Liberty, 1st Church.....	4 00
Miss. Soc., 1st Church.....	5 00
*A Friend.....	2 00
*Richmond, Hartshorn Mem'l College. Students for Tuition and Room Rent.....	84 50

WEST VIRGINIA, \$73.14.

Alderson, Greenbrier Ass'n.....	13 03
<b>C. E. F.</b> , Morgantown, Prof. D. B. Purinton, for Seminole Ind. Chapel.....	5 00
Ravenswood, W. J. Watts.....	5 00
Charleston, Rev. S. W. Gibson.....	10 00
Clarksburg, Prof. F. S. Lyon.....	10 00
Grafton, A. Sinsel.....	10 00
Parkersburg, D. T. C. Farrow.....	10 00
Long Run, Victory Church, part.....	5 11
Weston, Rev. John S. Fisher.....	5 00

TENNESSEE, \$285.28.

*Nashville, Teachers and Students in Roger Williams University.....	60 00
J. F. Slater Fund for Roger Williams University.....	100 00
*Jackson, Col'n per H. Woodsmall.....	1 55
*Brownsville Church.....	6 50
*Memphis, Col'n per H. Woodsmall.....	3 05
St. Paul Church.....	1 16
Washington St. Church and St. John's Church.....	75
Beal St. Church.....	2 40
Salem Church.....	1 55
Keeling St. Church, Rev. W. Jones.....	1 00
*Nashville, Roger Williams University. Students for Tuition.....	57 16
" " Room Rent.....	50 16

NORTH CAROLINA, \$314.76.

Salisbury Church.....	10 00
*Raleigh, Shaw University.....	
Students for Tuition.....	130 09
" " Room Rent.....	130 09
Sundry.....	44 58

SOUTH CAROLINA, \$474.21.

Marion, Wellpleas Church.....	1 41
Pleasant Grove Church.....	1 50
Mullins, Mt. Olive Church.....	90
Effingham.....	3 00
Timmonsville, Bethlehem Church.....	1 10
Sumter, Shiloh Church.....	1 96
Bennettsville, Shiloh Church.....	2 00
Scranton, St. Paul.....	60
Camden, Waterree Bapt. Ass'n.....	1 52
Liberty Hill, Union.....	2 00
Guthriesville, Gethsemane.....	3 30
Hamburg, Bethlehem.....	6 00
Sundry.....	5 90
*Darlington S. S. Union, for Benedict Inst.....	87 50
*State Convention.....	18 00
*Columbia, Benedict Inst. Students, for Room Rent.....	203 68
" " Tuition.....	101 84
Sundry.....	27 00
Old accounts.....	5 00

GEORGIA, \$441.88.

*Atlanta, Atlanta Seminary, surplus.....	100 00
Sundry for Furnishing Room Spelman Seminary, per Miss S. B. Packard.....	255 18
*Mt. Pleasant Church, for Atlanta Seminary.....	5 00
*Augusta, H. L. Walker, " ".....	1 05
*Hawkinsville, Springfield Ch. " ".....	3 00
*Eatonton, 1st Church, " ".....	5 00
*Haynesville, J. H. Brown, " ".....	1 25
*Darien, 1st Church, " ".....	10 00
*Western Union Ass'n, " ".....	10 00
*Piney Grove, " ".....	5 00
*Atlanta, Atlanta Seminary. Students for Tuition.....	34 25
" " Room Rent.....	8 40
Old accounts.....	3 75

MISSISSIPPI, \$160.50.

*Jackson, Jackson College. Students for Tuition.....	103 50
" " Room Rent.....	57 00

LOUISIANA, \$48.50.

Calvary Ass'n.....	31 50
North Louisiana S. S. Convention.....	6 00
Texas and Louisiana S. S. ".....	10 00
Shreveport, Rev. H. P. Jones.....	1 00

ARKANSAS, \$12.00.

Little Rock Church.....	10 00
*Helena Church.....	2 00

TEXAS, \$667.60.

North Western Ass'n.....	30 00
Hack Bayou and Unity Ass'n.....	25 00
Zion Baptist Ass'n.....	15 00
Dallas, Wom. Miss. Soc.....	8 70
Marshall Church and J. H. Peterson.....	9 00
Jefferson, Macedonia Church.....	2 00
Atlanta Church.....	1 65
Longview ".....	1 50
Clarksville ".....	7 00
Pine Bluff ".....	1 00
Longville, Rev. J. F. Neal.....	1 00
H. Montgomery.....	1 00
Texas and Louisiana Ass'n.....	85 00
De Berry, Evergreen Church.....	5 00
Waskom, Rev. J. W. Wilson.....	1 00
*Tyler's Ass'n, for teacher, Bishop College.....	150 00
" beneficiaries ".....	130 75
*Victoria Church.....	13 00
*Dallas, Wom. Miss. Soc.....	3 50
*Marshall, Bishop College, Students for Tuition and Room Rent.....	113 50
<b>C. E. F.</b> , Colored Bapt. Convention, per Rev. A. R. Griggs.....	63 00

OHIO, \$321.42.

Penfield, Baptist Mission Circle.....	10 00
Wooster, First Church.....	15 30
Wilmington, First Church.....	5 00
Columbus, First Church.....	18 00
Mansfield, Ass'n Bal'nce.....	6 29
Marietta, First Church.....	50 00
Akron, First Church, add.....	1 50
Spring Creek Church.....	4 25
Jefferson, First Church.....	16 20
Circleville, First Church.....	4 80
Cleveland, Mrs. S. B. Page.....	5 00
Logan Ave. Church.....	41 47
*Marietta, First Church.....	10 00
Valley Church, Miss. Circle.....	3 00
*Duck Creek, Wm. Ferris for Ind. Univ. Building.....	8 00
*Dayton, Ladies' H. M. C., First Church, for Benef. of Atlanta Seminary.....	50 00
*Wyoming, Hopia Band.....	40 00
*Cleveland, Old Wom. Miss. Soc.....	5 61
*Bradford, Church and S. S.....	3 00
*Wyoming, Mrs. E. J. Tangeman.....	25 00
<b>C. E. F.</b> , Troy, Miss. Band for Church, City of Mexico.....	5 00

MICHIGAN, \$44.95.

Flint, First Church.....	20 50
Gibraltar, S. S. Harvest Home.....	1 40
Nora, York S. S.....	4 33
Moreville.....	1 38
Sunday School Harvest Home Exercise.....	5 84
Coldwater, John P. Fisk.....	5 00
Muskegon, First Church.....	6 50

INDIANA, \$27.10.

White River, Miss. Band.....	50
Bedford, Rev. J. M. Stalker.....	5 00
Mrs. A. C. Garvey.....	1 00
Rev. R. M. Parks.....	5 00
Owensburg Church.....	1 10
New Providence Church.....	2 50
Columbus Church.....	10 00
Salem Church.....	2 00

ILLINOIS, \$789.93.

Highland, Rev. Frence Foulon.....	4 05
Old Ripley, Mt. Nebo Church.....	25
Whittle Creek, Windsor Church.....	1 50
Du Quoin, First Church, in add.....	1 00
Charleston, Providence Church.....	1 00
Rockford, State St. Church.....	70 00
Saxon, Simon Bennett.....	250 00
Lostant Church.....	2 31
Freeport Church.....	18 00
Sterling Church.....	47 66
Barrington Church.....	14 17
Tonica Church, in part.....	9 71
Rushville Church, Rev. Jas. Knowles.....	10 00
Aurora, Park Place Church.....	8 25
Belvidere, First Church.....	28 50
Mendota Church, in part.....	82 78
Roseville Church.....	37 29
Utica Church.....	25 00

Hudson Church.....	12 37	Ferndale, Mrs. Julia Wheeler .....	20
Marengo, Miss Ella O. Patrick, Debt .....	10 00	Mrs. L. Campbell .....	30
Chicago, First Church, in add .....	77 00	Mrs. M. Dorr .....	10
" .....	13 00	J. L. C. Crawford .....	2 00
* Mendota Church .....	25 00	Tacoma, First Church .....	10 00
* Princeton Swede Church .....	6 00	Swede Church .....	4 75
C. E. F. Chicago, First Church, Geo. Hawkins .....	10 00	Knut Nelson .....	5 00
Wm. M. Haigh .....	25 00	Seattle, Swede Church .....	2 75
<b>WISCONSIN, \$51.38.</b>			
Reedsburg, per Jessie F. Ambrose, for Debt .....	75	Indian Valley Church .....	11 00
Monticello, Mrs. W. T. Hill and Mrs. Atherton, for Debt .....	2 00	La Grande Church .....	4 00
Superior, Mrs. S. H. Clough .....	4 50	Eugene City Church .....	5 00
Antigo Church .....	6 05	<b>CALIFORNIA, \$54.20.</b>	
Spencer Church .....	2 00	Gonzales Church .....	5 00
Oconomowoc Church .....	4 00	San Francisco, Sundry, per J. B. Hartwell .....	18 50
La Crosse Church .....	4 00	C. E. F. Collection for Mission Building at Sac. River Association .....	25 70
* Milwaukee, Wom. Miss. Soc. of First Church, for student in Spelman .....	20 85	Dixon, G. M. Coulter .....	5 00
* Walworth S. S., for support student in Spelman Sem. .....	7 23	<b>BRITISH COLUMBIA, \$56 70.</b>	
<b>MINNESOTA, \$409.00.</b>			
Shakopee, John Turner, for our Miss. Fund .....	5 00	New Westminster, collection, per J. C. Baker .....	10 35
St. Paul S. S., First Church, for Debt .....	56 39	Church .....	10 00
Battle Lake Church .....	2 51	Victoria Church .....	36 35
Brainerd, E. J. Bronson .....	5 00	<b>MEXICO, \$10 30.</b>	
Hermann, Col'ns per R. C. Mosher .....	20 00	City of Mexico, Sundry, per W. H. Sloan .....	10 30
Minneapolis, Col'ns per J. Sunderland .....	284 80	<b>WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$1,422.33.</b>	
J. Sunderland .....	5 00	* Boston. For Mrs. F. M. Potter, California .....	154 33
Glenwood Church .....	5 30	" Two students in Spelman Seminary .....	65 00
Gibbon, Swede Church .....	15 00	" One student in State University .....	25 00
Worthington, Swede Church .....	10 00	" Sundry Teachers .....	735 00
<b>IOWA, \$37.25.</b>			
Cedar Rapids, Mrs. A. C. Churchill .....	5 00	" Fur. two rooms in Spelman Sem .....	70 00
Boone Church .....	5 00	" Student in Spelman Sem .....	7 00
Cresco Church .....	7 25	" " Richmond Institute .....	50 00
* Cedar Rapids, J. J. Powell .....	10 00	" " Wayland Seminary .....	39 00
* Muscatine, Faithful Gleaners, First Church .....	10 00	" " Benedict Institute .....	4 00
<b>MISSOURI, \$30.75.</b>			
St. Louis, Fifth Baptist Church .....	2 75	" Rev. F. Barnett, Utah .....	12 00
Bismark, H. J. Kline .....	1 00	" Mrs. M. E. Berkeley, Utah .....	120 00
G. W. Rennick .....	1 00	" Fur. room in Spelman Sem. .....	50 00
Annapolis, R. A. Clarkson .....	25 00	Mr. and Mrs. F. P. Durant .....	100 00
La Grange, J. B. Webber .....	1 00	* Reading, Dr. and Mrs. Hanaford .....	100 00
<b>INDIAN TERRITORY, \$248.95.</b>			
* Muscogee Sundry .....	10 00	<b>WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN, \$225.00.</b>	
* Tahlequah, Miss Jessie M. Allen .....	5 00	Detroit. For salary of Messrs. Huntley & Barnett ..	100 00
* Cherokee Ass'n .....	3 00	" Mrs. E. I. Bradley .....	25 00
* Muscogee, Indian University Students for Tuition ..	230 95	* Detroit " Indian University .....	25 00
<b>KANSAS, \$5.00</b>			
Wichita, Mrs. J. K. Sawyer .....	3 00	" " Teacher in Hartshorn Memorial College .....	50 00
Newton, "More to follow" .....	2 00	" For salary of teachers in Wayland Seminary ..	25 00
<b>NEBRASKA, \$5.00</b>			
Red Cloud Church, per G. O. Yeiser .....	2 00	<b>WOMEN'S BAPTIST HOME MISSION SOCIETY, \$72.50.</b>	
" per R. B. Fulton .....	1 00	* Chicago. For student in Shaw University .....	17 05
Humboldt Church .....	2 00	" " Ind. University .....	55 00
<b>DAKOTA, \$60.49.</b>			
Groton, Two Baptist Sisters .....	4 00	Total .....	28,201 83
Fargo, First Church .....	18 37	<b>HOME MISSION MONTHLY, \$602.82.</b>	
Hamilton Church .....	3 85	<b>J. G. SNELLING, Treasurer, 7 Beekman Street.</b>	
St. Thomas Church .....	5 00	<b>DONATIONS OF CLOTHING, ETC.</b>	
Fairmount Church .....	22 00	Nashua, N. H., First Church, box and freight to Georgia, \$23.30: box and freight to Kentucky, \$12.82: box and freight to Wisconsin, \$46.85: box and freight to Tennessee, \$31.69.	
Danville .....	2 21	New Bedford, Mass., First Church, box, freight and cash to Dakota, \$100.00.	
Sisters' Society .....	5 06	Winchester, Mass., Baptist Church, barrel to Mississippi.	
<b>COLORADO, \$3.40.</b>			
Delta Church .....	3 40	Framingham, Mass., Baptist Sunday School, barrel to Mississippi.	
<b>IDAHO, \$5.00.</b>			
Middle Falls Church .....	5 00	Bridgeport, Conn., Woman's Baptist Home Mission Society, three barrels and freight to Dakota, \$114.71.	
<b>WASHINGTON TERRITORY, \$42.61.</b>			
White River, Geo. W. Ward .....	50	Troy, N. Y., Second Church, box to Iowa, \$40.00.	
Whatcom, Eaton Guthrie .....	3 00	Butternuts, N. Y., Baptist Church, barrel to Mississippi.	
Rev. J. Wisner .....	10 00	Webster, N. Y., Baptist Church, barrel to Mississippi.	
Church .....	4 01	Yates, N. Y., Ladies' Society of Baptist Church, barrel to Mississippi, \$37.50.	
		Newark, N. J., Roseville Baptist Sunday School, box to Mississippi.	

# THE BAPTIST

# HOME-MISSION-MONTHLY.

Vol. VIII.

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## OUR CONTRIBUTORS.

### THE CHINESE QUESTION.

The Chinese question does not subside. It grows. It holds the elements of vitality, and is rooting itself deeper and more firmly in the popular mind, as one of moment—of much greater moment than has usually been thought. It cannot be dismissed with the stroke of a pen or a flourish of popular oratory. There are at least two sides to this question, as the people are coming slowly to see. The lesser and lower side has chiefly been presented to the public scrutiny by windy demagogues and self-seeking politicians. But the larger and loftier side is slowly coming into view, and commanding recognition. There is a right and a wrong involved, whose account must, before long, be balanced. The history of the Chinese in this country thus far has been very largely a history of wrong; that is, of the wrongs of a helpless people in a strange land, suffering at the hands of those who ought to be ashamed to be unjust or unkind, especially to those unable to defend themselves. There is a moral element in this question, of vital force, broader and grander than the few thousand Orientals who tread our shores; broader and grander than the Chinese Empire itself. The question grows. It fixes itself in politics, and will soon be a counter-balance to party power. It is a disturbing element; for which let us be thankful. It makes the moral sense of the

people restless; that moral sense which is mightier than party, and to which legislation in the end must yield. Justice and equity demand a hearing; and that demand is too imperious to be disregarded, and too potent to be long disobeyed. There is a moral force in the universe which pleads the cause of the helpless and the oppressed; and pleads with an importunity which governments are compelled, sooner or later, to regard.

It may be safely said that, as with the Indian, so with the Chinese, in nine out of every ten cases of conflict, outrage, and wrong, where difficulties have arisen between the races, the trouble has been begun by the whites, and the Chinese, instead of having been the aggressors, have been the innocent and helpless victims. And strange to say, the opposition to this people, and the wrongs inflicted on them, arise almost entirely from the foreign population resident among us, who, having themselves found an asylum here, insist that the citizens of the Celestial Empire shall not enjoy the privileges allowed to them. Very largely these are the German and Irish population. With these unite not a few of the rough and rowdy element of imported foreigners from other lands.

The entire Chinese population of this country is about 80,000; of which not far from 65,000 are on the Pacific Coast. And they are declared by those best qualified to judge, to be industrious, frugal, quiet, and

orderly in their habits; not given to fomenting disorders, and seldom venturing to defend themselves, even when attacked.

The *Argonaut*, a widely circulated journal of San Francisco, says: "The refuge and sweepings of Europe, the ignorant, brutal, idle, off-scourings of civilization, meet weekly upon the sand lots in San Francisco to determine whether foreign-born citizens and native-born Americans shall be permitted to treat Chinese humanely, and employ them in business vocations, or unite with this idle and worthless foreign gang in driving them into the sea." "Less than four hundred unarmed and unprincipled foreign blackguards have kept this city in commotion for years." "*Both political parties, with their respective bosses, are conspiring for their votes.* There is a close connecting link between the vagabonds on the outside of the City Hall on Sundays, and the officials on the inside on week days." This gives doubtless, on the whole, a correct view of the real inspiration of the anti-Chinese sentiment.

It has been said that where these people live and herd together, filth is predominant, disease is engendered, and the public health endangered. This may be to an extent true; but is it not equally true of closely packed sections of all large towns and cities, whatever the population? The *News Letter*, one of the oldest journals on the Pacific Coast, says of the Chinese quarter in San Francisco, "There is more stagnant filth in one block of Howard Street than in all Chinatown. It is the whites, and not the Chinese, who suffer from the filth diseases. More than a hundred cases of diphtheria have been reported to the health office this month; *but not a single case is found in Chinatown.* Typhoid fever comes from similar localities; but there is none in Chinatown."

Our government has been slow to observe our obligations with the Chinese Empire, although Mr. Cleveland in his late message to Congress on the subject, insists that all treaty stipulations shall be enforced for the protection of that people. The late causeless and inhuman outrages committed on this inoffensive people in Seattle, Wash.

Ter., and the difficulty of bringing the assassins to justice, is the old story of wrongs unredressed over again. With the addition, that the foreman of the grand jury which indicted the perpetrators of these crimes, has been assassinated manifestly for the part he took in an effort to punish the guilty. The Chinese Government has, with a promptness highly commendable, punished all crimes committed on American citizens on its territory, and has paid some \$800,000 indemnity for losses by them sustained. And if this were not done, our Government would make haste to exact such reparation. Mr. S. W. Williams, Secretary of U. S. legation, and for forty years resident in China, says: "To-day that the great majority of Chinese now in our borders are fairly treated, and that the cases of outrages and unredressed wrongs, form the vast exception, is simply to evade the responsibility which rests on our government to secure protection to every individual within its jurisdiction." "How mortifying is the record of robberies, murders, arsons, and assaults committed on peaceable Chinese living on the Pacific coast, not one of whom had any power to plead his cause, and most of whom probably suffered in silence." Is this the way that a great and liberty loving people, who offer a home to the homeless of all lands, should treat those who come to their shores?

An investigation into the sanitary condition of the Chinese quarters in San Francisco, reported to the Board of Alderman, was intended to prejudice the public mind against them. Of that report the *News Letter* said: "The reporters are greatly exercised by finding that the health of the Chinese compares more than favorably with that of the white citizens, and this, notwithstanding the constant and universal violation of accepted hygienic rules. The general health of the locality compares more than favorably with other sections of the city, which are surrounded by far more favorable conditions. The committee of investigation confessed that though they occupied one of the worst localities, yet such was their care, constant fumigation, and personal cleanliness, that less disease was found in the

Chinese quarter, than in many other localities. Their enemies in this case justified them.

It has been charged that the Chinese are vulgar and vicious, and constitute a pest in any community where they are allowed to find a home. But is there no other class of foreigners, or even of native born citizens, of whom all this can be said? The rum-sellers for instance, and the gamblers, and many other classes. Why not institute a crusade against them? The San Francisco *Argus*, newspaper says: "The Chinaman has many vices, smokes opium, plays tan, buys lottery tickets, and does a great many other things that he should not do, but he is industrious, frugal, temperate, peaceful, and he pays his debts, and 'washes his slate' at the end of the year. *His white brother has all of his vices, and but few of his virtues.* Hence, we do not believe it would be good policy, even if it were possible, to compel him to adopt the ways of the white race."

As to their general orderly conduct, David D. Colton, Vice-President of the Southern Pacific R. R., testified under oath before the Congressional Committee that "the Chinese are very apt, they learn quickly, comprehend a thing, and *they never drink.* I never saw a drunken Chinaman in my life. They are always at themselves; they do not have any sprees. I have heard of their smoking of opium, but out of three or four thousand on the road, there are no opium smokers. There is no trouble with them; they are always on hand in the morning; they do a full day's work; and they are certainly *the most cleanly laborers we have.*" Donald McLennan, connected with the Mission Woolen Mills, which employed 300 Chinese operators, testified before the Congressional Committee, that he never saw a drunken Chinaman in his life, that they never struck for higher wages, though receiving less than white men, and he said, "I never found a case of theft among them. It is possible that such things might take place, and we not know it; but still we have never discovered anything of the kind."

Herman Heynemann, President of the Pioneer Woolen Factory, and agent of the Pacific Jute Factory, testified before the same

Committee, "I have found in our factory during the last fifteen years, that we have not had a single case before the police courts. All these Chinese laborers live on the premises. We have not had a single case before the police court, of murder, or rows among themselves, or theft upon the proprietors. I think there are few factories run entirely by white labor, where the laborers live on the premises, who could say that much." Richard G. Sneath, of San Francisco, President of the Merchant's Bank, Merchant's Exchange, and Chamber of Commerce, and doing an extensive mercantile business, testified before the same Committee to this effect, "I have dealt a great deal with the Chinese merchants, in this city particularly. I have always found them truthful, honorable, and perfectly reliable in all their business engagements. I have done business with them, perhaps to the amount of several millions of dollars. I have never had *a single one of them* fail to live up to his contracts. I never lost a dollar by them one way or the other, in all my business engagements with them." And in answer to the question, "could you say as much of the White race?" he replied with emphasis, "No Sir."

Such testimony seems altogether remarkable, and coming from such sources. And yet, needed as they are among us, as workmen of the very best class, with fewer vices, and more virtues than the working classes of the whites, especially the refuse and off-scouring of European nations, who come here to rule through outrage, disorder, and the ballot box,—and yet, the Mongolians are robbed, murdered, beaten, and abused, subjected to every indignity and outrage which malice can invent or brutality execute, and thus far our government has afforded them small protection, and given them little thought. Demagogues have made them a watch-word for party strife, on a football for party spoils. Without pursuing this line of remark further, we may ask, what is the duty of American Christians, in relation to the Chinese? That duty seems to us clear and simple. It is two-fold.

In the first place, every Christian should use his influence in every legitimate way to



produce a just public sentiment on this question, and so to influence legislation, and the prompt execution of laws for the protection of this people, in the enjoyment of all the right secured to all men who come to this land. It is a dishonor to our country, and a shame to our civilization, that the innocent and the helpless should be oppressed. The negro has been avenged of his adversary. The Indian will yet be. So will every other class that suffers unjust oppression. And every true Christian should do the best he can to right the wrongs of all men.

In the second place Christians should give the gospel to the Chinaman in our land. Just legislation, prompt protection, and civil rights will come, but may be delayed. But there need be no delay in giving this people the gospel of Christ as the means of their salvation. They came here for gain. Give them the true riches. To the extent of their immigration they save us the trouble and expense of sending missionaries to China. They are teachable, and we know, from what has been done, that Christian labor among them is hopeful. While they are teaching our people many a lesson of temperance, good order, frugality, honesty, integrity, industry, and veracity, let Christians teach them the knowledge of the true God, and eternal life, through Jesus Christ, our Saviour—their Saviour. Let them know that the Christianity of America is something different from the treatment they have been accustomed to receive. H.

#### THE CHURCH AT PIKE'S CORNER.

BY CARO CARVER.

If you had asked for the church at Pike's Corner, on Friday, September 19, 1884, your question would have been received with a broad grin, a derisive laugh, or a shake of the head, accompanied by a deep sigh, perhaps, according to the person addressed. The next day there entered Pike's Corner a man whose coming was the beginning of a great change.

Ralph Truman had graduated from an eastern college the preceding June. He had received several calls to prosperous churches, but had refused them, feeling that God had called

him to mission work in the West. That Saturday morning he saw Pike's Corner for the first time.

The word spread rapidly, from farm to farm, that there would be preaching at Pike's Corner the next day; and Sunday morning, over the prairie, came men, women, and children, singly and in groups—one family coming seven miles. Some from came curiosity, some for the novelty of it, while others came with hearts fairly famishing for the bread of life.

The preacher's heart was filled with thankfulness, as he stood in the door of the old sod school-house, with his Bible in his hand and told those crowded around him of the glad tidings of peace. To some the story was new, while to others it came laden with hallowed memories of days in eastern homes, when, with other dear ones, they accepted the Prince of Peace as their Saviour.

When the service was ended, many gathered around the preacher and thanked him for his words. There were some whose only interest came from the fact that it seemed like home to once more spend the Sabbath hours listening to the Gospel message; but the quivering lips, the broken words and strong grasp of the hand, told that to others his words had been heart food.

It was arranged that Ralph Truman should preach every other Sunday, in the morning, in the sod school house, and thence pass on to other parts of his wide field.

Every time he came he found eager listeners, and a crowded house. But the fall rains caused the school-house to leak so badly that by the middle of December, the meetings were transferred to the sod house of John Lane, where prayer-meetings were held on Wednesday evenings and Sunday mornings, when Mr. Truman was not with them.

Here, in this sod house, with its dirt walls and dirt floor, was formed a church of eleven members, in January, 1885—one light for Christ in the midst of great darkness, for its nearest sister church is 30 miles away, while 150 miles lie between it and any church in the opposite direction.

But why was John Lane's sod house chosen? Because John Lane and his wife Hannah, over whose heads 60 years had passed, were living epistles upon whose every page was written in letters of light "Christ is my Master," because their house was the most central—its being a sod house was nothing, for they all lived in sod houses, and only two of them had board floors.

The night of the March covenant meeting was very stormy, but the eleven were there. What earnest words fall from their lips! What tearful pleadings rise to the Father's ear! This is the all absorbing subject. Shall we build a house for our God here.

You look astonished my eastern brother and sister, that a band of eleven, living in sod houses themselves, should think of such a thing, much less plan for it. But they separated that night with the understanding that for one month they should think, plan, and pray over it.

Two weeks from that night we see Paul Taylor enter his home with traces of tears on his face. His wife starts, for tears with him are rare. To her anxious inquiry, "What is it, Paul?" she receives a gruff, "Nothing, only I'm a fool." He seats himself in silence, but suddenly rising, he catches his wife's troubled look and exclaims, "There wife don't—I'll tell you all about it."

"When I went to carry Father Lane (for so the younger people called John Lane) the paper, I stopped to clean my boots before going in and heard them talking of something that so surprised me that I stood and listened, and never thought I was listening until I found myself crying and heard my name, and then I left suddenly.

"Wife, those meeting folks are actually planning to build a church here. They do need a larger place than Father Lane's, for, though I've never been to their meetings, I've seen folks go away for want of room every Sunday. Do you wonder I listened? But their plan to help held me.

"They had a boy at their house once, and he was killed; it almost broke their hearts. They had been talking about how much the church was needed, and then they were both still for a minute, and I was just coming to myself when Mother Lane said—'John!'—and there were tears in her voice; all he said was,—'Hannah!'—but most folks wouldn't have said more in half an hour. Then she went on—'I can see Roger just as he looked when he brought me that first money he earned, and putting it in my lap said, there mother is the commencement of that nice house I'm to build you; and oh, John, how he laughed as he took my face between his hands and kissed me, saying, what a fine old lady I'd be. I can see the sunshine on his dear face, as he put his head back into the room the next morning, and called with a laugh, 'Don't forget that you're to put that money in the savings bank for our new house!'

"How I hurried through my work that morning, so as to get back with the bank-book in season to get dinner.

"John, I go all over it again in my dreams, even now, after twenty years! I can see just how our little eastern home looked, how every thing was ready to be put on the table as soon as Roger came, I can even seem to hear the steps, not his quick, strong steps—but those slow heavy ones—and then, John, I see my boy, my precious, only boy, with the life all gone, and oh, John, John!—Mother Lane was silent for a minute and then continued. 'I've been living it all over to-day, and I went and got the book from the box where it has been all these years, and I've been thinking, can't we give that money for the church in Roger's name? When I saw Paul Taylor—' Then Ruth, I left. There! I'm sleepy!" and Paul started up in great haste. After a few minute's silence he said:

"You know that \$50 we have laid by for a rainy day—well, if they go round with a subscription paper for their church, my name goes down for \$25; the rest is yours and you can do what you please with it. I shan't object if it goes where my half does." Then to all appearance he was asleep, while Ruth wiped her tears unheeded and sat thinking, thinking, far into the night.

Again the eleven are gathered in Father Lane's home. It is the April covenant meeting. Henry Rice, who, a year ago, was turned away by his physician from his loved teacher's desk to a farmer's lot in the West, leads the meeting. Near him sits his wife, Pearl. A priceless pearl he often calls her, and well he may, for in thought, in speech, and in act, Mrs. Rice is a pure, noble, and cultivated woman. Boy Clare sits with his hand in his mother's and listens with the wisdom of four years to all that is said.

I wish I could introduce you to each one of that little company, but time forbids, except to name that old lady with white hair who sits in the corner, near Mrs. Lane. That is Mrs. Richards, mother of Jack Richards, the wildest young man in Pike's Corner or for miles around.

As the others place their names and pledges upon the paper, she sits with shining eyes, longing to place her name there too. At last she rises, and with trembling hand places three dollars against her name, saying, "You all know my circumstances and that my prayers will rise continually for God's blessing upon our work; but I feel that that is not enough. I *must* have a little money in that building—I don't

know how I can earn anything or how to keep it after I've earned it, but I shall ask God to help me and I'm sure He will."

Mrs. Richard's name was the last, and then they found that they had pledged six hundred and three dollars!

The largest amount, \$200, was from "John, Hannah and Roger Lane." The subscription paper expressly stated that the pledges were not binding unless the crops were good, nor unless the foundation for the church was laid by September 15th.

When the amount was announced, hand silently grasped hand. They had no words for each other, but one after another they poured their prayers into the ear that ever hears,—pleadings that His blessing might rest upon their labors, that their harvest might be abundant, that He would touch the hearts of the people and cause them to help, and that the Home Mission Board might be enabled to give them aid.

Father Lane and Mrs. Rice were chosen to solicit subscriptions, and were sent forth with the prayers of the others.

Boy Clare rode home that night in silence, a silence unbroken, except by a yes or no, until he knelt by his mother to say his prayer. How his mother's heart leaped for joy as he finished his prayer by adding to his usual petitions, "Please God give us lots of money so we can have a church."

Morning came and Mrs. Rice hastened to finish her home work that she might set forth on her errand. She and her husband both noticed Clare's sober face, it was so unusual, and wondered much what caused it. They were soon enlightened.

"Papa," said Clare, "Mr. Nash can have my little cow." "Little cow" was what he called a calf given him by his uncle.

"Why," said his father, "you told Mr. Nash the other day you couldn't let him have her, because you loved her. Have you got over loving her?"

"No, papa," and the little fellow's voice choked, "but I want my five dollars for the church."

Could father or mother say nay? No indeed, for it was but the echo of their own acts.

Mrs. Rice's first pledge was very precious in her sight, for there in big, printed, funny looking letters was the name, "Clarence Rice, \$5." But those same letters told of a great sacrifice, which so appealed to Mr. Nash, that he doubled his subscription.

One other pledge particularly touched Mrs. Rice, and that was the Taylors'. Mrs. Rice and Mrs. Taylor had been school-mates for two years, never intimate, but yet friendly. Since they had moved to Pike's Corner, they had renewed their acquaintance, although on some subjects they had no common interest. Neither Mrs. Taylor nor her husband had attended any of the meetings, and Mrs. Rice thought at first she would not call on them. Great was her surprise therefore when she told them her errand, to have Paul Taylor reach out his hand for the paper and place \$25 opposite his name; then, when he started to return it, to have Ruth take it from him and add her name for a like amount.

The work of getting subscriptions was not all pleasure, yet when they found that \$300 had been pledged they felt fully repaid.

Now came the period of waiting; the season was late, but at last came bright, warm days and their hearts rejoiced.

"This looks as though we should have our church," said Father Lane, one bright June day to Paul Taylor. Paul nodded and passed on; for the simple words "our church" entered his heart with a feeling half of joy and half of pain, and dwelt there, until they had accomplished their God sent mission, and Paul Taylor and his wife were added to the eleven, and the words "our church" became ever more a joy.

The harvest is come; the fields proclaim that the Lord's blessing has rested upon them. Now, the foundation for the church must be laid, for the 15th of September is almost here. How shall the bricks be got from Sherman, 25 miles away? Every man is needed to gather the harvest. Who shall go?

Ah, the Master's cause is very dear to the hearts of some of our western sisters! The bricks for the foundation of the church in Pike's Corner are brought from Sherman by Pearl Rice and Ruth Taylor. The fingers that have brought sweet music from the white keys in other days, are bruised and bleeding ere the bricks are all loaded and unloaded, but never before have they made such music in the Saviour's ears.

The church is rising rapidly, it nears completion. What loving work is put into it! Now it is finished, and to-morrow's sun will set upon a church dedicated to the Prince of Peace. Not one dollar of debt will rest upon it when it is consecrated to God's service, for all have been able to pay their pledges and some by dint of hard work and sharp self-denial have been able to

add a little; and finally, as if sent from heaven to fill the last great gap, and to crown their efforts with complete success, comes a check for \$200 from the Home Mission Rooms in New York, the gift of a noble brother in the East.

The solemn, joyful service of dedication is complete; the people have gone to their homes, carrying with them joy and thanksgiving and the feeling, that even now, the Lord has rewarded them for all their sacrifices.

Alone, Ralph Truman stands within the finished edifice. With moistened eyes he looks around. He sees faded, turned, remade and mended garments, patched shoes, plain fare made plainer, the one coat buttoned more closely and the quick step made quicker for the overcoat sacrificed; he sees tired bodies, bleed-

ing hands, dirt walls and floors cheerfully accepted; and he bows his head humbled before such heroism, and asks, "What have I ever done that shows such love and loyalty to my Master?"

May not others ask themselves his question?

"The Church at Pike Corners" is the first of our prize stories for the MONTHLY. It is founded on fact, and will be found interesting reading. Other stories on different phases of our Home Mission work will follow. We shall be glad to receive at any time interesting stories relating to Home Mission work, and if they are accepted for publication we will make satisfactory arrangements with the authors.

«American Baptist Home Mission Rooms,»

†TEMPLE COURT,†NEW YORK.†

—†WHAT SHOULD BE DONE WE MUST ATTEMPT TO DO.†—

—EDITORIAL NOTES.—

FINANCIAL STATEMENT FOR FEBRUARY.

MISSIONS AND EDUCATION.

Expenditures for the month,	- - - - -	\$24,610 08
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Donations from Churches, Sunday Schools, and Individuals,	- - - - -	\$22,341 60
Legacies,	- - - - -	4,246 19
Tuition and Room Rent from Students,	- - - - -	2,824 34
Income from Investments,	- - - - -	3 04
"    "    Rent of Real Estate,	- - - - -	471 29
Home Mission Monthly and Jubilee Volume,	- - - - -	286 61
Total for February, 1886,	- - - - -	\$30,173 07
Donations, Legacies, etc., from April 1, 1885, to February 1, 1886,	- - - - -	\$209,976 54
Total for eleven months,	- - - - -	\$240,149 61

CHURCH EDIFICE FUNDS.

Donations for Gift Fund,	- - - - -	\$282 35
Interest for Loan Fund,	- - - - -	424 82
Total for February,	- - - - -	\$707 17
Donations, Legacies, and Interest from April 1, 1885, to February 1, 1886,	\$19,552 46	\$20,259 63
Total receipts from all sources,	- - - - -	\$260,409 24

## CAN IT BE DONE ?

Can the entire amount necessary to free the American Baptist Home Mission Society of its indebtedness be raised before or by the time of the annual meeting, May 28 ?

As the MONTHLY goes to press before April 1, and as the Treasurer's books do not close until April 15, the exact amount required to close the year without any deficiency cannot be given. A careful re-examination of the situation, however, gives substantially the same results as stated last month, viz. : That from \$130,000 to \$140,000 are required over and beyond all receipts that may be expected up to April 15.

This, then, is the question: Can this be swept off by a special and supreme effort before the annual meeting ?

Are you willing to join in the attempt IF it can be done ?

Are you willing to join in the attempt to raise at least \$100,000 of this amount, your pledge not to be binding unless at least \$100,000 is secured in good and reliable pledges by June 1, and payable during 1886 ?

This debt is the accumulation of four years and has resulted from the attempt to do what seemed necessary to be done, and in the hope that the increased offerings of the people would sustain the Society in its aggressive work.

The Society cannot afford to carry this debt. The interest thereon would be \$6,000 a year. This would be sufficient to assist fifteen or twenty missionaries in the West.

This burden is intolerable. It is paralyzing. If even \$100,000 can be taken care of now, the remainder can be gradually reduced and disposed of without embarrassment. But we hope that the whole may go.

Now, once more we ask: Will you parti-

cipate in this effort ? Shall we have your name on the honor roll of this great hundred thousand dollar undertaking ? Remember your pledge will be binding only when the \$100,000 is subscribed, and it may be paid any time during 1886. If you will help, on these conditions, please send to the Corresponding Secretary of the Society or to the District Secretary for your district, the following, filling the blanks with the amount of your subscription, together with your name and post office address. Please do it at once, for our suspense is great and our plans are dependent on the result.

Rev. H. L. Morehouse, Cor. Sec'y,  
Temple Court, N. Y. City.

Dear Sir :

Put me down for \$ — — on the express condition that on or before June 1, 1886, at least \$100,000, required for the relief of the American Baptist Home Mission Society, shall be secured in good and reliable pledges, payable during 1886.

Yours, truly,

Name.....

P. O. Address.....

The fifty-fourth Annual Meeting of the American Baptist Home Mission Society, will be held in Educational Hall, Asbury Park, N. J., on Friday and Saturday, May 28th and 29th, 1886.

The order in which the meetings of the Societies come this year is, first, the Missionary Union; second, the Home Mission Society; third, the Publication Society. Last year, Tuesday was left free for the Women's Home Mission Societies. What their arrangements will be for this year we have not been informed. We learn however, that the Missionary Union is likely to begin its sessions Tuesday afternoon or evening, closing Thursday night, leaving Thursday afternoon free for a meeting of the Board of managers, and for a meeting of the Women's Foreign Mission Society. It will be exceedingly

gratifying to the Home Mission Society if the meeting of the Board of Managers of the Missionary Union can be so held that it will not conflict with the meetings of the Home Mission Society. Most of the brethren of the Board of Managers of the Missionary Union, are also staunch friends of the Home Mission Society, and they, as well as the Society repeatedly have lost much, and have felt not a little discomposed, because of an arrangement which necessitated their attendance at the meeting of the Board of Managers, while one of the most interesting and important meetings of the Home Mission Society was in progress. We hope that this may be avoided hereafter.

A very efficient committee of New Jersey Baptists have charge of the arrangements for the accommodation of the societies at Asbury Park, and unless we are much mistaken, they will do their work so well, that the societies will want to meet there again just as soon as it shall be expedient to do so. For diversion and invigoration, instead of the visit to the sparkling Springs of Saratoga, visitors can take a walk along the shore of the "Sounding Sea."

"Education Hall" at Asbury Park, where the May meetings will be held, has a seating capacity of 1,500, is lighted with electric lights, and has convenient retiring rooms for committee meetings and other purposes. Through the kindness of the proprietors, it is given entirely free, including service of janitor. So writes Rev. F. C. Colby the pastor of the Baptist Church, at Asbury Park.

Christian courtesy and comity should characterize all the arrangements at the annual meetings of the societies. When the meetings of one society are being held there should be no meeting whatever in the interest of another society. Meetings for the reception of returned missionaries should not be held during an evening devoted to a regular meeting of the Home Mission Society. Meetings of the women in the interest of the Home or the Foreign work should not be held during the sessions of the Publication Society. In saying these things, we are sure we express the views of every thoughtful friend of all the societies, and we say them now in order that the meetings may be properly adjusted to each other, to the satisfaction of all concerned.

In some quarters there seems to be a misunderstanding about the debt of the Home Mission Society. It is not the result of nor does it represent losses sustained by the Society. It represents missionary and educational work that has been done, and is the accumulation of the past four years. In May, 1883, the society reported a deficit of \$49,967.04 for that year. In May, 1884, \$54,330.85 was reported, though the figures should have been about \$60,000. In 1885, the deficit was \$117,988.28. The report of last year explained this large increase so well, that we again give it and call attention to it.

"This addition to the debt has occurred: (1) Because of failure to receive a legacy of \$30,000, which was expected and had been taken into the calculations at the beginning of the year, but which legal advisers subsequently decided should be paid in installments of \$2,000 each, during fifteen years; (2) Because of moderate and seemingly necessary enlargement of our work; (3) Because of unexpected expense in the erection of buildings, for which a large amount had been secured and designated; (4) Because of a decrease of \$33,264.48 in legacies, as compared with the previous year; (5) Because of the general business depression of the year, which has undoubtedly unfavorably affected Christian beneficence."

Had it not been for the large falling off in legacies and the disappointment in not receiving the special legacy which we had assurances would be paid, there would have been no increase in the debt. The only thing now to be done, is to sweep it off and then keep expenditures within the average annual income, as the Board will hereafter do.

The Society has received from a missionary over eighty years of age, a lady's fine gold watch, antique style, small size, five jewels, a good time piece, and showing almost no traces of use. It is said to have cost originally about \$75. It will be sold with a fine gold key that cost \$5, and a neat case, for \$30, the proceeds to go to Home Missions. Who will purchase it?

A lady in Ohio sends for the debt of the society "one dollar for each member of her family, direct and collateral, including some who have entered upon immortal life." A beautiful and touching act of devotion.

One of our District Secretaries has found a "deacon" who says, "that when the Gospel

is preached in all the world, the end will come, and as he does not want the end of the world to come yet, he will not give for missions. What an excuse! And yet, this desire to hold on the world, is the very reason why so many will give nothing for the support of the Gospel among the perishing."

It is not yet two years since Rev. W. H. Sloan went as the missionary of the society to the City of Mexico. It is wonderful what he has done in this period; acquiring the mastery of the Spanish language so as to preach in it fluently, and to translate idiomatically many valuable tracts, while at the same time writing articles in Spanish for his monthly paper "*La Luz*," and superintending the editing and printing of the same. Besides this he has given much attention to mission work in the vicinity of as well as in the city of Mexico.

Eleven special and valuable tracts, bearing chiefly upon the faith and practice of Baptists have been published, and most if not all of them translated by him. The latest and probably the most effective consists of the discourse of Dr. H. H. Tucker on "The Position of Baptism in the Christian System." The translation is so well done and the tract itself is so convincing that a brisk demand for it has sprung up, orders having already been received for it from Spain. If we had a hundred dollars for the dissemination of tracts and papers published in Mexico by Brother Sloan, and in Monterey by Brother Westrup, an untold amount of good could be accomplished thereby in connection with the labors of these and other missionaries. Who will give it?

We fraternally commend to the *Religious Herald*, which recently wanted light on "Convict Farming" in some of the Southern States, (having never heard of such a thing), the following from the Alabama correspondent of the *Examiner*. An "accursed system," indeed.

#### CRUELTY TO THE CONVICTS.

The press of the State has been agitated during the past week over the atrocious treatment of a batch of negro convicts in Tallapoosa county. It should be said, by way of explanation, that a few years ago the convicts were removed from the walls of the penitentiary and leased to planters, to those engaged in mining and to railroad contractors. The treatment in numerous instances proved to be positively brutal, and this led to the enactment of more rigid laws to protect the convicts. But with all the care that has

been exercised, and with all the penal enactments hedging in the lessee of convicts, a case has come to light which has shocked the State throughout. A negro discharged from the farm of R. L. Smith, of Tallapoosa county, was so horribly frostbitten and otherwise maltreated that he died upon the streets of Montgomery, just as he was in the act of stepping aboard the train which was to bear him to his home. The Governor and the penitentiary officials at once became aroused, the inspectors went forthwith to the scene of inhuman treatment, and another colored convict was found in a dying condition caused by frost-bite, while at least six others are suffering from the same cause. It is ascertained that during the excessively cold weather of January, these unfortunate convicts were forced to labor out doors, unprotected by shoes or coats. A storm of indignation has been raised throughout the State, and the Governor, together with the Board of Inspectors, and the penitentiary physician, are held officially responsible, while Smith is being summarily dealt with in the courts. The Governor is being urged to pardon the convicts upon Smith's farm, and send them to their homes. This occurrence will go far toward bringing the convict system into the disrepute which it emphatically merits."

"The Chinese must go!" Such is the cry along the Pacific Coast. Suppose the Chinese in China, where there are about 15,000 Americans, shall retaliate and cry: "These Americans must go!" What then? What then, especially if American property and life are imperilled as Chinese property and life are imperilled on the Pacific Coast to-day? Do American people understand that proscription is a game that two can play? Would there not soon be another side to the "Chinese question," if those money-making Yankees in China,—who intend to return with their gains to America—should be expelled from the country? "*With what measure ye mete, it shall be measured to you again!*"

"It seems that the 'State Organizer' of the Anti-Chinese party in California is, or was, a Baptist minister, and that he receives \$100 a month and expenses for organizing opposition to the Chinese. It is to be hoped that he is not now a Baptist minister in regular standing. The Baptist Church, we presume, like most other denominations, maintains missions in China for the conversion and Christianization of the natives, and maintains them at considerable trouble and expense. When the Chinese by coming here and voluntarily putting themselves in range of humanizing and Christianizing influences show a disposition to save this trouble and expense, there seems to be some inconsistency in a Baptist minister turning 'State

Organizer' to compel them to go back into heathenish darkness under penalty of being mobbed and killed by the representatives of a humane and Christian civilization."

The foregoing is from a recent issue of the *New York Times*: We do not know who the man referred to is, nor upon what authority the assertion is made. We do know this, however, that if the statement is correct, such a Baptist minister is a "black sheep" in the fold, and is without the sympathy of the Baptist denomination which is engaged in missionary work for the Chinese on the Pacific Coast as well as in China. If there be such a Baptist minister on the Pacific Coast, not the Chinese, but he ought to "go"!

### BOOK NOTICES.

COMMENTARY ON THE GOSPEL OF JOHN. By Alvah Hovey, D.D., LL.D. Octavo, 423 pp. Price, \$2.25. Philadelphia American Baptist Publication Society.

This work makes the fifth volume of the Complete Commentary on the New Testament that the American Baptist Publication Society has had in preparation for several years. The former volumes are on the Gospels of Mark and Luke, the Acts of the Apostles, and The Revelation. The whole series is under the editorship of Dr. Alvah Hovey.

The introduction of about fifty pages contains a careful and thorough discussion concerning the authorship of this Gospel, its trustworthiness as a record of the discourses of our Lord, the time and place of its composition and the occasion, object and plan of the book. The appendix on "Baptism as related to regeneration and forgiveness" is very good.

The commentary is scholarly, yet not cumbered with references. It gives results rather than processes of investigation and thinking. It supplies a real want, for good, satisfactory commentaries on this profoundly spiritual gospel are rare.

#### ROSEBUDS FOR THE LITTLE ONES.

Ten vols., 36 pp. each, illuminated covers. Illustrated American Baptist Publication Society.

Exceedingly attractive and interesting books for the younger people. Very suitable for presents to Sunday-school scholars.

Also from the Publication Society the following Sunday-school books, which seem to be well adapted to the class of readers for whom they have been written.

THE BUSKILL SOCIAL. By Rev. Edwin McMinn. pp. 320, illustrated.

Combines information, religious precepts with an entertaining narrative.

SPICEY BREEZES FROM MINNESOTA PRAIRIES. By Boston W. Smith. pp. 255.

Sketches and experiences of a Sunday school missionary. Written in a free and interesting manner and very readable.

NINA BRUCE OR A GIRL'S INFLUENCE. By Rose Hartwick Thorpe, (author of "Curfew must not Ring To-night") pp. 319.

Well written, admirable in its tone, a very good book for girls.

THE LAST OF THE LINE. By Miss L. Bates. pp. 318.

Miss Bates is making a cherished place for herself in the minds and hearts of Sunday-school children, and she fully sustains her reputation in this excellent book. A tender Gospel spirit pervades it.

THE DENNISONS. By May F. McKean. pp. 288.

Another beautiful story with the Christian element pervading it. For young people of both sexes.

GEORGE AUSTIN. By Mrs. James Hine. pp. 288.

The story of a youth's downfall and recovery.

EUNICE AND LAURA; or, the Right Use of Prayer. By Kate Neely Hill, pp. 320.

Depicts the influence of a good, sensible girl over her vain, silly, conceited companion.

All of these books are handsomely bound and illustrated, and seem to be an improvement over much of the trash that has got into many Sunday-school libraries. The price of each is \$1.25.

#### WAYLAND SEMINARY, WASHINGTON, D. C.

REV. G. M. P. KING, PRESIDENT.

There have been 122 students enrolled since the term opened—72 men, 50 women.

The school has been in excellent condition, so far as we have been able to judge. We are certain that the teachers have never found more satisfaction in their work.

The matron reports the young women as much interested in the industrial work of the school. The samples of sewing, mending, cutting of garments, making, and the good cooking done, give promise of competent housekeepers. We regret that we have no room to give to our young men that they may be taught the different industries. This is a *pressing* want that ought to be met at once.

A majority of the students are engaged in efficient mission work. They go out among the needy and neglected, and do most valuable service. Once a month these "workers" report before the school. We do not see how many of the sick and poor about us could get along without the aid which our students have given them.

Public exercises are held once a month, in the evening, which must be very helpful to the large numbers of the friends of the students, who attend. Our chapel is not *half* large enough on these occasions.

We have an efficient temperance organization con-



nected with the school. The missionary concerts have increased in interest. There are eight students who hope to do work in Africa. We have one Indian in our middle class, who has won the confidence and respect of the entire school.

The religious interest has been cheering. There have been six conversions. All the young women profess to be Christians. We feel like putting up a *new memorial* just here.

### Colored Baptists in Kansas.

REV. J. W. BROWDER, GEN. MISSIONARY.

The work among the colored Baptists in Kansas is somewhat promising though not flattering.

Kansas is a young but growing State, and the people whom I represent are not so wealthy as in more settled States; at the same time they are growing financially and will no doubt excel many of the older settlements in a few years.

We have three associations with a membership of one hundred churches and about five thousand members. The average contributions to these bodies yearly is about \$500.00 for the last two years past. We have also a State Sunday-school convention only one year old that promises to be a grand harvester of young souls.

One sad fact is true of our people (in part) in this State, and that is, many of the churches are in small cities where only a few of our people are located; thus making it impossible for them to be self-sustaining till they can reap a harvest of souls or be joined by recruiting members settling among them from time to time. They are therefore unable to employ such a pastor as is needed to keep the spiritual, as well as the domestic life of the church in a progressive state.

By this you will at once see, the need of keeping a good lively missionary on the field.

The Executive Board of the Kansas Baptist Association very earnestly asks that the Home Mission Society continue aid by an appropriation towards the salary of a missionary, till they become better able to keep an agent on the field, promising at the same time to do all they can for the furtherance of the cause of the Master through the agency of the Society.

For fear of usurping your space, I would only beseech the blessings of the Master on the work of the Society that has done and is still doing so much to bring souls to Christ, by sending the Gospel to the poor.

### French in New England.

REV. J. N. WILLIAMS, GENERAL MISSIONARY.

Several conversions from Romanism have occurred in connection with my labors this quarter. Series of meetings have been held in quite a number of places

such as North Adams, Milbury, Webster, Woonsocket, Southbridge, Spenser, and other places, with most cheering evidence of the presence of the Holy Spirit in our services, convincing and converting persons long enslaved by the errors of popery; especially was this true in the case of North Adams, Milbury, and Woonsocket. We unite our force in this work, Bros. Leger and Leclair and myself. Among the conversions of special interest and promise is that of a thoroughly educated young man baptized two Sabbaths ago; that of the daughter of a French physician; and that of Miss L., recently baptized in North Adams. God willing, we shall continue this method of holding protracted services in centers of French population, especially in the winter season. I returned from one of these meetings in Woonsocket, Friday last, sick and much the worse for wear, but in a few days expect to commence another in Danielsonville Conn. I hope the Lord will enable the missionary committee to do what is right in reference to Brother Rossier and Etienne."

### AN INTERESTING CASE.

A most interesting case of recent conversion occurred very recently here in Worcester. An intelligent French Canadian, highly esteemed in the Catholic Church had requested an interview with me. I met him at the house of one of the active working young members of the church of Dr. Marshall. His only knowledge of me personally was from his being present a few moments at a French gathering or discussion held some thirteen years ago. His remembrance of what he heard me say on that occasion of strife and struggle to uphold and proclaim Gospel truth, is the only claim I have to any relation to this remarkable case. I found this man, hardly out of the church of Rome professedly, a person of undoubted and deep spiritual experience. From being a most devout and superstitious Roman Catholic, seeing in the priest "almost a God," he had become almost an unbeliever from knowledge that had come to him of the very ungodlike conduct of some of those greatly venerated priests. In this crisis of his religious life he was led by the Christian life of our Baptist brother above mentioned, with whom he was brought into daily contact by their kindred occupation, to believe in the reality of religion, and to wish and pray that he might have a devout spirit and live an earnest religious life once more, of course in the Roman Catholic sense. Then came upon him a deep conviction of sinfulness. As he went to confess, the priest on account of his being a good moral man, told him that he need not trouble about his sinfulness, that he was one of his best parishoners, that he was good enough. But the spirit of God had opened his eyes to see his lost condition, and he could not find rest in any such assurances. It was in such distress of mind that peace came to his soul not through any sacrament to which he had recourse heretofore, but while at the bench in the shop, an experience that he had known nothing about. He was still in the

Catholic church, but his change gave him such a different view of the service of God, so contrary to the view that he had hitherto held from the teachings of the Romish church, that he almost feared that it might be the work of an evil spirit in the guise of an angel of light instead of the Spirit of God, the Holy Spirit. In this fear he even went to confess to one of the Jesuit priests of the Holy Cross College, a celebrated institution of that order in Worcester, and related to him these spiritual exercises of his mind, his new love to God, his feelings so changed toward Christ, and in regard to prayer etc., etc. His confessor not suspecting that his renewed religious order would run in any other channel than that of the church, its teachings, ceremonies, and services, told him that it was undoubtedly the Spirit of God that had put it into his mind to be religious and ardent in the service of God. This to him was an assurance of much value for he was still a good deal under the influence of the church of his early life.

But hardly had the great spiritual change of conversion come over him, than his spiritual sense began to be ill at ease, began to revolt against the anti-evangelical teachings of the church. He was now no longer at home in the church. Prayer a penance, he could no longer understand, even endure such an idea. Faith in other than Christ, in saints that they might conciliate a Saviour when now he appeared to him so full of love and compassion towards sinners, how absurd it appeared. And the idea of mortal man bringing down into his polluted hands the Saviour of the world, seemed to him such blasphemy, now that the Saviour had become to him so wonderfully majestic and glorious. And thus one after the other, before that spiritual sense of a regenerated heart and mind, did the superstitions of the Church of Rome fall into disuse and utter disavowal till he had become though not in the usual course of Bible instruction and controversy, but rather by the instincts of his regenerated nature, a firm, decided, and intense Protestant.

It is one of those few cases where persons, to my knowledge, have become truly regenerated believers while still in the Romish church, but only to find themselves out of place, or in the wrong place out of which usually they will find their way into the ranks of evangelical Christians.

This man will bring to us all the goodly influence that comes from a life honorable and beautifully moral even while exposed to the baneful influence of error and superstition. It has strengthened my faith to pray for the Spirit's direct, reviving, converting, and saving influence, upon persons still in the Roman Catholic Church and holding to its errors.

#### FRENCH IN BOSTON.

Rev. J. D. Rossier has been giving considerable attention to a mission among the French population in Boston and vicinity. Meetings have been held at Tremont Temple for seven successive weeks, with an

average attendance of forty-two. He concludes, after inquiry, that in Boston, Cambridge, and adjacent towns there are between six and seven thousand French. In Boston there are over a thousand French born in France. Swiss, Belgians, and French-Canadians are especially numerous. They are much scattered, and hence the great necessity for missionary visitation and individual evangelization. The Catholic priests are carrying on this work on a large and well organized plan. Mr. Rossier feels assured that a Protestant mission would not only meet a most pressing need but become a fruitful vine in the Lord's vineyard.

#### Ogden, Utah.

REV. FRANK BARNETT, MISSIONARY PASTOR.

I am glad I am permitted to preach the Gospel in Utah and to this people in Ogden, not because of any great outward demonstration of power, but because of Utah's need. It is a most critical time for her people. It is surely a time to try men's souls, for as the system of Mormonism breaks up and they lose faith in its doctrines, unless the pure Gospel of Christ takes them up at once, they drift into infidelity beyond hope. How many sad cases there are of such unbelief. The air is full of doubt and restlessness, and the silent inquiry is: Where shall we turn, and what shall we believe? And just now we need a dozen more earnest men to extend the tender invitation of Christ, "Come unto me all ye that labor and are heavy laden and I will give you rest." During the last quarter our young people have organized a Young People's Society which has proved a great blessing to them all. We have a noble band of young Christians, some of whom were born and brought up Mormons, who are giving themselves to Christ and his work in most hearty consecration.

There is a deep and earnest spirit of inquiry in our Sunday-school, and it has been increasing for weeks. The Lord grant that it may be the prelude to a great blessing. As I stand here in the midst of sin's darkness it seems to me that there is not in all the land so needy a field as Utah, and yet should others speak from where they stand, doubtless they would say the same of their field. I do not wonder at your appeals to churches for funds, as you read the letters from all over the great field of Home Mission work. I should think it would make the stones cry out. We hope to send you a good collection from our Sunday-school and church taken on the last Sunday in March, when we expect to use the "Service" which you are sending over the land. Will you please express in your own words through the MONTHLY our appreciation of the kind remembrances of all friends in the East interested in our work. They have been many, and not among the least have been assurances of prayer in our behalf. May the Lord give speedy answers.

We have no library yet, and we have no bell, but we hope these are in store for us.

### The Chinese Question.

A faithful worker among the Chinese on the Pacific Coast, writes as follows:

As you may learn from the papers, we are having very stirring times here on the Coast in the matter of the Chinese. Hoodlumism *seems*, on the surface, to be succeeding in many country places. But it is largely because the better class of people have not the courage of their convictions. They are not prepared to *suffer* in order to see the Chinese treated fairly. They fear *incendiarism* and "*boycotting*." The state of things in St. Helena, I think, is a fair sample. I received one day from the pastor there, a letter asking advice about our little mission-school. He said 150 or 200 of the Anti-Chinese League had marched into Chinatown, and ordered the Chinese to leave within ten days. The Chinese were frightened, the lady teachers were uneasy, and their male friends not willing that they should expose themselves to the outrages of the mob. The next day I had from him another letter, saying that the capitalists, and those who desired to see fair play, had had a meeting, and expressed their determination to see fair play, and in 24 hours the complexion of public opinion was entirely changed. The fact was that the better part of the community felt that way all the time, but not until some respectable body had dared to speak out, had courage to express themselves, and consequently the *appearance* was that the unanimous sentiment of the community was with the Anti-Chinese League. Traders and property owners of moderate means were afraid of having their property burned, or of being boycotted.

Our indignation is often stirred by what we see and read, but we know God had a purpose in allowing these people to come, and he has a purpose in allowing all this injustice and oppression, and he will not allow his purposes of ultimate mercy and blessing to fail.

#### ANOTHER VIEW.

A thoughtful observer on the Pacific Coast writes as follows concerning the Chinese:

I believe their leaving the Pacific Coast is but a question of time. Within six months, and probably less time, they will be driven into Portland and San Francisco, and the Coast virtually cleared of them except these two places of rendezvous. That they will leave these, too, is inevitable. Portland will maintain the law, but the Chinese will go all the same. Seattle maintained the law, but there will not be a Chinaman left in the city. To say, as I believe, that it's all wrong, and that a question reaching far back of the Chinese, and far beyond. *A mine*, indeed, under our whole social and civil fabric, full of *gas*, ready to be ignited any day by the Socialistic, Labor Reform, Knights of Labor parties, is covering up yet deeper and darker plots of disorder on this Chinese raid, will not avail. Unless *God* interferes the Chinese

are doomed to leave. Nor should this feeling against the Chinese be held as peculiar to old residents of the Pacific Coast, Tacoma, more than any other city of like population on the Coast, is *built up* from *late arrivals* from States East of the "*Rockies*." You know the history of the movement there. *Not one claim left*. What I told you, and said in Detroit, namely: "That the Chinese were dropping out of the great heart of *Christians* in their prayers," is becoming literally true with their sympathies. I cannot understand the providence of God in this thing, but such are the facts. Good people and law-abiding citizens will protest against violence, they will sustain law, and "protest against outrages against the Chinese,"—"But" is the almost invariable word following.

## FROM THE FIELD.

"Watchman, What of the Night?"

### MISSIONS.

"There remaineth yet very much land to be possessed."—*Josh. 13: 1.*

"Spare not! Lengthen thy cords and strengthen thy stakes!"—*Is. 54: 2.*

\$200,000 needed annually for missiondries in the West, and among the foreign population, the Freed men, the Indians, the Mexicans, and the Chinese.

### What a Swede Church Did.

[Rev. A. P. Ekman, writes from Stromsburch Nebraska, the seat of the new Scandinavian Seminary for the Northwest, giving a very interesting account of what his church has done during the last year. We give some extracts. They show what can be done by determined persistent effort, and also illustrate the enterprise and vigor of the churches which the Society is planting among the dense foreign population of the Northwest.]

When I came here the church numbered about one hundred members, and had a small house of worship that was but seldom filled with hearers. But the Lord soon visited us in a precious revival, now a year ago, and twenty-nine were converted and baptized, and several were restored. Our old house became entirely too small; we had to plan for another. But how could we? Everybody pleaded poverty and the most we thought could be raised was \$3,000. Some said let us turn to the Home Mission Society for aid; but I knew too well that you had your hands full, so I said, No! The principle was laid down that we should build without asking aid of the Society, without begging from other churches, and without running in

debt: this was thought to be simply impossible. But to work we went and now stands erected a substantial brick structure, 40x70, with an addition 10x26, and a gallery with a prayer-room underneath that can be connected with the main audience-room, by lowering the sliding doors. This will comfortably seat 600 persons. It is fitted up with carpets, Baily reflectors, and baptistery, an improved plan, costing in all \$8,000, the last cent of which was raised on the day of dedication, February 29th.

During the same time this little church has paid \$1,000 towards the Seminary building; subscribed \$2,600 towards the endowment fund of the Seminary, raised \$1.00 per member for a mission among our people in Nebraska, and another dollar per member towards the running expenses of the Seminary. While building ourselves we have given \$83.00 to the church building of Omaha, and a subscription to Sioux City, Iowa, a collection to the meeting house in Springfield, Mo., and another to Gratsburg, Wis. On the evening of our own dedication day we took up a collection of about \$30.00 for the meeting-house in Gothenburg, Neb. We have not, during this time, altogether left out the Home and Foreign Mission and Publication Societies, besides carrying extra heavy running expenses for ourselves.

The Lord has also blessed us again with a revival. We have continued with the meetings nearly every day since the week of prayer up to date, and last month we had the pleasure of baptizing thirty-eight candidates. The membership is now 198, nearly doubled during the year. None other among our churches can show such a rapid progress in all directions at once, and still it is nothing more than we might look for in the near future in most places of our mission field. It is now seven years since I left the Seminary at Morgan Park, and this is the second church that I have taken hold of at the lowest point of its spiritual and financial ebb and made them build their own house of worship and pay for them without any outside aid, and at the same time helped others, and seen them raised up to independence and success. That, together with my two year's experience on the mission field ought to enable me to know what our people are capable of accomplishing if they are brought up to it.

As you already know, the "Central Bible Seminary" as our institution is called, is located here. Its neat and commodious building was dedicated on the 27th of February, clear of any encumbrances whatever. The work is hopefully carried on by four teachers and thirty students, and although we are situated on the frontiers of our mission field, as we have only one Swedish Baptist meeting-house west of us, we are in the midst of innumerable Swede settlements stretching all the way to the Pacific coast. But as soon as we get our faithful students out on these fields we will look for glorious results.

And now it is of great importance what relation this work will hold to the Home Mission Society in

the future. We believe that they should be on the most intimate terms with each other.

Pardon this lengthy letter. I would not have taken up so much of your time if I had not considered that all the work among the Swedish Baptists is directly or indirectly the fruit of your Society's work.

### Hardships.

Western missionaries are often called upon to "endure hardness as good soldiers of Jesus Christ." We are sure they serve as cheerfully and hopefully as any division of the church militant. If sometimes a soldier, who is compelled to fight on short rations or, "at his own charges," cries out, we ought not to be surprised.

One who serves in Dakota and reports hard won victories adds: "Times are hard and my salary falls short \$250 of meeting living expenses. How long it is my duty to make this sacrifice is a question I am now considering. My congregations were never so large, crowding the house every Sunday night, and from this source comes my main support. My pleasure in a field so hopeful and needful keeps me in it."

Another, belonging to the German phalanx, serving in Wisconsin says: "Now half the brethren are in the woods, and they are not paid until their work is done in the spring. As my family is large and can't very well live on promises, and the appropriation from the Society so small, I felt it my duty to resign. I intended to close my work at the end of February. But the work here is so important, and just now so hopeful, the brethren pleaded so hard, I have promised to work on. There are at least twice as many Germans here as Americans, and I think it the most important field in the State outside of Milwaukee."

Another, in Kansas, writes: "We had thought of resigning this entire appointment, owing to the lack of means to live on, but when we saw that we had seven to give in their letters, two restored, and some that had manifested a desire to join by baptism, we thought it would be wrong to leave them. We have prayed God to enlighten our minds to see and to act—we could hardly think we would be justified to stay there and our family suffering. We arranged to go back and fill the regular appointment, and baptize on the second Lord's day in March."

Another, in Dakota, who reports successful revival meetings and several converts received for baptism, says:

"I shall be compelled to leave this field. I shall absolutely starve out. The church really raises more than they agree to, so that my whole salary is about \$450. I know the Board can look over the rural districts of the East and find many pastors who live upon that amount, but they don't have to pay western prices for everything they have. Of course I shall not move hastily, and cannot tell when I may be able to go, but thought I ought to tell you so that if you

should at any time have a man who would come here I will be ready to go. Our people expect to build a chapel this fall. It would be ruinous to the interest here to be without a pastor. We have held the field so that no other denomination has held a service here for more than a year, but they are ready to take up the work when we lay it down; and if we should quit the field for any length of time, it would require years to regain what would be lost. I hope that by the blessings of God you will be able to find some one who will take my place when I am obliged to go."

### Activity.

Rev. H. W. Stearns writes from Junction City, Kansas: "I found our interest here about as low as it could be, and have even a name to live. But with God's blessing we have rallied some and are hopeful of the future. Our congregations have been unexpectedly good, and the Bible school has multiplied at least fivefold. We are planning for united Gospel work in our city. With the aid of my church I have been canvassing the city for non church goers. Many have been led to God's house by this means. We ask an interest in your prayers."

Rev. H. H. Beach reports from Leadville, Colorado: "The 'Station' that I report is Robinson, a mining town about twenty-five miles northeast of Leadville in the D. & R. G. and the High Line branch of the U. P. railways. It contains nearly 500 people, and has been almost wholly destitute of the Gospel. I went up there (it is several hundred feet higher than Leadville) to perform a marriage ceremony. About 150 people were present, and as many desired me to do so I made an appointment to preach. As a result an extensive religious interest has developed. Backsliders have been reclaimed and sinners converted. Here in Leadville we are also enjoying a refreshing. Last evening we received a brother who was a drunkard and even superintendent of a saloon a few months ago. A Roman Catholic young man in the employ of our railroad companies has been happily converted. Several terrible backsliders have been reclaimed, one of whom is foreman of our daily journals. Will you not join with us in thanking God?"

Rev. Geo. H. Newman, writing from Boise City, Idaho, says:

The missionary in these western fields is in constant anxiety over the ground that remains untouched, and the harvest that to all appearances must go ungathered. We need a dozen more good men in Idaho, alone, and at this rate what would be the measure of our actual need for the whole West? I am constantly hearing of settlements which are awaiting the Gospel minister, but he has not come. When will he come? When the Home Mission has the *money* with which to send him,—is not this the true answer? Those of

us who are here cannot attend to these wants, for on our own fields is more work than we can do, and the settlements are so distant that we cannot help them by occasional visits. How the Son of Man—were He now here in the West—how He would groan over the people who are without a shepherd, and sigh over the perishing harvests. How long, how long, must God's work be hindered for the want of money, and that too in a land rich with buried wealth! Would that the gold and silver taken from these valleys and mountains might bring back to us the bread of eternal life!

### Ingathering.

At Bismarck, Dakota, Rev. J. R. Deckard, Missionary:

"On the last day of 1885—a young lady came out on the side of the Lord." During the "Week of Prayer" others confessed their sins and turned to the Saviour. The work continued for about three weeks; twenty-six in all "believed on the Lord Jesus Christ"—most of them belong to Pedobaptist families. January, 31—the pastor "buried with Christ, by Baptism," six rejoicing converts. Others are studying the subject of "Baptism"—others are waiting for the permission of parents and friends. Most of the conversions were from the Sunday-school. We look for a good work to be accomplished during this year. Our services are much better attended than ever before. Prayer-meetings much more interesting; and our brethren and sisters seem stronger in the work. Last Sunday evening seven new members received the "right hand of church fellowship"—after which, one of the most impressive Communion services ever administered in this church, took place. *Pray for us.*

Among the Danes, Dakota, Rev. Jacob Olsen, Missionary:

"I have been laboring a part of this quarter in Moody County near Dell Rapids. The church there on account of a serious division was dissolved. We have recently reorganized and the result has been a blessing from God. Nine have been added to the church by baptism and more will soon join. I have lately labored in a series of Union meetings with the methodists, ten miles west of Daneville. The result was fifty-four found peace with God. Some of these will accept baptism."

At Harper, Kansas. Rev. A. B. Charpie, Missionary:

"We are now engaged in Union meetings with a Baptist Evangelist. The meetings held in rink, are the largest ever held in this county. Sunday night 850 people attended. Prospects very hopeful. About forty already converted, including several of our own people."

At Bellville, Kansas. Rev. J. W. McIntosh, Missionary:

"I organized this church a little over eighteen

months ago with only seven members. We now number, as you will see by report, forty-six, with seventeen others who have been approved for baptism. The Lord is greatly blessing my labors."

At Clay Centre, Kansas. Rev. C. M. Nelson, Swede Missionary:

"We have enjoyed God's blessing in our special meetings, to the conversion of about 25 persons—Two have been baptized, three will be next Sunday, and others are to follow."

At Albany, Oregon. Rev. T. G. Brownson, Missionary:

"We held one or more extra meetings each week in December and January. During this time nine were baptized; then Brother Baker came to my assistance for two weeks; and then Dr. Graves was unexpectedly with me ten days, and now I continue alone. March 2nd, seven were baptized, and we have baptism again to-night."

At Walla Walla, W. T. Rev. S. W. Beaven, Missionary:

"We closed yesterday a series of special meetings. Five others await baptism beside the four reported. We have hope of sixteen or eighteen more. Everything looks hopeful for the future, except my own health. The doctor says I cannot be cured, unless I will rest—absolutely stop—for some five or six months. I shall be very sorry indeed if this is a necessity.

In West Virginia. Rev. W. E. Powell, Missionary:

"I am just home after nearly five weeks at Wheeling and Volcano Junction in special meetings. Thirty persons express a hope in Christ at the latter place. I will have about thirty persons to baptize in April, twenty-eight are now approved."

### Nevada Indians.

Rev. J. M. Helsey, missionary, writes:

"The Indian work looks hopeful. The present agent and family are Episcopalians, but they aid me all they can, so that our schoolroom has been packed every time I have been there since New Year. There has so far been no indication of real conversion among any of them, but if you would see their good attention, and hear them sing, 'I am so glad that Jesus loves me, and 'Rejoice and be glad the Redeemer has come,' &c., you could but feel, as I do, that God will yet open their hearts to receive the Gospel of God's Son.

There are a great many Indians here who will not live on the reservation. They work about town, and pick up a pretty good living, but suffer much from want of care when sick. Day before yesterday my wife and I went to some camps, and found a young wife slowly dying from lung trouble. She was not well, and her babe was born a few days ago and died. If she could have proper care she would, no doubt, re-

cover, but there is no physician or hospital here; so she will die for want of proper treatment. Such cases are continually occurring, and I cannot remedy it, nor even point them to Christ when dying, as it is next to impossible to get a good interpreter, and the women do not usually understand, or talk much English. The Government has been solicited for a physician, but as yet none has been sent.

The school is growing in numbers and efficiency, and in a few years there will be an entirely different class of Indians in this tribe. May God speed the day when the light from the cross may shine into their darkened hearts.

## Church Edifices.

*"Behold, I build a house to the name of the Lord my God."*—*I Chron. 2: 4.*

*"He loveth our Nation and hath built us a synagogue."*—*Luke 7: 5.*

*One thousand five hundred houseless Baptist Churches in the West; Two thousand five hundred in this country.*

*\$100,000 needed annually for Church Edifice Work.*

*From \$300 to \$500 will secure the erection of a Chapel.*

### Church Edifice Notes.

The editor of the *Texas Baptist Herald* has lived in a frontier State for twenty years, and is withal a very wise man. In a recent editorial he says. "The very best mission work done is that which secures church building. There can be no permanency or prosperity without it. \* \* \* If we would do mission work with more of mission work in it than in any other direction, we will find the opportunity in building churches in every rising town and village in the State."

—S. B. Callaway, missionary pastor in two new towns on the Texas Pacific Road, writes, "We will be ready for a loan in about six weeks. We have for the house at Pecos between \$800 and \$900, and will make it \$1,000. At Midland I think we can get along without help. Our chapel here will cost about \$1,800 and we expect to complete it by 1st of May." A half dozen chapels, in as many flourishing towns, have been built up along this line of road, through the aid of our Church Edifice Department.

—The State Board of Michigan has taken hold of Chapel Day, and we expect the best results from this effort. C. E. Harris, the Secretary of the Board, is a live worker.

—The Indians near Eufaula, Indian Territory, gave a part of their cotton crop to build a house of worship, and Bro. Billie McComb, one of their number writes that they expect to begin the house soon. He says a little aid would be greatly appreciated by our brethren in Red.

—The brethren in West Virginia have sent up over \$125 for John Jumper's Chapel at Sa-sak-wa. This has come in through the zeal of Bro. W. E. Powell, the general missionary. Bro. Jumper writes that his people will do all they can. These chapels for the Indians are greatly needed.

—The Sunday-school at Mt. Pleasant, Pennsylvania, of which Prof. Leroy Stephens is Superintendent, sustains four mission schools in its vicinity, and yet sends a contribution to help build chapels in the West. Where there is a mission spirit a way to help will be found.

—We cannot refrain from giving the following ringing letter from Dakota: "Your 'Service for Sunday-schools,' and blank postal card reached me to-day. When I read the beautiful service my heart sank within me, because I cannot in this place or in L. carry out the excellent plan contemplated. Our school here is called a Union Sunday-school, and they will not consent to adopt it, as other denominations combined number five to our one. They can get up a dance for the Union Sunday-school, and some of the leading members can attend a masquerade ball, and represent the "James' Brothers." those awful murderers and cut throats, and so the poor children are entertained. I have told them that they might count me out of all such "Union entertainments," and so I am not popular just now. How much better if we could have a Sunday-school of our own, where we could instruct and entertain the children in the way of life and gospel truth. But we cannot do it, for we have no place to hold our meetings in either town, except such as are controlled by other denominations; but if I had money enough to put up any sort of a chapel I would bid defiance to Satan and his helpers, and fly the Gospel banner in spite of them.

Oh, that some of our rich Baptist churches could furnish us with only half what steeples cost, it would place us on such vantage ground. Every obstacle is thrown in our way. If my trust was not in the Lord I should be entirely discouraged. I hope the light will break soon. If I had a place to hold it I would organize a Sunday-school, if I could get but one scholar. Five hundred dollars would put up a church here. Oh, that somebody would let us have it." It is to help just such cases as this one that we have appealed to the Sunday-schools of America.

—We are glad to note that the many churches that have been helped by our fund in the past have responded to our "Chapel Day" call. Orders for the exercise have come in from Texas, Nebraska, Utah, Idaho and Washington Territory. These little

churches in the far West are helping. They know the importance of the work.

—Brother George Burgdorff of Rush County, Kansas, writes that a German church has been organized in that county, and a house of worship is much needed. He says: "We are compelled to worship in a private house, and our houses are all small and nearly all sod houses. The county is settling up very rapidly and there is not a Baptist Church house of any kind in the entire county. If we can build soon it will give us a great advantage. We wish to build a frame house 26x40 feet, and as our members can and will do most of the work, I think we can complete the house if we could get \$300 help from the Society." Here is a good opportunity for some one to be the means of erecting the first house of worship in a county. What liberal Baptist or Sunday school or church will raise a light-house for the Gospel in that German community?

—We have received orders for our "Chapel Builders" from thirty-six States and Territories and from Mexico. The orders from some of these States have not been so numerous as we wish and we can but hope that many superintendents will yet take the matter up, order the "Chapel Builders" and send us a collection. Better late than never, and every contribution will enable us to help more the needy mission fields of the West.

## WOMEN'S WORK.

*"She hath done what she could."*—Mark 14: 8.

*"Those women who labored with me in the Gospel."*—Philib. 4: 3.

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

Headquarters and Training School for Missionaries, 2338 Michigan Avenue, Chicago, Ill.

#### GENERAL OFFICERS.

President, Mrs. J. N. CROUSE, No. 2107 Michigan Avenue, Chicago, Illinois.

Corresponding Secretary, Miss M. G. BURDETTE, 2338 Michigan Avenue, Chicago, Illinois.

Treasurer, Mrs. R. R. DONNELLEY, 2338 Michigan Avenue, Chicago, Illinois.

Chairman Executive Board, Mrs. N. T. GASSETTE.

#### OUR FIRST LOOK AT NEW ORLEANS.

Our introduction to the colored Baptists of New Orleans and the immediate vicinity, was at the "Louisiana Baptist Association of the First District," which convened with Mount Pilgrim Church in Algiers. We

were especially pleased with the commendable manner with which Elder Jackson presided over the assembly, with the general good order and the spirit manifested by a majority of the pastors and delegates present. The sisters, who were allowed seats, but not expected to take part in the discussions, occasionally gave expression to their interest by characteristic and somewhat noisy ejaculations and responses, which were kindly but firmly repressed by the moderator, who counselled them to keep still, or he would be obliged to take away their credentials (deprive them of seats in the assembly).

Among the resolutions adopted was one excluding from fellowship in the body not only pastors guilty of drunkenness, but churches who persisted in employing such pastors.

A sermon on Repentance and Faith, founded on Acts 2:38, Peter's answer to the question, "What shall we do," contained much good sense and sound doctrine, though characterized by some peculiar interpretations. Describing the scenes on the Day of Pentecost, he said, "The people said the Disciples was drunk, but we knows they wasn't—they was *shoutin'*, Peter was preachin' *Christ*, not *style*. Some folks preaches style and says, 'keep still, stop that shoutin'; but I doesn't preach style. Who dares say to a soul filled with the Spirit, 'stop shoutin'!' Urging the necessity of repentance, he said, "If you don't repent you must go to hell—I doesn't mean no 'hades' nor 'sheol', but hell fire; and I doesn't mean no literal fire, cause water could put that out; but I mean the wrath of God which burns and burns and cannot be quenched."

Teaching of faith, he said: "If you has faith, prove it. I don't believe in lazy Christians. Even if they get to heaven they won't have as much as people who work. Paul says, and so do I, 'if you doesn't work you can't eat.' Now there's some poor old mothers at the Widows' Home (Faith Home for the Aged), and if you shut up your pockets and let them starve, you'll jes' starve yourselves. There's a lot of lazy preachers here, an' I tells all of you, if you says you have faith, get up an' go to work; 'cause faith without work is dead."

We said "Amen," and hope that the sentiments of the preacher on this point may prevail among his people.

Rev. S. T. Clanton, whom we first knew as a student at Morgan Park Theological Seminary, and who now represents the American Baptist Publication Society in Louisiana, preached an excellent sermon on the "Authority of the Bible," and showed how sundry practices, more or less in vogue in our colored Baptist churches, were not in accord with Bible teachings. He urged the more earnest study of the Word. The sermon was well received.

The body adopted a report recommending the consolidation of a number of small churches in the near neighborhood of each other, and refusing the recognition by the Association until this is done. There are

seventy-two churches in this Association, all of them in New Orleans and vicinity, and this does not include all of the New Orleans colored Baptist churches. Some of them are very large, and some are very small. In one instance, two churches hold their meetings in houses standing side by side. The most trivial causes have, in many cases, been deemed sufficient to justify a schism. For example, in a certain church there were two preachers; the son of one married the daughter of the other. After her marriage the lady was converted; both preachers wanted to baptize her, and a contention began which ended in a schism in the church. We are glad that the more intelligent and progressive pastors see the evil of these divisions and are going about to remedy it.

We cannot mention all the items of interest connected with this Association, but pass on to

#### WOMAN'S WORK.

One hour and a half was assigned to the consideration of women's work and the subject was discussed in the presence of the whole body, all committees being called in for this purpose. (We hope our white brethren will make a note of this fact in arranging work for the women's hour at associations and conventions: we have been at such meetings when the brethren thought this the most opportune time for committees to withdraw.)

The programme was introduced by Miss Steadman, the Associational Directress, who reported briefly for the past and spoke of plans for the future. Verbal reports were given by sisters from several of the eight churches in which there are women's missionary societies.

Miss Moore followed in one of her characteristic and effective appeals, after which the writer was introduced, and, by request, explained the work of the Women's Baptist Home Mission Society, telling, (1) How it originated, (2) What it has done and is doing, (3) What it wants.

New Orleans, as the scene of Miss Moore's early labors, and the first field in which the Society prosecuted its special work, may be called its birthplace, and it was a rare privilege to represent it in this Association so near the day which marked the ninth anniversary of its existence (both events occurring in the month of February.)

Special attention was called to the work that has been, and is being done in Louisiana; the sisters were urged to active co-operation, and the pastors to encourage the women in their churches to organize and sustain branches and bands, and all exhorted to see to it that the children had their part in the work.

Dr. Stone spoke impressively of Miss Moore's early struggles, and his efforts to secure for her recognition and support. Dr. Stone has always been an inspiration and help, and on this occasion, bore earnest testimony to the value of the work being done by the Society.

At the close of the hour the moderator said:



"Brethren, we have had a treat;" and many voices answered, "That's the truth."

A collection of \$8.35 was substantial evidence that their endorsement was sincere.

In the subsequent report of the committee on "Woman's Work," Elder Walker, chairman, the work of the sisters was commended as one of the most important agencies in carrying forward the interests of the church, and organizations recommended in every church. The report was adopted, and we hope to report progress another year.

Since the meeting of the Association we are happy to report the organization of a Women's Missionary Union in Algiers, four churches being represented, a woman's missionary society in New Hope Church, Gretna (both these places are suburbs of New Orleans), and an industrial school in Austerlitz St. Baptist Church, New Orleans, eight of the sisters pledging their assistance as teachers.

We have written this article on a freight train, on our way from Montgomery to Selma, and shall, therefore, never be able to describe the country through which we have passed, but hope that what we have said may encourage those who have contributed in any way to bring about the results of which we have spoken, and stimulate them to more zealous endeavor; for the work is but just begun. We shall speak of other things in *Tidings*, and possibly in future articles in the MONTHLY. We wish you could all see the things we are seeing, and hear the things we are hearing. We would not need to urge you to haste to the rescue of the perishing. There is much that can never be told.

M. G. BURDETTE.

TREASURER'S REPORT FOR FEBRUARY, 1886.

California.....	\$25 00	North Carolina.....	\$5 00
Colorado.....	25 60	New York.....	464 59
Dakota.....	16 66	New Jersey.....	138 71
Iowa.....	48 20	Ohio.....	193 21
Indian Territory.....	2 08	Pennsylvania.....	719 50
Illinois.....	279 03	Utah.....	22 50
Indiana.....	6 25	Tidings and Publica-	
Kansas.....	7 09	tions.....	131 89
Massachusetts.....	4 00	Baby Band.....	13 95
Miscellaneous.....	107 35	Missionary Gardeners	25
Minnesota.....	35 75	Wisconsin.....	12 00
Mississippi.....	14 50		
Nebraska.....	16 50	Total.....	\$2,289 61

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

President, Mrs. Thomas Nickerson, Nowton Centre, Mass.; Vice-President, Mrs. Anna Sargent Hunt, Augusta, Me.; Corresponding Secretary and Treasurer, Mrs. Andrew Pollard, 14 Tremont Temple, Boston, Mass.

RECEIPTS FOR FEBRUARY.

MAINE, \$39.45.

Mt. Vernon S. S., \$1; Guilford, \$3.45; Bath, Elm St., Church, 25; Thomaston, Girls' Mission Band, \$10.

NEW HAMPSHIRE, \$92.18.

Wilton, Young People and Children's Mission Bd., \$2.86  
New Boston Baptist Church, \$6; Nashua, Girls' Mission Bd., \$40; Concord, Pleasant St., \$25.22; Manchester 1st, Church Gold Miners, \$11.10.

VERMONT, \$12.10.

A Sister, \$1.20; St. Albans, Busy Bee Hive, \$4; Vergennes three sisters in the church, \$2.25; Windsor, \$4.65.

MASSACHUSETTS, \$2,585.22.

Springfield, State St., for finishing and furnishing Spelman room, \$75; Cambridge, Rev. Wm. Howe, D.D., for finishing and furnishing rooms at Spelman, \$2,000; Lynn, Washington St. Church, Willing Workers, \$53; Randolph, Young Ladies' Society, \$25; Jamaica Plain, \$34; Maplewood, Infant class, \$3; Boston, 4th St. Prim. Dep't, \$1; Boston, Clarendon St., \$23; Waltham, Young People's Mission Society, \$25; Memorial, \$1; Boston, Mrs. A. E. Gray, \$1; Friend, 4th St., \$1; Reading, Dr. and Mrs. J. A. Hanalord, \$20; Salem, Central, \$15; Worcester, 1st, Young Ladies' Mission Society, \$40; Reading, Miss L. Parker's S. S. class, \$6; Rockland, \$20.50; Boston, Shawmut Br., \$50; Hanover, \$18; Foxboro, Mrs. L. S. Thayer's S. S. class, \$2; Reading, \$11; Boston, 1st, Church S. S., through Shawmut Br., \$50; Boston, Thank-Offering, Miss Emily F. Corson, \$10; Arlington, Home & Foreign Mission Society, \$30.72; Somerville, Ea. Perkins St., \$50.

RHODE ISLAND, \$10.

Providence, Mr. E. G. Burrows, Jr., \$10.

CONNECTICUT, \$238.55.

Rainbow, \$20; Suffield 1st, \$26.30; New London, 1st, \$11.63; Suffield, 2d, Zion's Willing Workers, \$3.25; Deep River S. S., \$7.50; West Thompson, \$8; So. Colebrook, \$15; Bristol, \$18.37; Hartford, \$40; Willington, \$5; New Britain, \$12; Eastford Baptist Church, Little Pearl Gatherers, \$1.50.

MISCELLANEOUS, \$1,400.

GA.—Atlanta, Spelman, Tuition, \$437.36; Friends for finishing and furnishing rooms at Spelman, \$300. PA.—Clark's Green, Mrs. Mary L. Beran, \$1, and Miss Mary E. Beran, \$1. GA.—Atlanta, Extra Gifts to Spelman, \$500.64; Slater Fund for Spelman, \$150.

PRECIOUS JEWELS, \$3.

YOUNG VOLUNTEERS, .75.

ECHO, \$148.23.

Total.....\$4,529.48.

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
Joseph E. Dinsmore,	Marblehead, Mass.,	Feb. 11.
Edwin J. McKenna,	Sidney Centre, N. Y.,	Feb. 11.
W. J. Day,	Croton N. Y.,	Feb. 19.
Albert Brandt,	Newark, N. J.,	March 10.
William M. Johnson, Jr.,	Zoar, W. Va.,	Feb. 6.
F. P. S. Lamb,	Chicago, Ill.,	March 4.
N. E. Chapman,	Waterville, Minn.,	March 2.
M. M. Lewis,	Winlock, Wash.,	Jan. 30.

CHURCHES ORGANIZED.

PLACE.	DATE
Robinson, Ill.,	Feb. 20.
Chicago, Ill., Trinity Church,	Feb. 17.
New Orleans, La., Valence Street Church.	Feb. 7.
South Llano, Texas,	Jan. 31.

Mankato, Minn., Scandinavian Church,  
Fairmont, Neb.,  
Caledonia, Dak., Swede Church,  
Gird's Creek, Montana,  
Apodaca, Nueva Leon, Mexico,

Feb. 24.  
Feb. 26.  
Feb. 12.  
Jan. 31.

Rev. Samuel Gorman, Las Vegas, New Mexico.  
" Andrew Stern, Germans in Tavistock, Ontario.  
" T. M. Westrup, General Missionary for Nueva Leon, Mex.  
" Quirino Montes, Montemorelos and vicinity, Mexico.  
Miss Nellie E. Hartwell, Chinese Mission School, San Francisco, Cal.

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
South Paris, Me.,	Feb. 10.
Newton, Mass.,	Feb. 22.
Saratoga Springs, N. Y., Regent St. Church,	Feb. 14.
Birmingham, Ala.,	Feb. 28.
Bainbridge, Ga., Macedonia Church,	Jan. 31.
Weimar, Texas,	Feb. 7.
Union City, Mich.,	Feb. 24.
Minneapolis, Minn., Immanuel Church,	Feb. 28.
Belleville, Kan.,	Jan. 31.
Chapman, Neb.,	Feb. 21.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
E. S. Fish,	65.	Lisbon Falls, Me.,	Feb. 17.
Ebenezer E. Cummings, D. D.	85.	Concord, N. H.,	Feb. 22.
Jeremiah Chaplain, D. D.,	72.	New Utrecht, N. Y.	March 5.
George Jones,	—	Macon, Ga.,	Feb. 15.
J. W. Whitlock,	39.	Jonesboro, Tenn.,	Feb. 13.
William J. Dunn,	58.	Bethel, Ohio,	Feb. 16.
Isaiah Rider,	86.	Painesville, Ohio,	Feb. 18.
J. M. Willard,	33.	Bolivar, Mo.,	Jan. 8.

Home Mission Appointments

IN MARCH.

The following new appointments were made:  
 Rev. J. D. Rossier, French in Boston and vicinity, Mass.  
 " Samuel H. Etienne, French in Putnam, Conn.  
 " William Appel, Germans in Louisville, Ky.  
 " William Lipphardt, Germans in Evansville, Ind.  
 " H. Becker, Germans in Quincy, Ill.  
 " J. M. Shulene, Swedes in Princeton and New Bedford, Ill.  
 " Samuel J. Nunn, Spring Valley, Minn.  
 " E. I. McKeever, Detroit City, Minn.  
 " J. P. Coffman, Hawarden, Iowa.  
 " E. G. O. Groat, Sioux Rapids, Iowa.  
 " J. C. Carter, Grand Junction, Iowa.  
 " M. D. Bevan, Atlantic, Iowa.  
 " L. J. Ahlstrom, Swedes in Sioux City, Iowa.  
 " G. M. Vallandingham, Fox River Association, Iowa.  
 " Edward A. Abbott, Guide Rock, Neb.  
 " G. D. Ballentine, De Smet, Dak.  
 " D. P. Sheldon, East Gallatin, Mont.  
 " John S. Festersun, Moscow, Idaho.  
 " J. C. Canterbury, Marshfield, Oregon.  
 " F. A. Petereit, General Missionary among Germans in Manitoba and Northwest Territory.  
 The following re-appointments were made:  
 Rev. F. X. Smith, French in Waterville, Me.  
 " W. E. Powell, General Missionary for W. Va.  
 " H. Wernick, Germans in Newport, Ky.  
 " J. P. Forsell, Swedes in Rockford, Ill.  
 " Franz Friedrich, North Side Germans Mission, Chicago, Ill.  
 " B. H. Brasted, Spirit Lake and Milford, Iowa.  
 " J. Bodenham, Livermore and Clear Lake, Iowa.  
 " E. M. Heyburn, Sibley, Iowa  
 " C. N. Patterson, Parker, Dak.  
 " Frank H. Newton, Eagan, Dak.  
 " James A. Haycraft, Delta and Colorow, Col.

Church Edifice Grants

IN MARCH.

By Loans,	7
By Gifts,	3
Total,	10
Aggregate of Loans,	\$3,000 00
Aggregate of Gifts,	189 26
Aggregate of church property secured,	\$21,300 00

LOCATION OF CHURCHES AIDED.

Knoxville, Tenn.,	Rockdale, Texas,
Denison, Texas,	Canton, Miss.,
Bellville, Kansas,	San Angelo, Texas.
Cameron, Mo.,	Palestine, Texas,
Las Vegas, N. M.,	Monterey, Mexico.

Contributions and Legacies

FOR FEBRUARY, 1886.

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

MAINE, \$105.50.

Bangor, First Church.....	\$50 00
Searsmont, Mrs. F. L. Robinson.....	12 50
Freeport Church.....	8 00
Livermore Falls Church.....	25 00
Old Town Church.....	7 00
*Portland Church, for Wayland Seminary.....	3 00

NEW HAMPSHIRE, \$31.14.

New Boston Church.....	9 10
Dover, Franklin Street Church.....	4 15
Concord, Pleasant Street Church.....	17 89

VERMONT, \$202.00.

Saxtons River Church, for debt.....	20 44
A friend.....	50 00
Chelsea, Mrs. R. L. M. Douglass.....	5 00
Brattleboro, "S".....	10 00
Manchester Church.....	6 56
*Ludlow Sunday school.....	10 00
*Burlington, C. C. Post, for new building Spelman Seminary.....	100 00

MASSACHUSETTS, \$4,396.31.

Newton Center, W. L. Wood, for debt.....	26 00
Plymouth, Mrs. Lydia K. Holmes.....	1 50
West Somerville Church.....	21 80
Winchendon Church.....	15 00
Middleboro, Mrs. Geo. F. Fairbanks.....	10 00
A friend, for debt.....	2 60
Fall River, First Church.....	395 48
Southbridge, Central Church.....	105 00
Wollaston Church.....	30 00
A friend.....	10 00
Cambridgeport, First Church.....	344 00
Sunday school.....	42 40
Boston, a friend.....	300 00

East Dedham Church.....	8 26
North Scituate, a Friend, for debt.....	150 00
North Adams, Mrs. M. J. Rawley, towards the million.....	1 00
Merrick, Miss L. A. Day.....	50
Bernardstown, J. H. Parmelee.....	5 00
Springfield, State Street Baptist Church.....	261 89
Southwick Church.....	7 00
Charlestown, First Church.....	25 50
Clinton, First Church.....	29 58
Sutton, " " and Sunday school.....	6 16
Belmont, a Friend.....	1 00
Groton Church.....	15 00
Reading, Miss Laura Parker, for debt.....	1 00
Salem, Wom. Bapt. H. M. Soc.....	25 00
Newburyport, a Friend.....	1 00
Orange Church.....	24 38
Clinton, First Church, extra for debt.....	17 13
Haverhill, Mrs. J. H. Duncan.....	25 00
Princeton, Asa H. Goddard.....	244 00
East Gloucester Church.....	6 77
Holliston Church.....	9 16
West Townsend Church.....	12 56
Chelsea, Cary Ave. Sunday school.....	25 00
Lynn, Washington Street Church.....	73 33
Taunton, Winthrop Street Church.....	413 00
Newton Center Church.....	63 05
Malden Church.....	28 21
*Boston, a Friend, for Jackson College.....	100 00
*Winchester Sunday school, for student at Tullehassee school, Ind. Ter.....	34 67
*Groton, Rope Holders' Society of Sunday school, for student at Atlanta Seminary.....	15 00
*Worcester, Pleasant Street Sunday school, for student at Shaw University, N. C.....	12 50
For student at Hartshorn Mem'l College, Va.....	12 50
*Newton Center Church.....	42 04
*Boston, Wom. H. M. Society, for Wayland Seminary A Friend, " " " ".....	10 00
" " " ".....	50 00
*Amherst, Cheerful Workers, " " " ".....	25 00
*Middleboro, Central Bapt. Ch., for Richmond Inst.....	50 00
*Amesbury, Market St. Sun. sch, " " " ".....	50 00
Mrs. S. M. Bradbury, " " " ".....	1 00
*Manchester, Ladies' Soc., for Jackson College.....	15 00
*Foxboro, Young Ladies' Band, for Spelman Seminary.....	15 00
*Hudson, Earnest Workers, " " " ".....	25 00
*Brighton, Miss Sarah H. Champney, " " " ".....	1 00
*Lowell, Miss Nellie Barnes, " " " ".....	25 00
*Framingham Sunday school, for Roger Williams Univ.....	20 00
*Taunton, O. A. Barker, " " " ".....	15 00
*Northboro, Alice Fisher, " " " ".....	5 00
*Haverhill, Mrs. Duncan, " " " ".....	10 00
*Beverly, John Pickett, " " " ".....	20 00
<b>C. E. F.</b> , Southbridge, Central Church.....	10 00
Haverhill, Miss Caroline Duncan.....	10 00

LEGACY.

Gloucester, Est. of Mrs. Eliza G. Lampsen.....	1,000 00
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RHODE ISLAND, \$1,800.98.

Newport, "M. S.," for Debt.....	8 00
Westerly, First Church.....	4 69
Providence, Friendship St. Church.....	46 36
Sunday school.....	61 33
First Church.....	30 00
Rev. Chas. Hibbard.....	5 00
South Church.....	3 56
A Friend.....	50 00
*A Friend, for Shaw University.....	50 00
*First Church, for Roger Williams Univ.....	50 00
*Pawtucket, Ladies' H. M. Soc., First Church, for student at Benedict Inst.....	50 00

LEGACY.

Providence, Estate of Abby Smith.....	1,442 04
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CONNECTICUT, \$366.83.

New Haven, First Church Sunday school.....	34 68
New London, First Church.....	53 50
Eastford Church.....	10 00
Hartford, Asylum Ave. Church.....	83 30
Suffield, Edward M. Gallup.....	2 50
A Friend, \$1; for debt.....	5 00
Jewett City Church.....	20 00
East Lynn Church.....	10 00
Putnam Church.....	82 43
Rockville, a few Baptists towards the "Million Fund.".....	3 00
New Britain, First Church.....	40 26
Glastonbury, David H. Carrier.....	10 00
New Britain, Swede Church.....	12 16

NEW YORK, \$7,267.10.

New York City, John D. Rockefeller, Supplemental Salary Fund.....	1,000 00
In Memoriam, for the debt.....	1,600 00
Tabernacle Church, in add.....	2 50
Lexington Ave. Church.....	22 24
Scipio Church.....	5 67
Lansingburg, Mrs. Alvera E. Rogers.....	1 50
Oswego, West Church.....	183 85
Homer Church.....	20 00
Troy, Fifth Street Church, in add.....	228 50
Flushing, Miss Alida Woodin.....	4 50
Panama, Mr. and Mrs. Amos Cook.....	5 00
Belfast Church.....	27 00
Fort Edward Church.....	119 00
Palmyra, Mrs. Rufus Smith.....	2 00
Hamilton, First Church.....	150 18
Bottskill Church.....	48 00
New Berlin Church.....	10 00
Rochester, Rev. S. P. Merrill.....	5 00
Seward, Valley Church.....	5 20
Albion, Young Ladies' Miss Circle.....	25 00
Brooklyn, E. D., Central Church.....	463 50
Washington Ave. Church.....	964 28
Mrs. Emily Hanna.....	10 00
North Chatham, Mrs. Hannah Packard.....	10 50
Mt. Vision Church.....	14 00
Cortland, Juvenile Miss. Soc.....	26 28
Homer,.....	17 78
McGrawville Church.....	12 83
North Gage Church.....	5 00
Sinclairville, Rev. R. R. Prentice.....	2 00
Sand Lake, Mrs. M. M. Mills.....	5 00
East Avon, Mrs. J. A. Dana.....	5 00
Bedford, First Church.....	11 87
Henderson, Sarah L. Armstrong.....	2 00
Lansingburg, First Church.....	9 61
Camillus Church.....	50 00
Saratoga Springs, E. R. Waterbury, \$10; for debt.....	25 00
Port Jervis, First Church.....	40 00
*New York City, John D. Rockefeller, for Ind. Univ.....	759 30
*Bellville Sunday school, for Benedict Inst.....	30 00
*Brooklyn, Miss H. Tyler, for Atlanta Sem.....	30 00
*Castile, Ladies' Home Miss. Soc., for Spelman Sem.....	19 00
*Himrods, Mrs. H. A. Van Orsdal, for Indian Univ.....	5 00
*Plattsburg Miss. Band, " " " ".....	5 86
*Rochester, Ladies of Second Church, for Spelman Seminary.....	11 00
*Rapidus Church.....	3 00
*Troy, Fifth St. Baptist Church, for student at Richmond Inst.....	50 00
<b>C. E. F.</b> , New York City, Mrs. W. M. Kemp.....	30 00
Troy, Fifth St. Church, per Mrs. Wm. Gurley.....	40 00
Gorham Church.....	4 00

LEGACY.

Cazenovia, Estate Mrs. Harriet A. Hall.....	457 58
Estate Miss Abigail A. Parker.....	457 57
Buffalo, Estate Mrs. Caroline C. Fillmore in add.....	240 00

NEW JERSEY, \$778.68.

Princeton Sunday school, for Utah.....	10 00
Camden, First Church.....	68 38
Pemberton Church.....	56 50
Moorestown Church.....	24 00
Greenwich Church.....	15 00
Elizabeth, East Church.....	7 80
Piscatawaytown Sunday school, for Sunday school in the West.....	20 00
Plainfield, First Church.....	500 00
Hopewell, Alvary Church.....	16 00
New Brooklyn Church.....	61 00

PENNSYLVANIA, \$3,134.57.

Philadelphia, T. A. Gill, Chaplain U. S. Army.....	5 00
First Church, Dr. H. L. Wayland.....	10 00
Olive Church, J. A. English.....	5 00
Broad St. Church.....	20 00
A Friend, Sup. Sal. Fund.....	100 00
Tabernacle Church, A Friend.....	10 00
Mrs. B. Corleis.....	25 00
Nicetown Sunday school.....	10 00
Milostown Church.....	20 50
Holmesburg Church, bal. col.....	1 00
Lower Dublin Church, in part.....	2 13
South Auburn Church, Mrs. S. Baldwin.....	1 25
West Chester, First Church.....	25 44
A Friend.....	5 00
Wallsburg, Rev. J. L. Bailey, Million Fund.....	3 00

Alleghany City, A Friend .....	5 00
" " M. G. Eaton, Million Fund .....	15 00
Mountaineal, Rev. Thos. Van Scoyoc .....	5 00
Upland Church .....	31 06
" " J. Lewis Crozer .....	1,000 00
" " Samuel A. Crozer .....	1,000 00
North Chester Church .....	6 92
Huntington, First Church .....	16 35
Plymouth Meeting, Cold Point Church .....	10 18
Lewisburg, Mrs. M. J. Tucker .....	30 00
" " Church, Dr. G. M. Spratt .....	5 00
Warriors Mark Church .....	2 50
Milesburg Church .....	10 50
" " A Friend, Sup. Sal. Fund .....	5 00
Pittsburg, Fourth Ave. Baptist Church, Ladies' Aid Society .....	20 00
" " Bible School Fourth Ave. Church .....	100 00
North East Church .....	8 50
West Newton, Juvenile Miss. Band .....	6 04
Spring Garden, Miss. Soc. .....	15 00
*Philadelphia, Mrs. B. Corleis, for A. B. Griggs .....	50 00
*Edinboro Infant Class, for Spelman Sem. ....	4 20
<b>C. E. F.</b> , Philadelphia, A Friend, for Mexico .....	100 00

LEGACY.

Jackson, Estate James Y. Potter .....	445 00
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DELAWARE, \$50.00.

Wilmington, Wom. Home Miss. Soc., Second Church .....	50 00
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DISTRICT OF COLUMBIA, \$149.01.

Washington, Calvary Church, bal. col .....	51 93
*Nineteenth St. Church .....	20 00
*Wayland Seminary, students for Tuition .....	48 50
" " " " Room Rent .....	17 50
" " Sundry .....	11 08

VIRGINIA, \$605.16.

*Richmond, A. B. Thomas, for Richmond Inst. ....	5 00
" " Baptist State Convention, " " .....	237 50
" " Richmond Institute, students for tuition .....	29 00
" " Hartshorn Mem'l College, students for tuition ..	94 25
" " " " " " " " .....	22 75
" " From Slater Fund .....	216 66

WEST VIRGINIA, \$33.65.

Spencer, Rush Creek Church .....	2 00
<b>C. E. F.</b> , Parkersburgh, Rev. W. E. Powell, for Jno. Jumper's Chapel .....	10 00
Williamstown Church bal., for Jno. Jumper's Chapel ..	9 65
Bridgeport, Wom. Miss. Circle, " " " " .....	7 00
Wheeling, " " " " " " " " .....	5 00

KENTUCKY, \$1.00.

Ludlow, Mrs. Thos. Stanley .....	1 00
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TENNESSEE, \$641.73.

*Nashville, Roger Williams Univ., from Slater Fund ..	333 33
" " Students for tuition .....	121 38
" " " " Old accounts .....	3 44
" " " " for room rent .....	102 38
" " Sundry .....	4 70
" " Collections, per D. W. Phillips .....	76 50

NORTH CAROLINA, \$245.90.

*Raleigh, Shaw University, for tuition .....	119 88
" " " " " " room rent .....	119 88
" " " " Sundry .....	6 14

SOUTH CAROLINA, \$1,217.50.

*Columbia, Benedict Inst., from boarding dept. ....	912 29
" " Students for room rent .....	180 60
" " " " Tuition .....	84 00
" " Sundry .....	16 70
*Anderson County S. S. Union, for Benedict Inst. ....	24 00

GEORGIA, \$792.87.

*Valdosta, M. P. Crary, for Atlanta Sem. ....	1 00
*Columbus, First African Church " " .....	5 00
*Louisville, H. D. Grant, " " .....	1 50
*Atlanta, Friendship Church, " " .....	3 25
" " Providence Church, " " .....	1 00
" " Atlanta Seminary, students for tuition .....	65 50
" " " " " " room rent .....	18 05
" " Sundry .....	1 01

Ebenezer Association, for Spelman Seminary ..	33 35
*Middle Georgia Association, " " " " ..	18 75
*Walker Association, " " " " ..	13 70
*New Hope " " " " ..	25 00
*Madison " " " " ..	6 00
*Atlanta, Friendship Church " " " " ..	30 40
" " Miss Mary W. Pfeifer, " " " " ..	5 00
" " Mrs. J. S. Mallory, " " " " ..	5 00
" " Providence Church and S. S. " " " " ..	5 00
*Camilla Association, " " " " ..	67 00
*Atlanta, Spelman Seminary, students for tuition .....	447 36
" " E. N. Mead, for Indian Univ .....	50 00

FLORIDA, \$51.75.

*Colored Baptist Convention, per Rev. J. L. A. Fish ..	51 75
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MISSISSIPPI, \$236.00.

Jackson, Jackson College, students for tuition .....	155 00
" " " " room rent .....	81 00

TEXAS, \$168.65.

*Marshall, Bishop College, students for tuition .....	45 35
" " " " " " room rent .....	115 30
" " The Southwestern Education Society .....	8 00

OHIO, \$1,527.57.

Kirkland, Mrs. Harriet Martindale .....	150 00
Gallipolis Church .....	2 10
Harveysburg, Jonah's Run Church .....	5 29
Bellaire Church .....	5 00
Cincinnati, Dayton St. Miss. English School .....	6 63
McCornellsville Church .....	18 39
Sandusky, Wayne St. Church .....	8 14
Monroeville Church .....	19 95
Portsmouth Church .....	12 84
Lisbon Church .....	10 20
Lima, First Church .....	40 00
Bucyrus, First Church .....	20 00
Canton, " " .....	17 50
Cleveland, a lady for the debt .....	30 00
Dayton, First Church .....	1,132 00
Euclid Church .....	6 25
" " Sunday school .....	2 00
Ceylon, W. W. Sylvester .....	2 00
*Cincinnati, Dayton St. Miss. English School .....	6 63
*Dayton, Primary Class Central Miss. Church, for Spelman Sem. ....	1 15
*Cleveland, Young People's Miss. Soc., First Church, for Indian University .....	20 00
<b>C. E. F.</b> , Duncan Falls, Rev. B. L. Paff and wife ..	5 00
New Dover, Morgan Savage .....	1 50
Bradford Church Miss. Circle, for church in City of Mexico .....	3 00
Twinsburgh, Mrs. M. F. North, for Las Vegas .....	1 00
" " M. A. Williams, for Las Vegas .....	1 00

MICHIGAN, \$64.17.

Shepardsonville, W. H. McLeod .....	10 00
Jackson, First Church .....	28 10
Ypsilanti Sunday school .....	5 92
Medina " " .....	3 34
St. Clair, D. K. Oakes .....	1 00
St. Louis Church .....	4 00
" " Sunday school .....	1 00
Dewitt Church .....	3 50
Salina Church .....	5 31
Mundy Church .....	2 00

INDIANA, \$40.02.

Evansville, First Church in part .....	12 30
Brookfield Church .....	1 70
Sugar Creek, Middle Fork Church .....	2 50
*Sharon Church .....	3 27
" " Sunday school .....	6 00
*Evansville Church .....	4 25
<b>C. E. F.</b> , Evansville, First Church .....	10 00

ILLINOIS, \$543.55.

Sardonis, First Church .....	75
Wards Mill, Cana Church .....	1 17
Du Quoin, First Church .....	1 00
Lake Creek, Wm. Prairie Church .....	1 00
Jerseyville Church, First .....	15 25
Rock Island Asso .....	10 18
" " Second Church .....	1 50
Bethel Church .....	1 00
Moline, Third Ave. Church .....	1 00

Granville Church.....	10 00
Morgan Park, Rev. E. B. Hulbert, D.D.....	25 00
Belvedere, South Church Sunday school.....	20 00
Chicago, First Church Sunday school.....	36 22
J. M. Lane.....	25 00
Second Swede Church.....	12 00
Danville, Swede Church.....	3 00
Moline, ".....	5 40
Marengo Sunday school for the Northwest.....	73 77
Aurora, Park Place.....	19 50
Evanstow Church.....	26 80
Humboldt, Park Church.....	5 01
Roseville, Mr. Truman Eldridge, for debt.....	10 00
Plymouth, Mrs. S. H. Allen.....	10 00
Springfield, J. W. Brooks.....	25 00

## LEGACY.

Dixon, Estate of Mrs. Ellen H. Trowbridge.....	204 00
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## WISCONSIN, \$42.75.

Ridgeway Church.....	13 60
Jonesville, Miss Ida B. Fales.....	1 00
Waukesha, W. P. Sawyer, for Ind. work.....	5 00
Union Grove, Scand. Church, designated.....	6 65
Merton, Rev. Lucius Smith, ".....	5 00
Neosho, Mrs. E. A. Parker, debt.....	5 00
Mrs. Goodenough, ".....	5 00
Bever Dam Miss. Soc., for Wayland Seminary.....	1 50

## MINNESOTA, \$55.00.

Hastings, J. H. Butcher, million fund.....	10 00
St. Paul, W. H. M. Branch.....	45 00

## IOWA, \$393.24.

Independence, First Church.....	7 00
Sunday school.....	2 00
Jacksonville, Mrs. A. H. Shaffer.....	5 00
Mr. A. H. Shaffer.....	75 50
Mr. Seth Martin.....	5 00
Clarina, Mrs. J. Wightman.....	1 00
New Hampton, J. A. Lapham.....	2 50
Mrs. O. M. Lapham.....	50 50
Sheldon Church.....	5 00
Des Moines, Coll., per D. D. Proper.....	283 96
Waukon, " " F. W. C. Wiggins.....	65 03
*Anamosa, Mrs. Maria Alden.....	20 00

## MISSOURI, \$69.26.

Morley, First Church.....	3 00
Carrollton, Dea. L. B. Ely.....	25 00
Billings, A. J. Jones.....	10 20
Carondelet, First Church.....	2 15
Excello, Mt. Salem Church.....	10 35
St. Louis, Antioch Church.....	2 56
Kirkville, J. B. Burts.....	1 00
C. E. F., Carrollton, L. B. Ely.....	25 00

## INDIAN TERRITORY, \$47.00.

*Muscogee, Indian University.....	
Contributions for new building.....	30 00
Students, for tuition.....	12 00
J. H. Hogan.....	5 00

## NEBRASKA, \$106.43.

Omaha, First Church.....	37 02
Peru Church.....	11 00
Sunday school birthday box.....	3 74
Fremont, Coll., per J. W. Osborn.....	43 17
Broken Bow Church.....	3 50
Brock Church.....	8 00

## NEVADA, \$50.00.

Wadsworth, J. M. Helsey.....	30 00
Church.....	20 00

## DAKOTA, \$7.80.

Steele Church.....	4 00
Fargo, Swede Church.....	2 80
Brookings, Swede Church.....	1 00

## COLORADO, \$10.25.

Leadville, First Church.....	5 25
Greeley, Mrs. Mary M. Gallup.....	5 00

## NEW MEXICO, \$15.00.

Raton Church.....	15 00
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## MONTANA, \$15.00.

Battle City Church.....	15 00
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## UTAH, \$2.50.

Salt Lake City, D. Spencer.....	2 50
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## WASHINGTON TER., \$21.90.

Spokane Falls Church.....	21 90
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## OREGON, \$64.38.

Clymer, Waldo Hills Church.....	7 25
East Portland, Rev. A. P. Graves, D. D.....	25 00
Turner, Shiloh Church.....	11 13
Ashland Church.....	5 00
Portland, Swede Church.....	16 00

## CALIFORNIA, \$224.28.

Gen. Baptist Convention, as follows, viz.:	
Riverside Church, W. H. M. Society.....	10 00
Brooklyn " " ".....	11 00
Springville, Rev. W. O. Wood.....	2 28
Oakland, First Church.....	131 00
Riverside Church.....	45 00
State Convention, per W. R. Strong, Tr.....	25 00

## MEXICO, \$13.30.

Monterey, Coll., per F. Trevino.....	2 00
*International School, Sundry.....	11 30

## BURMA, \$10.00.

Bassein, Miss Isabella Watson, for work in Mex.....	10 00
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## WOM. A. B. H. M. SOCIETY, \$2,992.16.

*Springfield, First Church, for Spelman Seminary....	22 16
*Cambridge, Rev. Wm Howe, D. D., for fin. and fur.....	
Spelman Seminary.....	2,000 00
For sundry teachers.....	895 00
" fin. and fur. room in Spelman Seminary....	75 00

## WOMANS' H. M. SOCIETY, MICHIGAN.

*Washington, D. C., for teachers in Wayland Seminary	75 00
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## WOMEN'S BAPTIST HOME MISSION SOCIETY.

*Chicago, for students in Indian University.....	25 00
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## GENERAL MISS. SOCIETY OF GERMAN BAPTIST CHURCHES.....

1,000 00

Total.....\$29,694 48

Home Mission Monthly.....	282 11
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J. G. SNELLING,

Treasurer,

7 Beckman Street.

## DONATIONS OF CLOTHING, ETC.

Worcester, Mass., Young Ladies' Mission Circle of Pleasant St. Church, box and freight to Wis., \$63.30.

Providence, R. I., Union Baptist Sewing Circle, box and freight to Ind. Ter., \$54.30; box and freight to Kan., \$73.50.

Brooklyn, N. Y., Ladies' Home Mission Society of Strong Place Church, barrel and freight to Dak., \$76.32; package and freight to Iowa, \$18.

Pittsburg, Pa., Ladies of Fourth Ave. Church, box to Iowa, \$57.20.

Norwalk, Ohio, Ladies' Home Mission Society and Young Ladies' Mission Circle, box to Kansas, \$80.00.

Wilwaukee, Wis., Woman's Mission Circle of First Church, box and freight to Ga., \$94.00.

# THE BAPTIST

# HOME MISSION MONTHLY.

Vol. VIII.

MAY, 1886.

No. 5

## OUR CONTRIBUTORS.

### NORTH PACIFIC COAST.

REV. J. C. BAKER, SUPT. OF MISSIONS.

The year ending April 1st, 1886, will be marked as a year of great trial to the mission work of the American Baptist Home Mission Society on the North Pacific Coast.

1. A trial of faith. When at the beginning of the year, "Retrenchment of thirty per cent." was announced as necessary in the expenditures upon the fields, caused by the great debt upon the Society. This too, when there was an immediate and almost imperative call for the enlargement of our work fifty per cent.

2. A test of the real missionary spirit among our people. An ever increasing demand, and a diminished treasury from which to feed the hungry thousands calling for the bread of life on the destitute fields; with a probability that some of the missionaries at work would have to be dismissed and others suffer a reduction in their already too scanty salaries, put to a lively test the spirit of self-denial and consecration underlying all mission work.

3. It will be marked as a year of trial of principles, and methods of work. The fact that "Retrenchment" meant, opening no new fields, and inability to carry out plans already laid for strengthening the work at various points and in various districts caused some to feel that they were neglected, the restless to feel more uneasy, the ambitious to change

their tactics, the fault-finders to grow more outspoken. The fusion of all these resulted in challenging the principles underlying, and methods prevailing for many years in the work of the Society in the great West, and a demand for a radical change.

And yet the year will be recognized as one of marked prosperity in our work. God has greatly helped us. When we have stood in fear, he hath given courage and strength to go forward. Five of our mission churches have become self-sustaining so far at least as to carry their own work without aid from the Society; *All* our mission churches are doing more for the support of their pastors and asking less from the Society; nearly all our mission churches are growing into a wide benevolence, and are taking up almost all departments of denominational work. Revivals have been frequent and many souls have been won to Christ. In all healthy permanent growth the year has been marked as one of the most prosperous of the past and the fact that Home Mission principles and methods are under discussion, will result in a more intelligent appreciation of the long established methods of the Society's work.

### THE COMING YEAR.

The work is growing; immigration is increasing; the open fields are becoming more numerous and hopeful; the calls more pressing. Year by year this *must be so* if we are faithful, success in mission work means enlargement. The more being done, the *more*

*must be done* until North America is given to Christ. Loyalty to Christ demands that we enter these open fields. The managers of the Society are only showing their loyalty to Jesus Christ by doing it. Loyalty to the great denomination whose principles we love also demands it of them; and loyalty to Christ Jesus by the denomination would put the money into the treasury to carry it forward without embarrassment. Either we must stop praying "Thy kingdom come," or we must enter these open fields or suffer the reproach of disloyalty to Him who has commanded, "go ye," and has said, "Lo I am with you."

#### FOREIGN POPULATION.

The foreign population on the North Pacific Coast numbers nearly 50,000. Of these there are belonging to the Scandinavians about 15,000. These are widely scattered, and quite a large per cent. of them are settled in the rural districts, making new homes. Many times they are found scattered among the native population; but more frequently in settlements of their own, bordering on or some distance removed from the American settlements, sometimes only a few families, at other times enough to make a good congregation can be gathered from the same settlement where they compose the principal element among the settlers. In these settlements missionaries are always welcome. And it does not make so much difference who they are, or of what faith, if they come to visit them and do them good. Itinerant missionaries among this class are very much needed. For Baptists there is a demand for at least two missionaries of this kind to-day, and with such help the foundation might be laid for many prosperous Baptist churches in the future, as there is little doubt but this quiet, industrious and frugal people, will grow to be thriving, intelligent and wealthy communities.

In some of the larger towns and cities there is a larger number of these people settled. But these hard times, rendering it difficult to find employment, are sending still larger numbers of them out to take up homes on

the unoccupied territory offered them by government. To the extent this is true it gives emphasis to the need of itinerant mission work. Among those thus going, are frequently the members of our little churches gathered in the towns and cities, which, while it weakens the churches, makes the call for itinerant work still more emphatic, for these who have tasted the good word of life are constantly sending their appeals for the only two missionaries we have employed among this people, to come and preach Jesus to their countrymen. These calls are being answered as far as possible, but the long and often expensive journey, coupled with extraordinary demands upon their time nearer their centres of operation forbids answering these calls to a great extent. The two men referred to, are Rev. N. Hayland, now pastor of the Scandinavian Baptist Church of Portland, Oregon, and Rev. Knutt Nelson, pastor of the Scandinavian Baptist Churches at Tacoma and Seattle, W. T. Both these men are favorably located for reaching their people and are doing good and faithful work for them to the extent of their ability.

In Portland and vicinity the Scandinavian population reaches about 3,500. There are churches among them, Lutheran two, Methodist one, Baptist one. There are six Scandinavian Lutheran ministers of various types. In Tacoma, W. T., where Brother Nelson is located, there are about 400 Scandinavians with two Lutheran, one each of Baptist, Methodist, and Congregational churches among them. All have houses of worship. In Seattle there are about 600 Scandinavians with three churches, namely: Lutheran, Baptist, and Methodist, each having a house of worship. Brother Nelson has recently baptized three at Tacoma and three at Seattle.

In October last Brother Nelson was urged by his countrymen to visit a settlement sixteen miles from Westport on the Columbia River. The Post-office address being Vesper, Or. He visited the place, found a good settlement and organized a church of seven members, who are holding regular services. This place is located about fifty miles from Portland. On the same day he also visited

La Center, also about fifty miles from Portland where he found about 200 Scandinavians, with six Baptists, and where a church ought soon to be gathered. In performing this service he had to travel about 400 miles, on an expensive route of travel. His salary is small. The Society pays him \$450 per year and he is receiving only about \$20 per quarter from the field. The people are very poor. Many of them have neither money nor work, and only now and then one who has steady employment. Last winter Brother Nelson paid out of his own scanty salary over \$30 to poor people, and this winter the demand has been equally great, if not more pressing. Brother Hayland's salary is but little more and the demand upon him will be equally great. From Portland he can probably look after La Center and other points. But at Astoria where there is a Scandinavian population of some hundreds, a man could be located with great advantage to our cause, and be made a great blessing to his people there and along both sides of the Columbia River, in Oregon and Washington. So in Coos County, in Southwestern Oregon, another man is needed to locate at Marshfield, the county seat where are about 300 Scandinavians, and where, with other towns and settlements a large Scandinavian population could be reached. These are the two open fields now waiting for occupancy by the Baptists.

BY BIRTH A ROMAN CATHOLIC; BY  
GRACE A CHILD OF GOD.

BY REV. J. C. GRIMMELL.

John Menz was a Roman Catholic. His parents and grand parents had been such. He could not remember ever having neglected a single service in the church, at which it was possible to attend. He had found it convenient, times without number, to rise at four o'clock to hear the solemn rendering of mass in a foreign tongue. He gave all he could for the material welfare of his beloved church; he lived for it.

When a young man, he came to choose a wife, the first requisite was, that she must be a devoted Catholic. As God gave him children, two sons and a daughter, he was not slow in bringing them to the font, for the initiatory rite to the fold of the great Father at Rome. Increasing in years, they were sent with painful regularity to the parochial school, and

John enjoined upon the priest to give them an education suitable for the most conscientious of Rome's children.

His home was ornamented in harmony with his views. On the best wall hung a large portrait of Pius IX. There were representations of noted saints, both male and female; of the death-bed triumph of a faithful Catholic; of souls writhing in the flames of Purgatory. There were rosaries dangling from the mantel. On the bureau stood the crucifix and tapers, which were lit on the sacred days, or when sickness or death visited his family, or any of his relations in America or Germany. There was a miniature font filled with sacred water, on the inside of the door-frame. They, who lived in this modest home, never left the house nor entered from the street without dipping a finger in the font to repeat upon their bodies the sign of the cross. And much more might be said to substantiate the fact that John Menz was a Roman Catholic.

He worked in a large factory. Two thirds of the men were of the same faith with him. Their number was increasing. Men who were avowed infidels had no cause for complaint, but workmen, whom the Catholic part could term Protestants, frequently found the atmosphere of the factory so uncongenial that, at the first opportunity of employment elsewhere, they quit this human bee-hive.

There was one a man in the factory, who was not (though he had been) a Roman Catholic, nor a Infidel; nor would he accept the term of Protestant. He was a member of a little German Baptist Church, which, since the time of this narrative, has doubled in numbers, and stands within a radius of four miles from New York's City Hall. He was an enigma to all classes among his co-laborers. Always cheerful; never at his wit's ends to turn a caustic fling upon its agreeable side, he was the first to call upon any one who might be detained from work by sickness. All felt, as one of the workmen said: "That man has something within himself that is more worth having than A. T. Stewart's millions."

John Menz thought it a pity that he was not a Roman Catholic. His light of exemplary walk and conversation shone forth the same one time as another. He never spoke about religion, but he often read in a little book which he carried in his pocket.

This little book one day fell into the hands of John Menz. He opened it and read the title: "The New Testament of our Lord and Savior Jesus Christ." He scanned the entire page; he turned it over to find some allusion to the arch-heretic Luther; he found none. He laid the book where he had found it, crossed his breast, and resumed his work.

Upon returning, Bernhard Reveis could not fail to notice the searching gaze of his next man. When the whistle blew its Home Sweet Home March, John Menz kept step with Bernhard Reveis, and they had not gone far, when he said: "Bernhard, do you believe in the teachings of Martin Luther?"



"Not much," was the reply, "Martin Luther did not give us the Bible. That was before Luther."

"Yes," said John, "God gave that to the Holy Mother Church."

"Now stop a moment John," said Bernhard, "our Lord and Savior, Jesus Christ, gave the New Testament to his Apostles."

"But they were Roman Catholics," said John.

"Did you read that in the New Testament? was Bernhard's inquiry.

"No, I never saw the New Testament until,—"  
John could not finish the sentence, being perplexed as to whether he should confess the secret act to the priest before he stated it to any one else. In the short interval it came like a flash to Bernhard's mind how he had carefully left his book on the bench, and how it had not been destroyed as had been a former copy. With a silent ejaculation for divine aid, he said:

"John would you like to have the New Testament over night in your keeping?"—With a little hesitancy the hand was outstretched, and, the New Testament of our Lord and Savior Jesus Christ, entered one of the home fortresses of Rome.

John's wife was slightly ill and retired early. She and the children were surprised to hear father postpone the usual family games after supper and send them all to their beds.

It was after three o'clock in the morning when the book was closed. John had read the four Gospels and the beginning of the Acts. He could not sleep. What he had read did not trouble him so much as what he had not read. He had not read anything about the installment of the first Pope at Rome, nor of the Confessional, nor of God's command, of mass in behalf of the dead, nor of the worship of Mary. At five o'clock, he was bowing at his accustomed seat in church. Here he reveled in a marvellous feeling of security. The face of the Savior hanging upon the cross, seemed to be shining upon him, until he felt that the veritable Savior was present with him; and, by the dim light of the tapers, the forms of the painted saints seemed to stand forth ready to testify to the sacredness and establishment of this *the church*. Never before had the impression been so vivid. Was this because of the book he had in his pocket? Then to read this book could not be a sin. Almost ready to adopt this conclusion, he found it time to think of breakfast and work. Upon entering upon the street he remembered nothing about his prayers. He had repeated the full number, which he knew by the accomplished rosary, but it had been entirely of the lips: an act of devotion, mechanically performed. "I have been a hypocrite for once," he murmured, as he went rapidly through the silent streets. And yet that strange feeling of a real Savior's presence followed him and the closing words of Matthew's Gospel bore upon his mind: "Lo I am with you every day, unto the end of the world!" (German translation).

"Will you have the New Testament of our Lord

and Savior another night?" was Bernhard's question to John that evening.

"Yes with thanks;" was the prompt reply. But when on the following day the book was returned, he said to Bernhard: "the church must be right in denying the Bible to common hands. It perplexes me. I am afraid I shall be sick if I keep on reading it."

"Yet, why is it," queried Bernhard, "that I who am no better than you, find nothing to perplex me, but only comfort and light in those blessed words, without which there never could be any true church in the world?"

Before a week had passed, John had bought a Bible. He read it as one in despair reads the happy counseling of a true friend. He was in despair. The more he read the more his impression deepened, that the church of his childhood was opposed to the simplicity of God's revealed truth. "The truth shall make you free!" he had read. "It is the truth first, and then the church which I must have," he had said to himself over and over again. He felt a growing conviction that he was fast apostatizing from the fold of the saved; that he must confess the errors into which he was drifting. "But are they errors?" Who would solve the problem, to one who was accustomed to hold all men liars, save those who wore the church's insignia of teachers? Nevertheless, he resolved to go on, or rather he went on, resolving thereby to begin the new year, which was fast approaching, as a good Catholic. He would then accomplish what penance the church might impose, and thereafter never again touch anything contrary to the desire of his confessor. Yes, he would get the forgiveness of the priest after New Year; until then, he would go on in his search for the foundations of faith, as laid down in the Bible.

New Year was due in a week. Having gone so far, John resolved to go one step farther during his self-imposed short term. "Where do you go to church?" he asked Bernhard, on the Saturday evening. Bernhard told him the avenue and the hour for the morning service. "Good" said John to himself; "then I can go to my own church first and that will be something to mitigate my offence when I come to give an account of myself." He opened his eyes wide with astonishment, as he entered the large, but plain Baptist Church. No altar, no pictures, no crucifix, no surpliced man at the desk! But an indefinable something made him feel at ease here. There, above the platform he read the words: "Lo, I am with you every day, unto the end of the world." He understood every word of the entire service. It was all about Jesus. It was all in the strong vernacular of his German mother. There was a service announced for New Year's eve: "an' old fashioned German Lovefeast in Christ." "My last chance," thought John; "I will go, and then I will confess and be myself again."

The Lovefeast came and so did John. There was a short sermon, on the lesson from the flight of time.

Then there were many hymns sung by happy voices. Then there were addresses from men in the common walks of life, men whom he well knew, and there—the best of all he had ever heard, came from the lips of his fellow-workman Bernhard Reveis, as he told, in straightforward language, the wonderful story, how God led him out of the darkness of Rome to the light in the countenance of Jesus Christ our only Savior. With burning earnestness he closed with the words: "Oh, will you not pray to Him, my friends? He can open your eyes. It is not the fault of truth that you are in doubt; the fault is with your eyes. Come, let us pray now!" and with him the congregation bowed in earnest prayer. The prayer seemed appropriated to the conscious condition of John's soul, and once more the tempter endeavored to impute carnal motives to the evidence of the Holy Spirit; but others followed in supplications just as striking, until at last John raised his eyes to realize if he were not dreaming; but there was a mist before his gaze; hot tears were falling fast. He bowed his head once more and out of the depths of his distress he cried: "Oh God, give me one indication by which I may know, this very night, what I shall do!"

There was a cup of coffee and a piece of plain cake passed to each one present, and there was a half hour for social intercourse. Many hands were extended to him; many "welcomes" went from heart to heart. It seemed to him now as though there were no need of any crucifix here, for Christ manifested His presence; no need of pictured saints, for the living, real saints were here. The love of Christ filled all hearts and His joy made radiant every face. At the midnight hour the pastor read the matchless prayer of Christ from the seventeenth Chapter of St. John, and then commended the disciples of Jesus into His keeping for the year. After this he took his hat, well-filled with scraps of paper with some printed text from the Bible on each, and invited all present to come and take one, as the most fitting New Year's card. John felt free enough to mingle in the throng. He drew a card from the mass, and, holding it up to the light read: "Who can forgive sins but God alone?"

Coming so unexpectedly, to a mind steeped in superstition from earliest youth, it seemed all the more to him as a direct revelation of the will of God. He hurried home. He was surprised to find his wife up yet. She was reading the Bible for the first time. Almost before he had time to say: "Happy New Year," she had raised her eyes penetratingly to him and, with the finger pointing to the passage, she said: "John, see what God's Word says!" and he read aloud with trembling lips: "Who can forgive sins but God alone?" "Yes, dear wife," he added, after a short pause, "that is God's Word! Christ's answer proves the question one of everlasting truth. Our sins, though absolved by men, are not forgiven; but God will forgive."

And God did forgive. On that New Year's day

Bernhard had by special invitation been a visitor, who having come, could not get away. Before he left John's room, the crucifix on the bureau had been removed, and the Bible placed there, evermore to stay. John and his wife both learned to sing one of the first hymns that he had heard on Sunday before New Year's. As they sung it together that evening, with the peace of God, by the blood of Jesus Christ, in their hearts, there was a tear for every line. They knew full well that relatives and friends would not greet this step with kindly words, nevertheless they sang:

"Jesus, see, my wavering spirit  
Ventures now to trust in Thee.  
I will follow as Thou guidest,  
Be Thou more than life to me.  
Though the whole world now reject me,—  
Jesus, Lord, I trust in Thee!"

A few Sundays later husband and wife stepped down into the baptismal waters together, and were buried with Christ, henceforth to walk in a new life. Ten years have gone since then, but one of the most fearless of Christians is John Menz, who often says of himself, "By birth a Roman Catholic, but by grace a child of the living God."

#### ARIZONA.

As in nearly everything else, Arizona can show something outside the beaten track of established creeds. The Moquis are said to be sunworshippers, the Pimas are firm believers in witchcraft, the Chinese element bow the knee to Joss, while the Apache divides his homage between the Great Spirit and the devil. Before the American occupation, the Catholic faith was the prevailing belief in the Territory, and all the Mexican population yet worship at the same shrine. It is only within the last ten years that the sects of the Protestant faith have established churches in the Territory. The whole number of places of worship at the present time is as follows:

Catholics, 8; Methodists, 6; Baptists, 5; Presbyterians, 4; Episcopalians, 2; Congregationalists, 2.

The Mormon colonies have houses of worship at their colonies on the Little Colorado, the Salt and the Gila Rivers. The Catholics have the largest and finest churches, and Arizona forms a diocese of that faith under the charge of an Archbishop, resident at Tucson.

The Baptists, Episcopalians, Presbyterians, and Congregationalists, have also churches in all the towns named except Globe. Most of the church organizations have flourishing Sunday-schools, and charitable societies which do much good in a quiet way. Families seeking a home in new countries will always be attracted where the school and the church are well sustained, knowing well that such a country offers the best assurance of peace and security.—

*Arizona Outlook.*

# American Baptist Home Mission Rooms,

— TEMPLE COURT, NEW YORK —

— WHAT SHOULD BE DONE WE MUST ATTEMPT TO DO. —

## EDITORIAL NOTES.

### FINANCIAL STATEMENT FOR MARCH.

#### MISSIONS AND EDUCATION.

Expenditures for the month, - - - - -		\$57,453 40
<hr/>		
Donations from Churches, Sunday Schools, and Individuals, - - - - -		\$63,338 39
Legacies, - - - - -		15,001 24
Tuition and Room Rent from Students, - - - - -		4,315 26
Income from Investments, - - - - -		585 12
"    "    Rent of Real Estate, etc., - - - - -		1,094 70
Home Mission Monthly and Jubilee Volume, - - - - -		435 82
Total for March, 1886, - - - - -		\$84,770 53
Donations, Legacies, etc., from April 1, 1885, to March 1, 1886, - - - - -		\$240,149 61
Total for the year, - - - - -		\$324,920 14

#### CHURCH EDIFICE FUNDS.

Donations for Gift Fund, - - - - -		\$5,930 93
Legacies " " " - - - - -		500 00
Interest " " " - - - - -		507 90
Donations for Loan Fund, - - - - -		10 00
Interest " " " - - - - -		636 13
Total for March, - - - - -		\$7,584 96
Donations, Legacies, and Interest from April 1, 1885, to March 1, 1886, - - - - -		\$20,259 63
Total receipts from all sources, - - - - -		\$352,764 73

The meetings of the Home Mission Society at Asbury Park, N. J., will begin on Thursday evening, May 27th, instead of Friday morning, as previously announced. Among those who are expected to speak on important topics are Rev. Dr. Bright, of N. Y.; Rev. Geo. Thomas Dowling, of Ohio; Rev. Dr. W. T. Chase, of Minneapolis, Minn.; Rev. W. H. Sloan, of Mexico; Rev. Dr. O. C. Pope, of N. Y.; Rev. W. B. Johnson, of Wayland Seminary, Washington, D. C.; and two Students from the Indian Territory, now at Hamilton and Rochester, Mr. Nathaniel Potts, (Wal-le-lu), and Mr.

George W. Hicks. The sermon on Sunday afternoon will be preached by Rev. Dr. P. S. Henson, of Chicago.

It is expected that reports of standing committees will not exceed ten minutes each in length, and that the addresses generally will not exceed twenty minutes, some of them not more than fifteen minutes. We know that somebody will at once inveigh against "cut and dried speeches." But we hold that when people come long distances and at not a little expense, they want to hear some well digested and well put addresses, as well as the free, unpremeditated

and often desultory remarks of participants in discussions. We propose to provide for both. It is a wonder that somebody does not criticize a well-prepared sermon, as "cut-and-dried." It would be quite as sensible as thus to characterize a thoughtful address on such important matters as those which relate to the work of the Home Mission Society.

There will be six sessions in which many besides the invited speakers, may, and are earnestly requested to take part. The meetings will be of unusual interest.

The Society's year closes with a slightly better showing than we had expected. The debt is \$123,428.93. This is only \$5,440.65 more than last year, this increase being less than the amount of interest, \$8,300, which the Society had to pay on the debt during the year.

Aside from this item, we have therefore, by hard work, kept our expenditures within the year's receipts. Had it not been, however, for an unexpected \$10,000, from the Chilson Estate, the last day of the year, the debt would have been so much the larger. We recognize the hand of a good Providence in this as also in the unusually large contributions of several churches toward the close of the year. The hearty thanks of the Society are due to all the excellent friends who have rallied so manfully to the support of the Society.

#### THE WHOLE DEBT MUST GO.

Last month we asked: *Can it be done?*

This month we confidently answer: *It can be done.*

Great things have taken place within a month. "The Lord hath done great things for us whereof we are glad."

The first thing was a response from an officer of the Society saying: "We ought to be able to raise it easily. Put me down for \$30,000!"

That quickened the pulsations of our heart and kindled hope of securing at least \$100,000 toward the debt. For such a princely helper we thanked God and took courage.

We told the good news to the queenliest woman in the ranks of Christian givers in America, and this was her response: "Put me down for \$5,000. I would give \$5,000 more, if it is necessary, rather than have the effort fail. It must not fail. I feel sure God will not let it

fail. I shall pray almost every waking minute while you do the work."

When, with such generous offerings, fervent prayers ascend to God, surely they will be heard. They are being answered now.

A gentleman in a distant city then wrote: "I have been distressed the whole of the last year over the thought that the Society was crippled with this burden, and have regularly increased my contributions, making one or two special ones through the year, and it was with great delight that I saw this movement announced in the April number of the MONTHLY. The noble example set by the New York brethren ought to stimulate many of us to accomplish this undertaking fully." And showing his faith by his works, he generously responds with \$2,000 for himself, \$500 for his mother, and becomes instrumental in securing \$400 from another.

Then we went to Boston, and by the kind and hearty invitation of the Pastor's conference, spoke to them about the Society's affairs. Some of the good business men of Boston were also present. Two of these have said, each, "Put me down for \$1,000." The pastor of the Clarendon St. Church said in his delightfully attractive manner: "Tell us how much you think we ought to do and we will try to do it." We modestly suggested about \$1,500, and lo! they have made it about \$2,000! Other great-souled brethren of Boston are purposing to do liberal things so that Boston shall take from \$10,000 to \$15,000 of the whole amount. We liked Boston, the first time we saw it, but it never looked so lovely as now.

The way opening brighter and brighter, we informed the people at large, through the denominational papers, of the undertaking. We heartily thank the editors of these papers for their influential co-operation. Responses from all sides began to come in. From many letters we would like to quote, but space will not allow. Here is one from a missionary in the far West: "I just asked my wife whether we could do any more, and she said: 'Send \$5, and I will do my own washing and we will economize in some other way so that we can spare that amount.' We think the *money* will do you more good than a *pledge*." The \$5 was enclosed with a prayer for God's blessing upon the great undertaking.

So things went along until the April Board meeting, when a new and powerful impulse was given to the effort. After hearing what had

been done a noble, Christian man, who has been for years a member of the Board, and who had already paid \$2,500 toward the debt, said: "If you will sweep off the *whole* debt and then *keep out* of debt, I will give you \$27,500 more."

There was applause in the Board about that time.

"*It shall be done*," was the reply. This was the second \$30,000—the two men who gave each this sum being the same who about two years ago gave the society \$25,000 each for the endowment of two professorships in Richmond Theological Seminary.

Then we told the excellent President of the Society, who had been much concerned about the Society's debt, and who had been at work interesting some friends to join him in the effort to remove it. In a few hours he came to the Room's with his own subscription and that of two others, all of whom are well-known and heavy burden-bearers in other departments of benevolence, each for \$5,000 and another for \$1,000.

These are some of the circumstances that have led us to believe that the *whole* debt can be paid. Are we not right in saying: *It can be done?*

The debt, owing to the unexpected receipt of \$10,000 from a legacy, is less than we have feared, but too large now to remain. It is \$123,429.93. Toward this we now have \$92,000 pledged. We want, therefore, \$32,000 more. Much of this is pledged on condition that the whole debt shall be paid, also on condition that it shall all be pledged on or before June 1. Shall it not all be secured before the annual meeting, so that there need be no money-raising there, but rather a song of jubilee over a grand work quickly and grandly done?

Will you help? Most of the large givers have been heard from. It will take the offerings of a *great many* to carry it through. It is the greatest effort in the history of our missionary enterprises, and we believe that multitudes will be glad to say hereafter, "We had a share in its accomplishment."

Nearly all the officers of the Society, members of the Board, and those at the Rooms, have liberally contributed or pledged for this object. The total of these offerings is about \$70,000. Thus those directly connected with the Society's management have pledged fully one-half of the amount required, and they now confidently ask the constituency of the Society, East and West, North and South, to come up to their help and

sweep off the rest. Nearly all these who have pledged so liberally have also given generously during the year for the general work of the Society; so they are deserving of all honor and generous co-operation.

Now, good friends of the Society, you have the story of the effort, and we await the happy moment when we may enroll your name in the list of those who shall have a part in what will be a memorable event, and which we believe will be for the glory of God.

#### HOW WE PROPOSE TO KEEP OUT OF DEBT.

The Executive Board of the American Baptist Home Mission Society, propose henceforth to keep out of debt at the end of the year, by the adoption of the following rule:

"The Missionary and the Education Committee shall hold a joint meeting soon after the close of the Society's financial year, for the purpose of reviewing the work of the year and making estimates of the amounts to be appropriated to the work in each department for the ensuing year, such appropriations not to exceed the average of annual receipts for these purposes, during the three preceding years."

If after such appropriations have been made, unusually large offerings shall be received, the work in some departments may be enlarged, yet not to such an extent as would make it impossible to maintain it a second year without incurring a debt.

We believe that this rule will commend itself to the business sense of the large constituency of the Society. Of course, this rule has respect to the whole year and the condition of the treasury at the end thereof, rather than to any portion of the year. It will still be necessary probably, for the Society to borrow for the first six months of the year, that is from April to October, or perhaps until December. During this period contributions are very light—from thirty to fifty thousand dollars less than the expenditures. This temporary borrowing which lasts only until the tide turns, in the latter third of the year, is very different from a debt at the end of the year and which must be carried, perhaps, as a portion of the present debt of the Society has been carried, for three or four years.

After appropriations have been made upon the average of annual receipts for the three preceding years, the Board will then be compelled

to decline making further appointments, unless special resources are provided therefor. This is how we propose to keep out of debt hereafter, and by so doing comply with the condition of the large contributions of \$30,000 already referred to.

Rev. D. D. Proper, who for three years or over has been the very capable general missionary for Iowa, has accepted the invitation of the Kansas Baptists to occupy the position of general missionary for that State, and has been appointed accordingly by the Society. Brother Proper managed some exceedingly difficult matters in Iowa with great tact and wisdom and energy. We are sure that his experience in missionary work and methods will be very valuable to our cause in Kansas. His address will be at Topeka, Kansas.

#### REV. JAMES COOPER, D.D.

At a meeting of the Executive Board of the American Baptist Home Mission Society, held April 12, 1886, the following resolutions was adopted:

The death of Rev. James Cooper, D.D. District Secretary for Ohio, Indiana, and Michigan, removes from our service a brother widely known, and sincerely loved, and a servant of the Society, whose labors have been untiring, and who has managed with great fidelity and efficiency the varied duties of his trust.

While deploring the loss which our denominational interests have sustained, we gratefully recognize the work performed, and rejoice in the belief that its effects will run on in the building up of the Kingdom of our Lord.

To the family bereaved we tender our sympathies in their hour of sorrow, and point them for comfort to that gospel which the husband and father preached, and in which life and immortality are brought to light.

Rev. James Cooper, D. D., who died at his residence in Detroit, April 1, in the sixty-first year of his age, was widely and favorably known. He was born in Boston, Mass., united with the Ninth Street Church in Cincinnati at the age of fourteen, was graduated from Granville College, Ohio, in 1850, and from Newton Theological Seminary, Mass., in 1853; was pastor in Cincinnati, O., Madison, Wis., Waukesha, Wis., Melrose, Mass., Philadelphia, Pa., Rondout, N. Y., and Flint, Mich.; was for sev-

eral years on the Board of Publication Society, and for seven years its recording secretary, and for the last six years the District Secretary of this Society for Ohio, Michigan, and Indiana.

The *Christian Herald* of Detroit, Michigan, contained a full report of the addresses at the funeral service of Dr. Cooper. It also contained letters and telegrams from individuals and churches expressing their high estimate of his worth. Among others was the following:

Rev. H. L. Morehouse, Corresponding Secretary of the American Baptist Home Mission Society, from the Rooms in New York sends the following tribute:

"Dr. Cooper entered upon his work as District Secretary of The American Baptist Home Mission Society for the States of Michigan, Ohio, and Indiana, in February, 1880. Dr. Page of Cleveland, O., his predecessor in this position, in anticipation of his own resignation, recommended Dr. Cooper as the most suitable man in his field to take up and carry forward the work to which he himself had devoted more than eleven years of his life. Many prominent brethren in Michigan, Ohio, and elsewhere heartily concurred in this selection, and accordingly he was unanimously appointed by the Executive Board of the Society.

"Accepting the appointment, he entered the service with a profound conviction that he was called of God to quicken the missionary spirit in the churches, by presenting to them not only the needs of mission fields on this continent and the encouragements from well directed mission effort in the past, but also those broader, comprehensive views which show the on-working and outworking of the Divine purposes concerning America. His was a high calling in thus developing the missionary spirit in its practical manifestations in liberal offerings for the great work of the Society. In this he was very successful. He honored his position on all occasions. Earnest, courteous, affable, judicious, able, eloquent, devout, a Christian gentleman everywhere, he quickly won his way into the confidence and regard of his brethren, making friends for the cause he so ably represented.

"He was tireless in his efforts, several times overtaxing himself to such an extent that I deemed it my duty to fraternally admonish him to have regard for his health and take needed rest. At the beginning of this last sickness I wrote: 'You have put so much heart into your work that I do not wonder you begin to feel the effects of it.' The better I knew him the more I admired and loved him. Esteemed for his faithfulness in his official duties, he had also my warm fraternal regard, so that the loss, great as it is to the Society, is to me the loss of a dear friend as well as a helper in our work. With this imperfect but heartfelt tribute to Dr. Cooper's worth, I join with others at the Rooms in assurances of sympathy for the bereaved household, praying that the abounding grace

of God may be sufficient for them in this great affliction."

Mrs. S. F. M. Potter, missionary to the Chinese at Fresno, Cal., died at her residence there, April 9th. It is only about eighteen months since her husband passed away while in the midst of his ministerial activities. Since then Mrs. Potter has devoted herself with self-consuming zeal to the work of securing a mission house for the Chinese at Fresno. She spared neither her limited means nor her own vitality in order to accomplish this. She succeeded, but has fallen a martyr to the work. Who will take up the work of this sainted soul?

#### HON. J. M. S. WILLIAMS.

The death of Hon. J. M. S. Williams, of Cambridge, Mass., which occurred March 19th, removes an earnest friend and generous supporter of the Home Mission Society.

He occupied many positions of public trust, having served in the State Legislature, and having been a member of Congress for six years from his election in 1870.

He was President of the American Baptist Home Mission Society from 1871-1873, and in subsequent years took an active part in its deliberations.

He was deeply interested in all humane and Christian efforts for the colored people and the Indians, and was outspoken and uncompromising in his condemnation of all injustice and unrighteousness.

He was frequently at the rooms of the Society as business called in this direction. In one of his earliest visits which we remember, he left as we learn he was accustomed to leave wherever he went, a printed slip containing the motto of his life. It is as follows:

"I expect to pass through this world but once. If, therefore, there be any kindness I can show, or any good thing that I can do any fellow human being, let me do it now; let me not defer nor neglect it; for I shall not pass this way again."

He "will not pass this way again," but the influence of his noble life will abide. "The righteous shall be in everlasting remembrance."

It is ever a pleasure to chronicle a truly fraternal and magnanimous act on the part of one Society toward another. Such is our privilege concerning the recent action of the American

Home Mission Society in the interests of the American Baptist Home Mission Society. By the language of a will, recently admitted to probate, the former Society was named as legatee to a residuary interest in the testator's estate, of about \$30,000. But, as the testimony conclusively showed, the testator's evident intent was to leave it to the latter Society. He had been for many years an active and decided Baptist, but writing his own will and trusting to memory, had omitted the word "Baptist" in naming the Society. It was submitted to the Executive Committee of American Home Mission Society, who, after careful inquiry into the matter, voted to relinquish all claim they might technically have to the legacy, and instructed and empowered the executor to pay it to the American Baptist Home Mission Society. Dr. Clapp, the treasurer of that Society, represented his associates in saying: "If it is evident that it was intended for you, we do not want it"—a noble Christian utterance.

The Executive Board of the American Baptist Home Mission Society have expressed to the Executive Committee of the American Home Mission Society their high appreciation of this action, which resulted in the settlement of so important a matter, not on technical, but on high moral grounds.

Let no man henceforth say that "corporations have no souls."

N. B.—In making your will be sure to insert the *whole* name of the Society. It is *not* "The American Home Mission Society" (which is the organization of our Congregational brethren). It is: "*The American BAPTIST Home Mission Society.*"

Under date of March 30th, Rev. T. M. Westrup of Monterey writes: "Three good girls from our mission school were baptized last Sunday, and two young men, soldiers, but of good character and appearance, asked admission and will be examined to-morrow. Another, a companion of theirs, also of good repute will apply at the first opportunity. Six are ready for baptism at Montemorelos. A church of ten has been organized at Cadereita. I believe we are making a deep impression. God is blessing us."

The Laight Street Baptist Church of New York City has recently sent a fine Sunday-school library of 150 volumes, worth \$75, and the Central Baptist Church of Brooklyn, New

York, has also sent \$25 worth of singing books to the Baptist Church and Sunday-school at Ogden, Utah. It is almost needless to say that Rev. Richard Hartley, pastor of the Laight Street Church, and formerly of Ogden, has been instrumental in procuring these much needed gifts.

By the constitution of the Society, "any Baptist Church in union with the denomination, may appoint a delegate, for an annual contribution of ten dollars, and an additional delegate for each additional thirty dollars." It is always very gratifying to enroll at the annual meetings a large number of delegates from the churches. We hope that many contributing churches will appoint delegates and then pay their pastor's expenses to the meetings of the Society at Asbury Park.

As the Treasurer's books were not closed until the 15th of April, and as the preparation of the large receipts up to that time would not only greatly delay the issue of the May MONTHLY, but would also seriously interfere with the Treasurer's work at the close of the year, the publication of the receipts will go over to the June number.

Let Baptist women read and ponder and act upon the recommendation of Board of the Women's Baptist Home Mission Society, concerning our debt, which is published on another page. Let the women of Israel help in this emergency.

#### BE MANLY.

Be manly. Don't whine. If you have an unpleasant duty to do, do it in a self-contained manner. Let nobody suspect that you consider it distasteful. You have made a pledge for the support of your pastor and the general expenses of the church. Perhaps the year has not been so prosperous as you hoped. Well, don't whine about that particular obligation as if there were special reasons why you should be excused from paying that, while in other matters you keep on about as usual. There is nothing more important on this globe than to maintain religious institutions. Don't be mean when it comes to transactions with the Lord, or, what is the same thing, with the Lord's church and the Lord's servants. Don't sneak out of a sacred obligation when

you know that by a little self-denial on your part you can meet it.

Perhaps your church owes something, either of principal or interest, to the Church Edifice Loan Fund of the Home Mission Society. Have you advised the people to do nothing about the matter, hoping that at length the Society would become weary in waiting and would offer to throw off a portion of the interest or principal if you would pay the balance? Is that manly? Or are you saying that it is money in your pocket to defer payment as long as possible, inasmuch as the money due the Society is worth from two to five per cent. more to you for your business enterprises than your church pays the Society for the use of it? Do you call that the honorable course for a member of a Christian church to pursue towards a Society that in the hour of your need loaned money that you could not have got elsewhere for less than ten, twelve, or eighteen per cent., as some churches are paying? Be manly in your transactions with the Society.

And when it comes to the erection or improvement of your house of worship, don't first send the best solicitor you can find to New York, Philadelphia, and Boston to beg all he can, so that you will have to provide only the balance; but let every man, woman, and child first do their utmost before asking help from anyone outside. Let the church and those in sympathy with it come up in a manly fashion; then, having something worthy to show to the community, canvass it thoroughly; and then, if you lack, don't send a solicitor abroad, but show your faith and your works to the Home Mission Society, which will help you if possible. Do your own part well first, before you ask anybody to help you. People like to help those who help themselves, but they quickly detect and heartily despise those who have not first done their full duty before appealing for assistance.

And then, having done all you can, and having closely estimated prospective resources, if you find that you cannot build such a house as you would like to have, have the manliness to build such an one as you can afford to. And if disappointed in your plans and expectations, don't get the sulks and propose to abandon the enterprise and go to some other denomination which has a finer house. Stand by your colors like a man. Don't be a big, pouting, peevish baby. Be a man. Endure hardness and disappointment as a good soldier. Show that de-



feat will not make of you a deserter but rather nerve you for patient endurance and waiting for the opportune moment for an advance. Take for your motto these words: Hold in; hold on; hold out! Be manly—and again we say; BE MANLY.

The "American Baptist Year Book" for 1886, issued by the American Baptist Publication Society, 1420 Chestnut St., Philadelphia, Pa., is received. It is full of information about our great societies, State conventions, and other denominational matters. The statistics concerning the condition and progress of the denomination in every State, and the list of ministers in each State, make it very valuable. We question whether it is worth while to give a list, as is done for the first time, we think, of the persons who have received honorary degrees during the year. Every Baptist ought to have a copy of the Year Book, which can be obtained for twenty-five cents.

## FROM THE FIELD

"Watchman, What of the Night?"

### Missions

"There remaineth yet very much land to be possessed."—*Josh. 13: 1.*

"Spare not! Lengthen thy cords and strengthen thy stakes!"—*Is. 54: 2.*

\$200,000 needed annually for missionaries in the West, and among the foreign population, the Freed men, the Indians, the Mexicans, and the Chinese.

"Yes."

Dear Brethren of our God-given Home Mission Society:

Your article in the last MONTHLY, "Can It Be Done?" should be answered "Yes," in thirty or even fifteen days.

In the "Year Book" for 1885, 16,678 Baptist ministers are reported in the United States.

Put me down for one of 15,000 individuals, ministers or laymen, who will cancel the debt in fifteen days, thirty days, or longer, if necessary, three months.

Enclosed you will find receipt for one-half the amount, \$5.00, which you will deduct from my salary.

I am ashamed of my brethren in the ministry,

ashamed of my denomination for having any debt anywhere. Is it too much to estimate the average earnings of these 16,678 ordained ministers at \$500? One-tenth, even of this amount, laid aside as each dollar is received, would make \$833,900. We are certainly taught to give the "first fruits of our increase to God." "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

Where is the Lord's portion? Who is using it? How is it expended?

At least one-tenth is God's. "Bring ye all the tithes into the storehouse," \* 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."

May God open the hearts of all His children to enter into both the duty and privilege of laying aside for God, when we receive any funds, is my prayer.

I could say much about a small salary, and destitution, and consequent heartaches and headaches, etc., but think my time would be much better spent in studying the Bible and teaching God's word to the ignorant.

May both our "Home" and "Foreign" mission societies soon be free from debt, is my prayer.

F. H. NEWTON, Missionary,

Egan, Dakota.

### Notes of Progress.

Rev. Geo. D. Downey, Miles City, Mont. says:

"Share with me the good cheer at the brightening prospects of the Miles City Church. First, in respect to its gradually increasing strength, in numbers and influence, secondly in respect to its perfect internal harmony, and thirdly in respect to the generous giving of all its members for the support of the church, whereby we have from the time our church edifice was paid for in 1882, been able to keep clear of debt besides making annual contributions to our leading Missionary Societies, and now in the proposed enlargement and conveniences to our church property, to cost a thousand dollars, nearly all of which is secured before the first blow is struck.

"Espesial mention should be made of our efficient Women's Home Mission Society, organized to help the worthy poor in the church and school, also auxiliary to the Home Mission Society.

"Among the needed improvements proposed is a baptistery, and robing rooms, also a 1,000 pound bell. While in the East a bell is not a necessity, it is one here in the Territories. If I was to contribute for what I consider among the most important means of grace in a frontier town, it would be for a bell which would tell of the church and its services, on the Lord's Day."

—Rev. Wm. C. Pratt, of Sheldon, Iowa, missionary for the northwestern part of the State, writing of

the organization of a church at Hawarden, Sioux County, says: "Judging from the material composing it, I think this church will make its mark. Three years ago Hawarden had no existence. It now has four hotels, a bank, two weekly newspapers, and is the terminus of a division of the Northwestern Railroad, having a round house for twelve engines. Uniting with Calliope, less than a mile distant, it is destined, as the country develops, to become a city of some importance. It is on the east bank of the Big Sioux River which here forms the Dakota line."

—Spring Valley, Minnesota, Rev. Sam'l T. Nunn, Missionary: "This church is greatly encouraged, harmonious in spirit and action, and ready to co-operate in any legitimate enterprise. To-night we hold Trustee Meeting to arrange for building suitable house of worship. We now occupy the Opera House, and I am told our audience on an average is the largest in the place. The church has been in great darkness, but the light begins to dawn, and I am looking forward to a very successful and enjoyable pastorate here. I am told this is one of the most important mission fields in southern Minnesota."

—Coffeyville, Kansas, Rev. L. J. Dyke, Missionary: "After all the interest you have taken in our affairs,—perhaps I should say in the Lord's affairs—I feel that I should make a brief statement of what the Lord has done for us. He has enabled us to complete our house of worship, which is the best house in every way for the cost, I have ever seen, without any debt save that to the Home Mission Society. The building and lot cost us \$2,565. We had a deficiency of \$315.60. Within half an hour after the dedication sermon, preached by Rev. W. H. Hurlbutt, of Geneva, Ohio, \$335.37 had been pledged. Brother Hurlbutt remained with us four weeks and held a series of meetings. Nine have already been baptized and one received by experience. Our congregations are the largest in town and our Sunday-school second to none."

#### Revival Notes.

—Antigo, a rapidly growing town in northern Wisconsin, having already a population of nearly 2,500, Rev. J. Staley, Missionary: "As we could not use our hall, we were obliged to observe the week of prayer in private houses. Then we united in a series of revival meetings conducted in the Methodist church, and I have also co-operated with the Congregationalists in meetings held in their church. The members of our own little church have been greatly revived, and become active in the work of soul-saving. We have received seventeen for baptism, and there are probably not less than six more who will be received. We have no facilities for baptizing in the winter, which is the reason those who have been accepted have not yet received the ordinance. Our congregations and Sunday-school have been materially

increased, and the outlook is decided hopeful. We greatly need a house of worship, and are taking active measure to secure one. We look for the help of our State Convention and the Home Mission Society."

—Egan, Dakota, Rev. F. H. Newton, Missionary: "We had a very profitable work in the meetings. Rev. S. G. Adams, of Dell Rapids, and Brother B. S. Wales, colporteur of the Pub. Soc., gave us very valuable help. Have already baptized seven, and received three on experience; three more have been received for baptism, and seven more have signified their intention to be baptized and unite with us. All of the above (20), except five young ladies, one man, and one boy of thirteen, are heads of families. Two whole households, and two others, except one little child in each family, are included in the number."

—Tahlequah, Cherokee Nation, Indian Territory, Rev. D. Rogers, missionary: "We had precious meetings here last Saturday and Sunday. I baptized two converts; one a sister of the present chief, an excellent woman, the other a son of Rev. Moses Ridge, pastor of the Round Spring Church, a very promising student at the Cherokee Academy, nineteen years old. One was received by letter. I also baptized one about two weeks ago. At an out-station of the Antioch Church, five were recently baptized; at another out-station thirteen are waiting baptism."

—Middle Valley, Idaho, Rev. A. Hopper, Missionary, writes to D. P. Maryatt, Esq., of Weiser: "We have just closed a nine days' meeting. The Lord has been with us. Six happy converts were led down into the water yesterday, and two more await baptism. Two have united by experience, and the church is greatly revived. We give God all the glory." Brother Maryatt adds:

"The additions mentioned by him bring the membership up to fifty, and the church is only two years old. They are a poor and houseless band, and need a place to worship in. May God open the way for them to have it."

—Swede Church, at Fargo, Dakota, Rev. J. A. H. Johnson, Missionary: "God has blessed us here with several conversions; eight have been baptized within the last four weeks, and united with the Fargo Church: The 12th of February I was at Caledonia and organized a church of thirteen members. Two were baptized and added to the church, and two were baptized two weeks later. Next Monday I go to St. Hilair to organize a church there."

—Stillwater, Minnesota, D. H. Simpson, Missionary: "Extra meetings were held for eight weeks, resulting in eleven baptisms, and in great quickening of the members. Quite a number of others profess conversion, and some of these will doubtless be received."

—Rev. H. C. Leland, Appleton, Wisconsin, reports six baptisms, a united church, and steady growth in all directions,

—La Veta, Colorado, Rev. C. M. Green, missionary: "I am still in the midst of a glorious revival. Yesterday I baptized nineteen happy converts. Last Sabbath I baptized thirteen. There are quite a number to come yet. I have never seen such manifestations of the Spirit. Some seventy persons have been converted since the meeting commenced."

—Chinese Mission, Oakland, Cal.: Mrs. Bradley writes that "the mission continues in a prosperous condition and wonderfully, when I consider the prejudice and persecution which the Chinese have to bear from some in high authority on this Pacific Coast. The problem is a perplexing one, but God will work in His own way and we can trust Him with our future, for He rules in the rise and fall of nations as in other things, and unless this Nation deals justly and righteously it will not occupy the exalted position among the nations of the earth to which it aspires."

#### Among Germans.

Rev. F. Keifer, Missionary Evangelist in Texas, sends with his report from Crockett, the following notes:

I left Ashmead, Kansas, January 1, and arrived in St. Louis early, January 3. Preached three times that day in the First German Baptist Church, and continued daily services for nearly two weeks; then commenced with Rev. F. W. Becker, at his German Mission in St. Louis, and continued with him till near the end of the month, holding services daily and three times each Sunday.

During these meetings over thirty persons professed conversion; twenty or more were baptized into the fellowship of the First German and the Fourth Baptist Church in St. Louis.

Leaving St. Louis, February 1, I passed through Northern Texas, and visited as many of the rapidly increasing German colonies as possible, and preached wherever I could, reaching home after an absence of seventy-five days in Kansas, Missouri, and Texas.

While I needed some rest, I attended the daily meetings just commenced in the English Baptist Church in Brenham, and preached every other day; then visiting our German Baptist churches and stations in Central Texas, and thus closed the month of February and the first ten days in March.

Leaving home that day, I spent four days with Brother Glaeser in Houston, and attended the Moody meetings then held in Houston.

At the request of Brother Maxwell, as well as the pastor of the Baptist Church in this town, I came here on the 14th inst., commenced a meeting, and have preached twice every day, and three times each Sunday.

This is a very hard place, but a centre that needs a strong church. In fourteen years they have had no special ingathering, but a great deal of fighting and soul sleeping, etc.

I am here now sixteen days, and I may have to remain ten more days.

There have been over twenty professed conversions, and seven baptisms, but the men are just beginning to move now, and I am encouraged to hope for greater results than we had at those precious meetings in Ashmead, Ellsworth County, Kansas, where sixty-eight professed conversion, of whom sixty are baptized.

After closing here, I expect to give my time for three months exclusively to German work in Western Texas.

#### Seed Sowing.

—A missionary in the Northwest says: "One of our members, a Swede, whom I baptized, has returned to Sweden and is preaching to full houses, and his word is attended with the power of God. He writes, 'When I first came home they thought I was Antichrist himself, but now prejudice is giving way, and if we had the means we could easily form a church on the New Testament model.' He is in a part of Sweden where there never have been any Baptists."

—Watertown, Wisconsin, Rev. Wm. Paul, German Missionary: "I have labored hard all winter, and hoped and prayed for more visible success. It seems that God would try our faith still more. Nevertheless, He has given us four precious souls for harvest."

—The past winter has been a hard one with many of our Western missionaries. One, laboring among Swedes in Minnesota, says: "The fact is, that with the exception of a few servant girls, many numbers have not had any income this winter."

—Pendleton, Oregon, C. A. Woody, Missionary: "To the west of us there are two very interesting fields where work is needed very much. I can hardly make it plain to you, yet it is ninety miles from me to the west—country almost all taken—before there is a church of our faith where there is preaching, and there only once a month. Twenty-two miles northwest of me is a village of about 150 people, surrounded by a farming country, where there is no church of any kind, save Seventh-Day Advents, and they number seven. There are to my knowledge fifteen Baptists there or thereabouts. They want me to come and organize a church. Two different men have offered lots for a church building, and I think \$800 or \$1,000 could be secured to build. I have preached there a few times. I fear to begin, for I know of no one who can carry the work, if it is begun. About fifteen miles from that point I have been repeatedly asked to visit a neighborhood and organize a church. A list of sixteen names has been sent me who will go into a church, with the assurance that there are others also, and all these within a radius of six miles. There is a licentiate there who thinks he can care for the church if organized. I hope to visit the place soon.

### Self-Supporting.

—Fresno, Cal., Rev. J. C. Jordan, Missionary: "From this time on, the Fresno Baptist Church hopes to be self-supporting; and not only so, but they wish to help other struggling churches by contributing to the funds of our Home Mission Society. We wish to return our thanks to you and to the Executive Board for your kindness and for your helpful aid. You have, under God, been largely instrumental in building up a strong church in this growing city, and which has made it possible to support a missionary in this large association; for the Fresno Church has paid about one-sixth of the missionary's salary, or *one-half* of the association's one-third.

"When I came to Fresno two years ago our church was the only one in this large county; now there are *five* others.

"Four years ago this church was organized, and from a membership of seven, it has grown to 107—being a net gain in four years of 100 members; now we have the largest and best house of worship, the largest church membership and the largest Sunday-school of any denomination in the county.

"May God's rich blessing ever rest upon our noble Home Mission Society."

### Freely Given.

—"Please find enclosed post-office order for five dollars for the Million Dollar Fund. I wish it were fifty dollars; it would be just as freely given. But I am the wife of a poor Baptist minister, whose income is cut off, and I have but little of my own. I have always been a lover of missions, and wish to do what little I can."

—A Minnesota missionary writes: "At the opening of the year we asked one hundred dollars less from the Society, and this when we had lost heavily during the summer, and the result has been an arrearage in my salary. I think it will work out all right, as most of our people are now at work. I feel under the circumstances of the Home Mission Society, we ought not to ask a dollar we are able to raise ourselves." God will surely honor such a spirit. The hundred dollars thus saved is practically a contribution of so much to our treasury.

—Oakland, California, Chinese Mission, Mrs. E. I. Bradway missionary teacher: "The school continues to do well. I do not think it is particularly affected by the "Boycott" excitement here. But I do not know what the future has in store for us. I only know that as God has placed me here to do this work for Him, He will direct me, and I need not fear what man can do. The Chinese Christians seem to have the true faith, that lays hold on God, and their faith is very strengthening and encouraging to me. I see only one way for Christians to meet the present state of feeling against this inoffensive people who have been invited to come here—and that is to do all

the missionary work among them we can and let them feel that God will sustain His people when they do His will and trust Him."

Rev. A. M. Newman our colored missionary in Louisiana, in a recent letter writes the following interesting account of his kindly reception by the whites, many of whom, together with the colored people, attend the service conducted by him. It goes without saying that he must be an able, judicious and worthy man thus to gain their interest and attention.

"I went to Harrisonburgh in Catahoula Parish, to attend our Association. The conduct of the white brethren, and even those who made no profession of Christianity, was certainly praiseworthy. They gave us the use of the Court House cheerfully, took active part in the worship, and so filled the spacious building that your missionary could not tell which had the majority—the Caucasian or the African worshippers.

"Seldom have I seen such interest taken in gospel truth. They seemed to have been moved upon by the Spirit of the Lord in everything they said or did. Their kindness to us was truly Christian; and I am glad to *know* that the same sweet Spirit which actuates these excellent people influences *the people all over the parish*. This is the dawning of that beautiful day which ere long shall break over our State, causing thousands of hearts to rejoice with joy, full and lasting."

## Church Edifices.

"Behold, I build a house to the name of the Lord my God."—II Chron. 2: 4.

"He loveth our Nation and hath built us a synagogue."—Luke 7: 5.

*One thousand five hundred houseless Baptist Churches in the West; Two thousand five hundred in this country.*

*\$100,000 needed annually for Church Edifice Work.*

*From \$300 to \$500 will secure the erection of a Chapel.*

### THE TIME HAS COME.

The great need of our work in the City of Mexico for the last eighteen months has been a house of worship and a mission home. The missionary there has been trying to find a suitable lot that could be purchased and the Superintendent of our Church Edifice Department went down to the city a year ago to assist in obtaining a site for mission headquarters. In a thickly populated city, closely built up, it is not an easy matter to secure a lot for a house of worship without paying for buildings for which we have no

use. Recently Brother Sloan has found a location, at a reasonable price, adapted to our wants; Mr. S. A. Crozer, of Pennsylvania, so well known in our denomination as a sensible business man, has just returned from a visit to the City of Mexico and writes us, after a personal inspection of the lot selected by Brother Sloan, "In some respects a more central lot would be better, but the price in such location is beyond our means. From all the information which I could gather, the lot selected is in a position where property will rapidly increase in value. It appears to me that the Society must furnish a building to attain success. The other missions are much ahead of us in every respect." Mr. Crozer says in the same letter that he will give \$1,000 towards purchasing this or any other good lot. This lot, if bought soon, can be had for about \$6,000. It is large enough to answer all our purposes for a mission home as well as a house of worship. Shall we let this opportunity be lost for want of money to secure the lot? Brother Sloan says the set time has come. With a house of worship in this city of about 350,000 inhabitants our work in Mexico would be greatly strengthened. The money for the house will come in, but we cannot wait for the lot, lest we lose the present opportunity. Will not some brother authorize us to close the trade for that lot?

The ladies of the Dayton Association, Ohio, have pledged \$100 for the house and are sending it in. Kansas City Sunday-school sends \$80; the ladies in Brooklyn pledge themselves to help in the mission home, and from many quarters small amounts are coming in and many words of encouragement.

Ten millions of people, recently come into the full realization of religious liberty, appeal to us for the gospel. Our missionaries have been blessed in their work and there are now fourteen Baptist churches in the Republic. It is now time to show that we mean to occupy the country for Christ, by erecting a house of worship at the Capital City of the country. Let the amounts come in for the house or the lot. We call especially upon the ladies to help us in the mission home where our missionaries and Bible readers may not be at the mercy of capricious landlords for a home.

We must do something now or consent to occupy a back seat in Mexico.

#### OUR CHAPEL BUILDERS' DAY.

At this time we cannot give a complete report from all the schools that have ordered the exercise, but we have heard from a sufficient number to assure us that our effort to interest the Sunday-schools in our Chapel Building work has not been in vain. The schools are responding nobly. The largest amount sent in by one school is \$100, but several others have given generously. Many small schools in country places have done well, and though the contributions repre-

sented fewer dollars, at the same time they may represent more sacrifice. We welcome these small schools to our list of workers. They have begun right.

In the entire West the fourth Sunday in March was stormy and many of the schools postponed the service to a later day. Other schools that did not order in time for the regular day are sending in for supplies and propose yet to observe a day and make a contribution. There is room for a thousand schools to do thus. We should like to fill orders from Superintendents for three months yet. Many schools speak highly of the exercise and say they had a most enjoyable time. We are anxious that other schools should enjoy the blessing of aiding in this work. All orders for the exercise, envelopes, etc., addressed to O. C. Pope, Temple Court, New York City, will receive prompt attention and supplies will be furnished free of cost.

#### Church Edifice Notes.

—Brother S. E. Sweet of Ashland, Wisconsin says, "I see no hope of more than holding the fort here without a house." Advance in a mission station is almost impossible with no house to gather the congregations.

—At Conway Springs, Kansas, Mrs. Q. Campbell has at last succeeded in completing the church. She has labored under many difficulties. When the frame was up, there came a storm and wrecked the work, but undismayed she began to work again, and the house was dedicated last month. With what aid our Society can give there will still be a small debt. Any aid sent to us for the church will be applied by us and appreciated by the struggling band at Conway Springs.

—From Clear Lake, Dakota, we have the following: "The hall we are obliged to meet in is used for all other purposes: such as dances, club meetings, etc. and is utterly unfit much of the time for a lady to enter. We do not wonder that people prefer to attend services in a pleasant comfortable place when they can. Such a place is the Methodist Episcopal house of worship. Of course I do not blame our eastern brethren from aiding us, they have an immense burden resting on them, but they have an immense treasury upon which to draw—a rich Father upon which to draw. He owns it all. Our Methodist friends are not slow to perceive the importance of the present time, building forty churches last year, and so point after point is lost or made more difficult for Baptist possession. Mark my words, if our Baptist brethren do not awake, our West will in a few years be a Methodist West." While we are glad that our Methodist brethren are building houses of worship in the West, yet Baptists are not relieved of the obligation to do their full share in giving the gospel to the new settlements on our Western borders.

—Mrs. Ida S. Roberts, of Dayton, Ohio, sends \$10

for the house in the City of Mexico, and says: "The ladies in this section of Ohio are greatly interested in a church in that city and I presume that you will receive frequent small contributions for that object." We hope that the ladies not only in Ohio, but in every State of the Union will take an interest in this house and work for it until we shall have a neat Baptist church in the City of Mexico.

—We call attention to this extract from a letter of Rev. J. P. Coffman, of Akron, Iowa, as illustrating the condition of many churches in the West.

—The great hindrance in our way at this time is the want of a church building. True we have the use of a didgy school-house but it is an unviting place. If it is necessary for the banker, the lawyer, the doctor or grocer to have a house in which to carry on business, how shall the church of the Lord Jesus succeed without an abiding place. The Congregationalists have just gone into a nice new home and have already had quite an ingathering. Our position would be strengthened ten fold were we able to have a house of worship, but unfortunately our brethren have but little means."

—The pastor of our church at Salinas, Mexico, which meets in a hired room, writes, "*Estamos ahorrando las cuartillas para el dia 28th de este mes* (We are gathering up the pennies for the 28th of the month.)" We have heard from five churches in Mexico that contributed to our Chapel Builders' Fund on the fourth Sunday in March, and only one church of the five had a house of worship. The church at Monterey sent us \$25.00.

—The liberal contributions from Salt Lake City, Utah, and Butte City, Mont.; to our Chapel Builders' Fund convince us that the money spent in developing those mission fields was seed sown in good soil. If our Sunday-schools East, with pleasant rooms to meet in had gone through what some of these Western schools have, we should have a great many more responses to our appeal for help to build chapels.

—We hope in the next *Monthly* to be able to give a complete report of our Chapel Builders' Day from the Sunday-schools. At present several schools are not heard from, but we have enough in hand to convince us that the result will exceed our first expectation. There is still time for any school that may wish, to use the exercise. Send in your name if you will.

—Our General Missionary, Rev. J. Sunderland of Minnesota, says, "We have reached a great crisis in our church building work; such a crisis as has not come to us probably in the history of the State. In nearly every case of the ten or twelve mission churches that are moving to build this year, it seems "now or never." We must either build now or lose probably our opportunity forever. The fields are nearly all of great importance. How to get along without \$4,000 or \$5,000 help this year I do not see."

—Up to this writing the Sunday-school of the Hanson Place Church, Brooklyn is the banner school in

contributions to our Chapel Builders' Days. That school has sent in \$100; and though many others have done well, this is as yet the largest contribution.

## Schools.

"*Thou art a TEACHER come from God.*"—John 3: 2.  
 "God hath set some in the Church, teachers."—1 Cor. 12: 28.

\$100,000 needed annually for Christian education among the Indians, the Freedmen, and the Mexicans.  
 \$200,000 endowment fund asked for by the Society.  
 "no will endow a Professorship, or a Scholarship, or erect a building?"

### JACKSON COLLEGE, JACKSON, MISS.

REV. C. AYER, PRESIDENT.

The first year in our proper and good accommodations has been the most fruitful year in the ten years of this school's work. The work has been harder for the teachers; the number of students has been larger by one hundred. The advanced classes have been larger. Nine complete the Normal Course. Our accommodations for boarding, lodging, and class work have been crowded much of the time. Another teacher would have had enough to do without materially lessening the work of present teaching force. The school is popular in the State, and another year's work will be likely to be an increased work.

Two periods of deep religious feeling have marked this year, and every student, believer and unbeliever, has confessed to the presence of the Spirit. The men and women have had their extra separate meetings for prayer, by no appointment, but by spiritual necessity, in addition to the three regular meetings for worship. Number of conversions up to date (March 27), 29.

The following summary statements will give in short the nature of the work done:

Whole number of students, 250.  
 " " males, 133.  
 " " females, 117.  
 Number studying for the ministry, 38.  
 Number preparing to teach, 179.  
 Number experienced in teaching, 70.  
 Number in Academic Course, 101.  
 Number 16 years of age and under, 34.  
 Average age of those over 16 years, 21 2-7.  
 Number of married persons, 21.  
 Number engaged daily in the following studies in the class-room:  
 Bible, 246 in 5 classes.  
 Arithmetic, 230 in 7 classes.  
 Grammar, 215 in 4 classes.  
 Geography, 125 in 4 classes.  
 History, 125 in 4 classes.  
 Reading, 175 in 5 classes.  
 Spelling, 150 in 4 classes.  
 Penmanship, 200.

Bookkeeping, 36.  
 Algebra, 68 in 3 classes.  
 Geometry, 17.  
 Latin, 25 in 2 classes.  
 Science of Government, 24.  
 Chemistry, 44.  
 Ecclesiastical History, 28.  
 Theology, 25.

Also students in Music and Mental Arithmetic, and 30 studying Parliamentary Practice.

The students and teachers have performed all the labor on the College premises (with slight exceptions) in dining-room, kitchen, halls, barn, field, wood-house, laundry.

Two sermons every Sunday has been the practice, students sometimes preaching. Three prayer meetings every week. The Debating Society has held meetings every Friday night, and the McKinney Missionary Society has had a meeting every month, and collected for missions about \$40. The missionary meetings have been of much interest and profit, the exercises consisting of essays and addresses on missions and mission work, interspersed with songs and prayers.

The young men have had opportunity, on two occasions, to spend a day in observing the business in the State Senate and House of Representatives. The College buildings and work rooms have been quite crowded much of the year, and the need of larger accommodations is imperative.

#### ATLANTA BAPTIST SEMINARY.

REV. S. GRAVES, D.D. PRESIDENT.

We have enrolled during the year, 150 pupils; a larger number than ever before. The year has been so far one of delight to the Faculty, in teaching, and of profit and inspiration to the students, in general, in study.

There has been a devout spirit manifest among the religious students, and of earnestness in study among all.

There has been but one case of discipline before us, and the circumstances attending it we found so indefinite that final action is still delayed. As a faculty, though in the past strangers when the year began, we have planned, worked, and prayed together in the unity of a delightfully fraternal spirit, which has had a marked influence upon the students.

Many of the pupils have been obliged to leave, though very reluctantly, to earn money to continue their studies, and while I should have been glad to have been able to render pecuniary aid to some of them, yet I believe it best to teach them to rely upon themselves; a manly independence is one of the most important lessons to teach them, and a quality which we seek most earnestly to develop in them.

A valuable box of clothing has been sent us during the last month, from the First Church, Milwaukee, Wis., by Mrs. M. P. Jewett; also \$100 by Dea, J. W. Converse, Boston, Mass.; \$25 by Edward Conly,

Dayton, Ohio; and \$10, by Miss M. A. Robert, Philadelphia, Pa.; for all which favors we return to the generous donors the thanks of the school.

#### School Notes.

—President Stifter writes concerning Industrial work in Roger Williams University: "Dr. Haygood spent a whole day with us and saw for himself. The carpentry has been done on the President's house rather than in the shop. The floors were laid by the students. The lath was all put on for the plasterers. Much of the inside woodwork was done. Blinds and doors were hung, all under the direction of skilled workmen. All the outside painting was done by the students and more than half of the inside. I can show more skillful painting done by the students than that done by hired painters. We have had seven young men engaged in carpentry, and five in painting. In type setting and the work of the printing office we have made a large advance. We have not only issued "seven numbers of the *Record*" but have set up and gotten ready for the press the catalogue of this year. It will soon be ready for distribution. The Model Kitchen has been equipped, and lessons in cooking are given to a class of ten young ladies. The sewing classes work every day."

—From the first number of the *Benedict Messenger*, which comes to us in very creditable form, we clip the following:

"We have in this Institution, four Departments of Industrial labor: Shoemaking, Carpentry, Dressmaking and Printing. In the opening of the work in printing, every effort to procure a practical printer to give instruction, proved unavailing.

As the only alternative, I obtained some printers' Manuals and a standard work on printing, and took the matter in hand.

The paper as it appears is wholly the work of those connected with this Institution. Not one of those who had any part in the setting up or getting out of the paper, at the time they began the work, had ever set a line of type.

While making our printers, they have made the paper."

—The "Colley Missionary Society" of Richmond Theological Seminary, organized with a view of advancing the cause of missions at home and abroad, has been productive of much good; fostering a missionary spirit among the students and awakening an interest among the churches. Five members of this Society have gone as missionaries to Africa, and thirteen of its present members have declared themselves candidates for that service.

—The *Spelman Messenger*, speaks in the highest terms of the character and work of Miss Isabel Horton, lately a teacher in Spelman Seminary, who died in Dansville, N. Y., Friday, March 5, 1886. "The department under her supervision was so well

and comprehensively planned that it will move on in the way she indicated; to those under her care 'she yet speaketh.' In her last illness, she said, 'I'm not afraid to die, I was saved long ago.'"

The *Messenger* also announces that the School for Nurses has opened with a membership of thirty-five intelligent young ladies who entered for the profession. The course of two years includes both theory and practice. Certificates will be awarded to those who successfully complete the course. It cannot fail to benefit the Southern people of both races. It is the first school of the kind known at the South.

## OUR MISSIONARY EXCHANGES.

### The Presbyterian Debt.

But it may be said in a word that, mainly in consequence of our debts, a dark cloud has hung over us the past year; salaries were cut down; new, important, pressing work could not be undertaken; places more numerous than ever have called for help, which we have been compelled to decline.

But we have not despaired; we do not despair now. Our income for the general work up to March 1st was \$50,000 more than the previous year, while \$112,000 of the debt has been liquidated. There is encouragement in this. It shows how our people rally in an emergency. It shows that God has not forsaken us.—*Presbyterian Home Missionary*.

### Systematic Giving.

How little do most Christians give to the cause of Christ compared with what they should do. Far more would no doubt be given if they were generally encouraged to try a systematic plan—the giving of a specified amount at regular intervals. A good illustration of this has lately come under our notice.

A clergyman's wife canvassed the parish in behalf of missions. Among those she visited was a shoemaker, whom she asked if he was willing to give eighteen dollars and twenty-five cents a year to the missionary cause. He replied:

"Eighteen dollars and twenty-five cents! No indeed! I seldom have such an amount of money. I would not promise half so much."

"Would you be willing to give five cents a day, or thirty-five cents a week, for the cause of Christ?"

"Yes, and my wife to give as much more."

"I do not wish to play any tricks, nor spring any trap on you. If you will multiply five cents by 365 days it will make just eighteen dollars and twenty-five cents."

"Don't say any more to me about the eighteen dollars and twenty-five cents. I am good for five cents a day."

He pledged himself for thirty-five cents a week in the subscription-book. He then took the book to his

wife. She took in washing and ironing, and so had an income. She cheerfully gave her name for five cents a day.

Weeks came and months passed, and the shoemaker said;

"I enjoy this, for I can give thirty-five cents a week and not feel it. It goes like current expenses, and then it amounts to so much more than I ever gave before. It gives me a manly feeling. I feel that I am doing my duty."—*Rev. John Liggins in Spirit of Missions*.

### Let Them Do Good.

We are happy to acknowledge the receipt of several valuable lots of books for gratuitous distribution. No supplies are more welcome, and no pleasure is greater than to send these gifts forth to men who are hungering to possess them. When Oliver Cromwell visited Yorkminster Cathedral his attention was called to twelve silver statues of the Apostles. "Who are those fellows up yonder?" he inquired; and on being told he replied: "Apostles! Well, take them down and let them go about doing good." They were melted and put into the treasury of the poor. Have not many of our readers imprisoned books in their homes which are very nearly as useless as silver Apostles? We will be glad to co-operate with them in setting these truest friends of the Home Missionary free, and in sending them out to do good.—*The Home Missionary*.

### His Native Land.

When the first Europeans landed upon the shores of this continent it belonged to the American Indian. It was "his own, his native land," the home which God had given him. Since that day, he has seen his race retire before superior force and shrink into a remnant of its former greatness and his possession pass out of his hands into the hands of the pale-faced stranger. Who will say that the spoilers of his race owe him no debt on this long-standing account? How better can we pay it than by giving him the Gospel of salvation freely? We have exiled him from his Eden; let us lead him into a better home—the home that the Great Father has prepared in Heaven for all His faithful children.—*Spirit of Missions*.

### The Negro's Progress.

The present condition of the Negro from the standpoint of industry and finance when compared with that of twenty years ago, is simply astounding. Hon. J. J. Spellman speaking of the "Negro Department" at the New Orleans Exposition says:—"It presented a wonderful exemplification of the material development and substantial progress the race has made in the twenty years from bondage. The ingenious de-



signs in mechanism, the skilful handicraft, the artistic presentation of fancy work, the various agricultural products in the perfection of growth, and other material and industrial developments, were an irresistible and convincing argument that the Negro, when not too much embarrassed and with anything like equal opportunity in life's contest, would realize the happy future that friendly theorists have fancied." The Negroes had deposited in the Freedmen's Bank when it closed, \$56,000,000. The failure of this bank worked great mischief among them in the South, but hardy, persistent, earnest and hopeful, they turned again to the work of making and saving money. They have been more prudent than their circumstances in some instances would seem to warrant. They raise annually 3,000,000 bales of cotton. In Georgia they own 680,000 acres of land, and over 5,000,000 acres in the whole South, and are assessed \$91,000,000 taxable property.

They now edit, own and manage about 100 newspapers. Nearly all of the trades have negroes in them. Many in the South are mechanics, and work steadily at their trades. Many are thrifty and are continually laying away small sums of money. They are fast acquiring property in the cities and towns, and a large number already own pleasant homes. While only a few as yet are engaged in business on a large scale, their business tact is daily being called into requisition, and the time is not far distant when they will have large representation in business life.—WM. R. MORRIS in the *American Missionary*.

## THE WOMEN'S BAPTIST HOME MISSION SOCIETY.

2338 Michigan Avenue, Chicago Ill.

### GENERAL OFFICERS.

President, MRS. J. N. CROUSE, No. 2107 Michigan Avenue, Chicago, Illinois.

Corresponding Secretary, MISS M. G. BURDETTE, 2338 Michigan Avenue, Chicago, Illinois.

Treasurer, MRS. R. R. DONNELLEY, 2338 Michigan Avenue, Chicago, Illinois.

Training School for Missionaries, 2338 Michigan Avenue, Chicago. MISS M. G. BURDETTE, Superintendent.

### THE ANNUAL MEETING.

The Women's Baptist Home Mission Society will hold its annual meeting at Asbury Park, N. J., in four consecutive sessions, beginning Monday morning, May 24, at 10:30, and closing at noon Tuesday, May 25. This arrangement is necessary, as the Anniversary of the Missionary Union opens Tuesday afternoon. We appreciate the fact that the time appears impracticable, but it is not impossible, and we hope nothing short of an impossibility will prevent

the attendance of any interested, not only in the work of this Society, but in the cause of Christ generally.

We have some kind intimations from friends in eastern cities that delegates reaching there Saturday, will be entertained over Sunday, thus adding but little to the time and nothing to the expense of those who can not otherwise reach Asbury Park Monday morning. We urge all who can accept this invitation to do so, and send their names immediately to the Corresponding Secretary of the Society.

We have many excellent things concerning various departments of our works, which we would like to share with the readers of the MONTHLY, but having to make a selection, have decided to send the following, which is one of the letters which the missionaries of the Women's Baptist Home Mission Society are required to write at the close of each fiscal year.

### Work Among the Germans.

#### MISS SEIL'S REPORT.

It was sweet to follow the Saviour wherever He led. Praise fills my heart as I try to write this annual report. For a little more than a year I can say my lying down at night and my arising in the morning has been exclusively for Jesus. Never in my life have I realized the importance of living and the brevity of our stay on this preparatory for Heaven as in the last fourteen months.

When I reached Philadelphia, Feb. 11th, 1885, there was nothing familiar to my eye but my trunk. But when I knelt for the first time on this new ground, closing my eyes and lifting my heart in prayer, all was the same, Jesus was here. He gave me such comforting words, such sweet promises just then and there, that I felt strong enough to go on for that day, and the next day I asked of Him and He gave. So each day have I asked, and for each day has he given strength sufficient. Now as I look over 415 days, I can but say:

"He was better to me than all my hopes,  
He was better than all my fears;  
He made a road of my broken works  
And a rainbow of my tears."

Sometimes the road seemed rough but my guide knows how to prepare me for my trip. He blinded my eyes at times, and when at certain stations I looked back, I would say, Lord thou doest all things well. Had I seen as I now see I would have held back, but thus He led me on.

The field is indeed a great one; there is a work to be done for Germans that only Germans can do. Not much more than forty years since the first German Baptist came to the American shores; few they were indeed. Now think of the blessed work that has been carried on by them. They have increased

to 12,000. This is a goodly number, but too small when we compare it with the thousands of skeptics, and formalists. Perhaps more could have been done if Aquila and Priscilla had worked hand in hand. There is a work for women to do that only women can do.

Philadelphia has lovely streets and palaces for the homes of men. Beautiful church edifices, and many benevolent institutions. Much is done by the children of God to uplift the fallen; servants of the Lord are proclaiming the word of truth with the greatest eloquence, and judging from outward appearances one might say: Lo a Christian city! But the facts are: degradation, vice and wickedness in every form are hovering inwardly. Poor slaves to Satan lie bound with the chains of unbelief and worldly lusts of all kinds, until they have lost all power of making effort to go to the house of God. I thank God to-day for the Women's Baptist Home Mission Society, who sends us to these.

#### WORK IN HOMES.

Here I have opened the Bible and read God's word to those who never heard it before. Here for the first time some of my country-men have bent the knee. *In this city* I have found mothers who were almost heart-broken through the loss of a child, and when I told them there was a possibility of meeting their children again, I met with looks of surprise and doubt. It was a precious time to tell them of one who died for them. I have helped them to Bibles, and have helped them bodily as well; many a naked one has been clothed.

Thousands of tracts have I left in those homes. I praise the Lord that He permitted me to speak words of comfort to so many afflicted ones whose hope is not in Jesus and whom I could point to the love of Christ. To another class did I go, who are the self-righteous. They have cursed when the Bible was mentioned to them. They know not what it is to be born again. They trust not in Jesus for their personal Saviour. Terrible does it seem to me to see the hundreds of Roman Catholics like a great cloud hastening to their churches. It makes a deep impression on the lookers-on to see the solemn faces and the earnestness of the worshippers, and to hear the sound of the festive bells. But why does it seem terrible to me? Because I have learned to know them in their daily walks. In my conversations with them, I find that they rest on this Holy Roman Catholic Church instead of resting on Jesus.

When asked to tell of the hope that is within them, they begin to enumerate their Hospitals, Churches, Cathedrals, Nunneries etc., the talk of holy pure Mother Mary, and more that belongs to the Catholic religion.

I have often asked: Lord, are these the souls to whom the words, written in Matt. 7-23—"I never knew you," will be directed? Lord help me to open their eyes.

#### WORK AMONG CHILDREN.

This is the age when all help to spread the news of the cross—even the little ones; but they must first be taught. In my Sunday and Sewing-schools more than 250 children have I met every week. Some of them come from the lowest classes, having sin-blinded fathers and mothers. They would ask questions like these: Teacher is it bad to work on Sunday, we buy all our groceries on Sunday? Teacher does'n't beer make you strong? Innocently and surprised their little eyes looked up into mine, as I told them what is bad and sinful.

Gladly have they hastened to our school, where cleanliness, pure habits, and the way to Heaven was shown them. A marked change have I noticed both in habits and dress.

When I visit the homes of these children, am always gladly received by the parents. My heart has often overflowed with thanksgiving, when I stood before these never dying little souls, as I saw them attentively listening to the Word of God, and heard them sing with heartiness the story of a Saviour, who for *all* sinners died. Hundreds of religious papers have these little ones taken home and thus sown the seed there.

#### WORK IN THE GERMAN CHURCHES.

The Lord has permitted us to call to the work some of the wasted talent here. A noble band of christian women are now working for missions. They help me in my Industrial schools, and are active members of our Mission Circle. There have been some obstacles to overcome—all are not overcome yet.

One of our Sunday-schools has increased from 90 to 170. Sinners have been converted, and in this blessed work also the Lord has let me be a little help.

#### TEMPERANCE WORK.

I have tried to impress on the minds of the young the terrible cause of drunkenness. In our Mission meetings have pictured the dark homes that were made wretched through strong drink. We have prayed for the poor souls and pitied them.

One Sunday afternoon a small band of German christian women met to unite their powers against this, the awful evil of intemperance.

The young ladies of our German Baptist Churches were ready to take hold. We organized a few weeks later, the First German Young Ladies' Christian Temperance Union of Pennsylvania.

Many try to discourage us, but in the name of Jesus we have begun, and He will help us.

I cannot thank my Father in Heaven enough for all the kindness and love and sympathy that our sisters of the American churches have extended to me. They have been ready to help where ever they could. When I look back I wonder that they have done so much. Love for Christ and His Kingdom will enable us to do many kind deeds.

Besides my regular work I have given thirty-two public talks about the work, and to some extent have been enabled to interest quite a number in our Society.

Now the work of the year is done as far as I can do it, may the Lord help me to watch for the harvest. Looking back I see so much that I wish had been done differently. Faithful was God to His promise—yet I doubted some times. With Him only I dare take up the work of the new year. I have learned to trust Him more; have seen my own weakness to a greater extent. I enter the new year with greater responsibilities, for although the seed has been sown, Satan will not be idle; there are "The little foxes that spoil the vines." May God help us to ward them off. I ask, for the coming year, "more love to Christ." Why should we fear? Let us learn from the past that God is faithful.

"Has He changed for me? Nay: He changes not. He will bring me by some new way.  
Through fire and flood and each crafty foe  
As safely as yesterday."

#### A RECOMMENDATION.

The Board of the Women's Baptist Home Mission Society, feeling burdened by debts of the American Baptist Home Mission Society and the Missionary Union, and believing that by prayer and earnest effort these debts may be cancelled, recommend to all our branches, east, west, north, and south, that their next meeting be made a special meeting for prayer and conference, to the end that these debts may be liquidated.

It is also the desire of this Board that the women take these matters upon their hearts, not only making extra gifts themselves above what they are accustomed to contribute to these societies and beyond what they are giving and are expected to give for the women's societies, but also that they use their influence with their husbands, brothers and sons, to induce them to make generous gifts to these objects.

The debts are debts of the denomination, not of business firms. As women of the denomination, let us do our part in paying them. Let us try to answer the question, not, "What are *they* going to do about them?" but "What are *we* going to do about them?" by responding heartily to this call.—By order of the Board.

MARY G. BURDETTE,  
*Corresponding Secretary.*

#### BROOKLYN BRANCH.

The Eighth Annual Meeting of the Brooklyn Branch of the Women's Baptist Home Mission Society was held in the Central Church, Brooklyn, on Wednesday, March 24th, at 2 P. M.

The President, Mrs. Wm. R. Taylor presided. The meeting was opened with reading of the Scripture, and prayer offered by the Rev. T. A. K. Gessler.

The reports from the different circles and Bands were read, after which the colored quartette from Hampton Institute, Va., sang several hymns. The annual reports of the Secretary and Treasurer were read and adopted.

The Treasurer reported having sent to Chicago the last year \$2,397.09, the proceeds of the Fair held at the beginning of the year were, \$2,367.45, making a grand total for the year of \$4,764.45. Goods to the value of \$1,879.30 had been sent to Missionaries.

The Committee on Nominations, presented the following names for officers of the Branch for the ensuing year, President, Mrs. Wm. R. Taylor, Vice-president, Mrs. F. H. Parson, Secretary, Mrs. Wm. E. Wamsley, the report was unanimously adopted.

The President introduced to the audience Miss Raff, a German missionary, who had spent a year in the Training School at Chicago; Miss Raff gave an account of the practical training which is imparted in that institution. Rev. Mr. Hartley, who had labored for three years in Utah, gave a startling description of the degradation of woman under the Mormon system; the only practical way, he thought, to solve the Mormon question was by such methods as the Women's Home Mission Society was pursuing.

Rev. Dr. Pope made an appeal for Christian labor in Mexico, stating that there were ten million inhabitants in Mexico and only one Baptist house of worship. The Woman's Society had sent two Spanish teachers, but many more were needed, as the women of that country could be easily reached by women.

The Rev. Dr. Rhoades of the Marcy Avenue Baptist Church stated, that he had been very much surprised and interested in the work the Baptist women of Brooklyn were doing for the cause of Missions. Dr. Rhoades' words were full of encouragement, and he gave the Home Mission work a hearty God speed.

After the benediction, by the Rev. Mr. Hartley the meeting adjourned.

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

President, Mrs. Thomas Nickerson, Newton Centre, Mass.; Vice-President, Mrs. Anna Sargent Hunt, Augusta, Me.; Corresponding Secretary and Treasurer, Mrs. Andrew Pollard, 14 Tremont Temple, Boston, Mass.

The annual meeting of the Women's American Baptist Home Mission Society is to be held Wednesday, May 5th, with the Baptist Church at Newton. This church gives a most cordial invitation for a large gathering, and there is promise of an exceedingly interesting meeting at both morning and afternoon sessions.

These yearly gatherings are not merely for reports of work done, but to stimulate to the greater work of each coming year for Christ and country.

The "Annual Report" soon to be issued is full of encouragement, for the Lord has blessed the workers and work.

Mrs. Nickerson, our president, and Mrs. Harwood, of the Board, have just returned from a delightful visit to Spelman Seminary.

Their testimony to the efficiency and faithfulness of the teachers and the noble work being done, is like that given by every visitor. A friend from Chicago who has spent two days at Spelman, writes: "We congratulate all interested in this school upon the abundant success which marks its history. Misses Packard and Giles, the principals, are certainly the right women in the right places, and are supported by a corps of efficient and enthusiastic teachers. The students are themselves an inspiration, evidently appreciating what is done for them, and doing what they can for themselves. The work is conducted on Christian principles, and the girls taught by precept and example, that "the fear of the Lord is the beginning of wisdom."

We learn with deep regret of the continued illness of Mrs. Potter at Fresno, California.

Her whole heart was in the work she was doing for the Chinese, and she has given her very life to establish this mission. She has had the pleasure of leading quite a number of her pupils to Christ, and making a deep religious impression on the whole school.

Rev. T. Westrup, of Monterey, Mex., writes: "It is so encouraging to learn that the Christians with you take such an interest in Mexico. Oh for men and means to preach Christ to hundreds of cities and thousands of villages in this benighted but not fanatical land. The Lord has wonderfully broken down the barriers that in former years were seemingly impassible. Then the whole country was devoutly Catholic and the mere thought of Protestantism horrified all classes, but the wrath of men was made to praise God once more in the world's history."

Miss Viviana Treviño, our teacher in Santa Rosa, Mexico, writes: "The day will come when we shall see Mexico evangelized like the United States. We ask your prayers for all our work. A girls' school is very much needed in Apodaca, where a Baptist Church is just organized. They need a Christian teacher for a day and Sunday-school. Can your society help us to such a teacher?"

By vote of the Board, the support of such a teacher has been assumed for Apodaca. It is hoped that Mission Bands and Sunday-schools will raise the needed money.

The "Young Ladies' Mission Band," of First Baptist Church, Hartford, Conn., has given the first \$30.

Alaska is open to us, and we hope arrangements will be made by which we can soon have our own missionary teacher there.

Let us remember this is God's work, but we are to be faithful in doing our part; then we can safely leave results with Him.

## RECEIPTS FOR MARCH, 1886.

## MAINE, \$345.64.

Camden, Chestnut St. Church, 5; Yarmouth, 11; Portland, Free St., 12; W. Washington, Association Quarterly Meeting, 10; Monson, Bap. S. S., 2; Fairfield, Pearl Gatherers, 8; Cambridge, 5; Sebec, Mrs. E. L. Ames, 1; Calais, Second S. S., 5; Fayette Friends, 2.25; Livermore Falls, Little Helpers, 8.17; Oakland, 20.50; So. Dover, Little Seed Sowers, 2; Oakland, Busy Bee Miss. Bd., 14; Bryant's Pond Church, 6; Bryant's Pond, Miss Williams' school, 2.50; East Sumner Church, 7.75; East Sumner, Miss Williams' school, 5; Lamoine S. S., 2.53; Damariscotta Mills S. S., 1.50; Milo, 5; So. Paris, Miss Julia E. Millett, 5; Lewiston 1st, 7; Fairfield, 5; Addison Pt., 1.50; Augusta Miss. Bd., 16; Belgrade Miss. Bd., 5.05; Caribou, 3.60; Canton, 2; Greene, 5; Kennebunkport, S. S., 2; Skowhegan, friend, to constitute Lizzie D. Miller, L. M., 20; Monson Primary S. S. Class, 1; Bangor, Second Church, 10; Skowhegan, 33.25; Kennebunkport, 15; Waterville Miss. Bd., 29.25; Waterville S. S., 12.75; Parkman, sisters of church, 3; Parkman, Mrs. E. M. Clark, 3.64; Hallowell, 15; Washburn, 3.50; Belfast, A. S. H. Soc., 8 (3.23 from S. S.); East Machias, 2.

## NEW HAMPSHIRE, \$117.09.

Portsmouth, Middle St. Church, additional to constitute Mrs. A. Montgomery and Mrs. Louisa West, L. M., 31; East Joffrey, Charity Sq., 50; Hinsdale, 5; Dover, Franklin St. Church, Cheerful Workers, 2; Pottersville, 2; Manchester, Merrimac St., 3.09; Plaistow, 1.

## VERMONT, \$177.36.

East Hubbardston, 5; Groton, 10.18; Bennington, 24; St. Albans, Busy Bee Bd., 1; St. Johnsbury, Johnson Miss. Bd., 4.10; Jamaica, 1.50; Brattleboro, 10.76; Bennington, 4; W. Randolph, 9.40; Johnson Miss. Bd., 10; Lndlow, 50; Montpelier Miss. Bd., 8.42; Richford Miss. Bd., 32; Montpelier, 7.

## MASSACHUSETTS, 975.48.

Boston, Neponset Ave. Bap. Church, 10; Fitchburg Miss. Bd., 2; Webster, First Church, 14.06; Boston, Warren Ave., Earnest Workers, through Shawmut Branch, 5; Charlestown, First Church, Judson Miss. Soc., 40; Boston, Union Temple, Susan Weld, 50; Jamaica Plain, Elizabeth Weld, 30 (the Misses Weld constitute Mrs. Emory J. Haynes, Mrs. E. F. Corey and T. P. Briggs and friend, L. M.); Boston, Fourth St. Prim. Class, 1; Wenham, 3; Medford, 8.80; Reading, Dr. and Mrs. J. A. Hanaford, 12.50; Arlington, 22.50; Watertown, Mrs. E. H. Fernald, 25; Marblehead, First Church, 20; W. Sutton, 13; Wollaston, Outlook Soc., 20; Memorial, 1; Boston, Fourth St., 7.04; Lowell, W. Fifth St., 23.60; W. Newton, 51.12; Hingham, 3.05; Lowell, Worthen St., 18; Athol, 13.33; Fall River, Second, 26.00; Fitchburg, Miss. Praise Meeting, Wom. Soc., 34.50; Clinton, Basket Meeting, 3.30; No. Uxbridge, 5; Boston, Shawmut Branch, 20; East Boston, Mrs. A. Reed and daughters, 4; Watertown, Mrs. E. H. Fernald, 10; Miss A. M. Coolidge, 10; Worcester, Lincoln Sq., 38.75; Rowley, Mrs. D. A. Tilson, 1; Chelsea, First, 32; Littleton, Miss. Bd., 30; Boston, First Church, Friends, 17; Lowell, Branch St., 12.25; Medfield, 15.15; Boston, Fourth St. Miss. Bd., 2; Holyoke, Second, 41.05; Boston, Shawmut Branch, 23; Lowell, Fifth St. Miss. Bd., 5; Taunton, Winthrop St., 40; So. Natick, Mrs. J. P. Edwards, 1; Boston, Shawmut Branch, Friend, 1; Cambridgeport, First Church, Miss. Bd., 14.33; Lawrence, First Church Miss. Bd., 20; Medfield, Cheerful Workers, 20; Bolton, Miss. Bd., 15; Rosindale, 8; Arlington, Bap. Church, 20; Lawrence, First Church, 18.50; No. Tewksbury, 11; Boston, Friends, 11; Peabody, Friends, 5; No. Hanover, to constitute Mrs. Maggie B. Rice, L. M., 23.25; Charlestown, First S. S., 10; Charlestown, First Church, Friends, 2; Reading, Friends, 50; Boston, Friends, 75; Cambridgeport, Broadway, Friend, 1; Charlestown, Rev. R. B. Moody, 9; Cambridge, Friend, 1; Westminster, 16; Petersham, 7.15.

## RHODE ISLAND, \$216.92.

Providence, Friendship St. Church, 11; Rhode Island Branch, 41.20; Allenton, 4; No. Kingston, Allenton Light Bearers, 11; Pawtucket, First, 50; Providence, Cent'l Bap. Church, Mrs. H. Swan's Bible class, 30; Providence, Stewart St. Church, 10; Providence, Miss Emma Howard, 5; Bristol S. S., 1.72; Providence, First Church, Misses Hull, 15; Providence, Cent'l Church, 18; Newport, Second Church, 20.

## CONNECTICUT, \$108.51.

Stonington, First Church, 35; Stonington, First Church S. S., 5.15; Noank, 15; Stonington, Association Meeting, 7.35; No. Lyme Miss. Bd., 10; Wallingford, 5.50; Hartford, 40; Suffield, First, 8.25; Stafford, 21.50; Stafford, Children's Mite Boxes, .76.

## MISCELLANEOUS, \$261.20.

New Jersey, Elizabeth, Helm Miss. Bd., of First Church, 35.

Utah, Salt Lake City, Tuition, 75.70; Slater Fund for Spelman, 150; Leaflets, .40.

PRECIOUS JEWELS, \$9.30.

YOUNG VOLUNTEERS, .51.

ECHO, \$123.56.

Total, \$2,335.47.

James Cooper, D.D., 60. Detroit, Mich., Apr.  
D. M. Smith, 63. Hokah, Minn., Mar. 12

## Home Mission Appointments

### IN APRIL.

The following new appointments were made:  
Rev. Gideon Aubin, French in Worcester, Mass.

" Charles Chavez, French in St. Anne and Goodland Mission, Ill.

" George W. Lincoln, Reedsburg, Wis.

" A. M. Bacon, Baraboo, Wis.

" Charles Aspland, Creston, Iowa.

" D. D. Proper, General Missionary for Kansas.

" Jas. D. P. Hungate, Kingman, Kansas.

" M. Larson, Swedes in Chanute, Kansas.

" W. H. Breach, Delaware and other Indians, Indian Territory.

" C. W. McConnell, Buffalo, Neb.

" E. C. Weeks, Winnebago City, Minn.

" C. S. Herrington, Page and vicinity, Dakota.

" George H. Parker, Watertown, Dak.

" L. L. Wood, Salt Lake City, Utah.

" J. M. Haskell, Mt. Tabor and vicinity, Oregon.

The following re-appointments were made:

Rev. August Boelter, Germans in Walshville, Ill.

" Nicolai Brink, Scandinavians in Kankakee, Ill.

" A. A. Hammer, Swedes in Ishpeming, Mich.

" H. C. Leland, Appleton, Wis.

" L. J. Dyke, Coffeyville, Kan.

" George H. Clarke, Grand Centre, Kan.

" G. J. Travis, Wayne, Neb.

" M. Barker, Chamberlain, Dak.

" C. J. Westergaard, Scandinavians in Brookings and Kingsbury, Dak.

" S. G. Adams, Dell Rapids, Dak.

" G. H. Davies, Hamilton and Bathgate, Dak.

" C. M. Green, La Veta, Colo.

" George D. Downey, Miles City, Mont.

" J. M. Halsey, Piute Indians, Wadsworth and Humboldt, Nev.

" T. G. Brownson, Albany, Oregon.

" John Croeni, Germans in Bethany, Oregon.

" J. Wichser, Whatcom, Wash.

" J. H. Teale, Cheney and Medical Lake, Wash.

" F. F. Treviño, Salinas, Bustamente, Valladama, and Lampazos, Mexico.

## Ministerial and Church Record.

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

### ORDINATIONS.

NAME.	PLACE.	DATE.
Frederic W. Farr,	Biddeford, Me.,	March 16.
J. K. Patterson,	East Wallingford, Vt.,	March 10.
J. H. Johnson,	New York, N. Y.,	March 10.
C. H. Moxie,	Bradford, N. Y.,	March 17.
A. D. Wirts,	Stone Creek, Pa.,	March 4.
J. T. Sinnett,	Indian Creek, W. Va.,	March 25.
J. T. Thompson,	Nashville, Tenn.,	—
Isaac Decatur,	Atlanta, Ga.,	March 4.
H. S. Black,	Pana, Ill.,	March 19.
John C. Williams,	Richland Centre, Wis.,	March 31.
O. Olthoff,	Emery, Dak.,	Feb. 24.
H. W. Bander,	Woodville, Cal.,	Feb. 13.

### CHURCHES ORGANIZED.

PLACE.	DATE.
Pittsburg, Pa., Silvan (colored) Church,	March 12.
North Edgefield, Tenn.,	March —
Third Creek, N. C.,	March 12.
Windsor, Fla.,	March 6.
Oxford, O.,	March 14.
Burney Station, Ind.,	—
Martinsville, Ind.,	March 22.
Milledgeville, Ind.,	March 27.
St. Helaire, Minn., Scandinavian Church,	March 27.
Hubbell, Neb.,	—
Emery, Dak., German Church,	Feb. 24.
Twin Bridge, Mont.,	March 6.
Dairyville, Oregon,	March —

### CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
St. Albans, Vt.,	March 24.
Rose, N. Y.,	March 7.
Brooklyn, N. Y., Centennial Church,	April 4.
Louisville, Ky., Chestnut St. Church,	—
Nashville, Tenn., First Church,	March 14.
Atlanta, Ill.,	March 21.
Simpson, Kansas,	March 14.

### MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Edmund Hayward Smith,	74.	Hanover, N. H.,	Mar. 20.
Foster Henry,	68.	Hinsdale, N. H.,	Apr. 5.
Alfred B. Tefft,	64.	Spring Hill, Conn.,	Mar. 15.
John C. Ward,	60.	Cooper's Plains, N. Y.,	Mar. 18.
Trenton S. Hill,	65.	Brockport, N. Y.,	Mar. 8.
Ezra Dean,	77.	Auburn, N. Y.,	Mar. 7.
Wesley Leland Duncan,	93.	Bedford Co., Va.,	Jan. 30.
J. H. Hyder,	—	Elizabethtown, Tenn.,	Mar. 15.
Wm. Clay Wilkes, D.D.,	64.	Gainesville, Ga.,	Mar. 3.
T. P. Phillips,	82.	Jonesboro, Ga.,	Mar. 18.
D. L. Duffey,	76.	Jonesboro, Ga.,	Mar. —
Harrison Sayres,	73.	New Comerstown, O.,	Mar. 13.
Jesse Goben,	75.	Crawfordsville, Ind.,	Mar. 15.

## Church Edifice Grants.

### IN APRIL.

By Loans,	7
By Gifts,	3
Total,	10
Aggregate of Loans,	\$2,725 00
Aggregate of Gifts,	800 00
Aggregate of church property secured,	22,820 00

### LOCATION OF CHURCHES AIDED.

Tacoma, W. T.,	Boseman, Mont.
Mt. Tabor, Oregon,	Dillon, "
McGregor, Texas,	Taylor, Texas.
Rockville, Mo.,	Hamblin, Kan.
Fayetteville, Ark.	Greenville, S. C.

# THE BAPTIST

# HOME MISSION MONTHLY.

Vol. VIII.

JUNE, 1886.

No. 6.

## OUR CONTRIBUTORS.

### THE WESTERN DISTRICT.

REV. WM. M. HAIGH, D.D., CHICAGO, SUP'T  
OF MISSIONS AND DISTRICT SECRETARY.

The work in this District is necessarily different from that in any other part of the Society's field. Instead of being purely financial, as in the District east of it, or purely missionary, as in the regions west of it, it is a combination of three kinds of work, answering to the different stages of advance reached by the respective States. It is *missionary*, inasmuch as fields have to be explored, men selected and appointments made and supervised. It is *constructive*, in that through the different State Conventions there is being built up a compact and experienced body of men prepared gradually to assume the direction of the work in each State, that the Society in due time may be released to concentrate its efforts on the regions beyond. It is *financial*, in so far as a collection distinct from the Convention collection is taken for the general work of the Society; bringing these western fields into line with the eastern States for the support of missions in their National extent.

The missionary work though embarrassed, especially in the newer States and in Dakota, by the relentless necessity for retrenchment, has moved forward with marked success. The labors of the missionaries in the midst of much trial have been most abundant. Extensive re-

vivals have been enjoyed in all parts of the field. In the constructive work, the plan of co-operation between the Society and the State Conventions, has continued to work satisfactorily to all parties, and gives increased evidence of its adaptation to meet the wants of growing States. No better proof could be asked that the States are gathering permanent strength under its provisions than the promptness with which several of them, when retrenchment was announced, rallied to the effort necessary to pay the additional thirty per cent., and thus retain their missionaries on the field. It is evident that the time when these States can assume the whole care of missions within their own bounds is drawing near. This is further confirmed by the progress of the financial part of the work. In the case of the older western States, nothing was done to secure collections for the general work of the Society until all co-operation with the State Conventions ceased. This was both unfortunate for the State and unjust to the Society. Four years ago Illinois became a contributing State. Iowa, two years ago, while still retaining her missionary connection with us, originated a separate collection for our general work. Minnesota still later has adopted the same course; and already, though this collection of funds is only incidental and subordinate to the superintendency of the missions, yet about \$10,000 has been realized the past year from these sources for our general work.

In Minnesota the year has been one of marked advance. Forty-two missionaries were under appointment against thirty the year before, and raised on their fields for all purposes, \$34,642.94, of which \$3,922.76 was for benevolent objects. The contributions for the State work reached \$7,193.04; being over forty per cent. advance on the receipts of the year before. In addition, over \$1,000 has been contributed by churches and Woman's Home Mission Branches for our general work. Besides this, much missionary work not represented by these figures has been done, and during the past few months an almost general revival of religion has been enjoyed by our churches in the State. The outlook in Minnesota is full of promise.

In Iowa we had fifty-one missionaries laboring in sixty churches and forty-eight out-stations. Her receipts were in advance of last year, being \$5,308.44. The mission churches raised \$17,018.34, of which \$1,029.83 was for benevolent objects. The contributions for the general work have been \$1,400, besides amounts sent direct to New York. Iowa is drawn upon a good deal by removals further west, but her newer portions are full of interesting fields.

In Kansas fifty-three missionaries have been under appointment, supplying eighty churches and seventy-seven out-stations. These have raised for all purposes on their fields \$28,612.65, of which \$2,557.30 was for benevolent objects at home and abroad. The contributions from the State were \$3,373.32. The amount of the Emergency Fund begun last year was raised to \$1,000, and a special contribution was taken for Church Edifice Work, the full results of which, as well as of the Chapel Day Fund, have not yet been reported. There were added to the mission churches 674 persons. The past winter has been one of marked spiritual power in the State, adding greatly to the strength of many of our churches.

In Nebraska we had twenty-nine missionaries, supplying forty-four churches and thirty-four out-stations, and the work has been prosecuted with a good deal of vigor. Quite a number of houses of worship have

been built at an aggregate cost of over \$30,000. Nine have been opened for service during the year, and seven mission churches have assumed their own support. The Women's Societies united in the support of a missionary in the northern part of the State, by whom a number of new interests were planted. The receipts were about \$2,200. In no State in this district are there greater opportunities or brighter encouragements for aggressive work than in Nebraska.

In Wisconsin the year has been solidly encouraging. We have had twenty-four missionaries, supplying twenty-nine churches and thirty-eight out-stations. These churches have raised for all purposes, \$14,665.29. The newer missions have been specially favored, and if the movement now on hand to secure for them houses of worship can be made successful, their future is assured. The receipts were \$5,286.57, being \$1,467.88 more than last year, and, indeed, the largest amount ever reached in a single year by the Convention.

In all these States the Woman's Home Society co-operates with us and the Conventions through the contributions of women's branches, the amounts so raised being: In Minnesota, \$184.95; Iowa, \$261.68; Kansas, \$275.11; Nebraska, \$525; Wisconsin, \$461.30.

On Dakota retrenchment fell severely, and our work has been done there in the face of great difficulties. In Northern Dakota we have thirty-eight churches; an increase of four, with 1,100 members. We have seventeen missionaries besides the general missionary. We have eighteen houses of worship valued at \$65,000. Quite a number of gracious revivals have been enjoyed. But the needs are great and pressing. Thirteen churches are without pastors. Eight more missionaries are imperatively needed, not to mention the fields that might be occupied if we had the men. Ten houses of worship could be built at once if aid could be obtained. Immigration is setting anew toward this region with great force.

In Southern Dakota we have had twenty-

one missionaries, besides the general missionary a part of the year. A number of new houses of worship have been completed, and a good many revivals of religion enjoyed. Sioux Falls University has been finished, and all its rooms occupied, and two successful terms have been fulfilled. But quite a number of churches are without pastors, and many fields that might be cultivated are suffering for lack of the care which it has been impossible for us to provide.

This is true of the newer parts of all this region. Dakota, Northern Nebraska, and Western Kansas, are receiving at the present time heavy immigration; and from all quarters the cry for help comes up while opportunities such as cannot come again are passing from us. Not a few of our brethren have held their ground with a courage and self-sacrifice worthy of all praise.

Illinois has been for four years a contributing State, but only the northern half is attached to this District. The receipts have continued steadily to increase from the first, and are now over \$7,000, exclusive of amounts sent directly to New York, and of the Chapel Fund. This is more than was received from the whole State for Home and State Missions combined, four years ago.

We still continue our work among the Foreign population in Illinois, having had eight German, nine Scandinavian, and one French missionary. The commanding influence of these peoples, and their growing ascendancy, make it imperative that we should double our efforts for their evangelization.

Special mention should be made of the brethren who, some for a number of years, have discharged the onerous duties of General Missionaries in their respective States. Their work has grown enormously the past five years, and now calls for an amount of thought and toil and exposure which can scarcely be understood by those who have not given special study to the subject. Every year the responsibility and the care required have increased, until now it is exceedingly difficult to fill vacancies in this position when they occur. The past year has been signally

marked by fidelity and consecration on the part of these brethren.

To "*The Standard*," also, our work has been much indebted, not only for the unstinted use of its columns for the "News from the field," but also for the earnest, vigorous and convincing aid which has come from the Editorial columns, helping on the unification of this great region, and stirring up all hearts to energetic effort for its evangelization.

All the influences which have combined to make this region the most important mission field on the Continent still remain in full force, and operate now with even augmented strength. The concentration of a vast population, young, vigorous, and ambitious; the indefinite expansion of facilities for travel, for production, for agricultural and commercial enterprise; the commingling of millions of various nationalities and tongues, with clashing tastes and purposes and convictions; and the manifest certainty that this region is to exert a controlling influence in shaping the final destiny of the Republic, impart to the prosecution of Christian missions here a solemnity and an importance which the people of God in this land cannot afford to overlook or slight. The Church of Christ may well consider it high honor to serve her Master in such a field, at such a time as this.

#### NORTH PACIFIC COAST DISTRICT.

REV. J. C. BAKER, SALEM, OREGON, SUPT.  
OF MISSIONS.

My field embraces Oregon, Washington Territory, Northern Idaho, and British Columbia, containing an area of settlements of 60,000 square miles.

On this field there are 123 churches. Of these, 84 are in Oregon, and 35 in Washington, 2 in Northern Idaho, and 2 in British Columbia. Of these churches there are 6 in Oregon numbering over 100 members, and 2 in Washington; 8 in all. In Washington there is but *one* church which is able to, and does sustain a pastor all the time, namely, the First Church, Seattle. In Oregon there are but 6 churches thus supplied, and the pastor of one of these, the Dalles, has to combine



business with the amount paid by the church to make up his salary.

There are in Oregon 5 churches having a pastor one-half the time—about 40 having preaching once a month. The others are either in charge of our missionaries or are destitute, except as visited by superintendents or pastors.

In Western Washington (west of the Cascades) there are 10 churches having preaching once a month, 2 one-half the time, 2 all the time. The others are either supplied by our missionaries or are destitute, except as they are visited and encouraged by the general missionary of the Puget Sound Association, the superintendent or pastor.

In Eastern Washington, Northern Idaho, and British Columbia, all are either under our missionaries or are destitute, except as visited by the superintendent or pastor.

Of the 123 churches on my field, 103 are represented in the offerings to Home Missions. Of these 72 are in Oregon, 28 in Washington, 2 in British Columbia, and one in Idaho. The total contribution to Home Missions was \$4,043.01; the previous year, \$4,412.51; the year before that, \$2,620.14 (Convention fiscal years). The amounts paid last year were distributed over the field: by Oregon, \$2,318.96; Eastern Washington and Northern Idaho District, \$907; Western Washington and British Columbia District, \$817.85 (Puget Sound fiscal year).

The Society has had under employment all or part of the year, on this field, 25 men. They have supplied part or all of the time 34 churches, 42 out-stations, beside general missionary work. They report 203 baptisms, 195 otherwise received, and 378 conversions. The total membership of the Mission churches is 1,462. These churches have paid on salary \$6,803.10. The Society has paid, including expense of superintendent, \$11,470.80. Total expense of the work, \$18,198.90. These missionaries have raised from this field for various objects as follows: Home Missions, \$1,296.35; Foreign Missions, \$383.44; Publication Society, \$134.97; Sunday schools, \$677.92; Church building, \$3,203; for repairs, \$1,404.61;

other objects, \$1,505.27; total, \$15,408.66. Only one house of worship has been builded during the year and one other commenced. There are 47 churches needing help to sustain pastors; 19 fields where churches ought to be built, and could be with a little help from the Church Edifice Fund; 17 fields needing itinerant missionaries; 23 churches could be organized at once, had we general and itinerant missionaries to do the work. Four churches have ceased drawing aid from the Society. But in one of these the pastor has combined farming and in another business to help out their salaries, only two actually paying the whole salary.

There are needed on this field for immediate work 43 men. There are not now on this field seven available men not employed.

The foreign population numbers over 50,000, and we have but 3 men working among them, and only 5 churches all told—one German and four Scandinavian, and one Chinese mission.

Your superintendent has visited 50 churches, made extensive examination of the field, aided in 5 protracted meetings; attended 7 associations, 2 conventions; preached 95 sermons; delivered 44 addresses; attended 71 prayer-meetings, made 170 religious visits, and traveled 14,251 miles. There have been about 40 conversions under my preaching. I have paid for traveling expense \$191.50; stationery and printing, \$46.10; postage, \$36.85; Express, \$.30; telegrams, \$12.45; salary, \$1,500; total expense, \$1,787.10.

I have given much of my time the past year to mission work, as well as to the special work of my office. The year has been very difficult financially. The *retrenchment* has prevented putting new men on the field—or opening new fields. But this will not do for the year to come. The field is opening to Baptists as never before. A score of fields are waiting and asking for Baptist occupancy. To be equal to the full demand, 50 more men ought to be employed—25 WE MUST LOOK FOR THE COMING YEAR.

## ALASKA.

Multitudes of Americans go to Europe every summer to get a glimpse of Alpine scenery, when they could find far grander at home. And so it happens that we have Americans who are familiar with the rivers and mountain ranges of the Old World, while they remain ignorant of those of the New. They know all about the Congo and the Yang-tse-kiang, but have never even heard of the beautiful scenery on the banks of the Stikine and the Taku.

When we purchased Alaska some laughed, others thought of it only as a region of icebergs and polar bears, and the rest shrugged their shoulders and said that the country was "going to the dogs." But the fact is, we acquired a territory large enough to make seventy-five such States as Massachusetts, much of it exceedingly fertile, and having a climate milder than that of New York. The scenery of the Sitkan Archipelago is unsurpassed by any in the world. Here are 1,100 islands, several of them larger than New Jersey, lying like emeralds in clear and transparent settings, with a background of mountain ranges, pierced by innumerable canyons, in which the wonders and beauty of the Yosemite are repeated hundreds of times. Approaching this scene of wondrous beauty from the south, the traveler beholds mountains higher than the highest peaks of the Rockies, innumerable channels and bays, whose shores are clad with forests which, for the variety and richness of their tints, are not equalled anywhere. The banks of the inlets are hung with ferns ten to twelve feet high, rose bushes so thick that they form a perfect matting, spread out by the acre, filling the air with odor, and the honeysuckle improvising a trellis of shrubbery, decorates it with thickly-set blossoms.

South of the Sitkan Archipelago, the Kuro Sivo, or Japanese Current of the Pacific, answering to the Gulf Stream of the Atlantic, sweeping through Queen Charlotte Sound, bends towards the land, softening the climate and giving to it a balmy mildness found nowhere else upon the continent. In summer

the sun rises at 3 o'clock, and the vapors which gather during the night float away in fleecy clouds towards the mountain ranges, and the horizon tinted with the rays of the rising sun, give a scene which the artist would gladly transfer to his canvas or the writer find language to describe.

As one reads of the vast resources of this wonderland, he can hardly help exclaiming, What a treasure! At the time of its purchase a prominent Democratic editor spoke of it as "a land that would not yield a cent of revenue," and that would "need regiments of soldiers and six men-of-war to govern it." But soon after the purchase, a good Baptist, Captain Ebenezer Morgan, visited the country in the interests of home capitalists, and the result was the formation of "The Alaska Commercial Company," which pays the Government an annual rental of \$55,000 for the privilege of taking seal upon a single island.

But the seal fisheries are but a small part of the wealth of Alaska. Think of a score of salmon fisheries, turning out altogether 10,000 cases of canned salmon, of as many more cod fisheries, sending to market each year 100,000 boxes of codfish, of the thousands of barrels of oil used for lubricating purposes, and of the supply of cod-liver oil to cure the consumptives in less favored climates!

Then valuable deposits of coal, from which handsome fortunes have already been realized, have been found, and several gold mines are being successfully and profitably worked.

The census of 1880 gave the native population of Alaska at 33,246, but since then there has been a steady influx from the States and Territories, and the present year promises a larger immigration than has yet been witnessed.

Now what are American Christians doing for this vast Territory, with its rapidly increasing population? In 1877 Mrs. McFarland, with Clah, a converted Indian girl, was sent out by the Presbyterian Board to commence missionary work at Fort Wrangell. A goodly number of children have been gathered

into this school, and visitors speak in high terms both of the improved looks of the scholars and of their susceptibility to moral and religious instruction.

North of Fort Wrangell, at Chilkat, is the Haines Mission, supported by a Christian lady of Brooklyn, N.Y., where encouraging results are also reported.

Then at Sitka the Presbyterian Board has a mission, the Moravians and Catholics have a few scattered workers in different parts of

the Territory, and this is about all. Baptists are doing nothing! Shall it continue so? The Government is ready to pay the salary of a missionary teacher as soon as a suitable person, who is ready to undertake the work, is found who answers, "Here am I; send me."

Those wishing to know more of this interesting country will find the volume entitled "Alaska and the Sitkan Archipelago," published by Messrs. D. Lothrop & Co, Boston, very helpful. D. S.

## «American Baptist Home Mission Rooms»

†TEMPLE+COURT,+NEW+YORK.†

—†WHAT SHOULD BE DONE WE MUST ATTEMPT TO DO.†—

### †EDITORIAL+NOTES.†

#### FINANCIAL STATEMENT FOR APRIL.

##### MISSIONS AND EDUCATION.

Expenditures for the month, . . . . .	\$3,552 42
<hr/>	
Donations from Churches, Sunday Schools, and Individuals, - - - - -	\$7,088 06
“ “ “ “ “ “ “ “ for Debt . . . . .	1,138 77
Legacies, - - - - -	107 89
Income from Investments, - - - - -	5 96
“ “ Rent of Real Estate, - - - - -	414 40
<b>Total for April, 1886,</b> - - - - -	<b>\$8,755 08</b>

##### CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund, - - - - -	\$528 05	
Interest for Loan Fund, - - - - -	115 96	\$644 01
<b>Total receipts from all sources,</b> - - - - -		<b>\$9,399 09</b>

The total receipts of the American Baptist Home Mission Society for the year ending March 31, 1886, were \$382,314.67. The contributions were \$287,105.14, including \$27,383.80 of conditional and permanent trust funds, leaving the general contributions \$259,721.34, which is \$3,977.68 more than last year, when

over \$34,000 were received for the Emergency fund. Legacies have amounted to \$46,295.88, nearly the same as last year. The debt is \$123,438.93.

Toward the extinction of the debt, we have received, as the MONTHLY goes to press, about

\* W. E. Roscoe was appointed missionary to Kadiak Island, Alaska, at the last meeting of the Board.

\$115,000—leaving about \$8,000 to be raised in the week before June 1st. We cannot doubt that the Lord who has blessed us thus far, will crown the effort with success.

Our readers must excuse the paucity of Editorial notes this month. Between the work of raising the debt, attending to the general affairs of the Society, preparing the annual report, arranging for the annual meeting, to say nothing of other important matters there has been little time for Editorial lucubrations.

A Connecticut man writing about one of our largest givers, himself a Connecticut man, says: "He is a grand man every way and one of the best *ushers* I ever saw in the house of the Lord. He was spared for such a time as this."

Is not that a high compliment?

#### NOW FOR MEXICO.

We want \$25,000 at once for mission headquarters in the City of Mexico. It ought to come in sixty days. We cannot afford to have our able efficient missionaries waste their time here for months in raising funds when they are needed on the field, nor can we afford to allow them to work at such great disadvantages as those they now labor under in the City of Mexico. We are able to do this thing quickly. Who will have a hand in the erection of the first Baptist Church Edifice in the great "City of the Montezumas." Who will be the principal patron of this work?

#### OUR MISSION FINANCES.

"North America for Christ," has the right sound to it for the rallying Watch-word of our denomination; it somehow has the right ring, and carried out it means organized effort; and more, it means organized sacrifice, all along the line. But we are compelled to raise the inquiry, "O Lord, how long!" when we see the men out on the picket line with drawn, the stations abandoned, Sunday-schools closed, all left for some other denomination to go in and take the benefit of the seed sown.

Can we blame the men who manage our Home Mission affairs, for ordering the retreat, when they have not the funds to maintain the faithful God fearing missionary on the field, and still worse, closing the year with a debt of upwards of one hundred thousand dollars hanging over the Society?

Under the present system, with no prospects of raising much if any more money for this great work,

and with such an outlook, the question comes crowding home to us, what can be done to relieve the Society, and again order the advance? It can be done.

I am told by the managers of our Missionary Societies, that there is not one in a hundred of our Baptist membership in America, who knows anything of the wants of these Societies. We cannot expect people to give money without knowing what it is wanted for. If the funds are ever raised to carry on our Mission work successfully, the masses must be made acquainted with the great work undertaken, and a simple form of systematic beneficence adopted. A little monthly paper, like that we used to have, *The Home Mission Record*, filled with the current operations in the field, wants of the Societies, etc., should be published. This could be furnished in quantities for twelve to fifteen cents a year, which price would bring it within the reach of the masses of the people.

The most simple and effectual way of regular monthly giving I have ever known is the Note system, the Notes headed "The Lord loveth the cheerful giver," the different objects to be given to are specified on the Notes, with blank space opposite each left for the amounts. These Notes to be distributed and some brother designated to receive them when filled out and signed; also to receive the money monthly, and send it to the Treasurer of each Society. These blank notes can be had free by sending to the Home Mission Rooms, Temple Court, New York.

Send for the number you want for your church and Sunday-school. In introducing them, the Pastor will show what the Societies are doing, and their needs etc; he can also designate the brother to whom the Notes should be handed, after they have been filled out and signed.

This plan is not new; it has been successful where it has been adopted. I know of a Baptist church of 220 members, who were in the habit of giving from \$100.00 to \$120.00 for all Missionary objects, and Bible and publication work, that under this plan raised \$560.00 a year, or in round numbers 500 per cent. more than by the old plan. If one half of our churches adopt this regular system of giving, we will raise over \$800,000.00 instead of less than \$400,000.00. Let all of our denomination know what is wanted and I predict there will be no want of funds to carry forward the Mission work aggressively all along the line.

AN ANXIOUS PRIVATE IN THE BAPTIST ARMY.

#### The Germans.

The General Missionary Committee of the German Baptist Churches held its session at Cincinnati, O., April 25th. Reports from seventy missionaries and mission fields were made, showing good results of the year's work. Baptisms throughout the German churches foot up to nearly a thousand, with five new

churches and Sunday-schools organized and five new chapels erected with others nearing completion. Of the appointments recommended mention may be made of a missionary to the Germans in Manitoba, who has his hands full in meeting the numerous calls from thriving foreign settlements near and at a distance from Winnipeg; also, of a good German brother in Oregon who is doing the work of two men by including an almost unlimited territory within the radius of his itinerancy, and who is baptizing many precious converts into Christ's death; also of the efficient missionary at Castle Garden, Rev. J. Schieck, whose ready use of seven foreign dialects, opens the way for truth in the hearts of many thousand immigrants as they land upon our shores.

An incident in connection with this session of the committee may be in place. Divine services were held within the hospitable church every evening and three times on the Lord's Day. On the latter, the streets were filled by the Societies of strikers, and trouble was feared by the authorities. Everybody seemed to be out of doors that Sunday afternoon when the red flag of Socialism was seen in the street. But at that hour the German Baptist Church right in the centre of the turbulent section, was crowded to the very doors by old and young, listening to the Gospel of Peace and singing the praises of the Redeemer. It suggested defiance when the band at the head of the threatening procession tarried with loud noise under the windows of the chapel, but it proclaimed a most grateful victory to hear the songs of redeeming love that were wafted out from the windows by a throng which could not be depleted by any call of the foes of order.

J. C. G.

### Spelman Seminary, Atlanta, Ga.

MISSES S. B. PACKARD AND H. E. GILES, PRINCIPALS.

#### ANNUAL REPORT.

"For consider how great things He hath done for you." This command of the ancient prophet to the Israelites is truly applicable to those north as well as south who have labored with heart and hand for the upbuilding of Spelman Seminary.

Though we can say with the Psalmist, "Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation," yet it is with emotions of gratitude mingled with sorrow that we present the fifth annual report.

On account of the severe rains which continued about five days at the commencement of the school year, doing great damage to crops and impeding travel, the opening days did not bring the number anticipated; but as soon as travel was resumed the houses were filled. Never did the first month of the school year seem more auspicious. The Board had kindly furnished an additional teacher; another, filled

with the desire to work for the Master, had offered her services free of charge and entered upon the work; the class of students was in advance of any previous year in point of ability and demeanor; the new building was slowly rising from its foundations, giving promise of enlarged accommodations in the future; while even during the first week God had added the crowning blessing of one soul redeemed from sin, while others were seeking salvation, and eleven were converted during the month.

Did our Father see that this tide of prosperity would cause weak humanity to forget the source from whence these blessings came? The first of November, four teachers were stricken down with fever, and for many days there was anxious watching and waiting by the sick beds. Three resumed work in January. The fourth, Miss Isabel Horton, gaining sufficient strength to return to her home in New York, passed to her rest in about five weeks after reaching there. For two years she had been the faithful and efficient teacher of the Sewing Department. Consecrated to the service of Christ, she was ready to labor in whatever sphere the Master called. Teachers and pupils mourn her loss. Miss Helen S. Mann was providentially secured to take her place.

The number of teachers in all departments is twenty. Two of these give their whole time without pecuniary compensation; a third, a graduate from Normal School in Pennsylvania and stopping for a time in the city, has recently offered her services to teach a part of the time for the remainder of the term. Daily should our hearts ascend in praise to God for such workers, just as faithful and interested in the performance of duty as though they were to be amply remunerated.

The Slater fund furnishes means for the support of teachers in the Industrial Department. This appropriation has not been as large in any of the schools this year as in the two previous years. It is cause for great gratitude that God put it into the heart of Mr. Slater to thus donate this fund; without it the Industrial Departments, so important for the practical education of the colored people, could not be sustained.

Last year the first class was sent out from the Normal Department. Thirteen received certificates, most of whom have returned to complete the Higher Normal course. All of these taught last summer, except one who was married at the close of school. One has been teaching in one of the best public schools of Atlanta, another has just received an appointment,—while a third is teaching a private school in the city with great success. Good reports are received from each. In every instance they have taught in Sabbath schools, while some have organized them where there were none. They have been instrumental in the conversion of many souls.

The chief aspiration of these, and also of most of the students, seem to be to go among their own peo-

ple and help Christianize and educate them, doing what white people cannot do, going where white people cannot go, and reaching hearts that white people cannot reach. It is good to bear in mind that money spent for carrying forward work in Spelman Seminary does not stop with the students, but through them it instructs and educates hundreds of others. It has been estimated that every dollar yields five hundred per cent. in the good done. One who went out to teach about 20 miles from Atlanta, said, "You don't know what a sad condition my people are in, even so short a distance away. They had no Sabbath school; I organized one, and the first Sabbath they brought the old "blue back speller." I thought at first I could not do anything for them, but I looked to Jesus and seemed to hear the words, 'I can do all things through Christ who strengtheneth me.' I left a good Sabbath school there."

Fourteen are prepared to receive certificates in the Normal Department this year. Strangers visiting the school have remarked upon the intelligence and promptness of this class. May the bright anticipations of their future work for the dear Saviour among their own people be fully realized.

When we think of seven millions of colored people, not one fourth of whom have yet been reached, we can but breathe a prayer that God will open Christian hearts wider than ever before, that this great work may widen and broaden until every soul is reached.

Last year six graduated in the Industrial Department, and there will be a larger number this year. Students receiving certificates in this course must attend school at least two years, be of good moral character, and serve creditably in the various branches taught in the Industrial Department, including cooking, washing, ironing, chamber work, and plain sewing. Over 3,000 pieces are washed and ironed in the laundry each week, under the supervision of a competent teacher.

We are looking forward to the completion of the new building when better facilities can be afforded for instruction in the domestic arts. In the present cramped condition of kitchen and dining room, table work, cooking, etc. have been taught under great difficulties. Great credit is due to the efficient matron, Mrs. Mallory, that so much has been accomplished; patiently and untiringly she has labored under difficulties which seemed almost insurmountable.

The classes in the Sewing Department were, as a matter of course, somewhat interrupted by the long illness of the teacher, but good work has been done. A number are learning the dressmaker's trade. About 800 garments have been cut and made; beside instruction given in darning, button-hole making, repairing garments, etc. The progress in sewing made by the children in the Model School is quite remarkable.

Those that commenced learning printing last year still continue in the work, and have become quite skill-

ful compositors. Seven have been added to the number. The *Spelman Messenger*, an eight page paper, has been issued monthly; beside the printing of cards, programmes, tickets, and a small book on Orthoepey.

That industrial training is being introduced into the colored schools gradually, year by year, is cause for rejoicing. Every girl thoroughly trained in this department will be a missionary of wise management and practical knowledge in the domestic arts, a leavening power, not only in towns and villages, but in the country where they have no knowledge of even the most common utensils used in the household.

For some time the project of a Training School for Nurses has been upon the minds of the Principals. The great difficulty of obtaining nurses, trained or otherwise, has made it apparent that such a department is a necessity, and would not only open another wide avenue of labor to these girls, but would confer a great blessing upon the whole Southland, white people as well as colored. It seemed very providential that a physician, a colored woman of superior education and large experience in hospital work, a graduate of Ann Arbor, Mich., through the influence of Rev. A. G. Haygood, D.D., came to Atlanta and connected herself with this school. Under her efficient management this training school has been recently started, and already numbers sixty-seven pupils, thirty-five of whom are taking the professional course. The great ignorance of the colored people in the care of the sick and of their own health has led to the introduction of a work on physiology and hygiene in many of the reading classes as a textbook. It is often a great surprise to them that they are so "fearfully and wonderfully made." One of the older girls, when reading of the circulation of the blood, exclaimed: "I have been near about scared to death ever since I began studying this book!" Another went to a neighboring town to visit some friends, taking her physiology with her; she was talking to them about the use of tobacco, and said, "I can prove what I say," and taking her book, read to them of the evil effects. They exclaimed, "Is that so? Why, you ought to stay here and teach the people. We never heard of that before."

The Model School continues to be a blessing to those preparing to teach, and to the many children that are crowded into the small room they occupy at present. One mother writes to Miss Grover: "It is not so much goodness in the book, but so much outside. Your school will be worth so many thousand dollars to the little girls that are coming up. My little girl did not know a letter awhile ago, but now she reads to her papa every night from the Bible." Twenty-three have been promoted to the preparatory class in the Seminary during the year.

The Young Women's Christian Association recently held their first annual meeting. Much has been accomplished in the different departments of

Christian work. During the temperance campaign in Atlanta, daily prayer-meetings were held for the cause of prohibition. One man remarked that he did not fear what the prohibition men might do, but he was afraid of those praying women.

\* \* \* \* \*

But all these varied gifts of the past year are the smallest of our gains compared to the rich spiritual blessings showered upon the school. Every month has witnessed souls born into the kingdom of Christ. Nearly sixty have found Him precious, and the work has been much more quiet than any previous year. Besides, the pulsations of Christian life have seemed to be greatly quickened in the hearts of Christians. A deeper missionary spirit has been developed, and many have gone out, with Bible and tracts in hand, to labor for those less favored than themselves. Daily half-hour prayer-meetings are held by the students, beside the weekly meetings of Friday and Sabbath evening. The converts' meeting every Saturday night is full of interest and an inspiration, as are all the meetings.

#### For Girls and Women.

For the black race just now, I regard the training of one good woman as of vastly more importance than the graduation of half a dozen lawyers. For some time past the women of my race have had but little attention paid them. Great efforts, vast expenditure, have been bestowed upon young colored men, and it seemed to me we were going to have just such a civilization as one sees in Turkey, where, indeed, we can find men of supreme culture and with vast erudition, but the women present a dreary waste of ignorance, superstition, and imbecility. The correction to this will be the establishing a few schools for the thorough training of girls and young women in practical knowledge, avoiding as far as possible all the dangerous tendencies to useless æstheticism and overwrought fastidiousness. The greatness of all peoples comes from the home and family, and there can be no homes and families if a people have no true, plain, practical, pious, and enlightened women.

REV. ALEXANDER CRUMMELS, D.D.

#### Church Edifice Notes.

—The church at Peru, Neb., pays the balance of their loan, and the pastor says: "Allow me through you to thank the Board for the aid which this church received in the building of their house of worship. It was a very hard task for us to pay the debt, and yet if it had not been for the loan the church would have been compelled to build a smaller house which would not now answer our purpose. As it is, we have a good house out of debt for which we thank the So-

ciety." This shows a different spirit from some churches that get angry when the Society insists on the payment of the loan after they have had the use of it for years.

—Rev. W. E. Powell, our efficient general missionary in West Virginia, has been visiting several new rail-road towns with fine success. He says our work is suffering greatly for want of means to build. "If I had \$1,000 I could get five new houses built." When others shall have established strong-holds in these new towns it will be too late for Baptists to enter them.

—Rev. Geo. Scott of Nebraska, writes: "I never realized before how much it cripples a Baptist church to be compelled to worship in a house belonging to another denomination.

—"We have good congregations as a general thing, but all our work in Talmage seems to be lost or rather utilized by the Methodist Episcopal Church in whose house we worship. It cripples us in every way, I need not tell you more, you know how it is. The fact is we must get out of this or give up the ground. Its no use to spend our *time, money, and energies*, simply as a *feeder* to pedobaptism. If we can't get out any other way I pray that the good Lord will *drive* us in some way. Yours for the truth."

—The Sunday-school at Ellsworth, Kansas, sent us a contribution for our Chapel Builders' Fund and the pastor writes: "The court-house at Ellsworth in which we have to worship is so open and cold that I have taken repeated colds producing catarrh in the head and poisoning the whole system. It has nearly used me up and so I am now in California to recruit a little." How hard on our western missionaries to preach where we have no house. We are getting chapels for them just as fast as we can get the means. Three or four hundred dollars is generally sufficient to supplement what can be raised on the field and build a chapel.

—Not long since the Baptists at Morrill and Hamblin, Kansas, had an opportunity to buy a good house of worship in Hamblin for \$400, all complete. They were weak and hard pressed and could raise only \$200. Through the contributions recently received from the Sunday-schools the Society was able to supply the other \$200, and thus secure the house. A good brother writes in reply to the letter telling him the Society could help, and says: "This action is to us good news indeed. We immediately opened a special service evenings only, which seemed profitable. A number professed a hope in Christ and were received and baptized. They were largely the children of a former Sunday-school held in that house. Thus far we have baptized twenty-six and others will come in the near future." Reader, did your Sunday-school help in that good work? If your school did not contribute last March to our Chapel Builders' Fund, it is not too late yet. There are other places in the West where a little help may be blest of God with similar results.

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

President, Mrs. Thomas Nickerson, Newton Centre, Mass.; Vice-Pres., Mrs. Anna Sargent Hunt, Augusta, Me.; Corresponding Secretary and Treasurer, Mrs. Andrew Pollard, 14 Tremont Temple, Boston, Mass.

#### EIGHTH ANNUAL MEETING.

The eighth annual meeting of the Woman's American Baptist Home Mission Society, was held May 5, in the new and beautiful church at Newton, Mass. Mrs. A. J. Loud led the prayer and praise service. Mrs. G. S. Harwood gave a most cordial welcome to the 500 or more ladies in attendance. The President, Mrs. Thos. Nickerson, fittingly responded, expressing her own pleasure that Newton was thus honored. The report of Corresponding Secretary showed decided advance in every branch of the work. A deeper interest is felt in the churches at home, larger receipts have come to the treasury, and more missionary teachers have been supported in the schools. The report of each school as given by the teachers showed a large attendance of earnest pupils who were working diligently to fit themselves for useful positions in life. Nearly all of the boarding pupils have become Christians, and will carry to their own people the religious influence that has so changed their own lives. Thus is accomplished the great work sought by the Society, of carrying the good tidings of salvation to the masses of the Freedmen, Indians, Mormons, etc., by their own converted women and girls.

Mrs. Gray, Assistant Corresponding Secretary, gave an obituary report paying just tribute to the lives and works of our two teachers, Mrs. Potter of Fresno and Miss Horton of Spelman, who have finished their mission teaching, and entered upon their reward.

Addresses of great interest were given by Mrs. Shepard of Newton, Miss Freeman, President of Wellesley College, and Miss Merriam of Boston.

The Vice-Presidents reported growth in each State. The ten minute tables and papers were gems of thought which we wish could be read in our mission meetings.

"The Mosaic" an interesting and spicy paper by Mrs. Reynolds of Connecticut, and a poem "The Cup of Cold Water" by Mrs. Hunt of Maine were among the good things of the day.

About 200 of the ladies attended a reception in the evening, given by Mrs. Nickerson to the Vice-Presidents, at her large and beautiful Newton Centre home.

By invitation the Vice-Presidents and Directors met with the newly elected Board, Thursday morning in the parlors of 1st Baptist church, Boston.

Two appeals of special interest were presented for action. The successful work of Miss Trevino in Santa Rosa, Mex., had encouraged the Board at its last meeting, to appoint a teacher in Apodaca, to work with the church. Rev. Westrup asked for a third teacher in Salinas, saying that *now* was our opportunity to teach the Mexican girls of Christ. It was unanimously voted to grant this request, asking Bands in different Associations to assume the entire support of one of these teachers. The salary will be only \$150 as the people make up the rest. Alaska is also open to us, and the report comes for the appointment of Mrs. Roscoe, as our teacher in this most interesting field. Believing it was the Lord's call, we dared not refuse this new opportunity of doing good, and so voted to add one more to our list of teachers to share our love, prayers and gifts.

Mrs. Wooster of Muscogee writes:—"The last Sunday in March six of our scholars were baptized. I wish I could picture to you the baptismal scene. We walked in procession from the "church house" to the water,—the men with heads uncovered, all singing the glad hymn,

"From all that dwell below the skies,  
Let the Creator's praise arise  
Let the Redeemer's name be sung  
In ev'ry land, by ev'ry tongue."

It was a baptism in the wilderness. The solitariness of the place added solemnity to the scene. Around a little spring in the midst of a wide, slightly wooded prairie, was gathered a group from three races, but all acknowledging one common Lord and Saviour. The baptism was very quiet. Four young men and two young women were, we trust, buried with Christ and raised again to newness of life. All marched again in procession to the "church house" singing songs of redeeming love. The young converts then received the right hand of fellowship. All the brethren and sisters then shook hands with the candidates, passing around the church in a row to their seats again.

### WOMAN'S BAPTIST HOME MISSION UNION OF CONNECTICUT.

The quarterly Meeting of the Woman's Home Mission Union was held with the ladies of the Baptist Church, Ansonia, April 18th, at half past three o'clock, at the residence of Mrs. Wallace.

The day was fine and there was quite a good attendance.

The meeting was opened by singing and reading the Scripture, after which Mr. McKinney, pastor of the church offered prayer.

The Secretary's report was read and approved. The Treasurer's report was incomplete owing to delay in receiving it. Reports from the Circles fol-



lowed. Only one had sent a barrel away, others had re-organized and were busy in the good work. A very interesting letter from Mr. Scott was read, acknowledging the receipt of a barrel of clothing, also giving a missionary's experience in traveling and the difficulties he encountered in a snow storm. An item of business came before the meeting in regard to making Life members. It was voted to defer the decision until the next meeting. A letter from Mrs. Becker was read giving an interesting account of her work. A letter from Mr. Clafford was also read, giving a good report of his work in the different towns he visits and showing that his life is a very busy one.

Prayer was then offered for our workers. A very interesting story was read by Mrs. Brown, entitled "Lace Fetters," from which we had an opportunity to learn that fetters frail as lace may hinder us in our mission work. We then listened to an address from Mrs. Jerome. It was very interesting, full of instruction and held the attention of the ladies until the close. We only wish more could have heard it. Those who were there must have been profited by it and we hope it may result in more consecrated efforts in Home Mission work. A poem entitled "A Cup of Cold Water," was then read reminding us of the Master's promise in Matt. x. 42. A very interesting story entitled "The Church at Pike's Corner," was read by Mrs. Wallace, giving us an idea of the self sacrifice that is made at the West in building churches.

May not some of us ask the same question Ralph Truman asked, "What have I ever done that shows such loyalty to my Master?"

The meeting closed with prayer, after which we enjoyed the hospitality of our hostess and had a pleasant social interview.

MRS. W. H. ELKINS,  
Secretary.

### WOMEN'S BAPTIST HOME MISSION SOCIETY.

*President*—MRS. J. N. CROUSE, 2101 Michigan Ave., Chicago, Ill.  
*Corresponding Secretary*—MISS M. G. BURDETTE, 2338 Michigan Ave., Chicago, Ill.  
*Treasurer*—MRS. R. R. DONNELLEY, 2338 Michigan Ave. Chicago, Ill.  
*Chairman of Executive Board*—MRS. N. T. GASSETTE, 3527 Grand Boulevard, Chicago, Ill.

#### TREASURER'S REPORT FOR APRIL.

Colorado.....	\$22 37	Pennsylvania.....	\$260 75
Connecticut.....	5 00	South Carolina.....	25 00
Dakota.....	3 50	Texas.....	417 00
Iowa.....	59 72	Virginia.....	25 00
Illinois.....	94 31	W. A. B. H. M. Soc..	120 00
Indiana.....	43 63	Wisconsin.....	32 78
Kansas.....	10 62	Tidings and Publica-	
Louisiana.....	26 65	tions.....	79 59
Massachusetts.....	4 00	Mite Boxes.....	1 16
Minnesota.....	96 95	Baby Band.....	17 58
New York.....	516 33	Missionary Gardeners.	2 70
New Jersey.....	46 67		
Nebraska.....	31 70	Total.....	\$1 615 06
Ohio.....	74 88		
Oregon.....	10 00		

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

*President*—Mrs. L. B. Austin, Detroit.

*Corresponding Secretary*—Mrs. S. A. Gibson, Kalamazoo.

*Recording Secretary*—Mrs. C. R. Henderson, Detroit.

*Treasurer*—Mrs. Wm. A. Moore, Detroit.

The encouraging reports which come to us concerning the removal of the debt which has so long hung darkly over our American Baptist Home Mission Society, causes the hand to move rapidly in giving expression to the overflowing heart. How freely we shall breathe when it can be said of the Home Mission Society, as of the Missionary Union "out of debt, and money in the treasury." We are glad that those who could only give the dime have shared the privilege with those who have given the thousands, in removing this great obstacle to missionary progress. A letter from Rev. G. W. Huntley gives us a glimpse of the hampering effects of the debt, upon his labors in Northern Dakota.

He says: "We are laying foundations. Opportunities are grand—we ought to possess this land for Christ. The Roman Catholics are making strong efforts to take the country—they are raising and using large sums of money. Large tracts of land are purchased by them. They are planting their churches and schools everywhere. They are getting control of all the hospitals. Catholics are being pushed into public offices where they can do effective work, such as superintendents of public schools, etc. The present superintendent of this—Cass County, is an Irish Catholic. Last year we had an American who did the work satisfactorily without an assistant, on a salary of \$1,000. The present incumbent's first act was to have the salary increased, the next, to have an assistant appointed, also a Catholic. Vacancies in the corps of teachers are filled with Catholics. In one place a Jesuit priest holds the position of principal in the High School. The Chaplain at the new Penitentiary in Bismark, is a Catholic. The financial emergency of the American Baptist Home Mission Society forbids our going into new places, however important or urgent the call. There are scores of places with Baptists in everyone of them who are asking us for a little aid that they may have church organization, and a pastor. They ask, but it is not in our power to give—Not being able to lengthen our cords, we have tried to strengthen our stakes. The general missionary during the past winter has been helping the missionaries what little he could in special meetings, and at the same time look after pastorless churches. Since the coming in of the present year about one hundred souls have been won to Christ in this field. Part of the number have been baptized into the fellowship of our little churches, and the remainder are expected to follow in the ordinance. The work of conversion is still going on. God has greatly blessed us. He has given Baptist missionaries on this field, from the first until now, more converts than all others combined, and yet we expended the least money of any one of the four denominations who were in the field in advance of the Baptists. In view of this fact we ought to be very humble, and should arouse ourselves and put forth our full strength in obeying our Lord's great command to "go, make disciples of all nations," etc. On this home field

nearly all nations are represented. Ten missionaries, in addition to those already on the field, are needed to carry on the work here. We also need seventeen new houses of worship, and could build them if the Home Mission Society could aid from \$300 to \$500 in each place. People here think they need the best preaching talent—they are intelligent and critical. It is easier for the pulpit to satisfy the demands of the people in the average congregation in any eastern State than in this Territory. People of enterprise and push come here—they come with the one object; to make money. We find college graduates out on government claims, living in shacks on sod shanties, trying to get a start in the world—We go into the neighborhood, visit all the settlers in their humble homes, announce an appointment for preaching in some cabin, get all the people together within reasonable distance. Fifteen or twenty persons come to listen, and there are more critical hearers in that little company than in any average congregation of more than ten times that number in the East. There is nothing but the pure Gospel, "Christ and him crucified" will win the people. The Baptist missionaries have simply preached the old, old Gospel and have never *toned it down* to suit the liberal desires of the age, and that accounts for the glorious results from their labors—yet the people want a \$2,500 man for \$500, when they can pay only half, or perhaps not that much toward the amount of salary. In riding over the prairie one day, at one of the shanties where we called we found the son of one of our prominent ministers in the East—married and settled on a claim. We had a good Baptist meeting there, we used the Gospel hymns, the organ they brought with them, the Bible that lay on the table, and "the throne of grace," and all felt refreshed. A few days ago we received an urgent request from a good Baptist brother saying "I have kept track of you ever since I heard you preach at \_\_\_\_\_ Association in 1876, would be glad to see you come and organize a church in our new town and secure lots from the Railroad Company on which to build a meeting house." It was hard to say No. The Home Mission Society is in debt, and will not allow us to enter new fields.—Oh! that that terrible debt was paid, and we could advance once more.

Miss Sylvester of Wayland Seminary sends us cheering monthly letters, giving us an insight into the school and home, where salutary influences are being thrown around those who are preparing for earnest Christian living. They have had much joy in the conversion of young men among the students, and are hoping that as all are interested, that the close of the year will find all Christians.

TREASURER'S REPORT, FOR JANUARY, FEBRUARY AND MARCH.

Big Rapids, \$8.00; Detroit First, \$43 13; Charlotte, \$7.25; Bad Axe, \$1.00; Plymouth, \$2.17; Mooreville, \$4.50; South Saginaw, \$5.00; Clinton, \$4.50; Adrian, \$7.25; Detroit, Lafayette Ave., \$62.25; Ishpeming, \$8.00; White Pigeon, 25c.; South Haven, \$3.39; Sand Beach, \$4.50; Tecumseh, \$8.00; Ann Arbor, \$12.73; Coldwater Band, \$30.00; Okemos, Mrs. Kent and Mrs. Hewlett, \$1.00; Farmington, \$1.30; Allegan, \$4.00; Jackson, \$4.70; Holly Sunday school, \$4.00; Detroit, Lafayette Ave., Benevolent Society, \$8.00; Flint, \$5.50; Rome Second, \$2.50; Detroit, First German, \$4.50; Cassopolis, \$1.75; Paris, \$3.75; Ryerson, \$10.00; Eastport, \$2.00; Mrs. Sarah M. Hovey, \$2.00; Grand Rapids, First, \$22.00; Leroy, \$5.25; Bay City, Fremont Ave., \$5.00; Bay City First, \$23.50; Sunday school, \$6.00; Mrs. D. M. Weber, East Saginaw, \$5.00; Bertie and Mary Miller, Union, 30c.; Holly, 2.20; Hadley, \$5.00; Ceresco, \$5.00; Detroit, Miss Bromley's Sunday school, \$1.18; Dewit, \$4.00; Belleview, \$1.50; Perry, \$1.70; Mrs. P. Shepherdson Hudson, \$3.20; Morence, \$4.00; Ypsilanti, \$14.00; Jackson Band, \$3.25; Union City, \$2.00; Sturgis, \$5.00; Mrs.

Thornton, \$1.00; Mrs. Snell, Bad Axe, \$2.00; Perry Band, \$5.08; Mrs. Gibson, Detroit, \$2.00; Blainwell, \$15.09; Quincy, \$4.00; Bronson, \$6.00; Novi, \$5.00; Eaton Rapids, \$1.50; Bond, 71c.; Traverse City, \$6.00; Mrs. G. C. Young, Okemooy \$5.00; Howell, \$6.00; Cedar Springs, \$2.22; Detroit, a birthda; offering, \$20.00; Napoleon, \$4.82; Aurekias, \$7.50; Ovid, \$7.50 Mt. Clemens, \$4.00; Morris, \$8.50; Ann Arbor, \$9.40; Vernon, \$7.05; Ionia, \$11.66; Mrs. Chauncey, Waterbury, \$5.00; Waterford, \$3.39; Hudson, \$4.15; Flushing, Young People, \$10.00; Lapeer, \$5.00; Greenville, \$2.35; Mrs. J. P. Mansfield, Detroit, \$10.00; Litchfield, \$5.10; Saginaw City, \$2.00; Speaker, \$10.00; St. Ignace, \$2.00; Climax, \$6.00; Battle Creek, \$10.25; Ithaca, \$4.75; Diamondale, \$5.00; Detroit Twelfth, \$17.00; Band, \$1.50; Kalamazoo, \$10.00; Kinderhook, \$5.75; Lansing, \$6.50; Grand Rapids, Second, \$7.23; Young People, \$2.00; Osceola Association, \$2.00; Reed City, 50c; Coldwater, \$15.00; Richmond, \$2.45; Mt. Vernon, \$2.50; Dexter, Young Ladies, \$7.50; St. Louis, Young Ladies, \$10.00; Highland, \$4.75; Four Sunday school classes, \$6.45; Rives, \$6.50; Parshallville, \$5.72; Tecumseh, \$7.50; Young Ladies' Band, \$1.50; Port Huron, \$10.00; Detroit Eighteenth st., \$6.25; Lowell, \$8.00; Chelsea, \$1.85; Romeo, \$3.99; Ludington, Scandanavian, \$5.00; Ceresco, Young Ladies \$5.08; Bloomingdale, \$5.00; Saginaw City, Young Ladies \$7.17; Fentonville, \$11.46; Harbor Springs, \$3.25; Detroit Second, German, \$2.00; Tuscola, \$1.00; Sand Beach, \$3.75; Bay City, W., \$2.00; Mr. A. Fielding, \$10.00; Palma, \$3.00. Total.....\$851.25.

Ministerial and Church Record.

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

ORDINATIONS.

NAME.	PLACE.	DATE.
E. B. Elmer,	Bantam Falls, Conn.,	April 28.
Jacob Whitehurst,	East New York, N. Y.,	April 14.
Benjamin B. Jackson,	Princeton, N. J.,	April 22.
W. H. Breach,	Mdford, N. J.,	May 11.
A. G. Smith,	Sandy Valley, W. Va.,	_____
John Stephen,	Bethesda, W. Va.,	_____
Demas C. Washington,	St. Helena, S. C.,	March 25.
Daniel E. Washington,	St. Helena, S. C.,	March 25.
B. J. Williams,	Kyle, Texas,	April 11.
Samuel Smith,	Long Prairie, Ind. Ter.,	April 25.
G. W. McGraw,	Huron, Ind.,	May 2.
H. H. Tilbe,	Edwardsville, Ill.,	April 2.
L. W. Gowan,	Evansville, Wis.,	April 13.
S. Anderson,	Woodville, Minn.,	April 19.
Joseph K. Robinson,	Mount Vernon, Mo.,	April 24.

CHURCHES ORGANIZED.

PLACE.	DATE.
Bird's Eye, Ind.,	April 10.
Woodville, Minn.,	_____
Lake Crystal, Minn.,	_____
St. Louis, Mo., Second German Church,	_____
Cyclone, Tex.,	_____
Spring Creek, Tex.,	April 25.
Galena, Kan.,	_____
North Bend, Neb.,	March 27.
Colorado Springs, Col., Second Church (colored),	April 10.

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Philadelphia, Pa., East Church,	May 3.
Jackson, Tenn.,	May 16.
Augusta, Georgia, Macedonia Church,	April 18.
Crab Orchard, Neb.,	May 19.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Gilbert Robbins,	75.	Cape Neddick, Me.,	April 29.
W. T. Sargent,	—	Freeport, Me.,	May 13.

Alva Gregory,	88.	Easton, Conn.,	April 1
Anderson Hopper,	75.	Newark, N. J.,	April 19.
T. M. Vaughan,	—	Christiansburg, Ky.,	—
Robert Allen,	78.	Richmond, Va.,	March 12.
William A. Green,	—	Raleigh, N. C.,	—
James A. Woodward,	75.	Barnwell, S. C.,	March 28.
W. H. Goldwire,	—	Adairsville, Ga.,	—
Trustin Phillips,	82.	Jonesboro, Ga.,	March 18.
S. C. Lee,	—	Arcadia, La.,	April 5.
Stevenson D. Allton,	79.	Oakfield, O.,	April 6.
J. H. Krueger,	73.	Friendship, Ind.,	April 19.
Samuel Elliott,	74.	Littleton, Ill.,	March 3.
Julius Elliot,	57.	Littleton, Ill.,	March 14.
D. P. French,	69.	Nashville, Ill.,	April 19.
Isaac W. Wilkinson,	64.	Minneapolis, Minn.,	May 29.
Lyman Stilson,	81.	Jefferson, Iowa,	March 22.

## Contributions and Legacies.

### FOR MARCH, 1886.

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

#### MAINE, \$988.01.

Skowhegan Church.....	10 00
Freeport Church.....	8 68
Foxcroft, Rev. C. C. Tilley.....	8 00
Stanford, Rev. S. Estes, for debt.....	2 00
Rogue Island, H. A. Lang.....	2 00
Camden, L. Sherman.....	5 00
Brunswick Church.....	5 00
Kennebunkport Church.....	15 00
East Sumner, Hartford Church.....	1 00
Canton Church.....	2 00
Milo Church.....	7 00
Harrington, Rev. Wm. M. Harthorn, wife and family, for debt.....	1 50
Mrs. M. S. Wyman, for debt.....	1 00
Hodgdon Church, a few sisters.....	2 00
Parkman, Mrs. E. M. Clark.....	5 00
Calais, Second Church.....	25 00
Shapleigh, Mrs. Chas. P. Bennett, for debt.....	5 00
Mt. Vernon Church.....	10 00
Lebanon, Juvenile Mission Band.....	4 50
Corinna, Alvira Young, for debt.....	5 00
Whitefield, Miss Emma Peaslee.....	3 00
New Gloucester, Jacob Rowe.....	5 00
Auburn, Court Street Church.....	56 25
Rockland Church.....	61 00
Waterville Church.....	139 63
Special for debt.....	62 11
French Mission.....	9 60
Augusta, First Church.....	21 00
Waldoboro Church.....	20 00
Kenduskeag Church.....	6 00
West Hampton Church.....	6 00
Bangor, First Church.....	100 00
Second Church.....	15 00
Miss Hamlin Sunday school.....	3 00
Second Church Sunday school.....	13 30
Moulton Church.....	25 00
East Washington, H. M. Soc.....	7 00
Blue Hill, Mrs. Spence Treworgy, for debt.....	1 00
Church.....	2 67
Freeport, Friend, for debt.....	2 00
Portland Church.....	115 00
Thomaston, A Friend, for debt.....	2 00
*For Wayland Seminary, D. C. Paris, First Church.....	29 67
South Paris Church.....	8 33
Portland, Mrs. McKinney.....	10 00
Miss Martha McKinney.....	10 00
*For Roger Williams University, Tenn. Jefferson City, Prof. G. N. Grisham.....	30 00
C. E. F. For Chapel Builders' Fund: Bangor, First Sunday school.....	31 55
South Paris Sunday school.....	2 12
Waterboro Sunday school.....	2 00
Harris Sunday school.....	1 75
Shapleigh, First Sunday school.....	5 61
Blue Hill Sunday school.....	8 74

Belfast Sunday school.....	4 00
Yarmouth Sunday school.....	8 00
Rockland, First Sunday school.....	27 00

#### NEW HAMPSHIRE, \$797.95.

Troy Church.....	5 00
West Swanzy Church.....	9 17
Salem Church.....	3 50
Littleton, C. P. Chickering.....	20 00
Dover Church, Cheerful Workers' Mission Band, for debt.....	15 00
New Ipswich Church.....	10 00
Manchester, Merrimack Street Church.....	6 79
Greenville Church.....	10 30
Salem, Mrs. Ellen L. Kimball.....	50
Milford, First Church.....	50 00
Manchester, First Church.....	20 00
Franklin Falls Church.....	10 50
Newton, Ladies' Mission Board.....	7 50
Penacook, "F," for debt.....	5 00
Exeter Church.....	85 00
Keene Church.....	20 00
Newport Church.....	14 50
Goshen Church.....	1 50
Penacook Church.....	58 00
Richmond, E. P. Merrifield.....	1 00
J. M. Merrifield.....	1 00
Flora Merrifield.....	1 00
Winnie Merrifield.....	25
*For Richmond Institute, Va. Dover Church.....	20 25
C. E. F. Milford Sunday school.....	21 50
Deerfield Church.....	3 32
Sunday school.....	4 10
Salem Sunday school.....	6 00
For Chapel Builders' Fund: Wilton Sunday school.....	10 32
Chester Sunday school.....	5 00
East Washington Sunday school.....	2 80
Richmond Sunday school.....	3 00
Dublin Association.....	18 00

#### LEGACIES.

Portsmouth, Estate of Julia A. Boardman.....	13 24
Nashua, Estate of Elizabeth H. T. Spaulding.....	335 00

#### VERMONT \$732.96.

Fairfax Church, coll. at Missionary Concert.....	5 52
Townshend, Jonas Allen, for debt.....	5 00
St. Johnsbury Church.....	5 00
Burlington, Berean Church.....	17 15
Brandon, A Friend of Missions.....	5 00
Ludlow Church, per A. F. Sherman.....	30 00
Mechanicsville, Mrs. A. M. Livingston, for debt.....	5 00
Bakersville, Mrs. S. J. Maquard.....	6 00
Readsboro Church.....	12 00
Essex, First Church.....	8 25
"A Deacon's Wife".....	125 00
Middlebury Church.....	10 00
West Haven, First Church.....	10 50
Saxton's River, Rev. W. H. Randall.....	19 00
Mrs. Maria L. Randall.....	7 50
Derby Church.....	5 35
Fairfax Church.....	29 39
Bennington, First Church.....	127 37
South Windham, First Church.....	2 00
St. Albans, First Church.....	22 60
Ludlow Church.....	51 00
Perkinsville Church.....	15 18
Charlotte Church.....	14 04
Georgia Plain Church.....	17 00
East Swanton Church.....	8 25
Chester Church.....	15 75
Windsor Church.....	21 50
Felchville Church.....	41 25
East Dover Church.....	6 58
W. C. Holloway.....	5 00
C. E. F. For Chapel Builders' Fund: Belle Plains Sunday school.....	1 00
Monkton Sunday school.....	1 75
East Hardwick Sunday school.....	5 97
Jamaica Sunday school.....	3 82
Bellows Falls Sunday school.....	10 70
Brattleboro, First Church.....	42 50
East Charlotte Sunday school.....	3 50
East Hubbardtown Sunday school.....	1 00
St. Albans, First Sunday school.....	11 00

#### MASSACHUSETTS, \$22,841.29.

Southbridge, Robert H. Cole.....	150 00
Ella M. Cole, for debt.....	5 00

West Medway Church	15 50	Clinton, First Church	30 68
Ladies' Society	4 20	Ludlow, Frederick Gallup	2 00
West Andover, Mrs. Bailey	5 00	Fiskdale Church	5 17
Ladies' Society	4 20	Jamaica Plain, A friend	25 00
Old Cambridge Church	83 41	Mrs. B. F. Sturtevant, "For watch,"	30 00
Lynn, First Church	74 50	Newton Centre, Mr. and Mrs. Rev. O. W. Gates	25 00
East Church, \$1 00 for debt.	29 80	Church	650 00
"W"	5 00	Summer R. Edmund	2 50
Washington Street Church, in add.	8 90	Soc. of Inquiry, Newton Theological Institute...	11 00
Stoneham Church	11 51	Newton, Church	174 52
Ready Helpers	11 52	Lawrence First Church	42 00
Hanover Church	35 00	For debt	70 00
Weymouth Sunday school	25 00	E. A. W., for debt	5 00
Everett Church	20 26	Middleboro, Central Church, \$100 00 for debt	131 80
Danversport Church	28 00	Medfield Church	30 25
Wakefield, Mrs. B. B. Wiley	30 00	Sharon Church	24 75
Church	125 00	Reading, Miss Laura Parker	5 00
Wenham, John Finney	2 75	Springfield, First Church, W. H. M. Soc., for debt...	100 00
West Dedham Church	5 34	First Church	10 00
J. P.	5 00	C. B. Bigelow, for debt	10 00
Ayer Church	20 50	Lee Sunday school	8 60
Holyoke, Second Church	50 00	Huntington Church	22 10
Haverhill, First Church, extra for debt	11 52	Natic Church	68 65
West Brighton Church	28 34	For debt	10 00
Still River Church, for debt	3 00	Rock Bottom, W. E. Farnham, for debt	2 00
East Weymouth, M. M. Dozer	5 00	Brookville Church	3 98
Reading, First Church Sunday school	17 00	Mansfield Church	10 11
West Somerville Church	21 38	Swampscott Church	6 41
Woodville Church	5 00	" Massachusetts,"	225 00
South Hanson Church	18 00	Chelsea, Hon. E. C. Fetz, for debt	1,000 00
Bellerica, First Church	2 38	First Church, Rev. A. P. Mason and wife	50 00
South Chelmsford Church	3 98	Cary Avenue Church	204 00
Rockland Church	18 20	Fall River, Meh. Swayee Soc. of First Church, for debt,	
West Acton Church	13 50	\$50 00	65 00
Sunday school	5 00	Manchester, Rev. D. F. Sampson	5 00
Star Mission Band	8 00	Church	19 75
Ladies' Mission Circle	7 01	Westboro Church	90 00
North Adams, North Church	330 00	Lowell, First Church	325 00
Granville Church	39 25	Waltham Church	35 00
Sunday school	5 00	Judson Missionary Soc.	27 81
Cambridge, B. O. Prince, Jr.	20 00	Fayville Church	4 25
Old Cambridge Church, in add.	250 00	Woburn Church	25 00
Weston Church	14 03	Randolph, "X. Y. Z."	2 00
South Abington Church	55 29	Beverly Church, for debt	22 50
Milford Church	10 00	E. P. Sargent	20 00
Andover Church	12 00	Bellingham Church	6 18
Webster Church	20 00	North Bellingham Church	4 57
Holden Church	16 00	Needham Church	19 10
Cambridgeport, Broadway Church	134 47	Medford, Moses Miller (for debt, \$40 00)	100 00
Charles River Church	19 67	Brookline, Mrs. A. W. Burton	25 00
First Church, Y. P. M. Soc., for debt	25 00	Northampton Church	52 00
Millbury Church	9 00	Rawley Church	9 24
Somerville, Perkins Street Church	50 00	Worcester Dewey Street Church	45 00
Canton Church	5 00	First Church, "Ladies," for debt	100 00
Maple Wood Sunday school	5 00	Pleasant Street Church	75 00
Middlefield Church	35 00	Friend, for debt	2 50
Amesbury, Salisbury and Amesbury Church	30 00	Chicopee, First Church	92 00
Ashland Church	8 27	Merrimacport Church, for debt	7 10
Watertown Church	333 28	Farmingham Church	62 21
Arlington Church	206 22	Chelmsford, Central Church	23 73
Taunton, Winthrop Street Church, in add.	14 50	Shelburne Falls Church	58 75
Methuen Church	44 00	North Oxford Church	17 05
Hingham Church	7 61	Amherst Church	29 56
Norton, Mrs. Jones Godfrey	5 00	Northboro	5 35
New Bedford, Mrs. Elizabeth F. Crowell	50	Royalston	8 31
Fitchburg, A friend	5 00	Wakefield Church, by a few Sisters, for debt	30 00
Still River, Dea. Charles Chace	50 00	Malden, First Church	13 38
Dalton, John H. Smith, for debt	50 00	Cambridge, Boys' and Girls' Mission Band for	
Colerain, Myra Clarke	50	Mexico	16 10
Orange Church, in add.	10 00	*For Richmond Institute, Va.	
A Friend	3 00	Boston, Geo. P. Clark, for books	25 00
East Dedham, A friend	10 00	South Abington Church	60 00
Church, for debt	17 16	Amesbury, John Woodman, for books	15 00
Leominster, Central Church, for debt	14 10	*For Atlanta Seminary, Ga.	
Charlemont, Rev. J. H. Seaver	2 00	Boston, J. W. Converse	100 00
Norwood Church	7 61	Winchendon, First Sunday school	30 00
Bellingham Church	8 32	*For Roger Williams University, Tenn.	
Boston, Union Temple Church	350 65	Glauchester, Sylvanus Smith	10 00
Mrs. S. E. Porter	15 00	Wakefield, Mrs. M. Knight	5 00
"E. D. S."	30 00	A Friend	10 00
Rev. A. Pollard, D.D.	10 00	Mrs. Lydia H. Perkins	2 00
S. L. Wesleyan Hall	52 75	Andrew Perkins and wife	6 00
Ruggles Street Church	200 00	Mrs. H. S. Brown	15 00
Brighton Avenue Church	130 00	Reading, Newton Symonds	10 00
First Church	186 54	Medfield, Mrs. Everett	3 00
Warren Avenue Church	241 00	Danvers, Mrs. J. B. Sweetser	5 00
A friend	1 00	*For Spelman Seminary, Ga.	
Swedish Mission of Union Temple Church	17 00	Randolph, Girls' Sewing Society	25 00
Agawam Church	56 40	*West Acton Sunday school, for Student at Richmond	
Wales Church	10 00	Institute	25 00
South Gardner Church	61 02	*Lowell, H. F. Bailey, for Student at Richmond Insti-	
Sunday school	39 10	tute	12 50
Raynham, Sunday school	16 00	*Fitchburg, Mial Davis, for Spelman Sem. Building	125 00
Church	2 50	Mrs. " " " " " "	125 00
Pittsfield Church	168 60	*Boston, J. W. Converse, " " " " " "	500 00

*For Roger Williams University, Tenn.	
Lynn, H. A. Pevear .....	50 00
Wakefield Sunday school .....	50 00
Boston, Clarendon Street Sunday school .....	50 00
West Dedham Sunday school .....	10 00
*For Florida Institute.	
Boston, Stoughton Street Church .....	50 00
*Lawrence, First Church .....	15 38
<b>C. E. F.</b> Springfield, C. B. Bigelow .....	15 00
Southbridge, Robt. H. Cole .....	50 00
Marblehead, Miss Sarah R. S. Doak .....	4 50
Watertown, Mrs. E. H. Fernold .....	100 00
Miss Annie M. J. Coolidge .....	50 00
Sterling Sunday school .....	6 00
Worcester, Main Street Sunday school .....	23 25
North Bellingham Sunday school .....	2 06
South Chelmsford Sunday school .....	7 03
Worcester, Mrs. Ethan Allen .....	10 00
Westboro Sunday school .....	18 00
Middlefield Sunday school .....	13 40
Fall River, E. M. Boomer .....	25 00

FOR CHAPEL BUILDERS' FUND:

Belchertown Sunday school .....	4 07
West Somerville Sunday school .....	30 00
Westfield, Central Sunday school .....	17 08
Amherst Sunday school .....	6 20
Middleboro, First Sunday school .....	5 00
Peabody, First Sunday school .....	9 30
Plymouth Sunday school .....	7 10

LEGACIES.

Boston, Estate of Gardner Chilsom .....	10,000 00
" Gardner Colby .....	1,000 00
" " " " .....	1,000 00
West Medway, Estate of Alvira C. Messenger .....	230 00

RHODE ISLAND, \$1,543.95.

Wickford, Rev. F. D. Blake .....	5 00
Pawtucket Church, Young Ladies' Mission Circle for debt .....	25 00
First Church .....	208 56
Pleasant View Church .....	20 50
Warren Church, Earnest Workers .....	50 00
Woonsocket Church .....	3 00
Newport, Central Church S. S. .....	50 00
Bristol First Church .....	10 00
East Providence, Arthur Johnson .....	50
Second Church .....	22 00
Central Falls, Broad St. Church .....	16 95
Providence First Church, Weekly Offering .....	65 94
Fourth Church .....	67 42
Fourth Church Sunday school .....	16 00
Friendship St. Church .....	43 81
Stewart St. Church .....	100 89
Jefferson St. Church .....	20 86
Jefferson St. Sunday school .....	10 00
Mrs. C. G. Love .....	2 00
First Church, Miss S. C. Durfee .....	14 00
A Memorial Gift .....	50 00
Stewarts St. Sunday school .....	10 00
Fourth Church "Go Ye" .....	47 15
Mrs. C. M. Willard .....	15 00
Mt. Pleasant Church .....	10 00
South Kingstown First Church .....	14 37
Cromwell Church .....	5 67
Jamestown Church .....	13 00
Pawtuxet Sunday school .....	3 00
Warren Church .....	12 15
*For Hartshorn Memorial College, Virginia .....	50 88
Providence Central Church, Miss Harriet Swans' Bible Class for Students .....	30 00
Fourth Church Granger Bible Class .....	50 00
Mr. and Mrs. J. T. Davis .....	25 00
Andrew Comstock .....	100 00
*For Roger Williams University.	
Pawtucket, Emma A. Phillips, M.D. .....	3 00
Providence, Dea. E. Bent .....	10 00
Miss S. C. Durfee .....	50 00
A Friend .....	35 00
*Providence Central Church, for Benedict Institute .....	100 00
<b>C. E. F.</b> , Pawtucket Pleasant View Church .....	6 00
Providence, First Church Weekly Offering .....	50 00
FOR CHAPEL BUILDERS' FUND:	
Newport Second Church Sunday school .....	21 20
Providence First Sunday school .....	30 10
Warren Sunday school .....	50 00

CONNECTICUT, \$9,720.42.

Stamford Sunday school, Briggs Missionary Soc. ....	116 49
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Woman's Missionary Soc. ....	73 25
Joseph B. Hoyt .....	187 50
" " " " for debt .....	2,597 21
Church .....	125 00
Rockville, Wm. Butler and Wife .....	601 26
White Hills Church .....	5 00
Hartford, Mrs. S. B. Parmelle, for debt .....	50
Fred. W. Payne .....	10 00
Meriden, Wm. G. Atwater .....	2 00
North Lyme Church .....	15 00
Suffield First Church .....	41 81
Second Church for debt .....	38 00
Henry P. Kent .....	35 00
J. G. Ward, for debt .....	5 10
Deep River, W. H. M. Soc. ....	10 00
Stepney Church, per Rev. E. M. Ogden .....	16 00
New Haven, Rev. S. D. Phelps, D. D. ....	20 00
Mrs. S. D. Phelps .....	20 00
Swede Church .....	10 00
Grand St. Church \$5. for debt .....	42 96
Grand St. Church .....	5 00
Northford, Miss Hannah Linsley .....	1 75
Clinton, Mrs. A. H. Farnham for debt .....	2 00
Eastford Church .....	5 00
Lebanon Church .....	7 00
Stonington, W. J. H. Pallord .....	25 00
Yalesville Church .....	25 00
Middletown Sunday school .....	12 81
Rockville, Mrs Wm. Butler .....	5 00
Danielsonville, Miss S. A. Westcott for debt .....	5 00
Waterford, A friend .....	15 00
Stafford Church .....	6 75
Easton Church .....	25 00
Meriden, Mrs. Hart .....	50 00
Stonington Church .....	45 68
Bridgewater, Friend .....	1 00
Tarrifville Church .....	5 00
Mystic Church .....	10 00
Danielsonville, A friend, for debt .....	5 00
Chester Church .....	12 25
Noank, "C. B. F." .....	2 00
Voluntown Sunday school .....	6 00
*For Hartshorn Mem'l College, Virginia .....	
Spring Hill, Rev. & Mrs A. B. Tefft .....	20 00
*For Benedict Institute .....	
New London First Church .....	11 63
*Stamford Sunday school, Briggs Miss. Soc. ....	34 14
J. B. Hoyt, for Salary of H. M. Tupper, Shaw University .....	500 00
*New Haven, Pearl Gatherers of First Church, for Benedict Institute .....	10 00
<b>C. E. F.</b> , Jewett City Sunday school .....	1 37
Stamford, Joseph B. Hoyt .....	2,500 00
Rev. E. Lathrop and wife .....	25 00
Eastford Sunday school .....	5 00
Rockville, Wm. Butler and wife .....	25 00
For Chapel Builders Fund:	
Tarrifville Sunday school .....	5 70
Plantsville Sunday school .....	6 00
Meriden, First Sunday school .....	22 14
Rainbow Sunday school .....	7 50
South Norwalk Sunday school .....	22 00
Stamford Sunday school .....	46 50
LEGACY.	
Hartford, estate of Geo. E. Martin .....	2,239.12
NEW YORK, \$17,660.62.	
Granville Church, for debt .....	25 00
Troy, Mr. and Mrs. J. R. Sears, for debt .....	5 00
Fifth Street Church, per E. M. Brown .....	5 00
First Church and Sunday school .....	78 92
Hattie Miller, for debt .....	1 00
Vail Ave. Church .....	5 94
E. Carter, Jr., for debt .....	5 50
Wellsville, a friend .....	2 00
New York City, Calvary, Mrs. C. C. Bishop .....	1,500 00
East Church .....	20 00
John D. Rockefeller, for Supplemental, Salary Fund .....	1000 00
Trinity Church .....	19 61
First Swede Church .....	36 50
Calvary Church .....	1,461 87
Mount Morris Church .....	130 00
First Baptist Mariners' Church .....	11 99
Laight St. Church .....	5 00
Mount Morris, in add. ....	12 00
Central Park Church .....	17 00
Calvary Church, in add. ....	99 50
West 23d St. Church .....	51 00
Central Church .....	578 83
Epiphany Church .....	300 00
Fifth Ave. Church, in add. ....	377 00

Prattsburg, Mrs. A. B. Green, for Million Fund.....	5 00	Washington St. Church.....	234 62
Knowlesville Church.....	15 40	Cedar St. Church.....	47 14
Oxford Church.....	35 41	Prospect Ave. Church.....	120 00
Sunday school.....	10 00	Woman's Home Miss. Society, Delaware Ave.	
Palmyra, Miss Cornelia Sawyer.....	50	Church for debt.....	32 00
Brooklyn, Strong Place Church.....	927 22	Rochester, First Church.....	66 57
Emmanuel Church, Boys' Mission Band.....	5 00	Second Church.....	39 75
Union Ave. Church.....	41 74	Mrs. C. H. Johnson, for debt.....	1 00
Emmanuel Church.....	500 00	Webster Church.....	18 00
First Church on Pierrepont St.....	864 71	Chili Church.....	3 00
Mrs. Marie J. Parkes, for debt.....	10 00	Nicholville, Mrs. Lyman Day.....	10 00
A Friend.....	3 00	Mrs. Royal Smith.....	1 00
Hanson Place Church, \$14.66 for Dakota.....	350 00	Liberty Church.....	5 00
Marcy Ave. Church.....	626 52	Port Byron Church.....	6 35
Millerton Church, Ladies.....	4 00	Tottenville, South Church.....	15 00
Lattingtown Church.....	12 50	Newark Church.....	27 10
Pompey, Miss Minnie H. Dunning.....	5 60	Athens Church.....	5 00
Seneca Falls, Miss Addie S. Halbert.....	16 00	Schodack Church.....	14 00
Hoosick Falls, Children's Mission Band.....	8 00	Deposit, Miss E. P. Brigham.....	10 00
Elmira, First Church, Ladies' Society, for debt.....	17 75	Sing Sing Church, in add.....	13 79
First Church.....	130 00	Cooperstown, First Church.....	52 00
Mrs. J. Kelly, for debt.....	60 00	Newark Valley Church.....	12 72
Lyme Church.....	10 03	Big Flats Church.....	7 00
Syracuse, First Church.....	47 88	Oswego Association, for Utah.....	17 00
Central Church.....	125 00	West Church, in add.....	12 75
Friendship Church, in add.....	5 10	Church.....	68 46
Pitcher Church.....	5 60	Georgetown Sunday school.....	6 26
Whitesboro Church.....	28 59	Newburgh, First Church.....	186 50
Croton Falls Church.....	25 00	Sunday school.....	25 00
South Bradford Church.....	4 00	Brockport Friend.....	8 00
Potsdam Church, Woman's Circle.....	10 00	Naponeok Sunday school.....	4 00
Mission Band.....	3 00	Adeline Gregory.....	4 00
Church, in add.....	1 15	Albion Church.....	196 16
Sunday school.....	10 00	Hess Road, R. W. Noble.....	50 00
Walesville Church.....	6 62	York Sunday school.....	9 00
Macedon Church, in add.....	4 00	Ogdensburg Church.....	30 00
Penn Yan, Mrs. S. A. Doolittle.....	10 00	Clinton Church.....	7 50
Portage Church.....	13 00	Cross River, First Church.....	5 75
Gilbertville Church, a few Sisters.....	13 00	Moriah Sunday school.....	3 50
A Friend.....	20 00	Lowville and Denmark Church.....	5 00
La Grange Church.....	26 78	Gorham, James Smith.....	1 00
Bath, A Friend.....	100 00	N. E. Pickett.....	1 00
York Church, per Rev. G. W. Divoll.....	12 15	A. J. Allen.....	5 00
Sandy Hill Church.....	220 00	Mrs. Sarah Pickett.....	5 00
Ballston Spa Church.....	34 87	A Friend.....	50
Sunday school.....	20 00	Wellsville, First Church.....	43 00
Addison Church.....	7 50	Mexico Church.....	7 43
Kingston Church.....	30 00	West Prattsburg, in add.....	10 00
Perry, First Church.....	15 00	Himrods Church, Rev. H. R. Dakin.....	5 00
Burnt Hills, Mr. and Mrs. E. D. Garnsey.....	10 00	Seneca Falls Church.....	17 57
Stillwater, Second Church, in part.....	31 15	Fulton Church, in add.....	1 05
Lebanon Church.....	6 15	Broadalbin Church.....	28 00
Lockport Church.....	78 84	Petersburg Church.....	6 45
Sunday school.....	20 00	Cuba Church.....	45 23
Greenport, Mrs. Daniel S. Latham and family, (\$6 for Mexico).....	25 00	Marcellus Church.....	20 32
Jamestown, First Church, Woman's Home Mission Society, for debt.....	6 25	Wayne Village Church.....	18 33
Mariners' Harbor "Friend".....	2 50	Glens Falls Church.....	50 00
Flatbrook Church.....	5 09	Parma, First Church and Sunday school.....	34 00
Frewsburg Sunday school.....	5 57	Canandaigua Church.....	33 00
Evans, Miss J. M. Carter.....	15 00	Fort Ann Village Church.....	92 00
Morrisville Church, \$4.50 desig.....	29 25	Troupsburg Church.....	10 00
Malone Church.....	43 78	Tarrytown, Rev. Pharellus Church.....	10 00
West Granville, Mrs. Margaret H. Reed.....	25 00	Saratoga, First Church.....	50 00
Middletown Church.....	2 00	Flatbush, First Church.....	8 50
Port Richmond, Park Church.....	40 44	Comstock Mission Band.....	4 00
Kirkwood.....	5 00	*For Shaw University, Ala.	
Albany, Calvary Church.....	62 00	New York City, Maude S. Sinclair.....	25 00
Sunday school.....	30 00	Sunday contributions.....	21 25
Wm. M. Van Antwerp.....	100 00	*For Jackson College, Miss.	
Calvary Sunday school.....	11 00	Norwich Sunday school.....	20 00
Miss Fannie S. Pattee.....	200 00	*For Indian University, Ind. Ter.	
First Church.....	35 00	New York City, Epiphany Church, Perris Band.....	50 00
Pawling Church.....	16 00	Homer Sunday school.....	25 00
Phelps Village Church.....	16 75	*For Bishop College, Tex.	
Annsville Church.....	5 00	Holland Patent Church.....	4 00
Sing Sing Church, in part.....	16 81	*For Spelman Seminary, Ga.	
Fulton Church.....	31 24	Rochester, Mrs. Geo. Halcom.....	5 00
Lyons Church, in part.....	16 23	Rapidus Church.....	2 00
Medina, Mrs. James Sumner, for debt.....	50 00	Mrs. Sullivan.....	5 00
Poughkeepsie Church.....	70 00	Mrs. Worthy.....	1 00
Tioga Centre Church.....	3 00	North Palmer Church.....	5 00
Hoosick, Miss S. M. Rogers.....	10 00	A Friend.....	1 00
Jamestown, V. L. Van Gusbeck.....	50 60	*City, John D. Rockefeller, for new building, Spelman Seminary.....	3000 00
Greenwich, John McClelland.....	100 00	*South Granville, Mrs. L. R. Temple, for Florida Institute.....	10 00
Arcade, Ladies' Mission Circle.....	10 00	*Fort Ann Village, for finishing room in Benedict Institute.....	12 00
Lyres Church.....	14 52	C. E. F., New York City, Trinity Church.....	109 47
Bottskill Church, in add.....	34 00	O. C. Pape, D.D.....	20 00
Rondout, First Church.....	25 00	Troy, Fifth St. Church Sunday school, Infant Class.....	51
Franklin Church.....	8 04	Lebanon Church, for church City of Mexico.....	1 85
Auburn, Mrs. E. Smith.....	10 00	Churchville Sunday school.....	5 25
Buffalo, Dearborn St. Church.....	10 00	Pike Sunday school.....	5 10
Delaware Ave. Church.....	195 22	Bellville, Rev. M. B. Comfort.....	10 00
Olivet Mission Band.....	25 00		

Malone Sunday school.....	13 82
Hamlin Sunday school.....	2 60
South Granville, Mrs. L. R. Temple, for Crookston, Minn.....	10 00
Hoosick, Miss S. M. Rogers.....	10 00
City, Sixteenth Sunday school.....	50 00
Sixteenth Church, for Dillon Church, Montana.....	135 87
Parma, First Church and Sunday school.....	7 25
Canandaigua Church.....	10 00
Albion Sunday school.....	27 93
Brooklyn, Trinity Sunday school.....	15 00
Hanson Place Sunday school.....	100 00

FOR CHAPEL BUILDERS' FUND:

Brockton Sunday school.....	1 55
Brooklyn, Carroll Park Sunday school.....	25 00
Washington Ave. Sunday school.....	43 00
Fayetteville Sunday school.....	13 66
Deposit Sunday school.....	5 00
Richville Sunday school.....	5 57
Chester town Sunday school.....	5 00
South Richland Sunday school.....	6 00
Medina, First Church Sunday school.....	19 07
Schenectady, First Sunday school.....	7 00
Tyre Sunday school.....	3 29
Malley Sunday school.....	5 00
Ogden Sunday school.....	6 50
Geneva Sunday school.....	16 80
City, Berean Sunday school.....	25 00
Elmira, Shiloh Sunday school.....	1 90
Hermann Sunday school.....	6 55
Gouveneur Sunday school.....	16 56
Nicholville Sunday school.....	5 10
Lawrenceville Sunday school.....	4 00
Afton Sunday school.....	7 00
Hermitage Sunday school.....	7 00
Yorkshire Centre Sunday school.....	3 30
Strykersville Sunday school.....	8 02
Brooklyn, E. D., Central Sunday school.....	50 00
Portchester, North Church and Sunday school.....	19 00
Georgetown Sunday school.....	5 00
Masonville Sunday school.....	3 69
Kanisteo Sunday school.....	5 65
Preston Hollow Sunday school.....	5 09
Batavia Sunday school.....	13 50

NEW JERSEY, \$6,216.65.

Jersey City First Church.....	63 82
Sunday school.....	25 00
Red Bank Church.....	37 57
New Brunswick First Church.....	305 00
Vineland Church.....	62 07
Bridgeton First Church Sunday school.....	14 25
First Church.....	300 00
Keyport Church.....	88 74
Camden Third Church.....	40 00
Eatontown Church.....	13 06
Long Branch Church.....	7 00
Trenton, Rev. E. J. Foote, for Utah.....	25 00
Lyons Farms Church.....	2 50
Eatontown, Rev. James Teed, for Utah.....	2 00
Holmdel Church, for Utah.....	93 50
Morristown Church.....	102 86
Plainfield First Church.....	25 00
New Market, Mrs. G. W. Calhoun.....	56 28
Jersey City, Summit Avenue Church.....	50 00
Cash.....	4 07
Orange, Washington St. Sunday school.....	35 00
Hamilton Square Church, per R. F. West, desig.....	194 04
North Camden Church.....	18 00
Sunday school.....	7 44
Mansfield Church.....	8 46
Matawan Church.....	21 00
Canton Church.....	14 21
Mullica Hill.....	50 00
Camden, Trinity Church.....	1 75
New Brunswick, Ebenezer Church.....	4 58
Greenwich Sunday school.....	30 00
Pattenburg, Bethlehem Church.....	8 54
Bridgeton, Berean Sunday school.....	2 00
Montclair, Misses H. M. and J. E. Dodge.....	58 24
Hackensack First Church.....	100 00
Passaic Church.....	7 50
Millington Church.....	30 00
Roseville Church.....	12 00
Flemington W. M. Society.....	190 00
Church.....	111 07
Newark, North Church.....	80 00
Plainfield, Park Avenue Church.....	15 16
Piscataway Church.....	3 00
New Durham Sunday school.....	

Princeton Church.....	16 50
Helping Hand Society.....	8 50
Elizabeth First Church.....	113 56
Deckertown Church.....	4 00
Upper Freehold Church.....	16 25
Milburn Church.....	7 31
Hightstown Church, Rev. John Green.....	75 00
North Orange Church.....	2,716 58
For Chinese work in California.....	22 50
Hoboken First Church.....	73 00
Newark First Church.....	199 26
Sunday school.....	50 00
New Brunswick, Remson Avenue Church.....	103 55
Haddonfield Church.....	100 00
Blackwoodtown Church.....	73 04
Burlington Church.....	37 00
Trenton, Calvary Church.....	10 00
Church.....	5 00
Baptistown, Kingwood Church.....	17 50
West Creek Church.....	5 00
Rev. Geo. T. McNair, \$2.00 for debt.....	5 00
Stockton Church.....	2 00
Frenchtown Church.....	11 00
Lakewood Church.....	80 00
C. E. F. Dividing Creek Church.....	3 50
Bayonne, Rev. J. N. Folwell.....	10 00
Trenton Cent. Church.....	25 00
Lakewood Church and Sunday school.....	17 00

FOR CHAPEL BUILDERS' FUND:

Jersey City, Chas. Seedler.....	100 00
Bordentown Sunday school.....	22 72
Rio Grande Sunday school.....	2 50
Salem Mem'l Sunday school.....	10 27
Elizabeth East Sunday school.....	8 90
Eatontown Sunday school.....	5 00

PENNSYLVANIA, \$5,863.03.

Philadelphia, Geo. Callaghan.....	50 00
Angora Church.....	32 00
R. Calligan.....	100 00
Frankford Church.....	41 16
Spruce St. Church, bal.....	6 00
Mr. M. W. Trevor.....	400 00
Mrs. M. S. Foster.....	100 00
Rev. L. G. Beck.....	5 00
Dr. Wayland, Million Fund.....	182 74
for Mexico.....	10 00
A Friend.....	2 50
".....	1 00
Mrs. Moore, First Church.....	5 00
" Million Fund.....	1 00
Gethsemane Sunday school.....	28 13
First Church.....	301 05
Fifth Church.....	675 00
Sunday school.....	50 00
Mrs. G. W. Knowles.....	500 00
Olive Church.....	18 85
Spring Garden St. Sunday school.....	20 00
Second Church Sunday school.....	25 00
Miss Rachel Jenkins.....	10 00
Mrs. Mary Higgins.....	10 00
Germantown Second Church.....	125 81
First Church.....	35 41
Roxboro Sunday school.....	25 00
South Broad St. Church.....	31 41
Dr. W. P. Moon.....	5 00
West Philadelphia Church.....	129 50
East Church.....	21 62
Eleventh Church.....	24 50
Falls of Schuylkill Church.....	31 50
James S. Swarts, Esq.....	25 00
Chestnut Hill.....	10 00
Nicetown.....	72 78
Lower Dublin, in part.....	3 86
H. L. Wayland, "Million Fund".....	65 32
for Indian work.....	2 00
Messiah Sunday school.....	9 70
Allegheny City, Nixon St. Sunday school.....	4 50
Uwchland, Windsor Church.....	7 05
Easton Church.....	5 50
North Chester, bal.....	4 15
Sugar Grove Church.....	3 00
Tyrone Church.....	5 00
Williston Church.....	25 00
Vincent Church.....	15 48
Upland Church, Dr. J. M. Pendleton.....	50 00
Muddy Creek.....	8 29
Pittsburgh, Fourth Avenue Church, Ladies' Aid Soc.....	30 00
Union Church.....	31 00
Unionville Church.....	1 30
Logan's Valley Church, Lipton Sunday school.....	6 00
A Baptist.....	1 00

Cyrus DeMott.....	5 00
Rice Boyd.....	5 00
Ballegomingo Church.....	16 00
Forest Lake Church.....	7 18
Sunday school.....	1 72
Bridgeport Church.....	17 00
North Chester Sunday school.....	10 00
Warren Church.....	12 13
Sharon, Welsh Church.....	4 75
Malvern, Willistown Church, bal.....	5 00
Southampton, Davisville Church.....	14 55
Sunday school.....	6 55
Mission Band.....	28 90
Greenville Church.....	85
Norristown Sunday school.....	31 19
Brisbin Church.....	3 20
Scranton, Jackson St. Sunday school.....	18 79
Soldier's Run.....	21 68
Miss Cora E. Butler.....	5 00
Penn Avenue Church.....	50 00
Erie, Mrs. E. T. Fox.....	2 50
M'Kean, James Steadman, for debt.....	1 00
L. R. ".....	1 00
Upland, Robert H. Crozer.....	1,000 00
Clinton Church.....	14 82
Pine Flat Church.....	4 50
Sunbury Church.....	5 00
North Moreland Church.....	2 00
Factoryville Church.....	52 98
Two Lick Church.....	1 34
Mt. Pleasant Church.....	57 77
Village Greene Church.....	6 00
Townville Church.....	20 00
Greenfield Church.....	4 00
A friend.....	10 00
Holidaysburg Church.....	40 00
Wilkesbarre Church.....	20 65
Sunday school.....	8 77
Pittston Church.....	24 00
Aldenville Church.....	8 04
Phenixville Sunday school.....	8 21
Primary Dept.....	6 79
Meadville Church, Supt. Sal. Fund.....	1 00
Allegheny, Sandusky St. Church.....	80 00
Library, Peters Creek Church.....	14 00
*For Shaw University, N. C. Philadelphia, S. A. Caldwell.....	100 00
Fifth St. Church.....	200 00
*For Atlanta Seminary, Ga. Philadelphia, Mrs. M. A. Roberts.....	10 00
*For Indian University, Ind. Ter. Pittsburg, Sandusky St. Sunday school.....	30 00
Philadelphia, Dorcas Society First Church.....	2 55
*For Richmond Institute. Philadelphia, Tabernacle Sunday school.....	25 00
*For Wayland Seminary. Philadelphia, Mrs. M. R. Trevor.....	100 00
C. E. F. Philadelphia, Dr. Wayland.....	10 00
Mt. Pleasant East End Sunday school.....	3 45
Pittsburg, Fourth Ave. Sunday school.....	47 25
Lewisburg, Mrs. Rosa M. Lewis.....	3 00
Factoryville Church.....	10 33
FOR CHAPEL BUILDERS' FUND: Mt. Pleasant, Sunday school.....	11 8
Sunbury Sunday school.....	15 00
Brookville First Sunday school.....	8 00
Milesburg Sunday school.....	3 26
North East Sunday school.....	10 50
Pennsville Sunday school.....	2 00
Philadelphia, Germantown Third Sunday school.....	25 00
Ansonville, Zion Sunday school.....	5 00
Wallsville Sunday school.....	5 10
Atglen Glen Run Sunday school.....	7 73
Vincent Sunday school.....	7 00
Harford Sunday School.....	45
Lower Merion, Merion Square Chapel.....	10 00
Hawley Sunday school.....	3 00
Pottstown Sunday school.....	28 00
Glen Run Sunday school in add.....	32
Wilkesbarre, Chestnut First Sunday school.....	8 00
Stoneboro Sunday school.....	4 94
Rayersford Sunday school.....	4 00
Williamsport Sunday school.....	17 20
Peckville, Mrs. H. C. Brown.....	5 00
Harrisburg Second Sunday school.....	1 20
DELAWARE, \$192.43. Wilmington, Bethany Sunday school.....	10 00
Bethany Church.....	33 48
Milford Church.....	10 00
Wilmington Second Church.....	73 45
W. H. M. Society.....	50 00
Dover, Rev. and Mrs. John Miller.....	10 00

C. E. F. New Castle First Church Sunday school, for Chapel Builders' Fund.....	5 50
DISTRICT OF COLUMBIA, \$170.71. Washington, E St. Church.....	45 21
East Capitol St. Church.....	14 00
Calvary Church.....	38 00
Henry Beard, Esq.....	25 00
*Washington, East St. Church.....	10 00
Henry Beard, Esq, for Wayland Seminary.....	25 00
*For Roger Williams University. Washington, H. H. Lott.....	5 00
C. E. F. Washington Sunday school, Colored, for Chapel Builders' Fund.....	8 50
VIRGINIA, \$602.40. Boykins, J. W. Ricker.....	50
Portsmouth, Alice L. Riddick.....	1 50
Dallas, Professor Alton and Wife.....	2 00
*For Hartshorn Memorial College, Va. Richmond, Second Church, Colored.....	1 75
Col'ns, by Miss Carrie Hill.....	3 00
Miss Carrie V. Dyer.....	1 84
State Sunday school Convention, Colored.....	24 56
Students for Tuition.....	85 00
"    "    Room Rent.....	32 00
*For Richmond Institute Richmond, Prof. J. E. Jones.....	50 00
"    D. N. Vassar.....	5 00
"    N. G. Ferguson.....	5 00
Education Board of State Convention.....	237 50
Prof. N. Hines.....	60 00
Rev. A. J. Brown.....	6 25
Students for tuition.....	27 00
*Petersburg Guilford Church.....	15 00
WEST VIRGINIA, \$179.67. Campbell's Creek Church.....	1 60
Parkersburg Church, in part.....	43 00
Sunday school, in part.....	13 00
W. M. Circle, in part.....	5 50
Glenville Leading Creek Church.....	6 00
Lubeck, Bethel Church.....	14 80
Willow Island Church.....	5 00
Parkersburg, D. T. C. Farrow.....	5 00
Volcano Junction Church.....	3 25
Alert Indian, Charles Herring.....	5 00
Knaw's Creek Church.....	1 61
Bridgeport Church.....	1 00
C. E. F. For Chapel Builders' Fund: Morgantown Sunday school.....	5 00
Huntington Sunday school.....	5 25
Parkersburg Sunday school.....	9 62
Lubeck Sunday school.....	5 20
Elizabeth Sunday school.....	4 50
Willow Island Sunday school.....	75
Williamstown Sunday school.....	52
Volcano Junction Sunday school.....	2 00
Charleston Sunday school.....	10 25
Alderson Sunday school.....	2 85
Independent Sunday school.....	1 00
Hinton Sunday school.....	2 17
Parkersburg, W. E. Powell.....	10 00
D. D. Johnston, for John Jumper Chapel.....	10 00
Morgantown, For John Jumper Chapel.....	5 80
KENTUCKY, \$55.00. Louisville, State University.....	10 00
Carlisle, J. A. Carlin.....	25 00
*For Roger William's University, Tenn. Hartford, Luther Phipps, M.D.....	15 00
Mrs. L. White.....	5 00
TENNESSEE, \$1,699.18. Nashville Sunday school of Roger Williams University.....	10 00
*    Roger Williams University: Students for tuition.....	321 80
"    "    room rent.....	294 64
Sundry.....	6 33
Profits of Boarding Department.....	1,000 00
*Murfreesboro, Mr. Corney.....	3 00
*Memphis, H. Woodsmall and Wife.....	30 00
*Nashville, D. W. Phillips, D.D., for Roger Williams University.....	5 00
C. E. F. Nashville Sunday school of Roger Wil- liams University, for Chapel Builders' Fund.....	28 23
NORTH CAROLINA, \$12,134.32. Raleigh, Teachers and Students of Shaw University..	75 27



Brodie, Hecks Chapel Sunday school .....	1 00
Roseville, New Bethel Church .....	3 13
"    "    Sunday school .....	1 19
Raleigh, Blount Street Church .....	5 63
"    "    Sunday school .....	1 00
Marten Street Church .....	1 00
First Church .....	1 47
T. S. Evans .....	1 00
Rev. C. Johnson .....	1 00
Salisbury Church .....	5 00
Henderson Church .....	10 88
Rev. A. P. Eaton .....	1 00
Garysburg, Salem Church .....	5 00
C. Person .....	1 00
New Hope Church .....	2 60
Fayetteville, Prof. E. E. Smith .....	5 00
Andersonville, Rev. D. R. Richardson .....	1 00
Youngsville, Liberty Church .....	3 25
Dickersonville Church .....	7 00
Diamond Hill Church .....	1 00
Elizabeth City, Philadelphia Church .....	1 60
Dallas, Rev. D. W. Montgomery .....	1 00
Prof. E. H. Lipscombe .....	1 00
High Point Church .....	5 00
Palmerston, New Hope Church .....	1 00
Leasburg Church .....	2 22
Oxford Church .....	5 05
A Friend .....	2 00
Enfield, J. T. Reynolds .....	6 31
Miss Lizzie Saunders .....	1 00
Oxford, Rev. W. H. Padilow .....	1 00
C. R. Smith .....	1 00
Olivet Grove Church .....	5 00
Blue Wing Church .....	5 00
Pleasant Plains Sunday school .....	2 00
A Friend .....	99
Woodville Plain Church .....	2 50
*Raleigh, Shaw University Students, for tuition and room rent .....	450 00
Students, for tuition .....	121 28
"    "    room rent .....	121 28
Sundry .....	54 50

SOUTH CAROLINA, \$15.18.

Bennettsville, Saw Mill Church .....	2 10
Shiloh Church .....	1 00
Effingham, Meadow Prong Church .....	2 29
Key, Cashway Church .....	80
Prospect, St. James Church .....	63
Scranton, St. Paul Church .....	50
Friendship, Mt. Kaver Church .....	45
Hyman, Mt. Zion Chapel Church .....	60
Jeffries Creek, Spring Branch Church .....	30
Timmons ville, Bethlehem Church .....	3 76
Mullins, Ordination Council .....	2 00
Sundry .....	75
*For Benedict Institute.	
Charleston, Rev. J. C. Stageley .....	5 00
Slater Fund .....	266 66
Columbia, L. C. Happel .....	28 00
Benedict Institute Students, for tuition .....	452 00
"    "    room rent .....	297 48
Sundry .....	113 68
Old accounts .....	4 94
Rent of Land .....	23 00

GEORGIA, \$391.66.

Atlanta, Faculty and Students of Atlanta Seminary...	31 07
* Atlanta Seminary.	
Students, for tuition .....	67 55
"    "    room rent .....	49 75
Sundry .....	4 19
*Spelman Seminary, Students, for tuition...	210 25
*Brunswick, First Church .....	5 00
*Baconton, Rev. C. T. Jones .....	5 00
*Eatonton, First Church .....	5 00
*La Grange Church .....	3 00
P. S. Russell .....	2 00
*Rickersville, Collections, I. S. Darrett .....	3 00
*Drewryville, Wiley Allen .....	3 50
*Kiakee, Rev. Geo. Jones .....	2 00
*Powelltown, Abram Heath .....	1 00
*Milledgeville, Flagg Chapel Sunday school .....	2 35

FLORIDA, \$0.50.

Beazley, Aaron Davis .....	50
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MISSISSIPPI, \$375.75.

Jackson, College Mission Soc .....	25 00
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Prof. J. R. Simmons, for debt .....	5 00
*Jackson College.	
Students, for tuition .....	223 75
"    "    room rent .....	122 00

LOUISIANA, \$37.95.

New Orleans, A teacher in Leland University .....	10 00
*For Leland University.	
New Orleans, collections by A. M. Newman .....	27 95

ARKANSAS, \$17.85.

Malvern, M. E. Tibble and wife for debt .....	1 00
*Little Rock, Mt. Zion Church .....	9 25
Mt. Pleasant Church .....	4 50
C. E. F., Hot Springs Sunday school, for Chapel Builders' Fund .....	3 10

TEXAS, \$695.17.

Caldwell, Rev. W. E. Jones, for Indian and Chinese Marshall, Teachers and Students of Bishop College...	8 00
Baptist State Convention .....	100 25
*Marshall Return prem. on Ins., Bishop College .....	152 50
*For Roger Williams University, Tenn.	
McKenney, Rev. F. G. Davis .....	2 50
Hearne, W. F. Smith .....	1 50
Bonham, T. T. Thurston .....	5 00
*For Bishop College, Texas.	
Sweet Home Colored Church .....	11 00
Palestine Sunday school, Colored .....	10 00
North Western Association .....	10 00
" S. W." People's Education Society .....	24 00
Sherman, Mrs. Francis Edmond .....	8 00
*Marshall, Bishop College.	
Students for Tuition .....	245 75
For Room Rent .....	90 95
C. E. F., For Chapel Builders' Fund, Henrietta Sunday school .....	3 20
Dallas, New Hope Sunday school .....	3 00
Houston First Sunday school .....	2 82

OHIO, \$2,560.26.

Cincinnati, Ninth St. Church, in add .....	3 00
Mt. Auburn Church .....	139 86
Lincoln Park Church .....	53 00
Sunbury Church .....	5 00
Jamesville, Market St. Sunday school .....	37 45
Centerville, Jonas Run " .....	3 26
Dayton, Linden Ave. Church .....	250 00
Cheviot, M. G. Hildreth .....	5 00
Bucyrus, Mrs. A. M. Leonard .....	500 00
Cleveland, First Church, W. M. Circle .....	100 00
Euclid Ave. " .....	5 00
Shiloh Church " .....	1 70
Bedford Church " .....	5 00
Wilson Ave. W. M. Circle .....	9 60
Idaka Memorial Church .....	60 63
Wilson Ave. Church .....	33 35
Euclid Church, W. M. Circle .....	7 00
Monthly Concert .....	5 00
Rev. S. B. and H. L. Webster, for debt .....	10 00
J. S. Charles, for debt .....	5 00
Mrs. N. C. Stockwell .....	3 00
Granville Church .....	66 80
Sunday school .....	30 79
Geo. C. Ewart .....	10 00
Church, add .....	11 50
Painesville, Mrs. G. B. Durban .....	5 00
Wellington Church .....	2 51
Sunday school .....	1 00
Canton, John W. Gibb .....	25 00
Macedonia, Miss Mary S. Reed .....	5 00
Kings Creek Church .....	14 00
Woman's Circle .....	11 00
St. Mary's Church .....	5 43
Renrock, Manchester Church .....	10 00
Van Wert, Theo. Murphy .....	11 00
Litchfield Church .....	5 00
Attica, W. H. M. Soc. .....	3 50
Hamilton Church .....	13 50
Elyria, Thomas Biggs .....	50
Newark Church .....	30 80
Clermontville Church .....	2 00
Madisonville Church .....	21 75
Sunday school .....	4 63
Caldwell Church .....	3 00
Sunday school Concert .....	2 50
Sunday school .....	1 68
Bucyrus, H. M. Concert .....	3 35
Akron, W. H. M. Soc. .....	11 00
Toledo First Church .....	74 07
Dayton, B. M. Barney .....	2 00

Sandusky, Wayne St. Church and Sunday school....	6 30
Sidney Church.....	8 50
Linwood Church.....	16 56
Troy First Church.....	26 00
Carstown Church.....	21 00
Franklin Church.....	50 00
Marion Church.....	4 00
Geneva, Miss Electa Goodrich.....	6 00
Dayton First Church.....	36 00
Rev. J. P. Agenbroad.....	10 00
Mansfield, R. Lean, for debt.....	5 00
Sinking Creek Mission.....	53 36
Lower Newport, Valley Church.....	2 80
Troy Church.....	1 50
Jefferson Church.....	27 00
Oberlin Church.....	21 40
Sunday school.....	1 00
Wyoming Church.....	84 71
Van Wert Church.....	3 05
Newtonville Church.....	10 25
Stone Lick Church.....	2 75
Olean, Mrs. M. B. Hall.....	5 00
Nelson Hall.....	3 00
Warren, G. O. Griswold.....	200 00
*For Atlanta Seminary, Ga. Dayton, Edward Canby.....	25 00
*For Indian University, Ind Ter. Wyoming Sunday school, Rope Holder's Soc.....	30 00
*Cleveland, Wom. Bapt. Miss Soc. of Cleveland Association.....	75 00
Ladies' Soc. of Logan Ave. Church, for Spelman Seminary Building.....	7 00
*Dayton, Linden Ave. and Miss. Circle, for Indian University Building.....	19 55
*St. Marys' Church.....	2 94
<b>C. E. F.</b> , Casstown Church, Miss. Circle, for Church Edifice, City of Mexico.....	5 25
New Dover, Morgan Savage.....	3 00
Urbana, Young Ladies' Miss. Circle, for Church in City of Mexico.....	30 00
Mission Band, Buds of Promise, in City of Mexico.....	5 00
Dayton First Church, Wom. Miss. Circle, for Church City of Mexico.....	25 00
Kingscreek Church, for Church at City of Mexico.....	10 00
St. Marys' Church.....	2 22
Cincinnati, Dr. Lasher.....	10 00
D. Wyeth.....	5 00
<b>FOR CHAPEL BUILDERS' FUND:</b>	
Kent Sunday school.....	2 00
Tippecanoe City Sunday school.....	2 63
Berlin Sunday school.....	3 30
Portsmouth, Sunday school.....	5 75
Riley Creek, Sunday school.....	1 52
Martinsburg, Sunday school.....	2 15
New Morefield, Walnut Hill Sunday school.....	7 02
West Lafayette Sunday school.....	5 00
Painesville Sunday school.....	11 40
Kennon Sunday school.....	2 30
Greenville Sunday school.....	8 02
Cleveland, Trinity Sunday school.....	24 10
Linwood Sunday school.....	7 12
Jackson Sunday school.....	2 81
Sinking Creek Sunday school.....	4 00
<b>MICHIGAN, \$1,180.47.</b>	
Pittsburg Church.....	3 95
Rollin Church.....	5 00
Grand Blanc Church, in part.....	12 00
Milan Church.....	4 78
Bay City, Charles M. Averill.....	4 50
Lansing, First Church.....	48 53
St. Charles Church.....	1 00
Romeo Church.....	6 70
Ann Arbor, First Church.....	41 69
Sunday school.....	8 31
Ortonville Church.....	30 00
Hillsdale Church.....	5 04
Bloomfield Church.....	70
Rubicon Church.....	1 75
Walled Lake Sunday school.....	1 01
Ishpeming, First Swede Church.....	3 50
Grand Rapids, J. M. Edwards.....	2 00
Detroit, First Church.....	267 42
Ionia Church.....	18 80
Brookfield, Mrs. M. M. Dewey.....	50
Douglas Church.....	1 08
Manistique, Alex. McIntyre.....	35 60
South Saginaw Church.....	14 15
Port Huron, North Church.....	2 00
Fairfield Church.....	12 50
Summerville Church.....	3 00

Ovid Church.....	36 00
Novi Church.....	7 08
Niles Church.....	12 55
Caro Church in part.....	2 50
Clinton Church.....	6 41
Berrien Springs Church.....	4 67
Macomb Church.....	7 60
Quincy, Algonsee Church.....	6 52
Galesburg Church.....	7 62
Sand Beach, First Church.....	31 10
Y. P. Mission Band.....	10 00
Plainwell Church.....	6 00
Belding Church for debt.....	5 25
Midland City Church.....	9 27
St. Ignace Church.....	9 00
Owasso, First Church.....	42 60
Bronson, Rev. E. J. Fish.....	3 00
Sturgis Church.....	5 64
Imlay's City Church.....	45 00
Attica Church.....	3 50
Allegan Church.....	7 00
Kalamazoo, First Church.....	100 00
Portland Church.....	16 35
Sunday school.....	2 14
Coldwater, First Church.....	59 00
Adrian Church.....	56 03
Manistee Church.....	9 65
Quincy, M. M. Brown.....	5 00
Harbor Spring Church.....	5 00
*For Atlanta Seminary, Ga. Plainwell, H. D. Hicks.....	10 00
<b>C. E. F.</b> For Chapel Builders' Fund, Rockford Sunday school.....	2 00
Ceresco Sunday school.....	6 00
Dawagiac Sunday school.....	1 70
Niles Sunday school.....	4 25
Ada Sunday school.....	1 43
Berrien Springs Sunday school.....	2 61
Porter Church.....	2 23
Salem Sunday school.....	5 50
Sand Beach, First Sunday school.....	16 00
Midland City Sunday school.....	4 50
Colon Church.....	2 75
Imlay City Sunday school.....	5 00
Sault de St. Marie Sunday school.....	6 00
Milford Sunday school.....	4 00
West Bay City Sunday school.....	8 00
St. Ignace Sunday school.....	2 79
De Witt Sunday school.....	6 30
Caro Sunday school.....	3 00
Alpena Sunday school.....	30 00
<b>INDIANA, \$415.27.</b>	
Aurora, First Church.....	33 52
Edenburg, John H. Dame.....	25 00
Spencer Church.....	7 50
Winchester, W. C. Wilmore.....	7 00
Westville Church.....	6 80
South Bend, Peter Staker.....	10 00
Trafalgar, Mount Zion Church.....	1 50
North Madison, W. Y. Morrow.....	1 00
Vincennes Church and Sunday school.....	17 05
Washington Church and Sunday school.....	6 35
Oakland City Church and Sunday school.....	13 20
Mount Olive Church.....	4 16
Elizaville Church.....	5 12
Sunday school.....	1 40
Arkmans Creek Church.....	1 62
Campbellburg, Lost River Church.....	3 00
Oregon Church.....	1 30
Lima Church, G. W. Edgecomb.....	10 00
New Bethel Church.....	23 53
Indianapolis, First Church.....	102 98
Door Village Church.....	2 65
Kingsbaay Church.....	5 10
Valparaso Church.....	5 10
Mitchell Church.....	4 41
Edinburg Church, John W. Dane.....	15 00
Columbia City Church.....	5 15
LaFayette, First Church.....	55 00
Sunday school.....	5 00
Covington Church.....	2 50
<b>C. E. F.</b> For Chapel Builders' Fund, Orleans Sunday school.....	4 75
Bluffton Sunday school.....	6 00
Westville Sunday school.....	8 20
Columbia City Sunday school.....	4 58
Mitchell Sunday school.....	7 80
Pleasantville Church.....	2 00
<b>ILLINOIS, \$3,837.78.</b>	
Carbondale, First Church.....	19 18
Stonington Church.....	8 75

Litchfield Sunday school.....	4 00	Stillman Valley Church.....	50 00
Pinkneyville, First Church.....	2 64	Sandwich Church.....	21 10
Pittsfield Church.....	2 85	Chenoa, Rev. G. D. Brown.....	10 00
Flora Church.....	3 00	Tonica, Mission Circle.....	10 00
Rockford, Swede Church.....	16 00	Somonauk, Rev. J. Calvin Johnson and wife.....	10 00
Morris Church.....	15 00	El Paso Church.....	21 25
Cordova Church, in part.....	10 00	Belvidere, South Church, in add.....	11 75
Farmington Church.....	15 75	Kaneville Church.....	15 00
Hudson.....	62 00	Morgau Park, Mission Society in Seminary.....	35 04
Belvidere, South Church, in part.....	50 00	Chinese Star Band.....	1 00
Mokena, Rollin Marshall, wife and daughter, for debt.....	3 00	Miss Beecher.....	1 00
Urbana Church.....	4 40	Rock Island Church, in add.....	2 00
Galesburg Church.....	40 86	Mendota Church.....	100 00
Morgan Park, a Friend.....	10 00	South Chicago, August Jeonberg, for debt.....	5 00
Church.....	17 00	Collections from the Northwest, per Ole C. Jensen.....	6 50
Marseilles Church.....	29 90	*Lamoiville, Mrs. Eliza Porter.....	25 00
Wheaton Church.....	18 35	*Chicago, First Church.....	2 00
Walnut Church.....	18 21	Second Church.....	7 00
Lacon Church.....	10 00	*For Roger Williams University, Tenn.....	10 00
Marengo Church.....	216 45	Jerseyville, C. H. Moscrop and family.....	10 00
Y. P. Society, General Seekers.....	5 00	R. Norton and others.....	6 00
Chatsworth Church.....	14 18	<b>C. E. F.</b> For Chapel Builders' Fund.....	
Mazon, Mrs. D. A. Rose.....	5 00	Humboldt Park Sunday school.....	3 00
Lamoille, Mrs. Eliza Porter.....	25 00	Genesee Sunday school.....	3 80
Mount Carroll Church.....	35 66	Hyde Park Sunday school.....	6 08
Sunday school.....	10 00	Belvidere Sunday school.....	2 50
Saxon, Deacon Simon Bennett.....	250 00	Morgan Park Sunday school.....	5 00
Girard, Woman's Circle.....	5 00	Chicago, First Sunday school.....	23 00
Shelbyville, Mrs. S. M. Osgood.....	10 00	Second Church.....	8 50
Chicago, Western Ave. Church, in add.....	14 00	Peoria, First Sunday school.....	6 72
Centennial Church, Y. P. Society.....	13 52	El Paso Sunday school.....	4 50
Mission Band.....	3 00	Chicago, First Church.....	1 00
First Church, in add.....	17 00	Syracuse, N. L. Catrell.....	5 00
W. E. Smith, desig.....	37 50		
Mrs. M. D. Tucker.....	1 00	<b>LEGACY.</b>	
Emmanuel Church, in part.....	106 62	Marengo, Estate of Elias Patrick.....	500 00
Sunday school.....	100 00	Chicago, Estate of John Dowley.....	10 00
Unknown Friend.....	10 00		
Pilgrim, Scandinavian.....	30 05	<b>WISCONSIN, \$1,425.44.</b>	
First Church, in add.....	11 00	Reedsburg Church, for debt.....	25 00
Sunday school.....	25 00	Milwaukee First Church, W. M. Circle.....	2 85
Memorial Church.....	400 00	Albany, W. T. Hill, for debt.....	1 00
Fourth Church.....	225 00	Lamartin Church.....	6 00
Emmanuel Church, in add.....	42 50	Monticello Prairie, Mrs. J. Hurlbert, for debt.....	5 00
Second Church, in part.....	259 86	Beaver Dam Church.....	2 80
Kankakee, Danish Church.....	1 95	Verona, W. Mission Circle.....	5 00
Elgin, Rev. F. E. Morgan.....	1 00	Baptist State Convention.....	1,142 42
Loda, Deacon Hungerford.....	2 50	Ocononowoc, Scandinavian Church.....	3 00
Beecher, M. A. Blagney.....	1 50	Lodi, "Industrial".....	2 00
Anna, Amy T. Mace.....	25 00	Filkhorn, J. O. Puffer and Wife.....	5 00
Aurora, First Church.....	28 75	Lamartine Church.....	1 00
Austin, Mission Band.....	25 00	Lake Geneva Church.....	6 00
Genesee Church.....	3 28	Marshall Church.....	84 00
Mount Vernon, First Church.....	13 13	Boscobel, Mrs. M. Bailey.....	5 00
Salem Church.....	5 85	Ashland Church.....	7 00
Harmony Church.....	1 15	Sunday school.....	2 00
Nakomis, Mrs. C. L. McKee.....	1 00	Spencer Church.....	5 00
Upper Alton Church, in part.....	5 00	Ocononowoc Swede Church.....	5 00
Xenia, First Church.....	3 79	*Milwaukee First Church W. M. Circle.....	
Opdyke, First Church.....	3 45	For Students Spelman Seminary.....	14 15
Spring Garden, First Church.....	1 46	*For Indian University, Indian Territory.....	
Shiloh Church.....	25 00	Clinton Junction, Mrs. D. B. Dye.....	4 50
Red Bud, First Church.....	5 75	*For Roger Williams University, Tenn.....	
Ewing College, Bethany Church.....	5 00	Jonesville, Rev. M. G. Hodge, D.D.....	5 00
Belknap, New Salem.....	3 00	<b>C. E. F.</b> For Chapel Builders' Fund.....	
Pigeon, Mount Zion.....	70 00	Beaver Dam Church.....	2 75
Jacksonville, First Church.....	40 00	Waterloo Sunday school.....	7 00
Oley Church.....	5 00	Wawbeck Sunday school.....	5 50
Rantoul Church.....	5 80	Evansville Sunday school.....	5 50
Beecher City, Greenland Church.....	2 15		
Newark, Lemuel Lester.....	50 00	<b>LEGACIES.</b>	
Buda, S. G. H., for debt.....	23 75	Racine, Estate of J. Humphreys.....	104 50
Moline Church.....	4 04	Wayne, Estate of Wm. Sheppard.....	69 38
Sunday school.....	5 00		
Hebron, John McKibben.....	2 65	<b>MINNESOTA, \$1,276.24.</b>	
Waverly Sunday school.....	3 00	Minneapolis, Central Church.....	100 00
Brinfield, Rev. A. E. Edwards.....	6 80	First Norwegian Church.....	10 00
Toulon Church, for debt.....	10 10	First Swede Church.....	9 23
Palno Church.....	30 00	Olivet Church.....	12 00
Waukegan, H. P. Barmun.....	42 30	Calvary Church.....	25 12
Rockford, First Church.....	9 10	First Church in part.....	500 00
Hoopeston Church.....	37 00	St. Paul, R. W. Arnold.....	5 00
Kewanee Church.....	8 00	First Church.....	130 00
Utica, Mary Brown.....	51 00	Sunday school.....	8 70
Bloomington Church, in part.....	18 00	West St. Paul, Hebron Church and Sunday school.....	20 00
Greenwood Church.....	46 65	Westbrook Church.....	5 25
Morgan Park Church.....	2 90	Preston, Mrs. Harriet M. Arnold, for debt.....	1 00
Mission Circle.....	5 00	Woodlawn Ave. Church.....	26 00
Downers Grove Church.....	25 07	Sauk Centre Church.....	3 27
Warrenville, Miss. E. L. Haff.....	5 30		
Champlain Church.....	5 00		
Sunday school.....	5 00		
Norwood Park, F. M. Fox.....	42 35		
Peoria, First Church, in part.....			

Clinton Fall Church.....	5 00
Collections per A. Watson, State Evangelist.....	105 00
"    "    J. Sunderland.....	148 75
"    "    1 94	
Brainerd Sunday school.....	2 00
Stillwater, D. H. Simpson.....	2 00
Hermann Church.....	20 00
St. Cloud Church.....	10 00
Albert Lea, Swede Church.....	5 00
Lake City Swede Church.....	26 00
*St. Paul First Church.....	10 00
<b>C. E. F.</b> For Chapel Builders' Fund,	
Minneapolis, J. Sunderland.....	26 47
Anoka Sunday school.....	3 05
Carmen Sunday school.....	0 00
Bud Island Sunday school.....	5 63
Minneapolis Calvary Sunday school.....	5 90
Houston Swede Sunday school.....	6 00
Fairbault Sunday school.....	2 33
Alexandria Sunday school.....	1 00
Dalbo Sunday school.....	1 50
Herman Sunday school.....	6 30
Owatonna Sunday school.....	21 00
St. Paul First Church.....	

IOWA, \$609.88.

Denison Church.....	14 81
Webster City Church.....	6 00
Clarence, Mrs. Campbell.....	1 00
Sioux Rapids Church.....	13 00
Des Moines, Rev. D. D. Proper	10 00
Colored Church.....	10 00
First Church.....	18 78
Van Horne Church.....	20 25
Marion, Ladies' Aid Society.....	6 72
Essex, "Severall Sisters,".....	3 50
McGregor, E. R. Barrow.....	25 00
Altamont, Danish Church.....	21 64
Ames Church.....	3 80
Hawkeye, Rev. J. M. Wedgwood.....	3 00
Jacksonville, Fred. Markle.....	5 00
Red Oak Church.....	31 00
Anita Church.....	65 14
Nora Spring Church.....	7 30
Sunday School.....	2 00
Mapleton Church.....	5 65
Shenandoah Church.....	10 20
Malvern Church.....	30 64
Anamosa, Mrs. Spencer Alden for debt.....	100 00
New Hartford, H. Bishop.....	50
Fredrickburg, Mr. and Mrs. Charles and Mrs. Jay	
Mabie.....	3 00
New London Church.....	5 50
Mitchell Church.....	8 50
Grinnell, Mrs. Wm. Hays.....	3 00
Marshalltown Church.....	41 00
Pella Church.....	30 00
Emerson Church, in part.....	40 50
*Clarence, Mrs. S. S. Camp.....	2 00
*Red Oak Church for Roger Williams University.....	10 00
*McGregor, Mrs. Thos. Arnold for Hartshorn Mem'l	
College.....	20 00
<b>C. E. F.</b> Burlington First Sunday school.....	5 30
For Chapel Builders' Fund:	
Washington Sunday school.....	7 53
Waverly Sunday school.....	3 76
Ottumwa Second Sunday school.....	2 00
Parkersburg Sunday school.....	1 06
Shenandoah Sunday school.....	3 80
Marshalltown Sunday school.....	4 10
Cedar Falls, Danish Sunday school.....	3 00

MISSOURI, \$155.71.

Granby First Church.....	1 00
St. Louis, Miss T. Ray.....	1 00
Miss Nannie Ray.....	1 00
Dr. W. H. Mayfield.....	1 00
E. L. Marston.....	10 00
Delmar Avenue.....	10 00
Two Lady Friends.....	7 00
Pierce City First Church.....	1 20
Greasy, R. Gutt.....	1 00
Sedalia First Church.....	12 75
Paris, Salem Church.....	4 00
Bagnell, Blue Springs Church.....	2 00
Stanberry First Church.....	13 85
St. Johns First Church.....	6 00
Fair Grove First Church.....	2 60
<b>C. E. F.</b> Kansas City, J. C. James for Church City	
of Mexico.....	30 00
Sunday school, for Chapel Builders' Fund.....	52 41

INDIAN TERRITORY, \$320.40.

Tahlequah Church.....	29 80
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Muscogee Church.....	2 50
Kulli lula, G. W. Dallas.....	2 50
Webber's Falls Church.....	3 20
*For Hartshorn Memorial College.....	
Muscogee, Dr. and Mrs. Truman Johnson.....	34 00
*For Indian University.....	
Muscogee, Students for Tuition.....	219 80
<b>C. E. F.</b> For Chapel Builders' Fund.....	
Muscogee Sunday school of Indian University.....	25 10
Tahlequah Sunday school.....	3 50

KANSAS, \$531.28.

Pawnee Rock, Rev. J. V. Allison, for Church Edifice	
Loan Fund \$10.00.....	15 00
Big Creek Church.....	2 00
Long Island Church.....	1 40
Phillipsburg Church.....	4 35
Cherryvale, Rev. J. R. Baldwin.....	14 07
Topeka First Church.....	9 00
Mound Valley Church.....	6 00
Friendship Church.....	1 25
Lawrence, First Church per J. W. Campbell.....	100 00
Sabetha, J. M. and Mrs. Boomer.....	22 00
Highland, Rev. G. Gates.....	5 00
Sabetha Church.....	19 25
Independence, W. M. Soc.....	4 00
Winfield, Sisters of First Church for debt.....	6 75
Ottawa, Rev. R. Atkinson for debt.....	25 00
Raymond Church.....	4 25
Harmony Church.....	11 50
Hiawatha Church.....	1 00
Garfield Church.....	3 10
Solomon Out Post.....	9 59
North Topeka Church.....	10 00
Hoyt Church.....	10 00
Cherryville, Rev. J. R. Baldwin.....	13 88
Prairie City Church.....	3 01
Freedom Church.....	5 00
Burlington Church.....	20 00
Yates Center Church.....	6 00
Junction City Church.....	20 20
Sunday school.....	2 25
Stafford Church.....	4 00
Scottsville Church.....	14 10
Asherville Church.....	5 00
Council Grove Church.....	5 00
Atchison Church.....	2 00
Coffeyville Church.....	5 00
Concordia, Swede Church.....	7 50
Leonardville, H. J. Bengtson.....	2 00
Church.....	1 50
Clay Center, Swede Church.....	5 00
Lawrence, Swede Church.....	5 50
Topeka, Swede Church.....	2 00
<b>C. E. F.</b> Minneapolis Church.....	9 00
Dodge City Church.....	6 00
Wamego Church.....	4 25
Kansas City Swede Church.....	3 43
Pleasant View Church.....	2 00
Osage Church.....	7 00
Augusta Church.....	2 00
Farlington Church.....	88
Topeka, First Church.....	22 53
State Convention, by J. W. Campbell, Tr.....	7 00
Burr Oak Church.....	3 65
Burlington Church.....	19 10
Lawrence, Swede Church.....	2 00
Burlingame Church.....	4 23
Sunday school.....	3 61
Garfield Church.....	2 00
Solomon City, Outstation.....	50
Coffeyville, First Sunday school.....	5 00
Ellsworth Sunday school, for Chapel Builders'	
Fund.....	5 16
Sterling Church.....	1 58
Concordia Church.....	6 91
Pawnee Rock, Rev. J. O. Allison.....	14 40

NEBRASKA, \$21.64.

Avoca, Mrs. J. J. LaGrange.....	2 00
Seward, Rev. J. M. Webb, D. D., for debt.....	1 00
Decatur, G. Morgott.....	1 00
Steele City Church.....	5 50
Silver Creek, Mrs. S. H. Tolman.....	3 00
Omaha, First Church.....	5 00
Bradshaw Church.....	4 14

DAKOTA, \$217.36.

Fargo, Sunday school.....	5 00
Grand Forks, Swede Church.....	3 00
Tower City Church.....	11 15
Brookings Church.....	58 75
Webster Church.....	6 45



# THE BAPTIST

# HOME MISSION MONTHLY.

Vol. VIII.

JULY, 1886.

No. 7.

## EDITORIAL NOTES.

### TO OUR HELPERS.

#### THE LORD HATH GOTTEN US THE VICTORY.

In April we asked, "*Can it be done?*" In May we said, "*It can be done.*" In June we exclaim, "*It has been done!*" It affords us unspeakable satisfaction to announce that the entire indebtedness of \$123,428.93 which rested upon the Society April 15, 1886, has been *fully provided for prior to June 1 in good and reliable pledges, payable this year.* In eighty days from the beginning of this effort the glorious consummation was reached. Already about \$67,000 of the amounts pledged have been paid.

Personally, and on behalf of the Board, I heartily thank you for your generous co-operation, through which this magnificent result has been so quickly attained. I am sure you are glad to have had a part in this memorable event.

What your arrangements are for the payment of your pledge of \$——, I do not know. You have the option of paying it at any time during the present year. If, however, the pledges generally can be paid at an early date, the Society will be saved several thousand dollars' interest on borrowed money, and will thus have the more to use for its missionary work. This item of interest alone last year amounted to \$8,500. We want to stop it as soon as possible.

While commending this thought to your consideration, I desire that you consult your

own preferences in this matter, merely adding, however, that in case you cannot conveniently make the payment now, it will assist us in our plans to know about what date we may expect it.

Again, thanking you for your liberal and timely assistance, I remain,

Yours most truly,

HENRY L. MOREHOUSE,

*Corresponding Secretary.*

Temple Court, N. Y. City, June 20, 1886.

Never have we known of an effort for the removal of a debt like that which rested upon the Society responded to so cheerfully and heartily. It was one of the most delightful experiences we ever have had. The raising of over \$125,000 in eighty days is without a parallel in the history of our missionary enterprises, and was possible because God made His people willing in the day of His power. That providential rain storm at Asbury Park, whose resounding pattering on the tin roof of the summer house in which the meetings were held, furnished just the occasion to sweep off the balance of \$6,000 then required. The raising of this in fifteen minutes was simply delightful. Twice the amount could have been raised had it been needed, for when the sum named was secured, many were really disappointed that they had no chance to have a part in the great effort.

Those who went to Asbury Park, with misgivings about the place as a suitable one for the anniversaries, were happily surprised by the large attendance and the generally excellent arrangements for the meetings. The sustained

interest in the meetings was remarkable. The excellent ventilation of Educational Hall and the bracing sea-side atmosphere, had much to do with the healthy and, at times, exuberant spirit of the people. Bad air in an assembly room was never known to be a means of grace to the people. When the blood becomes vitiated the vicious tendencies of human nature are likely to exhibit themselves. Asbury Park is a pleasant remembrance.

By vote of the Board, the Corresponding Secretary of the Society will make a personal survey of some of the principal mission fields of the Society from Duluth to Puget Sound, thence south to San Francisco, thence homeward through Utah and Colorado. It is his intention to visit about thirty mission stations. The trip will consume about two months, from June 30, the date of departure. This is the first extensive tour of the Secretary over these fields during the seven years of his service. After seven years' almost incessant service at the Rooms, and particularly after the strain of the past year, such a change, though it may not bring much rest, will be a relief to him, and it is hoped, beneficial both to him and to the Society. During the absence of the Corresponding Secretary, the Assistant Corresponding Secretary, W. W. Bliss, Esq., will give attention to the correspondence and the affairs of the Society in general.

The verses entitled "Prayers, Means and Men for Mexico," which were sung, with great effect, by the vast congregation at Asbury Park on Friday evening, have been called for repeatedly, since, for use in missionary concerts or in connection with the regular church collection for home missions. To meet the calls a quantity have been printed and will be sent to any pastor or other person desiring them for distribution and use in their congregations on these occasions. The words go very well to the tune "Anvern." Please state how many copies you want.

Rev. H. M. Tupper, President of Shaw University, has been honored with a D.D. from Wake Forest College, North Carolina. No man is more deserving of it, and Wake Forest College has honored itself in conferring the title upon one who has done so much, during the past twenty years, for the welfare of the State of North Carolina, through his great work

in Shaw University. This mark of appreciation of President Tupper's worth, coming as it does from those who once were not altogether in accord with his aims for the colored people, but who behold the value of the work done, is very gratifying. The kindly, helpful spirit which prevails not only at Raleigh, but elsewhere in the State, on the part of our white brethren toward President Tupper and the University, is delightful. Rev. Dr. C. T. Bailey, editor of *The Biblical Recorder*, Raleigh, N. C., in a letter recently written us, uses the following complimentary language, not the least interesting part of which is the statement that Raleigh "can thank Shaw University and its Presidency for securing prohibition of the liquor business at the election just held."

"I am glad to report the school in high favor with all good people, and the last session a wonderfully successful one. The triumph of the Medical Department has filled us with joy. Three of the young doctors have been licensed to practice medicine in North Carolina, after a careful examination by the Medical Board, and this when a large number of white applicants failed to pass the examination. All the students have done well, and the University is yearly gaining favor and influence in North Carolina. Her students are to day the most reliable and the most useful and highly respected among this people, and have the respect and confidence of all our people. Dr. Tupper is to-day more influential and more respected than ever. He is loved and honored by all his brethren, and so much so that Wake Forest College conferred on him, at our recent Commencement, the degree of Doctor of Divinity, our highest compliment. Through his influence and that of the students of Shaw University, Raleigh boasts the honor of prohibition. We are now a 'dry town,' and we thank Shaw University and President for it."

#### TAKE NOTICE.

From many quarters we are receiving letters, in substance as follows: "Now that you are freed from the troublesome debt, we ask for a larger appropriation to this particular field, whose claims upon the Society are peculiarly strong." To all such appeals we can only reply that the payment of the debt does not give us additional resources for enlargement. On the other hand, we are not without some apprehension that the recent special effort for the debt

will have the effect of diminishing our regular receipts for months to come.

The Committees of the Board have had their joint meeting, as provided for by the new rules, to determine how much can be appropriated to the work the ensuing year. It was found that the present rate of expenditure is just about equal to the annual average of receipts for the past three years, and that this, therefore, must be the limit of expenditures for the year to come. The Board have publicly declared their purpose to avoid future debt so far as it can be done by adherence to the foregoing rule, and it is their settled intention to abide by this decision.

Having fixed upon the gross amount for the missionary and the educational work respectively, the question of subdivision has been carefully considered. There can be no material change in our appropriation to any mission field or to any school. If an increase is made for the benefit of one Territory, it must be done by cutting down the appropriation to another State or Territory. If to one school, likewise by reducing the amount to another school. Only very slight modifications have been found practicable, and these cannot be made until fall.

In these circumstances, therefore, it will be of no avail to ply the Board with appeals and arguments for enlargement. The probable limit of our receipts must determine the limit of our expenditures. We shall try to make the wisest possible distribution of our resources.

But it is manifest that these resources are utterly inadequate to the demands upon us, and the most painful experiences we know are before us, in being compelled to decline calls from numerous promising points, where a few hundred dollars in each instance would secure the services of a missionary and the organization of a Baptist Church.

Baptists of America! if you want more mission work done by the Society, send on more money.

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**WANTED FOR MEXICO,  
\$10,000 IN 100 DAYS.**

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The profound impression made at Asbury Park by the addresses of Rev. W. H. Sloan, of the City of Mexico, Hon. Francis Wayland, of Connecticut, and Hon. S. A. Crozer, of Pennsylvania, (both of whom recently visited Mexico), concerning the religious condi-

tion of the Mexican people, and particularly concerning the immediate need of mission headquarters in the City of Mexico, indicates that many will be glad of the opportunity to have a part in the erection of the First Protestant church edifice ever built in that renowned city. Quite a number have already sent their contributions or made pledges for this purpose. For the purchase of a suitable site, and the erection thereon of a church edifice and connected buildings for school purposes, printing office, and missionary's residence, not less than \$25,000 will be required.

Now, it is proposed, that \$10,000 of this amount be divided up into one thousand shares of \$10.00 each, to be taken by individuals and Sunday-schools. Some will want to take five or ten shares for themselves or for their households. It was the saying of a godly man, noted for his liberality, "I like to have a nail in every house erected for the glory of God and the good of man." It is a worthy Christian ambition. In no place is such a house needed more than in the City of Mexico. Besides, upon its erection depends the success of our work there. We cannot be at the mercy of Catholic landlords and hold our meetings in obscure, inconvenient, contracted and unattractive private apartments. We must have a permanent and well appointed place of our own in the heart of this Republic, and we must have it with the least possible delay. We want to proceed with the erection of the building in the fall of 1886. In order to do this the means must first be provided. The Home Mission Society has no money for this purpose, except as thus designated by the donors. Hence the necessity of calling for special offerings. Now it will be most inspiring if in the next hundred days there shall be an average of ten responses per day, and the first installment of \$10,000 be provided for by a thousand Baptists, zealous to plant the gospel standard in the old city of the Montezumas.

While this is being done, it is hoped also that an equal or even greater amount will be obtained in larger offerings. Will you be one of the thousand whose name shall be linked to the erection of the first Baptist and



the first Protestant church edifice built in the City of Mexico?

HENRY L. MOREHOUSE,  
Cor. Sec'y.

*Temple Court, New York City,*

*June 25, 1886.*

EXTRACT FROM THE ANNUAL REPORT  
OF THE EXECUTIVE BOARD OF THE  
AMERICAN BAPTIST HOME  
MISSION SOCIETY.

It is essential to our cause in Central Mexico that we have without delay suitable mission headquarters, combining chapel, residence for missionaries, conveniences for a school and for the printing press. The cost of unsuitable accommodations for these purposes now nearly equals the interest on an amount which would not only provide far better arrangements, but would at once give us recognition as an abiding factor in the religious concerns of the Republic. In such a city as that of Mexico with over 300,000 people, real estate is valuable, and a suitable site would cost probably from \$8,000 to \$10,000. From \$15,000 to \$20,000 would be needed for buildings—a total of \$25,000 to \$30,000. It is our hope and prayer that God will raise up a patron or patrons of this great enterprise, who will provide the means for the equipment of our mission there. This is the next great thing to be done in connection with our missionary operations. Nor ought it to look large or formidable when we reflect that all over our land Baptists are erecting numerous church edifices every year, each costing not only as much as here required, but some costing from three to six times as much. To maintain a miserably housed mission in the great City of Mexico, when it is in our power to put it on a good footing speedily, is a waste of resources and, what is infinitely worse, a waste of valuable lives chafed continually by their unfavorable surroundings and by the consciousness that they are expending their energies in a comparative fruitless endeavor.

EXTRACT FROM REPORT OF SPECIAL  
COMMITTEE ON MEXICO.

The missionary in charge writes: "That permanency of occupation and the future expansion of the work are absolutely dependent upon the speedy erection, in the City of Mexico, of a mission headquarters, large enough for church, printing office, day school, and missionary residence. About \$35,000 will be needed for this purpose. Our Baptist mission finds it impossible to rent from Catholic landlords a suitable place of worship, and the necessity is laid upon us of either building a house or abandoning the field. To do the latter when our enterprise is so well established, and the prospects so bright for future success—when our missionaries and printing-press

are on the ground equipped for the work—would seem to be to adopt a policy alike disheartening and disastrous."

Your committee, therefore, would urge the Board and the denomination to adopt, at once, such measures as will provide our mission in the City of Mexico with a structure suitable for the needs of that important field, so that the permanent occupation of central Mexico may be assured and future success guaranteed.

Justice to our laborious missionaries, to the motto of our Society, and to the perishing millions of Mexico, demands this forward movement on our part.

ANNIVERSARY LITERATURE.

1. The Annual Report of the Society is now ready, containing the report of the Board, reports of special committees, the proceedings of the annual meeting, financial and missionary tables, the new by-laws of the Board, and the rules defining the powers and duties of the officers of the Society, also the "Seven Years' Survey," by the Corresponding Secretary.

An edition of 2,000 has been printed. The District Secretaries will have a limited supply for distribution as they may think best. The Society does not as a rule send copies to all the life members, as to do this would require an edition of thousands. But to any one who has sufficient interest in obtaining a copy, to send a request for it by postal card, a copy will be sent.

2. The reports of the Board and of the Special Committee of the Society on the Society's losses, are printed in a separate leaflet, and will be sent to any address, upon application.

3. The By-laws and Rules relating to the duties and powers of the officers of the Society and the manner in which business of the Board is transacted, are also published separately, and will be sent on application.

4. The admirable report of the Committee on Christian Beneficence, on the topic, "Method in Christian Benevolence," with a valuable appendix, showing the methods adopted by the Clarendon Street Church, Boston; the Calvary Church, New York City; the First Church, Plainfield, N. J.; the First Church, Dayton, Ohio; the church at Yalesville, Conn.; and North Orange Church, N. J., is also published separately, and will be sent in reasonable quantities for distribution. We hope that copies may go into every church in the land.

5. The "Seven Years' Survey," by the Corresponding Secretary, is also published sepa-

rately, and will be sent to any desiring it. The growth of the Society's work, and the achievements of the Society, as well as other facts about the development of our country during this period, are a surprise and a revelation to those who have not closely observed what has been going on these wonderful seven years. Send for it.

6. The admirable sermon of Rev. P. S. Henson, D.D., preached before the Society on Sunday, May 30, is printed separately for distribution. Send for copies.

FIFTY-FOURTH ANNUAL REPORT.  
OF THE  
EXECUTIVE BOARD OF THE  
AMERICAN BAPTIST HOME MISSION SOCIETY.

PRESENTED AT ASBURY PARK, N. J.

MAY 27, 1886.

The Fifty-fourth Annual Report of the Executive Board of the American Baptist Home Mission Society is herewith submitted. God's blessing has rested upon the Society in the preservation of the lives of all its officers and managers; in the enlarged offerings that have been made to its work; in the religious results in mission fields; and particularly in the prospect of speedy emancipation from its heavy indebtedness. The report contains certain recommendations and other matters requiring the special attention of the Society. It is not doubted that the same spirit of wisdom, of peace, of sanctified zeal, which has rendered the meetings of the Society so delightful for years, will prevail in its present convocation.

OBITUARY.

So far as ascertained, sixteen Life Directors and sixty-three Life Members have died during the year. They resided in fifteen States, and one in Burma. The printed list of names is appended to this report.

Conspicuous among the members, is the name of Hon. John M. S. Williams, of Cambridge, Mass., who died March 19, 1886. He served his constituency in the Legislature of Massachusetts and in the Congress of the United States, where he was the unwavering

advocate of the Freedmen and the Indians. From 1871-1873 he was President of this Society. His regular attendance at the annual meetings and his deep and active interest in the deliberations, will long be remembered. Influential business men, who, like him, give close attention to the affairs of our great missionary organizations, are comparatively few; and at their departure are greatly missed.

The death of Hon. Andrew F. Hastings, of New York, which occurred May 8, 1886, removes one who has been for a long time prominent in Baptist and in business circles. He also represented his district in Congress. In the affairs of this Society he took a deep interest, and at the time of his death was a member of the committee appointed last year by the Society to confer with the Board concerning the important matters assigned to them. His integrity, sagacity, ability, and devotion to religious enterprises were very marked. He entered into rest in the 70th year of his age.

Rev. James Cooper, D.D., District Secretary of the Society for the States of Ohio, Michigan, and Indiana, since February 1880, passed away at his residence in Detroit, Mich., April 1, 1886, in the 61st year of his age. There is little doubt but that his life was shortened by over taxation of his powers in the interests of the Society. By his good judgment, his ability, his deep piety, his self-consuming zeal, he greatly endeared himself to the pastors and churches in his large District, and materially advanced the great interests which he so worthily represented. His loss will be widely felt also in other sections of the country, where as a pastor he was well known.

Rev. Cephias Bennett, D.D., of Rangoon, Burma, who died in the foreign work, remained to the last a contributor to the Society, to which years ago he gave \$5,000 for the Church Edifice Fund.

Rev. Jeremiah Chaplin, D.D., who died at New Utrecht, N. Y., was one of the pioneer missionary teachers from 1865 to 1868, for the Freedmen at New Orleans, La. He was graciously spared to behold the great

progress that has been made since the humble beginnings of that period.

Space and time will not permit particular mention of the many other estimable and valuable friends of the Society who have gone from our ranks within the past year.

Three laborers have fallen in their mission fields: Rev. J. Hendrickson, of Iowa, Miss Isabel Horton, of Spelman Seminary, Atlanta, Ga., Mrs. S. F. M. Potter, for a time a missionary of the Society, who died in April, 1886, in the midst of her tireless efforts for the Chinese in Fresno, Cal.

The departure of these useful servants of God, and the needs of the fields committed to the care of the Society, call upon us anew to "pray the Lord of the Harvest that He will send forth laborers into His harvest."

### I.

#### FINANCIAL, ETC.

##### RECEIPTS.

The total receipts of the year, including conditional and permanent trust funds, (not including Church Edifice loans repaid) have been \$382,314.67.

These have come from 47 States and Territories; also from Manitoba, British Columbia, Mexico, India, Italy, and Denmark.

The analysis of receipts gives the following results: From the contributions of Churches, Sunday-schools and individuals, \$259,721.34. Included in this amount are \$4,898.33 for the debt. This is \$3,977.68 more than last year, when over \$34,000 was received for the Emergency Fund. Additional individual contributions to conditional and permanent trust funds, \$27,383.80, making the total \$287,105.14. From legacies, \$46,295.88. From investments, and interest on Church Edifice loans, \$19,001.92. From tuition, incidental fees and net receipts from board of students, \$19,086.43—the remainder from all other sources. Included in the receipts are \$13,688.15 from Women's Home Mission Societies.

A further analysis, showing to what purpose these receipts are applicable, gives the following results:

I. *For general purposes* (i. e., for salaries of missionaries, teachers officers and expenses of administration).—From general contributions, \$184,333.15; from legacies, \$42,076.34; from all other sources, \$12,204.68; total, \$238,614.17. This is \$18,329.85 more than last year for general uses.

II. *Designated Funds*.—1. For Church Edifice work. (a) Benevolent Fund. Contributions from churches, individuals, and Sunday schools, \$16,202.37; from legacies, \$1,500.00; from income of invested funds, \$1,578.51; total, \$19,280.88. (b) Loan fund. From individual contributions, \$10.00; from legacies, \$2,667.04; income from loans, \$5,939.17; total, \$8,616.21. Total for Church Edifice work, \$27,897.09.

2. For school buildings and miscellaneous objects, \$28,603.83.

III. *Permanent Funds*.—From contributions, \$11,872.00; from legacies, \$1,461.80; from investments to be added to principal, \$1,573.39; total, \$14,907.19.

IV. *Conditional or Annuity Funds* (donors receiving annuities during their lives).—From individuals, \$14,050.00; from investments to be added to principal, \$54.31; total, \$14,104.31.

##### EXPENDITURES.

For missionaries' salaries, \$133,155.27; for teachers' salaries, \$61,617.43; for special educational purposes, \$76,871.33; in gifts for Church Edifice work, \$8,880.41. For details, see treasurer's report.

For missionaries' salaries the amount is \$21,291.46 less, and for teachers' salaries the amount is \$3,679.26 less than for these purposes respectively, last year. Expenditures for administration and for the collection of funds through other agencies, are substantially unchanged. These are about seven per cent. of the Society's aggregate receipts.

The following tabulated statement gives the amount appropriated to the several mission fields last year and four years preceding. It is hoped that about the same appropriation can be made for the coming year as for that which has just closed.

	1882.	1883.	1884.	1885.	1886.
Americans.....	\$64,526 47	\$88,453 17	\$93,981 67	\$102,508 68	\$84,479 70
Germans.....	6,593 71	10,743 75	12,012 85	16,133 68	15,602 42
Scandinavians	6,497 16	8,401 03	10,554 95	11,228 88	11,223 49
Col'ed People	4,521 24	5,731 82	5,301 30	6,550 44	3,875 96
French.....	*3,060 92	4,277 88	4,659 38	5,835 24	4,576 22
Indians.....	2,463 32	2,493 75	2,766 50	3,010 42	1,833 66
Mexican.....	450 00	972 50	3,279 83	5,906 49	8,885 11
Chinese.....	250 00	212 50	475 00	3,197 90	2,679 19
Welsh.....	.....	.....	25 00	75 00	.....
	\$88,362 82	\$121,286 40	\$133,056 48	\$154,446 73	\$133,155 27

RETRENCHMENT.

Inasmuch as it was manifestly impossible to conduct the Society's operations on so large a scale as for the previous year, without incurring additional indebtedness, retrenchment became inevitable. The reduction, on every hand, was attended with most perplexing and painful questions.

The reductions determined upon, in all the fields of the Society, could not, in all cases, go into immediate effect, without subjecting the Society to breach of faith with those who were under appointment, and, at the same time, inflicting upon them a wrong.

In the first six months of the year, therefore, there was a general approximation to that limit of expenditures, which, according to reasonable calculations, would be covered by the year's receipts. Hence, the year's expenditures in each department do not show precisely the present amount of appropriations thereto.

Though the Society's aggregate receipts of

all kinds for the year have been \$382,314.67, yet only about \$238,000 are applicable to the payment of missionaries' and teachers' salaries, and the general expenses of the Society.

The specific donations for church and school edifices, as well as the conditional and permanent trust funds received, are not available (except in some instances the income thereof), to the general missionary and educational work of the Society.

The future policy of the Board is indicated in the rule adopted relating to appropriations, and which, though submitted in another place, may be reproduced here. It is as follows:

"The Missionary and the Education Committees with the Finance Committee shall hold a joint meeting between the close of the financial year and the annual meeting of the Society for the purpose of reviewing the work of the year and making estimates of the amounts to be appropriated to the work in each department for the ensuing year, *such appropriations not to exceed the average of annual receipts for these purposes, during the three years preceding, unless the Board otherwise direct.*"

THE DEBT.

The year began with a debt of \$117,988.28. It closed with \$123,428.93. This increase of \$5,440.65 is more than accounted for by the \$8500 interest which had to be paid and without which the debt would have been reduced.

Last year the question was asked: "What disposition shall be made of the debt?" The question then received no positive answer.

This year the providential indications are that *the debt must go*. It is hoped that the Society may go forth from its annual meeting rejoicing that the entire indebtedness is provided for. It seems eminently proper to state the circumstances which afford hope of such a noteworthy result.

For a time it was thought possible that a joint effort would be made by the Missionary Union and the Home Mission Society, (in accordance with certain resolutions adopted by the former at its last meeting)

for the payment of the debt of both Societies. A Committee from the Board visited Boston for a conference on the subject, in January. The conclusion was adverse to any joint effort then, if at all.

About the middle of March, the Corresponding Secretary, convinced that an effort should be made to remove at least \$100,000 of the debt, conferred with friends of the Society concerning it. From the beginning the favor of the Lord in a wonderful manner, seemed to be upon the undertaking. The heart of one who is ever devising liberal things and who had already given within the year over \$20,000 for Educational and general purposes, was opened to respond thus: "We ought to be able to raise it easily. Put me down for \$30,000." This was the first Vice-President of the Society, John D. Rockefeller, Esq. It was a grand beginning.

Next came the response from one who prohibits the publication of her name, but who "cannot be hid," and who during the year had already given \$12,000 for the Society's work. This was a pledge of \$10,000 on condition that at least \$100,000 be raised. This too was wonderful. Publicity was soon given to the proposition to raise \$100,000. It met with general favor. But the Lord had better things yet in store for the Society. In April, a member of the Board widely known for his liberality, and who during the year had already given about \$6,000 for the Educational, Church Edifice, and missionary purposes of the Society, said: "If you will pay off the *whole* debt and then *keep out* of debt, I will give you \$27,500 more;" making in addition to a previous gift of \$2,500, \$30,000 toward the debt. This was Joseph B. Hoyt, Esq. The offer gave a new impulse to the movement.

Through the hearty co-operation of the President of the Society, Samuel Colgate, Esq., other generous pledges were made, one by himself, one by J. B. Colgate, Esq., one by J. B. Trevor, Esq., each for \$5,000, and smaller amounts from others. At the time of the preparation of this report the amount pledged is nearly \$100,000, about \$30,000 of which is conditioned on the *whole* amount

being raised before June 1, 1886, the pledges payable during 1886. There is too much involved in many ways for such a glorious undertaking to fail when so near the desired consummation. Believing that it is of the Lord, we are sanguine of success through His continued blessing upon the effort. To the President, the Vice-Presidents, and other friends including the editors of our denominational papers, the thanks of the Society are due for their efficient assistance in this undertaking.

It is proper to state here that among the larger givers of sums from \$2,000 to \$500, are Hon. C. W. Kingsley, Hon. Eustace C. Fitz, Hon. J. Warren Merrill, Hon. S. A. Crozer, J. Lewis Crozer, Esq., H. K. Porter, Esq., Mrs. Porter, Chas. L. Colby, Esq., the Clarendon Street Baptist Church, of Boston, John Thorne, Esq., Charles Pratt, Esq.

Many other individuals and churches, less able, but equally interested have also given with great liberality. Their names will duly appear in connection with the receipts, as published in the *Baptist Home Mission Monthly*. It is hoped that many others will be in the list of donors, which will indeed be a memorable one, as related to an undertaking unparalleled in the annals of our missionary organizations. New lustre will be shed upon the Christian name and God will be honored by the success of this effort.

#### THE SOCIETY'S LOSSES.

Unable to present a satisfactory report at the last annual meeting concerning the losses sustained by the Society through the failure of John H. Deane, Esq., your Board requested and was granted further time for its preparation. Animated by no vindictiveness, and having nothing to conceal, believing that the Society has the right to demand and to know the truth in the case, your Board submit simply the facts concerning these losses, leaving the subject thereafter at the Society's disposal. It is expected that the committee appointed last year by the Society will present their report, to which they have given very careful consideration, and which will doubtless supplement this report of the Board.

1. The amount of the losses. On the 23d

of April, 1884, not only the Society but many others were startled by the announced assignment of John H. Deane, Esq. Four classes of preferred creditors were named in the assignment. In the fourth class were two other benevolent organizations besides the Society, and several persons sustaining fiduciary relations to the amounts therein mentioned. This Society was named as a creditor to the amount of \$55,697.10. The aggregate amount of Mr. Deane's obligations as set forth in the assignment was \$517,411.10; in addition to which were unnamed obligations to some preferred creditors and to unpreferred creditors, making an estimated total of about \$700,000. The amount in schedule "D" was \$349,256.36. The nominal assets were, real estate, \$2,441,800, personal property \$1,008,976.36; total assets, \$3,450,776.36. A proposition to take a portion of the property in settlement of claims, was considered by creditors in the fourth class, but finding the property very heavily encumbered in many ways, they were compelled to decline it. The assignee's sale took place in the summer and fall of 1884. The net results of the sale were about \$60,000, which will be nearly or quite absorbed by expenses of assignment, sale, etc., leaving practically nothing for the creditors.

The amount named in Mr. Deane's assignment (evidently somewhat hurriedly made), is less than the Society's actual loss. The amount directly chargeable to Mr. Deane at the time of his assignment was \$79,936.64. This was made up as follows: Principal of the Church Edifice Benevolent Fund, \$63,153.01; principal of the conditional funds, \$10,962; accrued interest, \$5,821.63. This however does not represent the entire loss sustained by the Society through Mr. Deane's transactions. Investigation showed that in several instances the Society's mortgages were second mortgages, and upon property with unfinished houses. To protect itself, the Society had to pay off not only these antecedent mortgages but other accumulated liens and also complete the houses. In doing this, the foreclosure of mortgages and other legal expenses were necessary. As the property generally was found to be worth only about the amount

of the Society's mortgages, these expenses were a dead loss. Hence, the aggregate of the original and the consequential losses directly chargeable to Mr. Deane's transactions is about \$115,000.

2. How these amounts became thus involved. They were *not* loaned to Mr. Deane. Mr. Deane was a member of the Board and of the Finance Committee and Counsel of the Board. In the latter capacity, attending to the general legal business pertaining to investments, he was the medium of communication between the Society and mortgagors. When the latter paid off their mortgages, Mr. Deane attended to the preparation and delivery of the proper papers, and received the payments. It was thus, mainly, that the amounts involved in the assignment came into his hands. Representing that they were to be immediately re-invested he retained them, depositing them, as it appears, for a time at least, to the account of "John H. Deane, Trustee." From time to time, Mr. Deane as counsel of the Board sent to the Treasurer new bonds and mortgages purporting to be securities for the re-investments. It turned out however, that, as relates to the original loss, the actual amount paid to certain mortgagors by Mr. Deane, within a few months prior to his assignment, was less than the amounts named therein by \$30,115.01. It also appears that \$44,000, likewise obtained from payments by mortgagors were retained by him without actual or alleged re-investment. Had these amounts been carefully and scrupulously set aside in a distinct Trustee account, they would not have become involved in the assignment. If the recent legal decision adverse to the Society, shall stand, then about \$20,000 must be added to the amount alleged to have been invested but which had never been paid by Mr. Deane to the mortgagors.

3. It is indeed apparent now that the rules of the Board relating to its financial affairs were not sufficiently explicit in some respects. There was a lack of systematic division of labor and adjustment of responsibility. There was laxness in the technical observance of some points, in consequence of

unlimited confidence in one who was universally esteemed, and whose official word or act as counsel of the Board, in regard to investments, was considered ultimate and right. The responsibility which attaches to defective methods, however, or even to laxness in complying with the exact letter of a requirement, is indirect as compared with the direct and positive responsibility attaching to transactions of the character referred to on the part of one who held the important position of legal guardian of the Society's fiduciary interests.

The new system of rules and safeguards adopted by the Board makes a recurrence of this sad experience well-nigh impossible. It is the solitary occurrence of this character in a history of over fifty years, during which between five and six million dollars have been entrusted to the Society. Made wiser thereby and more watchful for the future, with an improved system of financial management, your Board are convinced that the Society is entitled to the renewed and hearty confidence of its great constituency, and that its future will be even more illustrious than its past as an honored agency of God for the evangelization of this continent.

#### SYSTEMATIC BENEFICENCE.

Particular attention has been given to the development of Christian beneficence, not merely in the interests of the Society, but of Christian enterprises generally. The Society's appointment of a Standing Committee on this subject, two years ago, was manifestly a step in the right direction. The Committee's first report, last year, was received with such favor that your Board arranged with the Executive Committee of the Missionary Union for its joint publication and dissemination. That Committee had 14,000 copies, while over 20,000 have been printed for the Society's use, besides about 10,000 copies in the regular issue of the *Home Mission Monthly*.

Following the precedent set by the Society, several co-operating Western State Conventions have likewise appointed committees on this subject. If this should be done generally, not only by Conventions, but by Asso-

ciations also, it would bring the matter home to the attention of the entire denomination every year, and would gradually work a transformation in many churches whose lack of system and lack of conscience in giving has become chronic.

The policy of your Board, working through the indispensable instrumentality of District Secretaries, as well as otherwise, is to develop systematic beneficence in the churches, so that they shall not depend upon a representative of the Society to elicit their sympathies and obtain their offerings, but shall make their contributions regularly and conscientiously every year, as an integral part of their benevolent mechanism and of their Christian duty. The progress in this respect has been very gratifying. The number of churches statedly contributing to Home Missions is estimated to be more than twice what it was ten years ago. In the New England States these number about 550 out of a total of 920; in New York and Northern New Jersey, 600 out of a total of 946; in Pennsylvania, Southern New Jersey, Del., and D. C., 400 out of 750. The death of Dr. Cooper, District Secretary for Ohio, Michigan, and Indiana, makes it impracticable to get satisfactory statistics from his district, in which the number of contributing churches has largely increased within a few years.

In the Western States, regular offerings for the general purposes of the Society, as distinct from and in addition to those for State Missions, are in their incipiency. During the year your Board prepared an address to the Baptists of the West, earnestly calling their attention to the needs of the Society and to their duty to make regular and separate contributions for its work, as churches in the older States are accustomed to do. The sowing by the Society in the past should produce a harvest for the Society now, in its care of the vast Home Mission fields on this Continent, as well as for our honored sister Society in its great work abroad. Some Western churches are recognizing their obligation to have a part in the work of Home Missions outside of their own States, and it is hoped that the number will greatly increase the

coming year. Dr. Haigh, as Superintendent of Missions for the Western District, is unable to compass the entire benevolent work among the churches in the seven States and Territories included in his enormous district, though the results of his labors in both respects have been excellent.

In this connection, we state with pleasure that there are liberal contributors to the Society who have such system and conscience in their giving, that their offerings come unsolicited, with the recurring regularity of the months and of the seasons. During the last year one of these bountiful trees of the Lord's planting has yielded its benevolent fruit every month in the form of a thousand dollar check for the Society's work. May the day hasten when others of large possessions shall in the same practical manner recognize their perpetual obligations as stewards of God's treasures.

#### POWERS AND DUTIES OF OFFICERS, ETC.

The Society has never clearly defined the powers and duties of its officers. The constitution contains nothing on the subject. When the constitution was adopted little needed to be said about it, inasmuch as the work of the Society was small, simple and easily managed. It has become great, complex, and attended with responsibilities originally unthought of. Its missionary, church edifice, and educational work, and its care of trust funds given for these several departments, throw upon the Society, and hence upon its officers and Executive Board, responsibilities unequalled by those of any other single benevolent organization in America. To say simply that each officer "shall perform the usual duties" of such a position, or to leave him to be governed by precedents, or for lack of precedents to determine for himself what are his powers and duties, is neither proper nor wise.

Your Board, therefore, having given much attention to the matter, have prepared and herewith submit to the Society, specific definitions of the powers and duties of its officers, recommending their adoption, not as amendments to the constitution, but as authoritative rules or directions under which the

officers shall act. None will more gladly welcome the adoption of specific directions of this character than the officers themselves.

#### BY-LAWS OF THE BOARD.

Believing that the constituency of the Society are entitled to know the methods adopted by the Board in the transaction of the Society's business, we herewith submit the by-laws relating thereto. These have undergone careful revision, and have received important additions during the past year.

The rules governing investments have received similar attention. The committee appointed last year by the Society to act with the Board in these matters, have been painstaking and efficient in their co-operation. These rules are also submitted for the information of the constituency of the Society. It is believed that they will be found eminently satisfactory.

#### PROPOSED AMENDMENTS TO THE CONSTITUTION.

Certain amendments to the Constitution are deemed desirable and necessary. The character of these proposed amendments and the reasons in brief, therefor, are set forth in the following action of your Board:—

*Whereas*: By the Statute law of the State of New York, (enacted March 12, 1872,)

"No trustee or director of any charitable or benevolent institution organized either under the laws of this State or by virtue of a special charter, shall receive, directly or indirectly, any salary or emolument from said institution, nor shall any salary or compensation whatever be voted or allowed by the trustees or directors of any institutions organized for charitable or benevolent purposes, to any trustee or director of said institution for services either as trustee or director or in any other capacity;" and

*Whereas*: By the Constitution of the Society the Treasurer is made a member of the Executive Board, but by the action of the Society, in May 1885, he is and must henceforth be a salaried officer;

*Therefore*: The Executive Board do hereby recommend that the Society, at its next Annual meeting, in May, 1886, amend Article VI. of the Constitution by dropping therefrom the word "Treasurer."



Also the following :—

*Whereas*: The change in the Constitution of the Society in 1860 practically abolished the distinction between Life Members and Life Directors, by taking from the officers and the Life Directors of the Society the election of the Board of Managers, and committing such election directly to the Society; and

*Whereas*: The perpetuation of two classes, Life Members and Life Directors is no longer desirable;

*Therefore*: The Executive Board of the American Baptist Home Mission Society hereby recommend that the Society at the annual meeting in May, 1886, amend Article III. of the Constitution, by dropping therefrom all that relates to Life Directors, and by the insertion of the word "Fifty" instead of the word "Thirty" in the third sentence of said article, so that it shall require fifty dollars to constitute a member for life. The article, as amended, to read as follows:

"III. MEMBERSHIP."

"The Society shall be composed of Annual Delegates and Life Members. Any Baptist Church in union with the denomination, may appoint a delegate for an annual contribution of ten dollars and an additional delegate for each additional thirty dollars. Fifty dollars shall be requisite to constitute a member for life."

II.

MISSIONS.

The general religious results in the mission fields under the Society's care have been very gratifying. Extensive revivals have prevailed in many of the churches, while at out-stations and at places occasionally visited by missionaries engaged in pioneer work among people without church organizations, congregations eager, hungry for the Gospel have been found. The whole number of additions to our mission churches the past year has been 6,221, of which 2,925 were by letter and experience, and 3,296 by baptism. The 522 missionaries report preaching at 1,512 regular stations and out-stations.

EXTENT OF OUR WORK.

The Society's operations have been con-

ducted during the past year in 45 States and Territories, also in Ontario, Manitoba, British Columbia, and in two States of the Mexican Republic. The whole number of laborers supported, wholly or in part, has been 676, being 26 less than last year, and 438 more than seven years ago.

They have been distributed as follows: In the Eastern States, 13; in the Middle and Central States, 33; in the Southern States, 172; in the Western States and Territories, 437; in the Canadian Dominion, 8; and in Mexico, 13. French missionaries have wrought in 7 States; Scandinavian missionaries in 15 States and Territories; German missionaries in 19 States and Territories, Ontario, and Manitoba.

Among the foreign population there have been 153 laborers; among the colored people, the Indians, and Mexicans, including teachers, 193; and among Americans, 326.

The Society aids in the maintenance of 17 established schools for the Colored People, the Indians, the Mexicans, in addition to a day school for the Chinese, and two schools in Utah, the means for whose support come from the New England Woman's Home Mission Society.

The Missionaries have represented ten nationalities or peoples, viz.: Americans, Germans, French, Swedes, Danes, Norwegians, Indians, Negroes, Chinese, Mexicans.

RESULTS OF THE YEAR'S WORK.

Number of Laborers.....	676
Weeks of Labor.....	22,988
Churches and Out-Stations Supplied.....	1,512
Sermons Preached.....	53,455
Prayer-Meetings Held.....	32,358
Religious Visits Made.....	137,330
Bibles and Testaments Distributed.....	5,647
Pages of Tracts Distributed.....	338,692
Received by Baptism.....	3,296
Received by Letter and Experience.....	2,925
Total Church Membership.....	28,181
Churches Organized.....	140
Sunday Schools under care of Missionaries.....	699
Attendance at Sunday-schools.....	45,432
Benevolent Contributions Reported.....	\$27,092.03

RESULTS OF FIFTY-FOUR YEARS.

Number of Commissions to Missionaries and Teachers.....	11,316
Weeks of Service Reported.....	393,373

*Sermons Preached.....	985,453
*Prayer-Meetings Attended.....	537,822
*Religious Visits to Families or Individuals.	2,436,744

\*During last forty-five years.

Persons Baptized.....	99,914
Churches Organized.....	3,416

CLASSIFIED TABLE OF MISSIONARIES, ETC., OF THE AMERICAN BAPTIST HOME MISSION SOCIETY. FROM 1871 TO 1886 INCLUSIVE.

YEAR.	Missionaries.										Schools.			
	Total No. Missionaries and Teachers.	Americans.	Americans.	Americans.	Scandinavians.	French.	Americans.	Indians.	Americans.	Chinese.	Numbers.	Teachers.	Scholars.	Ch. Edifices Erected.
1871..	352	149	25	15	15	4	3	0	73	3	7	10	31	31
1872..	424	265	29	14	9	6	3	7	68	4	7	19	31	38
1873..	435	269	29	6	9	8	3	8	13	2	7	25	695	36
1874..	330	210	38	9	6	6	1	6	20	2	7	21	670	77
*1875..	334	219	40	12	10	6	1	6	17	2	7	26	795	22
1876..	260	128	54	10	10	6	1	11	17	2	7	31	848	18
1877..	230	109	37	10	11	4	1	13	15	1	7	41	871	13
1878..	215	106	32	11	11	4	1	18	19	1	8	36	1,056	24
1879..	236	108	32	15	11	5	1	10	19	1	8	44	1,041	10
1880..	281	118	36	18	11	5	1	9	15	1	8	38	1,101	6
1881..	392	200	46	30	41	6	1	11	21	1	11	672	1,649	16
1882..	513	318	57	40	53	6	1	12	23	1	13	889	2,157	66
1883..	607	358	51	40	53	0	1	8	23	1	14	912	2,576	70
1884..	636	350	52	62	62	0	1	15	23	1	17	912	3,006	106
1885..	695	356	55	62	62	0	1	14	23	1	17	149	3,182	113
1886..	669	319	72	69	69	0	1	13	27	1	17	147	3,396	62

from the Society's treasury, and by requiring from the mission fields themselves larger amounts for the support of missionaries. The established policy of the Society is to make all mission fields self-supporting at the earliest practicable moment, and continually to throw upon them as large a proportion of missionaries' salaries as they can bear. Under the financial pressure of the Society the past year, many churches have been induced to assume more than heretofore, while a gratifying number have announced their purpose to ask no further assistance from the Society. So rapid, however, has been the development of the West, that where one of the older mission churches has relieved the Society's treasury by becoming self-supporting, two new fields have called for help. Aggressive work has been impossible. Our home mission enterprises to-day furnish painful illustrations of arrested development at one of the most promising periods in their history. In several of the large territories there are no more missionaries than there were a year ago, while population is pouring in, and information comes concerning groups of Baptists ready to organize as churches if they can have help in supporting a pastor, but who, becoming disheartened after long waiting, unite with Pedobaptist churches; or, standing by their convictions, yet without religious privileges necessary for their development, subside into religious inactivity. Their love to Christ grows cold, their church letters grow old. They are as sheep without a shepherd—and the Society cannot send them shepherds because of its inadequate resources. Certainly so far as conserving and augmenting the sum total of Christian force in the world is concerned, it seems as important to prevent such losses here, as to make gains elsewhere.

UTAH.

In consequence of the retrenchment begun a year ago, the number of missionaries has been somewhat less than that of the previous year. The whole number under appointment, (exclusive of those engaged in educational work), has been 678, while last year there were 703. The aim has been to prevent, so far as possible, a reduction of the force of laborers, by a reduction of appropriations

Great commotion throughout Mormondom has been produced by the vigorous enforcement of the law against prominent polygamists, some of whom are in prison while others have fled to parts unknown. This, naturally enough, has intensified the antagonism of the Mormons toward the "Gentiles,"

and especially toward Christian ministers, who are charged with stirring up public opinion in the East on the subject. Systematic efforts are made to drive those who are not Mormons out of employment and business. Some of our brethren have had to seek a livelihood elsewhere.

Hence, in these circumstances, the year has not been marked by great spiritual results in our churches, though at Ogden there have been several additions by baptism.

The school sustained by the Woman's American Baptist Home Mission Society is an excellent auxiliary at Salt Lake City. The teachers thereof and the missionaries of the Women's Baptist Home Mission Society are valuable assistants in various departments of church work.

It should not be supposed that Mormonism as a politico-religious system is likely to crumble to pieces under the force of civil prosecutions. At the annual Mormon Conference, held at Provo in April of this year, a lengthy epistle "of the First Presidency" was read, in which the Mormons of to-day are put on the high plane of Christian martyrs of the past and are exhorted by the gravest considerations to be faithful. They admit that the labors of their missionaries "in lands where they have labored longest will not equal the gleanings of other years." Their most prosperous European mission now is among the Scandinavians, though "the most marked results of late, have manifested themselves in New Zealand, amongst the Maories, the aborigines of those Islands," who are termed "a remnant of the house of Israel." If the foreign supply of Mormons were stopped it would perceptibly check the growth of this monstrous system, which because of its powerful hold upon its adherents is one of the most difficult which the Gospel encounters at home or abroad. It is a matter to be regretted that we can occupy but two fields in all Utah. There should be at least five, each with a Christian minister and a teacher.

#### THE SCANDINAVIANS.

In the last twelve years about half a million Scandinavians have come to this country, the

most of them within the last six years. They locate in the manufacturing districts of New England and other Eastern States, and in the agricultural districts of the West, even to the Pacific Coast. The Swedes outnumber the Norwegians and the Danes combined. Our largest and most progressive missions to this people are among the Swedes. The Swedish mission work in most of the Western States is an integral part of our general work with co-operating conventions. It is deemed desirable that these people who Americanize so rapidly should be in the closest possible relations with their American brethren in all kinds of missionary enterprises. At the same time the ties of a common nationality and their native language in which alone multitudes of them can understand the preaching of the Gospel, make necessary now not only churches but conferences of their own. The Swedish Literary and Biblical School begun last year at St. Paul, Minn., has removed to Stromsburg, Neb., where liberal offers of land and money had been made for buildings which have been erected and are now occupied. The Baptist Union Theological Seminary at Morgan Park, Ill., maintains instruction for Norwegian and Danish students for the ministry. Thus for the incoming throngs, some provision is being made to give them properly educated ministers.

The year has been characterized by an excellent religious interest in the Scandinavian churches. Numerous settlements visited by our Scandinavian missionaries are ready to receive the truth, and in many of these Baptist churches could soon be organized, had we the means to sustain missionaries therein. It is very painful to be unable to do no more than we are doing among this large and hopeful class of our foreign population. There ought to be also two good Scandinavian missionaries among the Mormons, so many of whom are from Sweden and Norway.

#### THE GERMANS.

The Society continues its co-operation with the German Society. The German churches have contributed for Home Missions the past year \$7,003.35. One of the effects of neces-

sary retrenchment has been the retirement of the General Secretary and Superintendent of German work, Rev. J. C. Grimmell, whose labors of over two years had been very satisfactory. There is need of general missionary supervision of this character, but at present resources are inadequate to continue it. A goodly number of German Baptist Churches in this country are self-supporting, vigorous bodies. In some of these as well as in some of our mission churches, very powerful revivals have been enjoyed. The religious interest generally has been quite up to the average of past years. Our missionary at Castle Garden continues his acceptable labors in welcoming and assisting our brethren of the faith from Germany, while at the same time doing good, as he has opportunity, to all men.

#### THE FRENCH.

There have been no marked changes in our mission among the French. The Connecticut State Convention co-operate in the support of a French missionary in that State, and the Massachusetts Convention for the first time co-operate in the support of one for Boston and vicinity. Rev. J. N. Williams continues as the General Missionary for New England. He reports some striking cases of conversion from Romanism, and in several places attentive congregations of inquirers. More laborers are needed to minister to groups of our brethren who are surrounded by the constant and intense pressure of Romanism, and to reach out after those who have acquired sufficient courage and independence to think or themselves on religious subjects.

#### THE COLORED PEOPLE.

The colored people are regarded as a part of the constituency of the Society, to co-operate and to become identified with the Society in its missionary undertakings. They are beginning to take a just pride in having a part, as American citizens, in the broad work of the evangelization of America. A goodly number have become life members of the Society the past year. In North Carolina, South Carolina, Alabama, the colored churches have contributed to the Society's general work,

while in Florida, Mississippi, Louisiana, Texas, there has been formal co-operation in missionary and educational work combined. From other States, also, contributions have been received. There is great need of a properly organized system of beneficence among the colored people, and it is a question whether the Society should not soon give special attention to this matter, in the interests of the colored people themselves and of our work at large. It may be desirable to appoint two or three able, wise colored men as District Secretaries in the South, each with three or four States as his District, who shall combine the usual duties of such a position with those of a general missionary. We believe it is the duty of the colored people to become larger helpers in our work, and that such an arrangement would be regarded by them with favor.

It will be a quarter of a century in 1887 since the Society began its special efforts in behalf of the colored people. It seems fitting that the special meeting of the Society in the South, to which reference was made last year, should be held in 1887, for a survey of the progress made in a quarter century and for the consideration of weighty questions relating to the present and to the future.

The Board regret their inability to increase the number of missionaries among the colored people. Those now employed are chiefly general missionaries for States, sometimes with and sometimes without the co-operation of colored State conventions. To a limited extent some of the colored professors in our schools, as well as students, are employed during their summer vacation, principally, however, in the interests of our educational enterprises.

#### THE INDIANS.

Our missionary force among the Indians is about the same as that of last year. We ought to have at least five more white missionaries in the Indian Territory. We ought to do far more for the evangelization of the uncivilized Indians, for whom we are doing comparatively little. In the Indian Territory an excellent religious interest has prevailed,

resulting in numerous additions to the churches. The Christian Indians continue with increasing zeal the support of a native missionary to the uncivilized tribes in the Territory. Their Territorial Convention and the publication of "The Indian Missionary," of which Rev. D. Rogers, our general missionary, is editor, are having a happy effect in unifying and combining for Christian effort the Baptists of the several Nations in the Territory.

It is gratifying to be able to announce that arrangements have been made to send a missionary to Alaska. He has been appointed, and expects to leave San Francisco in June. His destination is the Port of St. Paul on Kadiak Island. This island is in the elbow of the peninsula, has an area of 28,980 square miles (nearly half that of New England), and belongs to the geographical portion of Alaska known as the Kadiak Division, containing 70,884 square miles, being about one-sixth larger than New England. The people, numbering about 5,000, are of Eskimo stock, dwelling in villages which (according to the last Government report) "will compare favorably, in neatness and domestic comfort, with most of the fishing villages of Northern Europe. The climatic conditions of the island are more favorable than in other sections of Alaska, the cultivation of potatoes and turnips and the rearing of cattle being among the general industries of the people." The people, therefore, are at least semi-civilized, and under such religious care as they formerly received from the Russian Church, have chiefly, if not wholly, abandoned their pagan and savage customs. They sadly need the influences of education and of the Gospel, and upon American Baptists certainly rests some obligation to supply this need.

#### THE CHINESE.

The past year has witnessed the most disgraceful and inhuman outbreak of hatred to the Chinese on the Pacific Coast ever known in America. In its spirit it was un-American and un-Christian in the extreme. Fortunate, indeed, will it be for the 15,000 Americans resident in China, if the Chinese, inflamed

by these outrages here, do not, in a spirit of retaliation, insist with violent measures that the American foreigners "must go." This agitation has seriously interfered with our missions to the Chinese.

On the North Pacific Coast especially but little could be done. The work at Portland is continued, but without much growth during the year. The future for Chinese missions on the North Pacific Coast looks dark.

In California Dr. Hartwell continues as Superintendent of Chinese missions. The effort to obtain sufficient funds for the purchase of suitable headquarters for the Chinese mission in San Francisco has not been successful. The need of such premises is great, but unless the Lord disposes some one to make an offering of at least \$10,000 for this purpose, there seems to be no hope of securing a proper domicile for this mission.

The mission at Oakland, under the care of Mrs. Bradway, has had a prosperous year. Painful interest attaches to the mission at Fresno, Cal., where Mrs. Potter recently died, having spared neither possessions nor vital energy in securing a mission house for the Chinese. The property is held by the Society in accordance with her wishes.

Our work for the Chinese must be maintained. To retire from the field at a time like this would be almost a crime. It should be known that the American Baptist Home Mission Society utterly repudiates the violent acts of anti-Chinese agitators, and that it has no sympathy with so-called Christians who even indirectly aid and abet them.

#### MEXICO.

Our older mission fields in North-eastern Mexico, mainly in the State of New Leon, are in a healthy and flourishing condition. Rev. T. M. Westrup, long the faithful pastor at Monterey, while continuing to serve that church, has been appointed to the general oversight of the whole work in that region. His frequent visits to the mission stations have proved very beneficial. Besides himself there are three ordained native preachers; Rev. Francisco Treviño, at Salinas and contiguous places; Rev. Merced Flores, at Apo-

daca and vicinity; Rev. Quirino Montes, at Montemorelos and other points. In this district the number of churches is 8; the whole number of preaching stations is about 20; baptisms for the year, 50; number of members about 200. Small groups of believers exist in several places where it is not yet deemed advisable to organize churches. Inquirers after the truth are increasing, attentive congregations welcome the general missionary as well as the local pastors, and a hopeful, enterprising spirit seems to prevail.

About a year ago the churches of this district organized themselves into an association, known as "Asociacion Bautista de Nuevo Leon." They have supported a native missionary at San Francisco and vicinity.

The Woman's Baptist Home Mission Society, (Chicago) co-operates in sustaining two women missionaries at Monterey and Salinas, and the Woman's American Baptist Home Mission Society (Boston), a teacher at Santa Rosa. Such helpers in Mexico, where the freedom of pastoral visitation known among us is not practicable, render very efficient service.

In Central Mexico, with headquarters at the City of Mexico, Rev. W. H. Sloan, as Superintendent, assisted by Rev. Pablo Rodriguez, and a lady missionary, a decided impression has been made. It is the time of seed-sowing there, though the toilers have been permitted to reap also, as 10 baptisms are reported for the year.

Brother Sloan has acquired such command of the Spanish language that he not only preaches in it fluently, but has also translated in an excellent manner a number of tracts setting forth our distinctive doctrines, at the same time preparing many articles for the paper published by him.

Our two printing presses at Monterey and the City of Mexico are indispensable to the success of our work, inasmuch as there is such a scarcity of evangelical literature suited to our wants, and furthermore because they keep the people informed of the progress of our cause. At Monterey, Brother Westrup publishes every month "*El Mexicano Bautista*" and at the City of Mexico, Brother

Sloan publishes every month "*La Luz*," a portion of which is in English for the benefit of American readers. During the six months from October 1, 1885, to April 1, 1886, the following have been issued from the press at the City of Mexico: *La Adoracion*, 20,000 copies, 8 pp.; *Himnos para el culto*, 200 copies, 16 pp.; *Posicion del Bautismo en el sistema Cristiano*, 1,000 copies, 48 pp.; *La Fé y Práctica de los Bautistas*, 1,000 copies, 8 pp.; *El significado del Bautismo Cristiano*, 2,000 copies, 8 pp.; *Origen de los Bautistas*, 400 copies, 36 pp.; *La Luz*, for the six months a total of 3,000 copies, averaging 10 pp.; making a total of 27,600 copies, and 279,600 pages. With the exception of the first and last item, most of these publications are on hand for future use. In no country in the world is it more needful that our converts be thoroughly rooted and grounded in the faith and able to give a reason for their hope and their distinctive position. To this end suitable literature prepared by one who knows the field and who can produce it at the moment when needed most, is invaluable.

#### MISSION HEADQUARTERS.

It is essential to our cause in Central Mexico that we have without delay suitable mission headquarters, combining chapel, residence for missionaries, conveniences for a school and for the printing press. The cost of unsuitable accommodations for these purposes now nearly equals the interest on an amount which would not only provide far better arrangements, but would at once give us recognition as an abiding factor in the religious concerns of the Republic. In such a city as that of Mexico with over 300,000 people, real estate is valuable, and a suitable site would cost probably from \$8,000 to \$10,000. From \$15,000 to \$20,000 would be needed for buildings,—a total of \$25,000 to \$30,000. It is our hope and prayer that God will raise up a patron or patrons of this great enterprise, who will provide the means for the equipment of our mission there. This is the next great thing to be done in connection with our missionary operations. Nor ought it to look large or formidable when we reflect

that all over our land Baptists are erecting numerous church edifices every year, each costing not only as much as here required but some costing each from three to six times as much. To maintain a miserably housed mission in the great City of Mexico, when it is in our power to put it on a good footing speedily, is a waste of resources and, what is infinitely worse, a waste of valuable lives chafed continually by their unfavorable surroundings and by the consciousness that they are expending their energies in a comparative fruitless endeavor.

### III.

#### CHURCH EDIFICE DEPARTMENT.

The Society has been unable to assist in the erection of as many houses of worship as were aided last year. We have aided 23 by gifts; 36 by loans; 3 by gifts and loans—the whole number 62. Grants were made to churches in 29 States and Territories; to 44 American churches, 1 Scandinavian, 16 Colored, 1 Chinese. These houses have sittings for 18,415 persons.

The following table shows the work in this department during the last five years :

YEAR.	NUMBER.	BY GIFT.	BY LOAN.	BY GIFT AND LOAN.
1881-2	66	56	10	—
1882-3	97	66	18	13
1883-4	107	68	13	26
1884-5	113	61	39	13
1885-6	62	23	36	3

The aggregate amount of gifts has been \$8,587; of loans, \$17,585. The gifts have averaged \$330.26; the loans have averaged \$450.89. The \$26,172 thus employed has secured to the denomination church property valued at \$180,690. The whole number of outstanding loans to churches is 236; the number of churches that have paid off their loans during the year is 21.

For the Benevolent Fund the year's receipts have been \$19,380.88; from living contributors, \$16,202.38; from legacies, \$1,500; income from invested funds, \$1,578.51.

#### SUPERINTENDENT OF CHURCH EDIFICE WORK.

In accordance with the action of the Society at its last meeting, your Board have appointed a Superintendent of Church Edifice work, whose services are devoted in part to the numerous matters of this department requiring attention at the Rooms, and in part to the collection of funds for this purpose. Rev. O. C. Pope, D.D., who was appointed to this position in June, did not fully devote himself to its duties until October. During the six months since then, a thorough examination has been made of the outstanding loans to churches, as also of the numerous applications for aid from the Benevolent Fund. Many churches to which loans have been made are delinquent in keeping their houses of worship insured as a protection both for themselves and for the Society's interest therein. Measures have been adopted to effect insurance in cases of such delinquency and to make the cost thereof a charge against the church, unless within a specified time it shall give proper attention to the matter. In several years the Society has suffered but one loss, and that a small one, in consequence of the destruction by fire of an uninsured Church Edifice.

The receipts of this department from invested funds have been seriously impaired by the losses inflicted upon the Society and which are elsewhere referred to in the report of your Board. From this income alone fifteen to twenty churches could have been aided annually in erecting houses of worship. The blow that has fallen upon the Society, therefore, reaches far beyond it to many mission fields, which must struggle on without expected help under the unspeakable disadvantages of no house of worship and no certain hope when help can be afforded them.

The Sunday-schools were requested to observe the fourth Sunday in April, as "Children's Chapel Day," and to this end a suitable and attractive Sunday-school service was prepared and furnished to schools that would thus observe the day and make an offering for the erection of chapels in the West to shelter houseless Sunday-schools, as well as

congregations for the preaching of the Gospel. After the arrangements had been fully made for a general effort on the fourth Sunday in April, an unexpected appeal from another quarter, and one specially worthy of attention, was also made to the Sunday-schools and others, so that the results were not all that was hoped, though considering the circumstances, and that it was the first attempt in this direction, they are sufficiently encouraging to repeat the effort the coming year, and to believe that in a few years at the farthest, "Children's Chapel Day" will be very generally observed by our Baptist Sunday-schools.

The collection of funds for this purpose has been rendered peculiarly difficult during the past six months, because of the business disturbances of the country and because of the Society's large debt, the removal of which, in the judgment of many, should receive attention first. One individual contribution of \$2,500 and smaller amounts from others, have been received.

Besides, there is the oft-mentioned difficulty, that our Baptist Churches—unlike the churches of other denominations, make no provision in their plans of Christian beneficence for contributions to Church Edifice work. Recommendations of Conventions and arguments in favor of a special offering for this purpose pass unheeded by the sovereign, independent, individual Baptist Church, or by those who have to do with the shaping of its benevolent plans. In the hope that many churches may yet make regular offerings to this department of the Society's work, attention is called to the following

#### SEVEN REASONS.

1. *Because*, It is a distinct department of the Society's work. All funds and accounts of this department are kept entirely distinct from those relating to the general mission work. Contributions for the general missionary purposes of the Society cannot be applied for this purpose. Without separate offerings designated for Church extension, it cannot be carried on.

2. *Because*, In other denominations Church

Edifice work is placed in the list of objects for which churches are called upon to make regular contributions every year. These denominations have distinct Boards or Societies for Church extension, calling upon the churches for separate contributions. This is *one* department of our Society, and should receive distinct recognition in Christian beneficence.

3. *Because*, Without special contributions from the churches our work and workers are placed at great disadvantage. When others can go to new towns and aid them in erecting chapels for worship, while our missionaries have no help from abroad, and are forced to meet in halls and school-houses, is it reasonable to expect as efficient and permanent results as could be attained if Baptists could have a chapel in which to meet?

4. *Because*, It should be the privilege, as it is the duty of the MANY to have a part in this as in other kinds of mission work. Hitherto this department has been sustained mainly by the liberal offerings of a few who cannot be expected to repeat their large gifts every year. Unless a larger number of individuals and churches give for this work, it must cease.

5. *Because*, Without regular offerings the Society cannot plan wisely and broadly, nor can mission fields know what to depend upon. Without a regular income, there cannot be systematic work. If our mission churches do not know whether or not they can be aided, they are uncertain as to whether or not they should attempt to build. Embarrassment must frequently happen with no provision for a regular income.

6. *Because*, Regular contributions from the churches would lessen the necessity for so many special appeals for particular places, which frequently perplex the churches solicited, and are expensive to the fields soliciting. It is a loss of time and labor to go around and ask separate donations for each mission field that needs aid. With sufficient contributions from the churches and liberal donors, the Society could aid all needy and worthy cases and thus remove the necessity for special appeals.

7. *Because*, The work of building mission



chapels ranks in importance with that of sending missionaries to preach the Gospel. With no house in which to gather a congregation, prayer-meeting, or Sunday-school, the missionary often labors almost in vain. With a house in which to gather a regular congregation, the church becomes self-sustaining in half the time that it otherwise would, and thus it is economy to give for the erection of chapels on our mission fields. Hence the Society urges the churches to help us by making at least some contribution, regularly and speedily, to this special department of its work.

#### IV. EDUCATIONAL.

The educational work of the Society continues to prosper. Its beneficial results become more apparent with the lapse of years, as those who were formerly students, take active part in the affairs of the present time. Largely through their influence a happy transformation is being wrought upon the people with whom they are peculiarly identified. Progress, though necessarily slow, is manifest, steady, sure. Friends of this work have much to encourage them in continuing their support. The men of a generation hence will doubtless look back on this work as second to none ever undertaken and carried forward by American Baptists.

The number of Institutions for the colored people, the Indians and the Mexicans, is the same as last year. In these seventeen schools 108 teachers have instructed 3,326 pupils. Of these, 376 have been in the ministry or are preparing to preach; and 1,102 are fitting themselves to teach. Competent Christian teachers for the people for whom these schools are established, are in great demand, and are second only to competent Christian ministers in their influence for good.

The names of these Institutions, their locations, when founded, and when incorporated, together with names of the Presidents and their length of service in connection therewith, are as follows:

##### I. INCORPORATED INSTITUTIONS.

1. Richmond Theological Seminary, Richmond,

Va., founded 1867, incorporated 1876; Chas. H. Corey, D.D., 18 years.

2. Shaw University, Raleigh, N. C., founded 1865, incorporated 1875; Rev. H. M. Tupper, 21 years.

3. Atlanta Seminary, Atlanta, Ga., founded originally at Augusta, 1867, transferred to Atlanta, 1879, incorporated, 1879; S. Graves, D.D., 1 year.

4. Roger Williams University, Nashville, Tenn., founded 1864, incorporated 1883; W. H. Stifler, D.D., 1 year.\*

\* D. W. Phillips, D.D., Theological Professor (late President), 21 years.

5. Leland University, New Orleans, La., founded 1870, incorporated 1870, Rev. H. R. Traver, 3 years.

6. Bishop College, Marshall, Texas, founded 1881, incorporated 1885; Rev. S. W. Culver, 5 years.

7. Selma University, Selma, Ala., founded 1878, incorporated 1878; E. M. Brawley, D.D., 2 years.

8. State University, Louisville, Ky., founded 1873, incorporated 1873; W. J. Simmons, D.D., 6 years.

9. Hartshorn Memorial College, Richmond, Va., (for females only), founded 1884, incorporated 1884; Rev. L. B. Tefft, 2 years.

10. Florida Institute, Live Oak, Fla., incorporated 1873, school opened 1880; Rev. J. L. A. Fish, 6 years.

11. Indian University, Muskogee, Indian Ter., founded at Tahlequah, 1880, transferred to Muskogee, 1885, incorporated 1881; Prof. A. C. Bacone, 6 years.

##### II. UNINCORPORATED INSTITUTIONS.

1. Wayland Seminary, Washington, D. C., founded 1865; Rev. G. M. P. King, 19 years.

2. Benedict Institute, Columbia, S. C., founded 1870; Rev. C. E. Becker, 4 years.

3. Jackson College, Jackson, Miss., founded at Natchez, 1877, transferred to Jackson, 1883; Rev. Chas. Ayer, 9 years.

4. Spelman Seminary, Atlanta, Ga., (for females only), founded in 1881; Principals, Miss S. B. Packard, Miss H. Giles; 5 years.

5. Creek Freedmen School, Tullehassee, Ind. Ter., founded, 1883; Truman Johnson, M.D., Sup't, 2 years.

6. International School, Monterey, Mexico, founded 1883; under the Supervision of Rev. Thos. M. Westrup; Antonia Garcia, Principal.

Besides these higher grade Institutions, there are mission day schools, maintained chiefly through the means provided by the Woman's American Baptist Home Mission Society, (Boston), in Salt Lake City, Utah, at Santa Rosa, Mexico, and Tahlequah, Ind. Ter. There are also mission night-schools for the Chinese in Oakland, San Francisco, and Fresno, Cal., conducted principally by the missionaries of the Society.

## THE MAINTENANCE OF THESE INSTITUTIONS.

As to the need of these Institutions there can be no question. They ought to be maintained in such a manner that they can do well the work required of them to-day—a work far different from that which was required at first. Up to 1879, as the result of about 14 years' effort, there were 8 institutions supported by the Society. In the 7 years since, the number has increased to 17. The attendance has increased from 1,040 then to 3,326 now. A larger number of pupils are pursuing advanced studies. Thoroughly competent instructors are required to a much greater extent than ten or fifteen years ago. Hence the expense of maintaining these Institutions has become much greater than formerly. In addition to salaries of teachers, the insurance of property, repairs, improvements, heating, and incidental expenses, make a large aggregate to be provided for annually. The salaries of teachers amount to \$61,617.43.

The greater part of this expense, though by no means all of it, falls directly upon the Treasury of the Society. Increased relief, however, is being experienced. Henceforth, Leland University, which has received from \$2,000 to \$4,000 aid, will require nothing further from the Society, inasmuch as the income from its endowment of about \$100,000, from tuition fees, etc., and from contributions of the colored people, will supply its wants. The income from over \$60,000 endowment of Richmond Theological Seminary, will also decidedly lessen the amount of appropriation from the general funds of the Society.

Special attention has been given to the financial administration of these institutions, so that a larger surplus therefrom may be applicable to their support. The Society has cut off all beneficiary appropriations. Only money designated for the support of students is so applied. A kind but firm policy prevails in regard to the payment of tuition fees and board bills. Last year tuition fees and room rent paid by students amounted to \$17,574.38. From the economical management of schools which have dormitory and boarding accommodations a net income of \$1,512.05 was de-

rived. The indications are that the present school year, which closes about June, will make a still better showing. Furthermore, the colored people in several States are assisting in the support of teachers, as well as contributing to aid students preparing for the ministry. In Alabama and Kentucky the colored people have shown their devotion to education by contributing for several years a considerable proportion of the amount required for the maintenance of their respective institutions—although insufficient, without help from the Society. It is the policy of the Board to develop and encourage the benevolence of the colored people, by the appointment of competent colored teachers, whom they shall support. It is proper to say, in passing, that independently of this, the Society has made numerous appointments of colored teachers in the schools for the colored people.

While, therefore, the principal burden of maintaining these Institutions must yet rest upon the Society, a larger proportion is sure to be provided for in the future from the sources mentioned above. But they will never be in a position to go alone, until they have at least a partial endowment. He will "honor the Lord with his substance," who, by a gift of \$25,000 will endow the President's chair in one of these unendowed Christian Institutions.

These schools are decidedly *Christian* Institutions wherein the Bible is a daily text-book carefully read and explained, and wherein scores of the unconverted are yearly led to the Saviour and instructed in things pertaining to the Christian life. The total number of conversions reported the past year is 234. The schools reporting the largest number are as follows. Shaw University, Hartshorn Memorial College, and Tullehasse School, 10 each; Roger Williams University and Benedict Institute, 11 each; Jackson College, 37; Selma University, 39; Spelman Seminary, 55.

It is quite certain that equal religious results cannot be found in the same number of other educational Institutions under our denominational control in this country.

## MINISTERIAL EDUCATION.

The number of students reported as prepar-

ing to preach, is 376. Some changes have been made in the charter of the Institution for young men, at Richmond, Va. It will henceforth be known as, "The Richmond Theological Seminary." A systematic course of instruction for theological students has been marked out and successfully pursued.

The careful, thorough study of the English Bible, in its several parts and as a whole, is the fundamental feature in the course of Biblical Theology.

While in this Institution some attention will yet be given to the general literary training of those in need of it, the main purpose is to fit advanced students more thoroughly than they can be fitted in any of the other schools, for the work of preaching the Gospel. Naturally here, as in all other Theological Seminaries, the attendance will not be so great as in schools for general education. The time is near at hand, if it has not already come, when colored men as well educated as their white brethren, are needed for important positions in the church, benevolent and missionary work of the colored people.

In all the Institutions provision is made for the instruction of students who have the ministry in view. In some instances, a special course of about two months has been prepared for pastors who for various reasons could not remain longer.

Rev. H. Woodsmall has held "Minister's, Institutes" chiefly in Arkansas, Western Tennessee, and Northern Mississippi. To preachers who have never had the advantages of instruction in Christian doctrine and pastoral duties, and who are unable to purchase and in many instances to read understandingly treatises on the subjects discussed, the value of such "Institutes" is very great. It is cause for regret that much more cannot be done in this direction.

#### INDUSTRIAL EDUCATION.

Industrial Education is now an established fact in many of these Institutions, encouragement being given to it by appropriations for this purpose, from the John F. Slater Fund. The schools thus aided the past year, are Shaw University, Roger Williams Univer-

sity, Hartshorn Memorial College, Benedict Institute, Spelman Seminary, and Leland University. So far as practicable, in other institutions, students of both sexes are instructed in many branches of industry, and with happy results.

The work of composition and printing several of the monthly papers issued by these Institutions, has been very largely done by students. The papers thus published are as follows: At Shaw University, "The African Expositor;" at Roger Williams University, "The Roger Williams Record;" at Spelman Seminary, "The Spelman Messenger;" at Selma University, "The Baptist Pioneer;" at Jackson College, "The Baptist Messenger;" at Benedict Institute, "The Benedict Messenger;" at The Florida Institute, "The Florida Baptist;" at The State University, (Ky.), "The American Baptist."

#### SCHOOLS FOR THE COLORED PEOPLE.

The schools for the colored people number fifteen, with an actual teaching force of 100 and an enrollment of 3,130 pupils; 1,479 young men; 1,651 young women.

The number under sixteen years of age is 462; of those preparing to preach, 365; of those preparing to teach, 1,089.

#### SCHOOLS FOR THE INDIANS.

The Indian University entered its new and commodious building near Muskogee, in May, 1885. All the students board in the Institution. There are four teachers and a matron. The attendance has been seventy. These have come from six nations or tribes in the Territory, viz.: Cherokees, Creeks, Choctaws, Chickasaws, Seminoles, and Miamis.

Eleven are studying for the ministry. Two former students are now taking a theological course—one at Hamilton and the other at Rochester. The Indians are becoming much interested in the Institution, which gives promise of great usefulness.

It has been deemed advisable to continue the elementary school for the Cherokees at Tahlequah. Two teachers, assisted part of the time by Rev. Mr. Rogers and his wife have given instruction therein. Several pupils have been converted during the year. This

school will be tributary to the University. It is very desirable that one or two other similar schools should be established at other points in the Territory.

#### SCHOOLS FOR THE MEXICANS.

The International School at Monterey, under the care of Rev. T. M. Westrup, but directly in charge of Antonio Garcia, has had an attendance of 126. The conversion of five students is reported.

At Santa Rosa, about twelve miles from Monterey, there is a good school supported by the Woman's American Baptist Home Mission Society. It is expected that a teacher will also be appointed soon to Apodaca. At Salinas, another of our mission stations, a small school has also been started and sustained by our missionary and by the people. Suitable provision should be made at once for a school under our care, in the City of Mexico. For this purpose a building owned by the Society and connected with mission headquarters is required. If we are to make an impression hereafter on Mexico, we cannot too soon begin to mould the minds and the characters of the Mexican youth within our reach to-day.

#### SCHOOLS IN UTAH.

The only school in Utah under Baptist auspices is that at Salt Lake City, whose teachers are supported by the Woman's American Baptist Home Mission Society. Several of the pupils have united with the church the past year.

#### NEW BUILDINGS.

Two new buildings have been erected and are nearing completion: one at Nashville and one at Atlanta. The former is for the residence of the President and his family, and contains also additional accommodations for students. It is of brick and has been built by funds contributed for this purpose. It is partially unfinished, about \$1,500 being required to complete it. The entire cost will be about \$5,000.

The new building at Atlanta is to be the principal school building for Spelman Seminary and will be known as "Rockefeller Hall," in commemoration of the munificence

of John D. Rockefeller Esq., whose contribution for this purpose has been about \$20,000. The building, completed in May, cost \$25,000 apart from furnishing. It is 130 feet in length, three stories high, with a general width of 45 feet and a central projection of 28 feet in the rear, and built of brick in the most substantial manner. Besides rooms for recitations, library, etc., it contains a large number of rooms for students, and a chapel 45 by 75 feet.

A new building for the young men at Atlanta is a necessity. In the present restricted quarters, without accommodations for teachers and without any proper dormitory for the young men, the work is conducted under many and great disadvantages. This is the next most urgent thing to be done in our educational work for the colored people. The Society awaits the gift of \$20,000 for this object.

#### MEDICAL EDUCATION.

The Leonard Medical School at Shaw University, though not directly supported by the Society, sustains a vital relation to the University and is under the charge of its President, Rev. H. M. Tupper. Its able Faculty, comprising the best physicians of Raleigh, besides a resident teacher, are a guarantee of thorough instruction, which has been demonstrated by the manner in which the medical students have acquitted themselves in their examinations. The school must depend for its support very largely upon those who appreciate the necessity for educated colored physicians in the South.

#### DISTRIBUTION OF RELIGIOUS LITERATURE.

During the year our missionaries have distributed and sold 5,647 Bibles and Testaments, and 338,692 pages of tracts. This they have been enabled to do very largely by grants from the American Baptist Publication Society, whose aid in this respect is highly appreciated. This co-operation is both efficient and inexpensive in the distribution of religious literature. The missionaries remit to that Society the amounts received from the sale of Bibles and Testaments, and they are instructed to sell copies wherever practicable.

There is a lack of suitable literature of sufficient variety and scope for use among the French, the Scandinavians, and the Mexicans. In the latter fields, as elsewhere stated, our missionaries are to some extent meeting the demand. Two hundred dollars per year for the production of evangelical literature in the Spanish language would greatly strengthen the hands of our missionaries in Mexico. The Board does not feel at liberty to appropriate missionary funds for this purpose, hence must rely on special donations to do such work.

#### CO-OPERATING WOMAN'S SOCIETIES.

The Woman's American Baptist Home Mission Society (Boston), has contributed very largely to the financial relief of the Society during the past year, having paid into our treasury \$10,876.03. They have thus furnished the entire salaries of 23 teachers appointed by the Society, and aided materially in other directions. The Woman's Home Mission Union of Connecticut has also paid us directly \$377.50.

The Woman's Home Mission Society of Michigan has sent us \$1,107.10—and the Societies in Cleveland, Ohio, \$503.41.

The Women's Baptist Home Mission Society (Chicago) have contributed to our fund \$1,055.42, mainly designated for beneficiaries in our schools. They have paid directly from their own treasury, for salaries of Missionary teachers connected with the schools of this Society \$1,984.97. Their Branches in the Western States which co-operate with this Society, have done an excellent work, having raised \$1,371.49 of the amount contributed to our treasury by these co-operating States.

#### THE OUTLOOK.

The Society's year closed in the midst of the most extensive and profound disturbance ever known in the industrial affairs of America. Taking advantage of the prevalent unrest, godless socialists and anarchists, growing bold, have endeavored to combine the turbulent elements for the destruction of property and life as well as the existing order of things in this land. Happily, their overt acts of violence, though in some instances terrible, have been cut short by the power of the law sustained by

the resolute determination of the people. But the end is not yet. Agitation, though suppressed, is going on. Law may hold it in check for the time, but the Gospel alone is efficient for a radical cure. These masses of foreigners who have imbibed a hatred of ecclesiasticism as known in many parts of Europe, must be reached if possible by our Evangelizing agencies—by men speaking to them in their own tongues the great truths of God concerning the relations of man to man and man to God. This state of things is a summons to American Christians to do more than ever to purify these fountains of evil, which if left to pour forth their tainted waters will poison public opinion more and more and by estranging men from human and divine law will eventuate in the loss of countless souls. By the interjection of the Gospel, these dangerous tendencies must be arrested. This work, the American Baptist Home Mission is prepared to do, to such an extent as the people of God shall furnish the resources to send godly men into these fields of evil.

Look in whatever direction we may, particularly to Mexico and to the West, the conclusion is irresistible that there must be no slackening of effort in our Home Mission work. In these fields we ought to double what we are now doing. It could be done easily were a tithe of the reserved resources of American Baptists consecrated to this service. There must be a new putting forth of power. This is not the moment to stop for congratulation, much less to murmur about mistakes of the past. This Society, called and blessed of God, should rather be filled with the spirit of the Apostle, even adopting his language: "I count not myself to have apprehended: but this one thing I do, forgetting the things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

By order of the Board,

E. T. HISCOX,

*Chairman.*

HENRY L. MOREHOUSE,

*Corresponding Secretary.*

# Contributions and Legacies.

FOR APRIL, 1886.

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

## MAINE, \$96.06.

East Corinth Church.....	15 00
Dexter, Rev. W. H. Lane.....	2 50
Hallowell Church.....	14 00
Augusta Church.....	10 29
Greens Church.....	4 50
Buckfield Church.....	10 00
Bangor, Mission Band of Second Church, for debt.....	20 00
Damariscotta Church, for debt.....	5 00
Gardiner, Rev. J. N. Bates, for debt.....	2 00
Woolwich Church.....	4 00
<b>C. E. F.</b> For Chapel Builders' Fund: Shapleigh Sunday school.....	5 00
Salisbury Cove Sunday school.....	3 77

## NEW HAMPSHIRE, \$172.47.

Mt. Vernon, Mrs. P. C. Richards.....	20 00
Concord, Pleasant Street Church.....	13 00
Pottersville Church.....	5 00
Nashua First Church.....	75 00
Milford, Rev. J. D. Tilton.....	5 00
Compton Village for debt.....	3 10
Manchester Mission Gleaners of First Church.....	11 25
*Nashua First Church.....	25 00
<b>C. E. F.</b> For Chapel Builders' Fund: Troy Sunday school.....	5 00
Concord First Sunday school.....	10 12

## VERMONT, \$70 00.

Brandon Church.....	11 50
Whiting, Rev. Lyman Smith and family.....	5 00
Burlington First Church.....	20 50
Sunday school.....	10 50
Georgia, Mrs. E. P. Jones.....	5 00
*Burlington, Geo. E. Davis for Spelman Seminary.....	3 00
<b>C. E. F.</b> For Chapel Builders' Fund: Pittsford Sunday school.....	2 50
Brookline Sunday school.....	5 00
North Burlington Sunday school.....	7 00

## MASSACHUSETTS, \$1,304.68.

Wakefield Church, in add.....	40 00
Lowell, Branch Street Church.....	40 61
Belchertown Church.....	7 50
Charleston First Church.....	101 83
Waverly, a Friend.....	1 00
Cambridgeport First Church, a lady.....	1 00
Boston, Clarendon Street Church.....	243 91
Mrs. S. H. Stacy.....	10 00
New Bedford, First Church.....	76 89
Salem Central Church.....	48 62
East Boston, Trinity Church.....	20 00
Woodville Church.....	5 00
South Framingham Church.....	10 34
West Acton.....	13 50
Brockton, Campello Mission Band.....	16 64
Billerica, First Church.....	3 90
Brookline, Mrs. C. P. Adams, for debt.....	25 00
Lowell, Branch Street Church, for debt.....	25 00
Lower Mills Church, for debt.....	75 00
Natic, Mrs. F. E. Edwards, for debt.....	10 00
Cambridgeport, First Church, for debt.....	300 00
Wakefield Church, sisters of, for debt.....	4 50
*Worcester, Pleasant Street Sunday school for students in Richmond Institute, Va.....	12 50
In Shaw University, N. C.....	12 50
<b>C. E. F.</b> For Chapel Builders' Fund: New Bedford, William Street Sunday school.....	25 00
East Stoughton, First Sunday school.....	12 00
East Longmeadow, Sunday school.....	7 50
Hudson Sunday school.....	8 88
South Framingham, Sunday school.....	24 13
Wenham, Sunday school.....	7 00
Hancock, Sunday school.....	7 04

## LEGACY.

Woburn, Estate Peter Fisk, Interest.....	107 89
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## RHODE ISLAND, \$81.06.

Pawtucket, First Church in add.....	10 00
Natic Church.....	10 00
Oak Lawn Church, for debt.....	12 50
<b>C. E. F.</b> For Chapel Builders' Fund: North Kingston, First Sunday school.....	12 46
Providence Central Sunday school.....	17 60
Fourth Sunday school.....	13 50
East Providence, Light Givers' Mission Band.....	5 00

## CONNECTICUT, \$845.28.

Bristol Church.....	75 85
Bridgeport, First Church.....	150 00
Hartford, First Church.....	206 75
Groton Bank Church.....	5 00
South Windsor Church.....	27 42
Meriden, First Church.....	87 32
Spring Hill, Rev. and Mrs. A. B. Tefft.....	20 00
Wallingford Church.....	20 63
Rainbow Church.....	2 35
East Cornwall.....	7 00
Suffield Second Church.....	197 65
<b>C. E. F.</b> For Chapel Builders' Fund: Clinton Sunday school.....	13 06
Montawese Sunday school.....	12 25
Hartford, First Sunday school.....	20 00

## NEW YORK, \$1,948.72.

New York City, Lexington Avenue Sunday school, Dea. Croft Miss. Soc.....	25 00
Geo. A. Schulte, Jr., for debt.....	5 00
Madison Avenue Church.....	671 93
Church of Epiphany, in add.....	160 88
First Church.....	100 08
Joseph Brokaw, for debt.....	185 07
Brooklyn, Greenwood Church.....	8 00
Saratoga, Regent Street Church.....	20 00
Smith's Valley, Branch of Lebanon Church.....	5 00
Corning Church, for debt, in add.....	25 50
Clifton Park Church.....	10 00
Belleville, Mrs. Fred Williams, for debt.....	100 00
Green Island, Mrs. Eliza Lea, deceased, transfer from Condt. Tr. Funds.....	13 97
Bath Friend, for debt.....	5 00
Geneseo, Mrs. J. L. Robinson.....	6 00
Randolph, Rev. B. C. Willoughby.....	6 42
Fulton Church, for debt.....	20 00
Amenia Sunday school, for debt.....	90 00
Copenhagen, Dea. E. C. Johnson.....	12 63
Peekskill Church.....	400 00
Bath Friend for debt.....	7 00
<b>C. E. F.</b> For Chapel Builders' Fund: Brooklyn, Washington Ave. Sunday school.....	11 32
Mt. Vision Sunday school.....	55 00
Albany Calvary Sunday school.....	

## NEW JERSEY, \$187.77.

Port Monmouth Church.....	32 40
Elizabeth, Central Church.....	117 37
Mt. Holly, a friend for debt.....	11 00
<b>C. E. F.</b> For Chapel Builders' Fund: West Hoboken, Youths' Miss. Soc. of Sunday school.....	25 00
Jersey City, North Sunday school.....	3 00

## PENNSYLVANIA, \$120.94.

Pittsburg, Ladies' Aid Soc. of Fourth Ave. Church.....	25 00
Philadelphia, Mrs. Jos. Pierce, for debt.....	50 00
<b>C. E. F.</b> For Chapel Builders' Fund: Scottdale Sunday school.....	2 95
Smethport Sunday school.....	4 70
Vincent Sunday school, in add.....	1 63
Hawley Sunday school.....	1 00
Philadelphia, Centennial Sunday school.....	23 36
Lockport Sunday school.....	6 30
Great Bend Sunday school.....	6 00

## SOUTH CAROLINA, \$4.05.

Edisto Island Church.....	2 00
<b>C. E. F.</b> For Chapel Builders' Fund: Society Hill Sunday school.....	2 05

## FLORIDA, \$10.00.

San Mateo, Rev. Wm. E. Stanton.....	10 00
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## TEXAS, \$30.50.

<b>C. E. F.</b> Colored Baptist State Convention, for Taylor Church.....	20 00
Colorado Sunday school, for Chapel Builders' Fund.....	10 50

OHIO, \$206.57.	
Attica Church.....	7 00
Utica Church.....	10 25
Bowling Green Church.....	3 00
Pioneer Church, David Woods, for debt.....	10 00
Wauseon Church.....	3 00
Cincinnati, Walnut Hills Church.....	41 73
Marietta, Wom. Miss. Circle.....	10 00
*Cleveland, Wom. Miss. Soc. of Euclid Ave. Church, for Indian University.....	75 00
<b>C. E. F.</b> , Springfield Wom. Miss. Circle of Trinity Church, for church in Mexico.....	12 00
Dayton, Central Miss. Church, for church in Mexico. For Chapel Builders' Fund:	2 41
Kirkersville Sunday school.....	1 50
Cleveland, Third Sunday school.....	10 14
Troy, First Sunday school.....	10 00
Jefferson Sunday school.....	10 54
MICHIGAN, \$101.74.	
Salem Church.....	7 56
East Saginaw, First Church.....	37 18
Marshall Church.....	14 21
Rivers Church.....	7 00
Ortonville, Rev. W. A. Kingsbury, for debt.....	2 00
<b>C. E. F.</b> , For Chapel Builders' Fund:	
Ypsilanti Sunday school.....	7 50
Saline Sunday school.....	7 00
Sturgis Sunday school.....	3 00
Owosso, First Sunday school.....	10 54
Rochester Sunday school.....	5 75
INDIANA, \$48.87.	
Indianapolis, South Street Church.....	21 65
Covington, Mrs S. Spinney.....	1 00
La Fayette, First Church, in add.....	4 50
Evansville, First Church.....	14 00
<b>C. E. F.</b> , For Chapel Builders' Fund: Fort Wayne Sunday school.....	7 72
ILLINOIS, \$1.63.	
<b>C. E. F.</b> , For Chapel Builders' Fund.....	1 63
WISCONSIN, \$10.00.	
Darlington, E. Parme, for debt.....	10 00
MINNESOTA, \$863.65.	
Baptist State Convention.....	838 19
Minneapolis, Fourth Church Sunday school.....	17 51
<b>C. E. F.</b> , Fourth Church Sunday school, for Chapel Builders' Fund.....	7 95
IOWA, \$725.14.	
Baptist State Convention.....	695 65
Northwood Church.....	9 94
Killduff Church.....	2 00
Newton Church.....	6 00
Mrs. E. B. Compton.....	5 00
<b>C. E. F.</b> , For Chapel Builders' Fund: Northwood Sunday school.....	5 50
Cedar Falls Sunday school.....	1 05
MISSOURI, \$410.	
St. Louis, Second Church.....	410 00
KANSAS, \$12.	
Leonardville Church.....	7 00
Ladies' Sewing Society.....	5 00
NEBRASKA, \$117.08.	
Red Cloud Church.....	6 75
State Convention.....	105 98
Estina, Swede Church.....	4 35
DAKOTA, \$12.	
Yankton Church.....	5 00
<b>C. E. F.</b> , For Chapel Builders' Fund: Mitchell Sunday school.....	7 00
COLORADO, \$148.04.	
Colorado Springs, First Church.....	100 00
Greeley Church.....	48 04

WASHINGTON TERRITORY, \$2	
Whatcom, Rev. J. Wichser and wife, for debt.....	2 00
IDAHO, \$12.37.	
Weiser, Rev. L. L. Shearer, for debt.....	5 00
<b>C. E. F.</b> , For Chapel Builders' Fund: Boise City Sunday school.....	7 37
OREGON, \$120.	
Baptist Convention of North Pacific Coast.....	120 00
CALIFORNIA, \$130.65.	
San Francisco, Woman's Home Mission Society of Emmanuel Church.....	10 50
First Church.....	27 15
Los Gatos Church, Woman's Home Mission Society..	3 00
Oakland, First Church, Woman's Home Mission So- ciety.....	26 40
San Diego, Woman's Home Mission Society.....	25 00
Dixon Church.....	7 00
Buckeye Church.....	31 60
MEXICO, \$5.83.	
<b>C. E. F.</b> , For Chapel Builders' Fund: Salinas Sunday school.....	5 83
WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$1,063.67.	
For Sundry Teachers in Spelman Seminary, Ga.....	500 00
"    "    "    " State University, Ky.....	135 00
"    "    "    " Hartshorn Memorial Col- lege, Va.....	50 00
For Sundry Teachers in Utah School, Utah.....	80 00
"    "    "    " Creek Freedman School, Indian Territory.....	150 00
For Sundry Teachers in Cherokee Academy, Indian Territory.....	100 00
For Sundry Teachers in Santa Rosa School, Mexico..	25 00
For Student in Wayland Seminary, D. C.....	12 00
For Student in Spelman Seminary, Ga.....	11 67
Total.....	\$8,892.77

## Contributions and Legacies.

FOR MAY, 1886.	
MAINE, \$317.21.	
Sedgwick Church.....	5 00
Bath, Young People's Mission Circle.....	10 33
DESIGNATED FOR DEPT.	
Shapleigh Church.....	3 63
Blue Hill Church.....	8 00
West Eden, E. M. H.....	10 00
Hancock Point, Mrs. M. L. Crabtree.....	2 00
Lamoine Church.....	4 81
Paris Church.....	6 25
Brooklyn Church.....	4 00
Portland, A. Friend of Missions.....	10 00
Lewiston, Mrs. C. C. Tilley.....	5 00
Corinna Church.....	5 00
Blue Hill Church, in add.....	75
Tismont, R. Billings.....	1 00
Waldoboro, Miss Etta Sherman.....	1 00
South Berwick Church.....	68 00
Greene, Mrs. Floretta Ellms.....	5 00
Hope, H. Young.....	1 00
Bucksport, A. R. Farnham.....	1 00
Milo Church.....	3 00
Mechanic's Falls Church.....	2 25
Portland, Woman's Mission Society of Cumber- land Association, "Basket Meeting".....	10 36
First Church.....	15 45
Damariscotta, Woman's Mission Circle.....	5 00
Belfast Church.....	10 60
Old Town Church.....	10 00
Waterville, French Baptist Mission.....	15 00
Hancock, First Church.....	5 62

Cherryfield Church.....	7 00
Auburn, Cent St. Church.....	13 00
*For Wayland Seminary:	
Seward.....	32 16
Vassalborough, Mrs. A. White.....	25 00

**C. E. F. FOR CHAPEL BUILDER'S FUND:**

Sedgwick Sunday school.....	11 00
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**NEW HAMPSHIRE, \$183.12.**

Goffstown Center Church.....	3 24
Troy Church.....	3 00

**DESIGNATED FOR DEBT:**

Dover, Central Ave. Church.....	36 15
Milford, First Church.....	24 75
Lebanon Church.....	33 25
Great Falls Church.....	15 00
Milton Hills Church.....	2 00
Antrim Church.....	11 00
New Boston Church.....	45 73

\*Lyme Center Church, For Roger Williams University.....

6 00	
<b>C. E. F., Hudson Sunday school, For Chapel Builder's Fund.....</b>	<b>3 00</b>

**VERMONT, \$195.99.**

Jericho Church.....	9 00
Essex, Ira Abbey.....	5 00
Mt. Holly Church.....	8 00
Addison Church.....	7 26

**DESIGNATED FOR DEBT:**

East Bethel, A Friend.....	5 00
St. Albans, Guy C. Noble.....	25 00
Fairfax, Rev. C. A. Votey.....	1 00
Newport Church.....	19 25
Mission Band.....	5 23
Grafton Church.....	3 00
*North Springfield, Mrs. Silas Brown, deceased.....	50 00

\*For Shaw University, N. C.:

Bennington, Mrs. John Tibbits.....	50 00
Miss Z. A. Bingham.....	2 00

**C. E. F. FOR CHAPEL BUILDERS FUND:**

Chester Sunday school.....	4 00
West Wardsboro Sunday school.....	2 25

**MASSACHUSETTS, \$4,844.14.**

Grafton, First Church.....	22 61
West Acton Sunday school.....	20 00
Palmer Church.....	2 50
Danversport, First Church.....	15 00
Malden Church, in add.....	4 40
Newton Church, in add.....	23 01
East Gloucester Church.....	7 38
North Attleboro Church.....	38 00
Palmer Church.....	2 50
Lynn, "W".....	2 00
West Acton Church, For Indian Missions.....	15 00
West Somerville Church.....	4 84
Foxborough Church.....	25 14
Winchester, First Church.....	18 00
Greenfield Church.....	6 97
Young People's H. M. Soc.....	20 03
Marshfield Sunday school, of First Church.....	1 25
Groton Church.....	12 00
Salem, Calvary Church.....	22 75
North Uxbridge Church.....	20 00
Turners Falls Church.....	33 50
Amherst, J. V. Lentell.....	5 00
Gilbertsville, Miss M. Moore.....	8 00

**DESIGNATED FOR DEBT:**

Hampden, Mrs. B. A. Leonard.....	10 00
South Framingham, Miss Idalette Mills.....	1 00
East Stoughton, D. C. G. Field.....	5 00
Worcester, First Church, in add.....	6 13
A Friend.....	5 00
Natick, Mrs. Edwards.....	10 00
Boston, Mrs. Abigail Parker.....	100 00
Randolph, Mrs. Ellen R. Dubois.....	100 00
Medfield, Mrs. Julia Adams.....	5 00
North Billerica Church.....	5 55
Sunday school.....	35 00

Rockland Church.....	10 83
Worcester, Lincoln Square Church.....	218 76
West Somerville Church.....	99 50
Norwood Church.....	4 00
Newton Center, A Friend.....	1 00
Littleton, Abel S. Flagg.....	25 00
Worcester, Rev. B. D. Marshall, D. D.....	10 00
Granville Church.....	20 00
Wales Church.....	3 02
Salem, Mrs. J. Peabody, First Church.....	65 00
South Hanson, Mrs. Edoa P. Thomas.....	2 00
Miss Ruth Barker.....	2 00
Miss Eliza Barker.....	1 00
Natick, Mr. T. P. Sutherland.....	5 00
Springfield, Woman's H. M. Soc., First Church.....	10 00
Boston, Mrs. C. P. Adams.....	25 00
Clarendon Street Church.....	2,000 00
First Baptist Church.....	373 00
Brookline, Mrs. Hannah E. Roundy.....	5 00
A Friend.....	1 00
A Friend.....	5 00
Dea. R. Larcom and wife.....	10 00
George H. Dewolf.....	5 00
Mrs. Meseray.....	1 00
Albert Hatfield.....	5 00
Miss Lucy Baker.....	5 00
Mrs. H. C. Smith.....	2 50
Miss Eliza H. Smith.....	2 50
Mrs. Anna B. Cross.....	10 00
Fitchburg, Rev. Lyman Jewett.....	10 00
Dedham, Mrs. M. T. Snow.....	5 00
Croton Church.....	10 40
Marblehead, Miss S. R. S. Doak.....	5 00
Cambridge, First Church, Young People's Mission Association.....	16 00
Fall River, First Church.....	150 00
Watertown Church.....	5 00
Lowell, Miss Carrie Brown.....	5 25
Leicester, Greenville Church.....	17 13
Royalston, Mrs. J. T. Smith.....	5 00
Stamford Church.....	17 50
Middlefield Church.....	7 45
Ware, Mrs. M. E. and Miss L. A. Tucker.....	5 00
Kingston Church.....	6 70
Franklin Church.....	11 00
Sutton Church.....	15 80
Raynham Church.....	5 00
Taunton, John Andrews.....	5 00
Hampden, Mrs. Anna L. Leonard.....	10 00
Campello, A. G. Halm.....	4 00
Agawam Church.....	48 49
Lynn, Mrs. West.....	25 00
Amherst Church.....	4 00
Sterling, by Rev. D. B. Gunn.....	7 00
Cambridgeport, Mrs. G. F. Leonards.....	1 00
Mrs. H. M. Leonard.....	1 00
Brookline, Rev. L. F. Beecher.....	1 00
*Jamaica Plain, Miss Eliza and Susan Weld, For Roger Williams University.....	100 00
*Salem, Calvary Church, For education of colored student for ministry.....	50 00
*Groton, Rope Holders' Society, for Student at Atlanta Seminary, Ga.....	25 00
*Westminster Church, For Spelman Seminary.....	35 00
*For Roger Williams University:	
Boston, T. C. Evans.....	25 00
Bridgewater, Young Ladies' Normal School.....	5 00
Beverly, Mrs. A. B. Cross.....	2 00
Natick, Mrs. E. G. Richards.....	2 00
M. L. Jones.....	1 50
B. J. Roberts.....	2 00
A Graduate.....	1 25
*Reading, Dr. and Mrs. J. H. Hanaford.....	25 00
<b>C. E. F., North Situate, A Friend.....</b>	<b>500 00</b>
Reading Sunday school.....	20 00

**LEGACIES.**

Boston, Estate of George W. Cutler.....	100 00
Southbridge, Estate of John Edwards, Interest.....	27 00

**RHODE ISLAND, \$563.68.**

Centerville Church.....	11 00
Davisville, Quidnessett Sunday school.....	46 44
Providence, Cranston St. Church.....	139 56
Miss M. E. Mason.....	1 00
Miss P. A. Mason.....	1 00
S. D.....	5 00

**DESIGNATED FOR DEBT:**

Jamestown, three debt extinguishers.....	3 00
Central Church.....	3 00
Natick, Cash.....	16 00



Wickford, Rev. F. D. Blake.....	10 00
N. H. Spink.....	10 00
Providence, Mrs. A. J. Crossman.....	10 00
Newport, Central Church.....	37 00
Second Church.....	12 18
Pawtucket, First Church.....	70 50
Warren Church.....	8 00
A Friend, per L. A. Potter.....	25 00
*Providence, Cranston St. Church, Young Ladies' Miss. Soc., for Hartshorn Memorial College.....	100 00
A Friend, For Roger Williams University.....	5 00
<b>C. E. F.</b> Pawtucket, Mrs. B. A. Benedict.....	50 00

## CONNECTICUT, \$938.95.

South Norwalk Church.....	60 68
Norwalk Church.....	18 76
Hartford, Mrs. Emily Whitman.....	10 00
Suffield, Mrs. S. F. Farnham.....	3 00
Middletown Sunday school, by W. E. Fuller.....	50
New Britain, Swede Church.....	6 50
Andover, Rev. W. C. Walker.....	1 00

## DESIGNATED FOR DEBT:

Suffield, First Church.....	6 00
Mystic, Union Church.....	30 70
South Colebrook Church.....	2 00
North Colebrook Church.....	1 00
New Haven, Grand St. Church.....	15 35
Woman's Baptist H. M. Union, Mrs. O. F. Winchester.....	25 00
Hartford, Wm. C. Bolles.....	5 00
Mrs. Bolles.....	3 00
F. W. Payne.....	1 00
Frank B. Payne.....	1 00
Deep River, Rev. Russell Jennings.....	100 00
Andover, A. E. M. Lovell.....	2 00
Waterbury Church.....	35 00
Ansonia Church.....	11 00
New Haven, First Church.....	55 06
Bloomfield Church.....	23 75
Moosup, Plainfield Union Church.....	10 00
Plantsville Church.....	10 00
New Haven, Mrs. S. M. Whiting.....	1 00
Hartford, First Church.....	200 00
New Britain Sunday school, of First Church.....	5 00
*New Haven, Woman's H. Miss. Union, For Bened- ict Institute.....	181 00
<b>C. E. F.</b> Hartford, W. C. Bolles, For House in Mexico.....	10 00

## FOR CHAPEL BUILDERS' FUND:

Norwalk Sunday school.....	10 00
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## LEGACIES.

Hartford, Estate of George E. Martin.....	31 77
*Pomfret, Estate of Mrs. Sophia L. Morse.....	62 94

## NEW YORK, \$6,817.14.

New York City, John D. Rockefeller.....	1,000 00
Sixteenth Church, in add.....	2 00
Madison Avenue Church, in add.....	232 00
Lexington Avenue Church, in add.....	42 00
Union Theological Seminary.....	1 50
Berean Church.....	185 63
Flushing, First Church.....	40 35
Greenport, First Church.....	30 61
East Marion Church.....	14 06
Westkill Church.....	5 00
Albion, Young Ladies Mission Circle, for Utah.....	25 00
Newburgh, F. D. Pierzon.....	4 00
New Rochelle, Salem Sunday school.....	7 32
Pulaski, Rev. Lawson Muzzy.....	5 00
East Aurora, Woman's Home Mission Society.....	7 75
Yates Church.....	10 75
Cohoes, First Church.....	59 45
Brooklyn, Washington Ave. Church.....	30 09
Hannibal Church.....	19 20
Mount Vernon Church.....	40 00
South New Berlin Church.....	20 50
Castile Church.....	20 00
Brookfield, First Church.....	50 00
Harpersfield Church.....	2 83
Jefferson and Gilboa Church.....	3 71
Rochester, Lake Ave. Church.....	47 82
Mrs. L. H. Mapes.....	2 50
Farmers' Village Church.....	57 27
Jamestown Church.....	18 17

Amsterdam Church.....	15 50
Marion Church.....	11 00
Palmyra Church.....	30 00
Andover Church.....	23 75
Elbridge, Thos. Rogers.....	25 00
Buffalo, Junior Mission Band of Prospect Ave. Church.....	30 00
Prospect Ave. Church.....	40 00
Fabius Church.....	4 00
McDonough Church.....	4 00
Pharsalia Church.....	2 20
West Summit Church.....	9 89
North East Church.....	35 38
Oxford Sunday school.....	13 00
Springfield Church.....	12 00
North Granville Church.....	27 25
Fort Ann Church.....	12 45
Carthage Church.....	10 25

## DESIGNATED FOR DEBT:

New York City, Rev. J. B. Simmons.....	10 00
Noel Bleecker Fox.....	3 00
Alice Bleecker Fox.....	2 00
Riverside Church.....	43 00
Mrs. C. C. Bishop.....	2,500 00
Baptist Mariners' Church.....	7 00
Church of the Epiphany.....	46 20
Edward S. Clinch.....	100 00
Theo. Hart.....	1 00
Macdougall St. Church.....	97 00
Mrs. Anna Bradford.....	10 00
Millerton, Lorraine L. Jones.....	5 00
Albany, Miss F. S. Patten.....	100 00
Geneva, Rev. D. Moore, D.D.....	10 00
Rochester, Prot. B. O. True.....	10 00
Buffalo, Cedar Street Church.....	1 25
Brooklyn, Charles Pratt.....	1,000 00
Bottskill Church, in add.....	16 00
Leesville Church.....	8 00
Renselaerville Church.....	5 00
Rev. E. Burroughs and wife.....	5 00
Newport, First Church.....	25 00
Rev. and Mrs. D. B. Luther.....	2 00
Palmyra, Ladies' Home Mission Society.....	11 50
Hamilton "Friends".....	31 00
Kirkland, Mrs. H. P. Blackstone.....	2 00
Amenia Church.....	3 50
Creek Center, Rev. C. Vandusen.....	2 00
Buffalo, Mrs. E. E. Burnside.....	1 00
Harpersville, Rev. H. M. Douglass.....	2 00
Watkins Church.....	5 00
Madrid Church.....	5 88
North New York Church.....	10 00
Ticonderoga, Mrs. C. E. Clune.....	1 00
Schenectady, First Church.....	25 00
Sunday school.....	3 00
Hempstead, First Church.....	9 00
Groton, Mrs. Susan Armstrong.....	2 50
Mrs. Mary Armstrong.....	2 50
Mrs. Buck Armstrong.....	1 00
Deposit, First Church.....	6 00
Rev. J. L. Smith.....	7 00
Buffalo, Dearborn Street Church.....	3 00
Mahopac Falls Church.....	17 27
Belleville, Mrs. L. Teear.....	5 00
Dea. R. B. Heald.....	5 00
Miss E. Shepardson.....	5 50
Livonia Station Church.....	15 00
Spencerport, Mrs. M. O. Boardman.....	2 00
Maine Church.....	14 00
Cornwall Church.....	7 25
Frewsburg Church.....	8 00
Boonville, Mrs. L. D. Barnes.....	10 00
Coopers Plains Church.....	11 70
Binghamton, Rev. H. W. Barnes.....	10 00
Avoca Church.....	4 00
Cazenovia Church.....	12 00
Dover Plains, Rev. J. B. Mairn.....	10 00
Ballston Spa, Mrs. Mary Ingham.....	10 00
Buffalo, Dearborn Street Church.....	1 00
Wilson, Mrs. N. V. Pettit.....	10 00
South Hannibal Church.....	1 10
Brooklyn, Mr. and Mrs. James M. Hudnut.....	30 00
*Brooklyn, Mrs. C. P. Hazzard, for a lady teacher in Arkansas Baptist College.....	20 00
*Orleans Church, for Spelman Seminary.....	8 00
*For Roger Williams University, Tenn. : Asa F. Smith.....	1 00
*For Jackson College, Miss. : Edmeston Primary Class of Sunday school.....	4 00
Big Flats, Rev. L. Day.....	2 00
*For Atlanta Seminary : Hamilton, Miss K. McMurray.....	1 00

Sundry contributions.....	14 50
*For Wayland Seminary, D. C.:	
Saratoga Springs, Young Women's Mission Circle, First Church.....	25 00
<b>C. E. F.</b> Brooklyn, John McGahie, collected by D. Spencer for Salida Church Colo.....	100 00
New York City, Sixteenth Church, Ladies' Aid Society, for church, City of Mexico.....	25 00

FOR CHAPEL BUILDERS' FUND:

Sloansville Sunday school.....	1 50
Mahopac Falls Sunday school.....	8 42
Hoosick Sunday school.....	3 39

NEW JERSEY, \$1,506.21.

Flemington Sunday school.....	30 00
South Vineland Church.....	3 00
Sunday school.....	2 00
Burlington Church.....	4 60
Moorestown Church.....	30 00
Lakewood Church, balance.....	2 00
Dividing Creek Mission Band.....	8 67
Newport Church.....	10 00
Jacobstown Church.....	25 00
Beverly Church.....	7 35
Paterson, Sunday school of First Church.....	25 00
Holmdel Church, in add.....	6 50
Hightstown, Students of Peddie Institute.....	5 00
Millington Church.....	40 00
Mount Bethel Church.....	3 63
Bloomfield First Church.....	29 47
North Orange Church, in add.....	26 46
Lafayette Church.....	5 10
Newton Church.....	20 71
Paterson, R. M. Torbet.....	10 00
South Amboy Church.....	3 25

DESIGNATED FOR DEBT:

Burlington, Mrs. Annie E. Price.....	10 00
Bridgeton, First Church, Hannah Mulford.....	100 00
Newark, Mount Pleasant Sunday school.....	19 65
Jersey City, A. Lady.....	10 00
Paterson, S. Van Dalsen.....	5 00
Newark, James Taylor.....	100 00
New Brunswick, Youth's Mission Society.....	123 89
Marlboro, Mrs. J. J. Baker.....	1 00
M. A. Herbert.....	1 00
Bridgeton, Friends of the cause.....	30 00
Vincetown, Rev. A. H. Bliss.....	5 00
Bordentown Church.....	70 17
Red Bank, Rev. Geo. K. Allen.....	10 00
Mount Holly, Mrs. H. F. Smith.....	5 00
New Market Church.....	26 00
Newark, Mrs. S. B. W. Wilson.....	5 00
Trenton, Clinton Ave. Church.....	10 00
Asbury Park, The choir.....	24 00
Newark, Mrs. Elizabeth B. Smith.....	500 00
Camden, Third Church, Miss A. E. Cox.....	1 00
<b>C. E. F.</b> Newark, South Church, for Stony Creek Church, N. C.....	51 76
Asbury Park, Collections for Quilt for Walla Walla Church, W. T.....	100 00

PENNSYLVANIA, \$1,175.95.

Philadelphia, Rev. W. H. Corleis.....	30 00
Calvary Church.....	19 00
North Wales Church.....	8 00
Three Springs Church.....	5 98
Lower Merion Church.....	46 33
Ansonville, Zion Church.....	6 00
Edinboro Church.....	5 60
Washington Church.....	12 42
Purchase Line, East Mahoning Church.....	5 00
Frankford Sunday school.....	10 00
South Wheeling Church.....	8 00
Muncey, Woman's Home and Foreign Mission Circle.....	11 50
West Newton, K. L. Markle.....	5 00
North East Church.....	1 50
Purchase Line, Samuel and P. Furman.....	10 00

DESIGNATED FOR DEBT.

Philadelphia, Dr. H. L. Wayland.....	34 97
Allegany City, Fourth Mission Society.....	25 00
Philadelphia, R. C. Hollis.....	100 00
Horatio Gates Jones.....	50 00
W. W. Keen.....	50 00
Mrs. M. R. Trevor.....	200 00
L. A. Caldwell.....	100 00
per National Baptist.....	128 50
Union City, Rev. H. D. Bush.....	5 00

Kirkwood, Mrs. A. F. Williamson.....	2 00
Mr. and Mrs. James M. Hudnut.....	30 00
Pittsburg, Fourth Avenue Bible School.....	25 00
Turtle Point Church.....	3 00
H. C. Simpson, deceased.....	5 00
Norristown, Mrs. N. B. Johnson.....	5 00
Linesville Church.....	23 00
Lewistown, Lockport Church.....	1 00
Rutland Church.....	3 15
Lewistown Church.....	3 00
Bellwood, Logans Valley Church.....	12 00
*Philadelphia, Mrs. Eliz. M. Corleis, for Indian University.....	50 00
<b>C. E. F.</b> Upland, Samuel A. Crozer, collected by Dwight Spencer for Salida Church, Colo.....	125 00

FOR CHAPEL BUILDERS' FUND:

Allentown Sunday school.....	6 00
Easton Sunday school.....	5 00

DELAWARE, \$30.00.

Canterbury, F. C. Mack.....	30 00
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DISTRICT OF COLUMBIA, \$65.15.

Anacostia Church.....	40 15
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DESIGNATED FOR DEBT:

Washington, B. F. Fish.....	2 00
A Friend.....	10 00
*Washington, Wayland Seminary, students for tuition.....	13 00

VIRGINIA, \$457.99.

DESIGNATED FOR DEBT:

Richmond, Miss Eliz. S. H., Mem'l College.....	5 00
Charlottesville, Rev. J. T. Massey.....	5 00
*Richmond, For Hartshorn Mem'l College.....	216 68
Students for tuition and room rent.....	208 81
Sale of books.....	15 03
Sundry.....	7 50

WEST VIRGINIA, \$87.91.

Long Run, Victory Church.....	1 25
Parkersburg Church, in add.....	4 50

DESIGNATED FOR DEBT:

Clarksburg.....	35 95
Lockharts Run.....	5 50
Wheeling Church.....	10 00
Anderson, Green Brier Church.....	4 00

<b>C. E. F.</b> Wheeling, Mrs. Catherine Charnoch.....	3 00
Parkersburg, Rev. J. W. Carter, D.D.....	10 00

FOR CHAPEL BUILDERS' FUND:

Grafton Sunday school.....	6 61
Wheeling Sunday school.....	8 00

KENTUCKY, \$110.00.

Bowling Green, Mrs. J. M. Pendleton.....	100 00
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DESIGNATED FOR DEBT:

Louisville, Miss Emma F. Adams.....	5 00
Rev. W. J. Simmons.....	5 00

TENNESSEE, \$740.99.

Somerville Church.....	4 00
Covington Church.....	7 40
Woodlawn Church.....	19 35
Woodville, Mt. Zion Church.....	1 80
Woodville, St. Luke Church.....	2 37
Prospect, Galloway St. Church.....	3 45
Ripley Church.....	13 60
Jackson, Berean Church.....	5 25
Sunday school.....	3 25

DESIGNATED FOR DEBT:

Nashville, Prof. W. E. Morang.....	10 00
Sunday school of Roger William University.....	20 00
Mission Band.....	14 00
Young Wom. Miss. Soc., ".....	16 00
T. E. Balch.....	50 00

*Roger Williams University, students for tuition and room rent.....	232 84
John F. Slater Fund.....	333 34
Sundry.....	5 34

NORTH CAROLINA, \$53.44.

DESIGNATED FOR DEBT :

Raleigh, Mrs. H. M. Tupper.....	5 00
Young Lad. Miss Soc. of Shaw University..	10 00
*Shaw University, students for tuition and room rent.....	30 36
Sundry.....	8 08

SOUTH CAROLINA, \$2.00.

C. E. F. FOR CHAPEL BUILDERS' FUND :

Mullins Sunday school of Mt. Olive Church..	1 00
Nichols Depot, Friendship Sunday school.....	1 00

GEORGIA, \$349.48.

*Atlanta, per Miss S. B. Packard, for furnishing room in Spelman Sem.....	200 00
*For Atlanta Seminary :	
Harlem, Mt. Moriah Church.....	3 00
Students for tuition and room rent.....	40 90
Sundry.....	5 33
*Atlanta, Spelman Seminary :	
Students for tuition.....	94 25

ALABAMA, \$2.00.

DESIGNATED FOR DEBT :

Montgomery, Mrs. M. A. W.....	2 00
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MISSISSIPPI, \$565.69.

Okalona, St. Paul Church.....	2 15
*Jackson, Jackson College, surplus returned.....	375 85
Profits of boarding department.....	90 19
Students for tuition and room rent.....	81 50
*For Jackson College.	
Jackson, E. J. Todd.....	2 00
Miss. Soc. of College.....	3 50
Rev. M. Dunbar.....	5 50
B. Williams.....	5 00

ARKANSAS, \$14.70.

Winona Springs, a sister.....	1 00
Kansas City Institute.....	85
Rev. M. E. Hawkins.....	15
Garland City, Peni Stor Church.....	1 00
Miss Mary Day.....	1 00
Brinkley, Rev. J. D. Humphrey.....	2 50
Arkansas City, Robert Berry.....	25
Garland City, Adam Tralor.....	10
Rev. A. Hodges.....	25
New Zion Church.....	60
Texarkana, Canaan Church.....	2 50
Rev. C. B. Barker.....	25
Rev. C. H. Hawkins.....	25
Dickey Church.....	4 00

TEXAS, \$201.50.

Jonesville, Old Border Church.....	3 35
Marshall, collections.....	4 50
Teachers and students of Bishop College.....	4 25
*For Bishop College.	
Sherman North West Baptist Asso., colored..	8 00
Marshall, students for tuition and room rent...	174 50

C. E. F. FOR CHAPEL BUILDERS' FUND :

San Saba Sunday school.....	6 90
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OHIO, \$1,984.18.

North Fairfield, Mrs. Isaac Peck.....	1 50
Duncans Falls Church.....	19 50
Sunday school.....	2 65
Perry, Sunday school.....	7 50
Savannah Church.....	2 06
Cleveland, Iadaka Sunday school.....	70 00
Euclid Ave. Church.....	300 00
Millbrook Church.....	4 00
Peru, J. Kingsbury.....	2 50
Van Wert, Harrison Church Mission Circle.....	4 50
New Concord Church.....	1 50
Salt Creek Church.....	75
Jackson, First Church.....	1 75

Martinsburg Church.....	5 50
Sunday school.....	1 36
Mansfield, Market St. Church.....	23 00
Martinsburg, First Church.....	1 00
Xenia Church.....	131 25

DESIGNATED FOR DEBT :

Marietta Church.....	6 00
S P Pearce.....	20 00
Columbus, Miss Mary A. Pratt.....	2 00
Sandusky, Mrs. E. E. Upp.....	2 50
Dayton, Mrs. E. J. Barney.....	50 00
Galion, Rev. J. Huntington.....	1 00
Cleveland, a friend.....	1 00
Garrettsville Church.....	12 00
Akron, Rev. N. S. Burton, D.D.....	10 00
Lima, Rev. D. B. Cheney, D.D.....	10 00
Duncans Falls, Miss Phebe H. Trimble.....	10 00
Cleveland, J. M. Hoyt.....	50 00
North Roylton Sunday school.....	4 70
Granville, J. G. Ewart.....	4 00
Wilmington, First Church.....	5 00
Sandusky Church.....	13 00
Newport Church.....	5 00
Bucyrus, a friend.....	100 00
Norwalk Church.....	27 00
Akron, Mrs. S. C. Austin.....	15 00
*Cleveland, Mrs. Henry Chisolm, for support of student for Ministry.....	50 00

C. E. F. New Dover, Morgan Savage..... 3 75

FOR CHAPEL BUILDERS' FUND :

Twinsburg Sunday school.....	3 00
Pique, Calvary Sunday school.....	4 41

LEGACY.

Clark County, Estate of Peleg Cotes, For Church Edifice Loan Fund.....	1,000 00
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MICHIGAN, \$287.18.

Sebewa.....	3 00
Plainswell Church.....	5 09
Detroit, LaFayette Avenue Church.....	10 00
Pewamo, Geo. Dietz.....	1 00
Grand Rapids, Second Church.....	41 80
Port Huron, Worth Church.....	1 00
Detroit, per Miss Fannie M. Cooper.....	3 65
Holly Church.....	14 30
Grand Rapids, Fountain Street Church.....	95 54
Tawas City Church.....	9 50

DESIGNATED FOR DEBT :

Bad Axe, Robert Philp.....	10 00
Ionia Church.....	19 00
Dowagiac, Ladies' H. M. S.....	7 50
Coldwater Church.....	10 00

C. E. F. FOR CHAPEL BUILDERS' FUND :

Flint Sunday school.....	22 50
Petoskey Sunday school.....	21 00
Quincy Sunday school.....	6 30
Novi Sunday school.....	6 00

INDIANA, \$201.31.

Shelbyville Church.....	5 75
Liberty Church.....	2 23
Goshen, D. Kreps.....	5 00
Kingsbury Church.....	7 00
Door Village Church.....	8 00
Livonia Church.....	10 00
Kakoma Church.....	11 50
Camden Church.....	6 40
Lewis Creek Church.....	7 00
South Bend Church.....	54 35
La Grange, a friend.....	1 00
Newton, Hopewell Church.....	4 00
Franklin, First Sunday school.....	7 55

DESIGNATED FOR DEBT :

Evansville, First Church, in add.....	1 00
Metae Church.....	4 17
Aurora, Mrs. L. F. Stratton.....	5 00
Crooked Creek Church.....	3 25
Vincennes Church.....	4 92
Hebron Church.....	5 00
Clear Lake Church.....	7 50

Valparaiso Church.....	25 00
Moore's Hill Church.....	10 00
Rising Sun Church.....	5 70

ILLINOIS, \$897.52.

Beaver Creek, Nicetown Church.....	2 15
Cairo, First Church.....	5 06
Carrollton, First Church.....	17 50
Upper Alton, First Church.....	35 80
Lake Creek, Wm. Prairie Church.....	2 20
Taylorville, Morrisonville Branch.....	4 76
Litchfield, First Church.....	3 36
Sunday school.....	4 64
Long Branch, First Church.....	3 00
Effingham, First Church.....	4 00
Clayton, First Church.....	2 60
Alton, First Church.....	55 73
Griggsville, First Church.....	39 80
Jacksonville, First Church, in add.....	26 60
Sunday school.....	10 55
New Burnside, First Church.....	4 95
Decatur, First Church.....	33 00
Girard, First Church.....	5 00
Bellville, First Church.....	3 56
Danville, First Church.....	12 25
Quincy, Vermont Street Church.....	23 50
Barry, First Church.....	16 50
Collinsville, Old Bethel Church.....	10 00
Elco, Sandy Creek Church.....	3 34
Iula, First Church.....	1 00
Red Bud, First Church, in add.....	2 10
O'Fallow, Oak Hill Church.....	8 25
Marlow, Hickory Hill Church.....	1 75
Odin, Zion Hill Church.....	2 75
Union Church.....	1 25
Marshall Creek.....	60
Wayne City, First Church.....	40
Sardonia, First Church.....	1 17
Delevan Church.....	13 50
Saxon, Simon Bennett.....	250 00
Buda Church.....	8 50
Waukegan, S. M. C. M.....	5 00
Anna, Miss Amy T. Mace.....	25
Prairie Center, W. H. Law.....	10 00
Mrs. C. E. Putney.....	1 00
Morgan Park, J. A. Lapham.....	2 50
Stillman Valley Church.....	7 00
Atlanta Church.....	6 00
Ontario Church.....	3 79
Hebron, M. D. Bingham.....	5 00
St. Anne Church.....	5 00
Newark, Lemuel Lester.....	100 00

DESIGNATED FOR DEBT:

Chicago, First Church, Miss A. L. Stevens.....	1 00
Dea. W. Garnett.....	50 00
Dea. Johnston.....	5 00
Champaign, Mrs. Harriett N. Bawders.....	12 00
Walnut, F. B. Smith.....	33 00
Beavertown, Mrs. Huldah Beebe.....	10 00
Shelbyville, Mrs. S. M. Osgood.....	5 00
Galesburg, C. S. Williams.....	8 00
Nokomis, E. G. Greenham.....	1 00
Waukegan, S. M. E. M.....	5 00
<b>C. E. F.</b> , Griggsville Sunday school, for Chapel Builders' Fund.....	1 00

WISCONSIN, \$68.18.

Ahnapee Church.....	20 00
Beloit, First Church Sunday school, for work in Mexico.....	5 00

DESIGNATED FOR DEBT:

Milwaukee South Church.....	20 00
Leeds Center, O. S. Brown.....	2 00
Milton Junction, Mrs. Jennie Chapman.....	2 00
Miss Nellie Chapman.....	25
Miss Lucy Chapman.....	25

**C. E. F.** FOR CHAPEL BUILDERS' FUND:

Montecello Plain Sunday school.....	6 55
Clinton Sunday school.....	12 13

MINNESOTA, \$132.55.

Fairbanks Church.....	18 00
Brooklyn Center, Rev. Z. C. Hall.....	5 00
Long Prairie Church.....	3 65

Stillwater Sunday school.....	3 50
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DESIGNATED FOR DEBT:

Winona, Friend of Missions.....	10 00
Fairbanks Church.....	2 00
Minneapolis, Rev. E. P. Farnham.....	25 00
Vernon Center, A. C. Wilbur and wife.....	5 00
St. Paul, Miss Agnes Hartley.....	2 00
Fairmont Church.....	7 00

**C. E. F.** FOR CHAPEL BUILDERS' FUND:

Hector Sunday school.....	7 85
Spring Valley.....	15 15
Scandia, Swede Sunday school.....	2 00
Winona Sunday school.....	10 00
Waseca Sunday school.....	2 05
Montevideo Sunday school.....	5 35

IOWA, \$154.43.

Marshalltown Church.....	5 00
Denmark Sunday school.....	2 28
Akron Church.....	1 00
Spirit Lake Church.....	40 00
Yarmouth Church.....	19 69
Burlington, Walnut Street Church.....	5 00
Mt. Pleasant Church.....	5 43
Keokuk Church.....	1 75

DESIGNATED FOR DEBT:

Ashawa, Sam'l Brainerd.....	5 00
Exline, Mrs. Helen M. Meeker.....	5 00
Pella Church.....	4 25
Stuart Church and Sunday school.....	10 00
Sutherland, Wm. Parsons.....	5 00
Newton, Miss A. L. P. French.....	2 00
Grimwell Church.....	13 88
Iowa City, Miss. Soc. of Church.....	10 00
Old Ripley, Peter Long.....	5 50
Newton Church.....	1 50
A friend.....	5 00

\*For Roger Williams University:

Russell, Alice Woodman.....	5 00
Eliza W. Fogg.....	5 00

**C. E. F.** Des Moines, Oline Sunday school.....

MISSOURI, \$82.99.

St. Louis, A. J. Gronsalves.....	1 00
Park Avenue Church.....	1 40
Kirkwood, First Church.....	5 50
Mayville Church.....	5 00
Ashland, New Salem Church.....	8 25
Granby, First Church.....	1 00
Reman, Providence Church.....	35
Gallatin, Mt. Nebo.....	3 00
La Grange, Mrs. J. B. Weber.....	1 00
Ashland, First Church, in part.....	40
Kansas City, First Swede Church.....	12 30
Petersburg, Mt. Zion Church.....	2 70
Salem Church.....	1 00
Lone Jack, First Church.....	5 00
Carl Junction, Mrs. Loud.....	2 50
Miss M. C. Loud.....	2 50

DESIGNATED FOR DEBT:

Mexico, Ex-Governor C. N. Harding.....	25 00
Carl Junction, Mrs. Loud.....	2 50
Miss M. C. Loud.....	2 50

INDIAN TERRITORY, \$56.00.

Muscogee, Sunday school.....	1 00
Pleasant Hill Church.....	5 00
Prairie City, J. H. Hogan.....	5 00

DESIGNATED FOR DEBT:

Muscogee, Laura A. Elder.....	5 00
Young People's Missionary Society of Indian University.....	32 00
*Muscogee, Indian University: Students for Tuition.....	18 00

KANSAS, \$97.10.

Lawrence Church.....	20 00
Junction City, First Church.....	21 75
Superior Church.....	6 00
Topeka Church.....	18 69

DESIGNATED FOR DEBT :

Topeka, Swede Church.....	8 28
Kansas City, Swede Church.....	4 60
Newton, "X".....	2 50
Osage City, First Church.....	12 00

**C. E. F.** FOR CHAPEL BUILDERS' FUND :

McPherson, Sunday school.....	3 28
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NEBRASKA, \$305.63.

Baptist State Convention.....	92 35
Woman's Baptist Home Mission Society.....	12 50
Bradshaw Church.....	6 30
Guide Rock Church.....	6 00
Tecumseh Church.....	7 00
Central City Church.....	30 00
Weeping Water Church.....	6 30
Broken Bow Church.....	2 00
Oak Springs Church.....	2 50
J. E. Ingham.....	2 00
Humboldt Church.....	2 00
Plainview Church.....	4 00
Stanton Church.....	10 35
Fremont, Collections by J. W. Osborn.....	105 83
Wahoo, Swede Church.....	5 00
Osco, Swede Church.....	5 00
Grand Island Church.....	1 00

DESIGNATED FOR DEBT :

Grand Island, Collections per J. H. Storms.....	4 50
Merom, Nancy B. Wright.....	1 00

DAKOTA, \$128.48.

Perrie Church.....	10 00
Chamberlain Church.....	4 58
Big Springs.....	10 77
Grafton, First Church.....	5 00
Hurley Church.....	6 00
Young Church.....	8 00
Grafton Church.....	10 25
Ipawich, First Church.....	3 00
Bismark Church.....	13 00
Fargo, Swede Church.....	2 75
De Smet, G. D. Ballentine.....	20 00

DESIGNATED FOR DEBT:

Blunt Church.....	5 13
Mitchell.....	5 00
Dell Rapids Church.....	10 00
DeSmet, First Church.....	4 00

**C. E. F.** FOR CHAPEL BUILDER'S FUND :

Vermillion, Sunday school.....	11 00
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COLORADO, \$159.56.

Cannon City Church.....	75 00
Greely, O. H. and Mary M. Gallup.....	3 00
Salida Church.....	25 00
La Veta Church.....	5 00

DESIGNATED FOR DEBT :

Uncompahgre, Major J. A. P. Hanson.....	10 00
Greely, O. H. and Mary M. Gallup.....	5 00
Grand Junction, Rev. C. M. Jones.....	25 00
Loveland Church.....	11 56

MONTANA, \$2.00.

DESIGNATED FOR DEBT :

Thompson, Mrs. S. C. Thorp.....	2 00
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UTAH, \$5.50.

DESIGNATED FOR DEBT :

Salt Lake City, Leonard Page, and Girls of the Industrial School.....	5 50
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ARIZONA, \$5.00.

Prescott Church.....	5 00
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WASHINGTON TERRITORY, \$55.00.

West Washington and British Columbia Board.....	30 00
Garfield Church.....	16 00
Rockford Church.....	9 00

IDAHO, \$35.00.

Eagle Rock Church.....	10 00
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DESIGNATED FOR DEBT :

Blackfoot, Rev. D. Spencer.....	25 00
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OREGON, \$103.10.

Ashland Church.....	5 00
Farmington Church.....	2 10
Salem Sunday school.....	11 00
Oregon State Board.....	85 00

CALIFORNIA, \$483.27.

Oakland, First Church.....	17 55
San Francisco, Hamilton Square Church.....	7 25
San Jose, Emmanuel Church.....	40 25
Sacramento, Calvary Church.....	40 50
Brooklyn Church.....	12 00
Chico, First Church.....	11 00
Sacramento, First Church.....	50 00
Calvary Church.....	6 00

Woman's Home Mission Society, viz.:

Oakland, San Pablo Ave.....	5 00
Santa Clara.....	5 00
Oakland, First Church.....	3 00
Brooklyn.....	8 00
Penryn Church.....	5 00
San Pablo, Woman's Mission.....	2 00
Wheatland Church.....	7 00
Los Angeles, First Church.....	128 80
Tulare, Baptist Association.....	80 00
Cash, by W. R. Strong.....	34 47
Gonzales Church.....	2 50

DESIGNATED FOR DEBT :

Santa Barbara, M. C. Pitcher.....	5 00
Santa Ana Church.....	4 90

**C. E. F.** FOR CHAPEL BUILDER'S FUND:

Los Gatos Sunday school.....	8 10
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MEXICO, \$11.00.

Monterey, Rev. Thos. M. Westrup.....	10 00
*International School, Students for Tuition.....	1 00

WOMAN'S A. B. H. M. SOCIETY, \$795.00.

*For Spelman Seminary.....	500 00
" State University.....	45 00
" Hartshorn Memorial College.....	50 00
" Utah School.....	130 00
" Furnishing Wellesley College Room.....	70 00

WOMAN'S BAPTIST H. M. SOCIETY, MICH., \$200.00.

*For teacher in Hartshorn Memorial College, Va.....	25 00
" " Wayland Seminary, D. C.....	50 00
" Contribution.....	125 00

WOMEN'S B. H. M. SOCIETY, \$31.00.

Chicago, Designated for Debt.....	10 00
Toledo Branch.....	13 00
Alton Branch.....	3 00
*For Student at Indian University.....	5 00

GEN. MISS. SOCIETY OF GERMAN BAPTIST CHURCHES, \$1,450.00.

TOTAL..... 26,955.22

HOME MISSION MONTHLY.....	180 34
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J. G. SNELLING, Treasurer.

7 Beekman Street.

The contribution of \$400 in the June MONTHLY, credited to M. W. Trevor, Philadelphia, Pa., should be credited to Mrs. M. R. Trevor. The contribution of \$2,000 in the April MONTHLY, credited to Rev. Wm. Howe, D.D., for finishing and furnishing room in Spelman Seminary, should read, For finishing and furnishing chapel.

THE BAPTIST  
HOME MISSION MONTHLY.

Vol. VIII.

AUGUST, 1886.

No. 8.

OUR CONTRIBUTORS.

HOME MISSION HYMN.

BY L. B. HARTMAN, D.D.

*Tune*—ZION.

Go ye heralds of Salvation,  
Loud to dying men proclaim,  
The triumphant acclamation—  
“Peace on Earth, good will to men.”  
Bear the tidings,  
Let them speed o'er hill and plain.

Hear ye not the cry ascending  
From dominions unsupplied—  
Regions North and South, extending  
O'er vast slopes and prairies wide ;  
Teeming millions  
Call for help, on every side.

Lo! what multitudes are lying  
Captives, of Satanic might ;  
Hosts within our borders dying,  
Sinking down to endless night ;  
God of Mercy  
Must they perish in our sight !

Should not we, whose Souls have tasted  
Gracious stores of living bread,  
Save the crumbs and fragments wasted,  
For the millions to be fed ?  
With our tribute  
May Thy kingdom Lord be spread.

Oh! for higher consecration  
Of our substance, and our all ;

To the cause of man's Salvation,  
From the ruins of the fall :  
Blessed Jesus  
May Thy churches hear Thy call.  
Trenton, N. J., July 5th, 1886.

THE RICHMOND THEOLOGICAL  
SEMINARY.

BY PRES. CHAS. H. COREY, D.D.

It is doubtless known to many that the RICHMOND (Va.) INSTITUTE has become by vote of the Board of the American Baptist Home Mission Society, and by Act of the General Assembly of Virginia, THE RICHMOND THEOLOGICAL SEMINARY.

It is the purpose of the Board of Trustees, and also of the Faculty, to make this a first-class seminary for the training of ministers and missionaries. In order that young men may enjoy the advantages of this institution, it is necessary that they receive pecuniary assistance. Some have to travel from Boston, some from the Indian Territory, and some from Texas. Applications for admission have come to us from the West Indies.

The Home Mission Society makes no provision for the support of needy students, and “have decided to cut off any further appropriations from the funds of the Society for beneficiary aid.” No assistance can therefore be given to young men unless the funds are

specifically given to aid promising and pious men with the ministry in view.

The statements given below show that in the oldest and wealthiest portions of the country it is found necessary to aid students for the ministry.

It may be here incidentally added that very many, if not the most of our distinguished pastors, most trusted leaders, and foremost educators, received directly or indirectly beneficiary aid during their college or seminary course.

During the past year, nine received aid from the Maine State Education Society. Those in college receive at the rate of \$100 per year. The Northern Baptist Education Society this year aids fifty-three in Newton Theological Seminary and in college. Those in the full course in Newton receive \$120 each per year. Last year one hundred and fifty received beneficiary aid in the academy, university and seminary at Hamilton. This year one hundred and twenty are supported at a cost of \$11,000, or an average of \$91 per man. The New York Baptist Union for Ministerial Education having under its care the men in the institutions at Rochester, etc., has sustained one hundred and twenty-one beneficiaries at a cost of \$12,500. "Five-sixths of the students of the Rochester Theological Seminary ask for aid." In the University of Lewisburg are twenty-three beneficiaries, and in the Academy twelve. "The approximate amount of beneficiary aid to college students was \$110 per capita" in 1885. At Crozer "no deserving young man is compelled to leave the seminary for lack of money." The usual amount given is about \$90. The report of the Education Society shows that in one case \$270 was given. At Dennison University "the number now receiving aid is 31, the average is \$78 a year, besides tuition." At Morgan Park in 1885, the North Western Education Society assisted forty-nine students. They also aided a number at the University of Chicago. The Education Board of Virginia had under its care forty-six young ministers, thirty-six of whom were in Richmond College. During the current year in the Southern Baptist Theological

Seminary at Louisville, about sixty of the one-hundred and eight in the Institution received aid to the amount of about \$80 per year. Some years they have received as high as eighty-three.

From the above it will be seen that in some nine States of the Union in which are established institutions with the wealth of generations at command, it is found necessary to support more than five-hundred ministerial students, at an average cost of \$100 each, making in all the sum of \$50,000.

If this be so, can it be expected that the freedmen of the South (coming from slavery entirely empty-handed), with only twenty years of freedom behind them will be able to get an education unless they receive help from abroad?

The average number of beneficiaries in the State of New York alone for two years past, is two-hundred and forty-nine (249) maintained at a cost of nearly \$25,000. Ought we not, therefore, to have at least \$2,500 to aid ministerial students in our seminary in Virginia alone—the first and only distinctively theological school of the kind in the world for the training of ministers for the South, and missionaries for Africa. Last year, in all our Freedmen Schools, there were about one-hundred and twenty ministerial beneficiaries supported at a cost of \$50 per man, or an aggregate cost of \$6,000. These are the schools that are undertaking to prepare a competent ministry for nearly one-third of all the Baptists on the globe.

"But the colored people should help themselves," says one. Yes. During the last year the Education Board of the Virginia Baptist State Convention supported ten in the Richmond Theological Seminary. We hope that more will be done this year, but the churches are poor. There are pastors in Virginia who do not get more than \$30, \$40, or \$50 per year from their churches. Many churches have no edifices; others have church property reported as worth \$150, \$200, or \$300. In one of our South-western States more than fifty churches reported themselves as paying no more than \$5 or \$10 to the pastor for a year's service. How can such

churches send their promising young men to the seminary?

The young men during their vacations can scarcely earn enough for clothing, and for incidental expenses.

Other denominations help the colored young men who are preparing for the ministry. In Virginia the Congregationalists at Hampton, N. and A. I., which is aided by the State, and by the General Government, ask for scholarships of \$70 to aid in paying the tuition of ministerial students. That body with a membership of 10,000 in the South has one hundred ministers in its schools; the Baptists with a membership of 800,000 have 359 ministerial students. Had we a proportionate number we should have in training at least 8,000 ministers instead of 359.

#### WE NOW NEED.

- 1st. TO PROVIDE IMMEDIATE AID to beneficiaries. More than a dozen were turned away from the Richmond School last year for want of means with which to support them.
- 2d. TO SECURE SCHOLARSHIPS of \$1,000 by which permanent provision may be made for the support of worthy men.
- 3d. TO REPLENISH OUR BOOKSHELVES with suitable helps for pupils and teachers.
- 4th. TO ERECT SUITABLE BUILDINGS to meet the wants of our growing school.

### MISSIONARY WORK IN THE INDIAN TERRITORY.

An address delivered by Geo. W. Hicks, at Asbury Park, N. J., May 29, 1886.

I feel grateful for the opportunity to attend these meetings and to speak in behalf of Indian Missions. I am glad to hear what great things have been wrought by this Society through its many missionaries in different parts of the country; and how it sends out faithful workers into new fields to sow the good seed and to gather plentiful harvests for the Kingdom of Heaven. And as I learn

what has been wrought for man through the preaching of the Gospel in different climes and nationalities, I am led to realize more fully that "it is the power of God unto salvation to every one that believeth."

But I desire to call your attention to the need of this Gospel among my own people. It is for them that I have come to speak. The Indians have a better claim upon the American people than any heathen nation. As white civilization has gradually spread itself over this beautiful land they have had to abandon their habitations from time to time, and seek those unmolested regions toward the setting sun where they might live and die in peace. Others, being reluctant to give up their happy homes, in endeavoring to vindicate what they knew to be their rights, have resisted the encroachments upon them, but, by force of arms, sometimes after much warfare, they have been removed to a western wilderness. Even to-day, there seems to be liabilities that those who have made good homes and are living peacefully in the pursuit of happiness and civilized life, may be in some way deprived of their lands. I repeat, the Indians more than any people on the face of the earth, have a claim upon you for sympathy, for encouragement, for protection, and for a share in the blessings of your Christian civilization.

There can no longer be a question as to the ultimate civilization of the red man. To reach this end is only a matter of time and patient missionary effort. The Indian is capable of a higher achievement than is ordinarily predicated of him. For illustration of this you have only to consider the prosperous condition of the five nations of the Indian Territory. Go among the Cherokees, Choctaws, and others in that Territory, and you will be received with more kindness and hospitality than by many of your own people. And you will recognize in many of them that morality and refinement which is characteristic of an enlightened people. We have well-organized governments of our own; good systems of education under our own management; and we are self-supporting. We live in good houses, cultivate farms, raise stock, educate our



children, dress respectably, asking only not to be interfered with in our legal rights.

Nor is this all that mission work has accomplished for the Indians. It has done more for the elevation of the Indian race than all other agencies combined. Under the elevating influence of the Gospel of Christ, Indians will accomplish more in the way of individual and national improvement than they could under any other power. Not only does it make them a law-abiding, peaceable and industrious people, but it also qualifies them for the nobler spheres of human life.

The few white missionaries now laboring in the Indian Territory are doing immense good. They are organizing new churches and Sunday-schools; instituting more effective methods of Christian work; and educating the people for the service of Jesus Christ. In the entire Territory the Baptists have increased within half a century to about 100 churches, and a membership of nearly 6,000. This indicates that the faithful work done among us has been abundantly blessed by Him who will not suffer "His word to return unto Him void."

All these things have resulted, directly and indirectly, from missionary labor. Do you not here find ample encouragement for the perpetuation and enlargement of this work? Can not the American people find in these things sufficient inducements to share with the Indians their civilization; and to abandon the idea that "the only good Indian is a dead Indian"?

There are other denominations in the country doing an active work, and some of them have a much stronger missionary force. A prominent white missionary of the Southern Board, who has labored in the Territory for nearly thirty years, wrote me a short time since, "We are needing young, active ministers to travel over this field to stir up the churches and pastors. We have fewer Baptist missionaries now in the Indian Territory than at the opening of the War of the Rebellion twenty-five years ago. At that time there were ten white missionaries of the Northern and Southern Boards actively at work; now, there only five. The country has developed

in every way and the need for intelligent men is far greater at the present time than ever before. The Methodist Board South has over forty white missionaries in the field, and their work is prosperous. The same is largely true of the Presbyterians. They are even trying to purchase our meeting-houses. They are not afraid to spend money here, and they are wise."

Our imperative need is therefore apparent. Our thin ranks need re-inforcements not only to enable us to maintain our present positions, but to advance our standards and to institute an aggressive action where, as yet, we have no strongholds. For there are still many destitute fields, and many of the people are without a knowledge of God. Good, strong men are needed at the following important points: In the Cherokee Nation, Vinita, Tulsa and Webber's Falls; in the Creek Nation, Muscogee, Eufaula, and Okmulgee; in the Choctaw Nation, McAllister and Caddo; in the Chicksaw Nation, Tishomingo and Paul's Valley; in the Seminole Nation, Sa-sa-qua; at the Wichita Agency, Anadarko; and at the Cheyenne Agency, Darlington. Most of these are thriving towns of several hundred inhabitants, and in some of them there is little or no preaching. Our native ministers engage earnestly in Christian work, doing what they can toward the promulgation of the Gospel among our people, but "the harvest truly is great, and the laborers are few."

But, while the followers of Christ in the five nations "strive together for the faith of the Gospel," endeavoring to become more enlightened and self-supporting, they are stirred by the "Macedonian Cry" of their brethren of the plains in the Western part of the territory, "come over and help us." Here again we are confronted with pressing needs. These Indians of the plains are uncivilized. They are in a state of comparative heathenism. Among them the war-song may still be heard. The faces of some are still ornamented with paints, and their hair with eagle feathers. And the ancient symbolisms of war still linger in their memories. Moreover, that Holy Day which God has sanctified unto man passes by unobserved; and that "Name

which is above every name," is comparatively unknown to them. Notwithstanding all this, these tribes are in the main peaceable and friendly, and anxious to know what is right.

Having received an appointment from this Society, it was my privilege two years ago to labor for a short time among them. Though my efforts were productive of few visible results, yet I was encouraged by their kindness, their respectful attention, and their hearty appreciation of the service I endeavored to render them. They received me as a brother into their rude and smoky wigwams, provided a horse for me to ride and made me as comfortable as they knew how, wherever I went. Here are 8,000 or 10,000 perishing souls ready to receive the Gospel if God's people will give it to them.

A few years since a little Cherokee girl came to live with a Christian lady in Canada. When the little girl took sick and was near unto death, she said to the lady, "How long have you known that Jesus loves us?" The lady answered, "Oh, a great many years—always." The child turned to her with tears and said, "And you never told us! My mother and my grandmother died without knowing Jesus! Why did you not come before and tell this great thing to us, so that they too might have known the way of life?"

My friends, are there adequate reasons or excuses for not sending the Word of God to this unfortunate people who are perishing without the Bread of Life?

At the present time our churches in the Territory are doing what they can to help them. One of our number a Seminole Indian, has been appointed and sent to labor among the Wichitas and others. Being thoroughly consecrated to the service of Christ, and being deeply impressed by the hopeless condition of these benighted souls, he has labored earnestly for nearly two years to bring them into the light.

But the Baptists in the five nations are themselves just learning to walk, and they can do but little in the way of helping others to walk.

A careful consideration of the facts I have imperfectly set before you, will enable you to

see the necessity for immediate action. If you fail to fortify this work, and neglect our missions in the Indian Territory, others will gladly build upon the foundations already laid and they will reap the glorious harvests awaiting those who put forth the sickle.

I appeal to you as a Christian people not to ignore our interests. You have occupied this vast land and surrounded us on every hand with the beauty and grandeur of civilization and Christianity, and we feel that in your might and glory it is your duty to help the weak and ill-treated in your midst to a realization of the true import of human existence.

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### CONSCIENCE IN GIVING.

BY EDWARD BRIGHT, D. D.

An address delivered before the American Baptist Home Mission Society at Asbury Park, May 28, 1886.

This sort of giving is to give habitually from a conviction of duty, and as the Lord has prospered. Such a conviction is essential to right giving, as by it the moral sense is quickened, and it will of itself give to every church the best system of giving. Our people have such a conviction with respect to baptism. They have no misgiving as to who is the proper subject and what is the Scriptural mode of baptism. Hence, every person coming into a Baptist church must be a professed believer, and be "buried with Christ by baptism." But the duty of giving is commanded, by direct precept and implication, fifty times oftener than that of baptism. Why, then, should the true Apostolic baptism have our invariable observance, and the divine duty of giving be treated with indifference by more than half of our baptized believers? The one cause which brings curtailment and suffering to our great missionary operations, is the lack of the same sort of conviction that makes baptism the indisputable duty of him who would be a member of a Baptist church. It is not possible that an obligation, enforced and illustrated in numberless ways throughout the whole Bible, can have less binding

force on all the members of our churches than has the baptism they have so gladly and reverently received.

But what are the special and controlling motives which should lead the members of our churches, without an exception, habitually to practice the duty of giving conscientiously for the work of Home evangelization? They are found, first, in the magnificent possibilities of this country of ours. No nation on earth has such a reach of compact territory, with so many resources of wealth in its soil, its mountains, and its rivers. Lying between two oceans, one the highway to Europe and the other to Asia, it has more than three millions of square miles of the best heritage that the sun shines upon. Its population now is fifty-five millions, it having doubled in the last thirty years. Should the same ratio of increase go on through the next three generations, our nation will have in 1986 a population of 440,000,000! Will the great possibilities which now inspire us be realized through these generations? Will the Continental population of Europe continue to pour upon our shores its millions of emigrants steeped in fatal idiocrasies? We all expect to have descendants in one part or the other of this superb continent then, and the sort of nation of which they are to be a part will be determined by what is done now, and is continued to be done from generation to generation, to give the gospel, and the institutions of the gospel through such agencies as this Home Mission Society, a place in every community and every family in all our millions of square miles.

But the possibilities of our country are not all of the magnificently hopeful type. An editor of a Western leading daily paper, which issues a Sunday edition, lately said that his observation had brought him to the conclusion that the Sunday Newspaper was doing more than anything else to secularize our American Sabbath. No one here will doubt the justice of this testimony, but there may be many here who know little of the extent to which this secularizing power is doing its work. There are in this country at the present time no fewer than 445 Sunday news-

papers, having an aggregate circulation of not less than 3,775,000! It would be no exaggeration to say that every one of these papers is read, more or less, by four persons, which gives to the Sunday press fifteen millions of habitual readers, or five millions more than a fourth of our whole population. These papers are known to differ in but one respect, in their strictly secular character, from those issued on the other six days of the week. They are from two to five times larger than any other regular issues of the week, and are sold at the same price, because the Sunday edition is the great advertising issue of the week—the number of advertisements often filling from twenty to ninety columns of a single issue. It is a well-known fact that the Sunday editions of leading newspapers have become by far the most profitable of the whole week, and that it is the advertising that makes them so. It would not be uninteresting to know how many Christian men use these Sunday editions for advertising their wares.

Fearful as is the secularizing influence of the Sunday press, there are other malign agencies at work to sap all reverence for the Christian Sabbath. We have cities of note, and several of them, which either wink at or sanction Sunday horse-racing with its worst accompaniments. Besides this, there are at least six of our Western and Southern cities in which the theatre and the opera are as wide open every Sunday evening as on any other evening in the week. In our great metropolitan city we have neither of these Sunday curses. But it is believed that without including the thousands of tenement-house families who make Central Park their Sunday refuge, full half a million of people habitually do what they can through the summer months to make the Lord's-day the Devil's day, by excursions in which games, professional and otherwise, are played without stint. What greater calamity could befall this nation than to have the sanctity of its Sabbath destroyed? God has said that the nation which serveth him not shall perish, and he has proved it in the history of what were once the largest and most renowned cities of the world. We have,

for better or for worse, what is known as universal suffrage, and too much cannot be said in its praise when used for the public good. But how long can it be thus used in spite of the abounding corruption of political leaders, the mighty contributions annually made to the worst classes of our population by immigration, and a steadily diminishing reverence for God and his laws in the masses of the people? The highest of all authorities declares the fear of God to be the *beginning* of wisdom. To what will our national life be drifting, when this great alphabetical truth

has no place in the convictions of the voters that shall decide by whom all our laws are to be made and administered? Pessimism is in itself a hateful thing, and no Christian needs to fall within its paralyzing grasp. But every one of us owes it to himself, his country, and his God, to see things as they are, and to be stirred by them, in the depths of his soul, to make the American Baptist Home Mission Society more potent from year to year in lines of service which are essential to the best national life, and in giving to the people the hope of life eternal through Jesus Christ.

## ◀ American Baptist Home Mission Rooms, ▶

→ TEMPLE COURT, NEW YORK. ←

→ WHAT SHOULD BE DONE WE MUST ATTEMPT TO DO. ←

### → EDITORIAL NOTES. ←

The friends of Home Missions continue to rejoice over the payment—or the provision made for the payment—of the debt. And well they may. For, aside from the noble act of meeting an emergency, and the removal of a most formidable barrier to the progress of our work, this movement has developed a depth and strength of missionary sentiments among our people which promise still greater things for the future. It has been a most remarkable phenomenon. With little special preparation, with no plans previously laid, with the times generally bad, especially with the givers, the debt on foreign mission work to be provided for, existing prejudice occasioned by losses which this Society had sustained, and the time for the work so short—with all these to hinder, the spontaneous expression of liberality which provided for so large a debt in so short a time seems wonderful. Great things may be done to found new missions or enlarge old ones but to *pay a debt*, who has seen the like of this before?

Our secretary, Dr. Morehouse, is now absent, as has been announced, on a somewhat extended tour over our mission field, in the West and North-west. He goes partly for rest and recreation which he much needs, and much for

service among our missions. His trip will extend to the Pacific Coast, and north to Puget Sound. It is next to impossible to obtain exact information touching complicated interests at a distance, by correspondence. Several matters in the West and North-west, need adjusting, and new methods may have to be adopted in certain cases. Dr. Morehouse will be able to perform a valuable service for the cause by his personal presence in several places, and the Society will gain by his absence from the rooms, no doubt, and his presence on the field. He may be expected home about the last of September. In the meantime affairs at the rooms go smoothly and quietly on; the subscriptions for the debt coming in slowly, and funds for current expenses slowly, as is always the case at this time of the year.

The *National Baptist* has entered most heartily and vigorously upon an effort to raise \$30,000 for a mission head-quarters for the mission in the City of Mexico, now sustained by the Home Mission Society. We welcome this timely and fraternal aid most gratefully, and look to the earnest and able advocacy of that influential journal with great expectation, in this much needed movement. No one object in our wide and varied field of work more imperatively de-

mands special help than the Mexican mission. Unless a mission house with facilities for work can be had at the City of old Mexico, costing, with appliances, from \$25,000 to \$35,000, in the judgment of some who have been on the ground, the mission might as well be abandoned. We will not talk of abandonment, but hope for the needed funds to secure the needed property. It must be raised, if raised at all, by special donations. Will not other Baptist journals follow the worthy example of the *National Baptist*? Some of them are already doing this.

There is a demand for *enlargement* on many of our mission fields, especially in the North-west, and brethren write that they *must have* more men and more funds. We recognize the reasonableness of their demand. There ought to be *enlargement*. But with the means at our disposal this is impossible. It is painful to be obliged to say, *no*; but we can do no otherwise. The providence of God, as well as the calls from the whitening fields seems to demand an increase in men and means. But we can only say to the pastors and the churches, brethren enlarge your contributions: give us the means and we will extend the work and multiply the workers. But we cannot go into debt again. We cannot repeat the misfortunes of the past few years, by incurring another such a burden as the good favor of God and the noble generosity of the brethren have just delivered us from. We are bound in honor, and by pledges, not to go into debt again. Give us the money, and enlargement shall be had forthwith.

The article in this number by Dr. Corey, on the Richmond Theological Seminary, contains a large amount of information of interest to many beside the special friends of that institution, and should be carefully read. The address of Rev. Mr. Peterson, on the Scandinavian population of our country, commends itself to all thoughtful minds. The facts he presents, and with which he is familiar, are not easily obtained, except by those who, like himself, are personally interested in them. This class of emigrants from abroad, appeal with peculiar force to the Christian philanthropy of our people. Mission work among them is of the most hopeful kind. Do not fail to consider what Prof. Bacone and Mr. Hicks say about the Indian mission and school work. Also, President Culver, on Bishop College. Dr. Bright's address on, "Conscience in Giving,"

will of course be read with interest, and we hope with profit as well.

Frequent calls have reached us for copies of our "Aniversary Literature," mentioned in July MONTHLY. We are sending out these as called for, except Dr. Henson's Sermon. This will be published in the September MONTHLY, and extra copies of the Sermon will be printed which we shall be glad to furnish to all who will apply.

We have received a copy of the Seventeenth Annual Report of the Board of Indian Commissioners. It not only gives much valuable information, but breathes the spirit of true humanity, and what is still more, of a true Christian sympathy for the much abused red men. A fact that will surprise no one who knows the men who constitute the Board, of which General Clinton B. Fisk is Chairman. The Board fully recognize the fact that the Indians have been basely and cruelly misused by the whites during the past, while they have many inherent vices of their own to be dealt with. They believe the only method of successful treatment of this people is to make citizens of them, give them lands in severalty, teach them the arts of civilized life, destroy as soon as possible the tribal relations, educate and Christianize them. Experiments thus far made in this direction have been very successful indeed. In this direction alone, they think the Indian problem is to be solved. Out of the 265,000 Indians under the care of the commissioners, 82,000 have adopted citizen's dress; 15,000 houses been built by them, not including the five civilized tribes of the Indian Territory; they have under cultivation 230,000 acres of land; they own 235,000 horses and mules; 103,000 herd of cattle; 68,000 swine, and over 1,000,000 sheep. All this aside from the civilized Indians, who possess nearly as much more. They say: "protect the Indian from the white man's greed of land, and from the red man's lack of law. Give him law—such law as the rest of us have. Give him land—land of his own, for each man."

Alaska is attracting much attention from our people as a field for financial investment and commercial enterprise. But to Christian men of all communions, it presents a more serious interest, as a mission field. In the *Critic* for April last, we find a brief but comprehensive review of a "ponderous volume of nearly 'eight hundred pages,' the 'History of Alaska,'" by H. H. Bancroft. This volume contains much interesting information concerning that recently acquired territory of our government, but is too "ponderous" and expensive for general circulation. More to our mind, and better for our purpose, is the report on education, by general government agent for education in Alaska, Rev. Sheldon Jackson, D.D., which we

have received. The United States paid \$7,200,000 for this territory, and now receives from a company who have bought the right of the seal fishing, \$300,000 annually. The fur trade is at present the principle profitable commercial enterprise of the territory, and this pertains chiefly to one small group of islands. In 1880 the population of Alaska was about 33,000, all of whom were Indians of a peculiar race, except about 500 persons. The country extends from north to south about 1,400 miles, as far as from Maine to Florida, and from east to west about 2,200 miles, or as far as from Washington to California. It has a coast line of more than 1,800 miles, and embraces an archipelago, with some thousands of islands. It is said to have almost all climates, and some of the most delightful. Two years ago, the Rev. Dr. Jackson was appointed by the government, to establish some general system of education for the improvement of the native population. He has devoted himself industriously and conscientiously to the work, with some success, but has encountered numerous difficulties. One of the chief of these is the vast distances to be travelled and the want of means of locomotion, except the dog sledges of the natives. Unprincipled government officials opposed his work, and even had him arrested and cast into prison, on trifling technicalities. But to the credit of the President let it be said, such officials were soon removed from office, and others appointed who were in sympathy with the plans of the agent.

Various missions have been established in Alaska. The Presbyterians have been long at work. The English Church, the Moravians, and some others have done good service in that direction. American Baptists are making a faint beginning, but lack funds to do any very serious work as yet. With Alaska on the north and west, Mexico on the south, and all the intervening spaces, we need a *million of dollars* annually, and *ought to have it*, for this grand service, which offers itself to our hands and is waiting for us to do. It should be added that Dr. Jackson's report of less than one hundred pages, is fully illustrated and presents a large amount of valuable and interesting information respecting a part of our country of which the people generally know but little.

#### A Correction.

[Mr. C. S. Mixer of the Treasury Department at Washington kindly sends us the following correction.]

In the report of the committee on work among our foreign population, which appears on page 29 of the Report of the proceedings at the 54th anniversary of the American Baptist Home Mission Society at Asbury Park, N. J., a table of figures is given in which a serious error occurs.

The figures in the last line should be 14,922,744 instead of 21,602,687 as printed. The other figures given are correct. Those relating to foreign parentage are copied from Table xxvi, which appears on

page 678 of the quarto volume of the 10th U. S. Census which relates to population. The heading of this table reads as follows: "Parentage of the total number of persons in the United States having one or both parents foreign born."

As the entire foreign born population (6,679,943) are included in the figures relative to foreign parentage, it was a mistake to add them together as has been done in the report referred to.

## ❖ FROM THE FIELD. ❖

### "Watchman, What of the Night?"

#### Kansas.

Rev. J. R. Shanafelt, of Turner, Kansas, in closing his connection with that field, writes thus:

This will be my last report to you from this field. I took a collection for Home Missions, at Turner, last Sabbath, amounting to (\$8.00) eight dollars; think I will get some more by next Sabbath, from persons kept away last Sabbath by rain. Will raise some more at Armourdale, next Sabbath night. Will not amount to so much as at Turner. I will report this, and send directly to you next week. At Turner, our meeting house is now enclosed, and looks fine; the work will be pushed forward gradually until finished.

Here also, (at Turner), we have maintained an interesting prayer-meeting and Sunday school, since coming on this field. I have used \$160 of my private funds to support my family, and as this quarter closes my connection with the Home Mission Society, I will be obliged to assist myself in some other way, if I finish the work here, and at Armourdale, that I contemplate doing.

At Armourdale, quite a number of Baptists have moved in since my last report, but have not been able to bring letters to unite with the church there—within six months I think the working force there has about doubled. My congregations there are very good, nearly filling the large hall where we worship; but our great necessity there is a house of our own; all feel that we must have one before we can have a successful Sunday-school, or even prayer-meeting.

Trusting that God's blessing will be with you, and the great work of our H. M. Society, I am ever yours.

Rev. W. R. Connelly, of Ellsworth, Kansas, gives the following brief view of his work, in which he is hopeful. My report does not give the showing that I intended it should, but the unprecedented "Kansas Weather," and sickness from taking *repeated colds*, in our place of meeting, is the cause. I had to have a change or do worse. I left however, an acceptable supply. My health is so far improved that I am now encouraged to feel that I shall be able to accomplish the work which I came here to do.

The church has adopted my plans for a building, and subscriptions are being pushed. Notwithstanding I have not been able to contribute toward it, I am greatly rejoiced to learn that you have succeeded so admirably in closing the year *free of debt*. To God, our Father, be the praise, for hearts to feel, and hands to do; for channels opened, and the ways for sending out His light and truth, may the Lord of the Vineyard continue to bless your work.

I was called on Wednesday, the 2d, to take the initiatory in the "Corner Stone" ceremonies at Hays City, (Fort Hays), Kansas, at which time I raised \$620, a part of which secured 25 feet of valuable ground to their former lot. This will protect the fine stone building from all nuisances. It is strange that churches do not see these important things.

### Colorado.

Rev. Chas. M. Jones, writes from Grand Junction, Colorado, as to his field and prospects:

The Grand Junction church, after careful deliberation during two meetings, has unanimously decided to continue the work, and "go forward." The feeling toward Mrs. Jones and myself is completely cordial, and the warmest interest in us and in our work is felt here, as it was in Golden. But the question of the finances sorely perplexed them. Losing two most valuable deacons and their families, they felt that a crisis was upon them. Their decision is a victory of faith.

We found the work in Golden, during our first two years there, singularly hard, but it lacked the demoralizing elements of difficulty we have found here. The whole town has been noted for quarrels, feuds, cross-purposes, slanders, and general malice and hatred. This spirit so effected the church, that it drove Brother Weaver away. There has been most gratifying improvements in this respect, and the people give us credit for it.

A hundred dollars of an ugly local indebtedness has been paid off, new hymn-books, "The Baptist Hymnal," have been put in, and over sixty dollars given for missions. A few are waiting for baptism, and altogether the outlook is immensely ahead of one year ago.

We did not observe "Chapel Builders' Day," because we had already planned for an Easter Concert for obtaining hymn-books. I sent you a pledge for twenty-five dollars for the debt, and utilized "Children's Day," to secure some ten dollars of this sum. I do decidedly object to the monopoly of the children's offerings, assumed by the Publication Society. Our success at Easter, this year here, and in Golden last year, leads me to ask you, if it would not be wisdom to secure Easter Sunday school offerings for the Home Mission Society? What more appropriate?

Rev. H. H. Beach, our missionary in Leadville, Colo., acknowledged to be one of the hardest places on all the great field, writes hopefully as follows, under date of June 3rd.

I have added one more out-station, where I have an audience of sixty or more. Next week I am to preach at Red Cliff, a booming camp about thirty miles distant over Tennessee Pass. I am, as you may infer, busy. There is nothing discouraging about our work on these mountain tops.

Rev. Geo. L. Hart, of Pueblo, Colo., sends the following expressions of joy and hope.

I rejoice together with you, and all who are interested in the work of Christ through our *Society*, over the good news that we are free from debt. The present year will be one of great progress I feel sure.

My own work looks most encouraging. The recent work of grace in our midst resulted in about thirty conversions, and in twenty additions to the church, while the increase of spiritual power throughout the entire membership is very manifest. The Sunday school is large, earnest and attractive, with many indications of a ripening harvest. A Young People's Society, lately organized, sprung at once, into vigorous life, and has already raised eighty dollars for the church debt fund.

I keep hearing cheering news from many Colorado pastors, and so the good work moves on.

Here, as every where else in the world, the harvest truly is great but the laborers are few. And while we work, we will pray the Lord of the harvest, that He will send other laborers into His harvest field.

### Minnesota.

Rev. J. Sunderland, general missionary, makes the following statement of the work in Minnesota:

While we have little that is very special in our State work, there is very much to encourage. We have come to an era of church organization, and of meeting-house building. Ten churches have been organized the present year, and eleven of our Mission Churches are engaged in building at some stage of the work. Other churches must be organized, and other houses built. On every hand our mission work is enlarging; precious revivals have been enjoyed in many of our churches; the additions for the past associational year will be greater than ever before. Our Associations which have all been held within the past six weeks, were seasons of great blessing. At least two of the Associations have made a net gain of 20 per cent. upon their last year's membership; and all have made considerable gains. The spirit of consecration and of aggressive effort, especially in seeking the salvation of souls, is taking strong hold of many ministers and churches.

We can tell little about finances, our churches having formed the habit of making their contributions chiefly in the last quarter of our year. Our receipts are equal to those of last year at this time; while hopeful of results, we have a very heavy lift to make—we must exceed our large receipts of last year by

fully \$1,000. My own work has been very heavy, and I shall be obliged to take a little rest. I greatly rejoice in that blessed providence which enables the grand old Society to shake itself from its heavy burden of debt.

Rev. P. W. Fuller, of Rushford, Minn. says :

It would seem from the figures, that little had been accomplished, but from present indications, our work the past quarter has not been altogether in vain.

Eight brethren and sisters, the remnant of a church that died (the church—not the members) some fourteen years ago, have been gathered, and organized as a branch of the Money Creek Church. A vacant Church Edifice at Witoka—some eleven miles from Money Creek has been secured, and a congregation of about 60 give respectful attention to the word, every alternate Sunday eve. We consider this an important point, as a railroad will undoubtedly be built through this town the coming season. And we are here to hold the fort. We cannot, as yet, reach Yucatan on the Sabbath, but as the outcome of our week night service, a Sunday school of 42 members has been organized, and we are hoping for permanent work in the town of Yucatan.

We rejoiced to know how the Lord extricated our beloved Society from its embarrassment. The Lord can do without us, but we cannot do without Him, and to obtain his favor and blessing, we will do all we can, and give as He shall prosper us.

Rev. W. H. Scott, of Glenwood, Minn., writes as follows: As I am extremely busy, I hope that you will let me off this time with only a few lines.

We have finished our house, and held our first service in it last Sabbath, June 20th. Oh, what a happy people we are! able now to worship God under our own fig-tree. And better still, there is a sound of a going in the tops of the mulberry trees, and I expect to receive some into the church soon. The check of \$250.00 came to hand Saturday. The amount paid for building meeting-house, includes the amount received from the Home Mission Society. \$450.00 by the church, and \$250.00, by the aid of the Society.

We have a neat, tasty, comfortable, little church, in every way suited to our needs. With many, and sincere thanks to the Society for their kindness, I remain your brother in Christ.

Rev. S. J. Nunn, of Spring Valley, Minn., makes the following hopeful statement as to his work :

I subjoin a note to my report. This quarter has been a very pleasant and interesting one. This church has taken on new life and are now engaged in the erection of a house of worship which will cost independent of furnaces and furnishings, \$4,000.

The basement is completed and the superstructure will be erected without unnecessary delay. This field promises well for the future. Our congregations have come up from a handful to an encouraging number. To complete other buildings we must have

aid and have petitioned the Board to grant us \$500. Success in our present effort will be future prosperity.

Rev. J. B. Sunth, of St. Paul, Minn., writes as to the work among the Norwegians, and calls for more help :

The mission among my countrymen is going on. During the quarter, a church has been recognized over in Wisconsin, about 46 miles from here. A year ago they commenced with only 3; now they number 22, of whom 19 were baptized. Three of the leading men in the large Norwegian population belong to this church. Doors are open and signs of a general revival. Some one ought to help them, but we have none to send and no means. Other places are just as ripe for harvesting. Could not the Society send a missionary among the one hundred of foreign born Norwegians of this State and the many thousand living in the West? Our little churches would gladly do so, but are themselves dependent on the great liberality shown us by the Society in the past and also in the future. May the dear Lord bless the precious truth among all nations carried on by your Society.

Rev. A. Blomgren, Stanchfield, Minn., laboring among the Swedes, adds to his report the following interesting statement of facts from his field :

I wish to add to my report this time, that such a large ingathering in a single year this church has not had in its history before: namely 40 by baptism, and 10 by letter. And the best of all is, that we enjoy the most harmonious Spirit. It is all from our dear Lord Jesus. Praise be to his name!

Rev. R. C. Mosher, of Herman, writes as follows, giving an account of a most remarkable revival experienced in that place :

I have something to report this time which is worth writing. We have begun our church building and got a stone wall foundation built, and the sills and joists in place. Then the work sticks for the present while we have turned our attention to something else; but we do not propose to let it stick long. The main audience room will be 28x38, with wing 16x24 in front and 9x15 in rear, and a tower 10x10 in the front angle. The entire seating capacity will be 250-300, which is enough for this place at present and the estimated cost finished and furnished, \$2,000. It is a terribly hard year to build, though crops look well and the prospect for the future is now fair. But I have something better than that to report and that is that we have had a most marvelous work of the Spirit which has resulted in about forty conversions and has left others thoughtful and tender, so that we hope yet to win them, although the meetings have closed. The work began without warning and in fact at a time when almost everything on this field seemed to me to be dead and gone to seed. At the close of a Sunday-school convention held in our chapel 5 miles from the village June 12 and 13, an invitation was given and at once 12 rose for prayers. We could not believe it



was a genuine expression, but it proved to be. We were all utterly taken by surprise, and one of the brethren expressed the thought of all of us when he said "surely the Lord was in this place and I knew it not." In the meetings which followed, the exhibition of the Spirit's power was marvellous and I heard over and over again the expression from brethren old and young "I never saw any such meetings as these." "This is the Lords doing and it is marvellous, in our eyes." I never saw clearer conviction on more speedy coming into the light or more firm decisions and happier conversions. The meetings were held only two weeks in the chapel and then a change was made to the village but nothing was accomplished there. The control of things was taken out of our hands and turned over to others in a way that seemed to me disastrous. However we hope that a good work may yet be done in the village, if not now.

The numerical addition to our church will not be as great as might be expected, because a large part of the converts are from Methodist families and others are under Methodist influence, but the effective strength of the church will be about doubled. How many will be baptized I cannot tell, as the meetings have but just closed. When we consider that this was in a community where there is not one English speaking family to the square mile and the only village is five miles away, the ingathering seems wonderful. This is the first real revival in the history of this county and indeed of this section of the State. May there be many more like it. There may be other matters I should write about but they have dwindled into insignificance in comparison with this. We feel that the Lord has wondrously shown His sovereign power and vindicated the honor of His name and to Him we give all the glory. Our Sunday-school is prosperous and has secured a small library.

#### A Promise Fulfilled.

In 1845, a young man from Germany named John Eschmann, arrived in New York, and united by baptism with the South Baptist Church, Rev. Charles G. Sommers, pastor, through whose instrumentality the Board of the Home Mission Society, early in 1846, appointed him missionary to the Germans, in New York City. He was the first person appointed by the Board to labor among the Germans, and how well the expenditure of a small sum of money has paid, will be seen from the following facts.

Among the fruits of his first year's labor, was the organization of the First German Baptist Church of New York City, with twelve members. The Annual Report for 1847, in stating the fact of the organization of this church says: "This little church is regarded as a promising nucleus, around which, by the grace of God, will be clustered such evangelical instrumentalities as will be well adapted to act upon the superstitious minds and trammelled consciences of their country-men. We believe that in this event, there is providential kindness of our Lord and Master."

This church celebrated its fortieth anniversary, July 11th. During these forty years, 940 persons have been baptised, and 670 received by letter and experience. The church has given to the denomination, twenty-two German Baptist ministers, among whom are many of the most prominent German pastors of the United States, and such men as Rev. A. Rauschenbush, D.D., Rev. H. M. Schäffer, and Rev. J. S. Gubelmann, D.D., Professors in the German Department of the Rochester Theological Seminary; Rev. J. C. Haselhuhn, editor of *Der Sendbote*; Rev. J. Meier, pastor of the First German Church of Chicago and others. The total cost to the Home Mission Society of this mission was \$1,580.

New York is the centre of power for work among the Germans, being the gate for the many thousands of immigrants that come to this country, and we find to-day in New York and vicinity, nine German Baptist Churches, with a total membership of 1,318. How well the expectations of the Board in 1847 have been realized! And who will say that Home Mission work among the Germans does not pay?

G. A. S., Jr.

#### Various Items.

Rev. Thos. M. Westrup sends the following from Monterey, N. L., Mexico.

In mission work this appears to have been a good month, for Brother Montez baptized six at Montemorlos, Brother Flores four at San Isidor, and Brother Trevino four at Salinas, and two, I think, at Lampazos.

Manuel Trevino Flores is still waiting to see if he can be employed. He is much wanted, and so is Zeferino Guajardo wanted for the new field opening up at San Isidor, Capadero, and round Ebanos.

God give us the means to set them to work.

Rev. J. W. Luke from Moorhead, Minn., writes: Stringency of "the times" has caused the removal of a great number of people from our community, and among them a full quota of Baptists.

We severely feel these losses, 17 actually, by letter during associational year. Then a corresponding number from the "congregation" and Sunday school has gone, these depleting our force very materially. Those who come in do not, even when we get them into some sort of connection, quickly assimilate so as to become good workers. It is a training process, over and over.

We are not discouraged: we find those we send away became fair or good representatives of the cause, and denomination when removed, thus showing the virtue of their training in their former church school. We count ourselves set for the defence of the truth, and are attempting to fulfil our mission. Our work has not been in vain: we have a hold in the community, and expect the coming months and years will testify to the vigor of the First Baptist Church of Moorhead. We had hoped to become by this time

self-sustaining; and but for removals and "hard times" which have sent Aquillas and Priscillas into Greece, as they have also Lydias to Macedonia. But where they go they are useful, as said, and so our work is not in vain. When I came to this church, December '83, it numbered 34, *last year's* dismissals retained would have given us 82, to say nothing of others sent away the year before. But Moorhead is a promising field, and important; the "flow" must follow the "ebb." We shall still need our connection with the H. M. Society, and its fostering care. But we desire, plan for, and expect an increase in efficiency in the coming year. We feel the need, and know something of the power of "self help." By the grace of God we will renewedly try to *apply* what we know in actual practice, commercially and socially, the location of a *State Normal School* in our "city" will aid. The recent establishment of an important manufacturing business is already bearing fruit.

We are aware that these, however, are only extraneous, and that the truest prosperity cometh from God, and from the inner life of the church. We *must* and *will* try to rely with ultimate faith, not on "chariots and horses," but on the Lord of Hosts, and on the proven righteousness of our cause. We will "trust God, but try to keep our powder dry."

Rev. Jos. W. Beaven, of Dayton, W. T., is hopeful in the midst of hard work. He writes: I enclose herewith my second quarterly report to this date, from this field. Things have been very discouraging here, but I believe it has reached its lowest point, and is beginning to be brighter and more promising. Some of the oldest members of the church are anti-Mission in sentiment and practice, and have withheld cooperation in church work, and others who are more or less under their influence, or in sympathy with them; but lately they are manifesting a more free and friendly disposition, which will I trust, ere long, develop by God's blessing into a better spirit, and more Christ-like conduct, with an advance in spiritual life, and the ingathering of precious souls into Christ's Kingdom.

I am greatly rejoiced that our beloved Society is so far relieved from its heavy burden of debt.

Rev. O. Lindh reports a revival in progress at the First Swedish Church, New York City.

Services have been conducted every evening by the pastor, assisted by Rev. John Ongman, of Chicago. Seventeen have already been baptized, among whom are the pastor's son, daughter and niece, and many backsliders have been reclaimed. He also reports the work flourishing in the towns in Connecticut, New York and Pennsylvania, in which he preaches, and expects soon to organize a Swedish Church at Antrim, Pa.

### INDIAN UNIVERSITY.

BY PRES. A. C. BACONE.

The success attending the first year in the new

building near Muscogee, I. T., promises much for the future. Seventy pupils have been in attendance, coming from six different tribes; twelve of these have had the ministry in view and thirteen were preparing to teach. The Closing Exercises of the year were held on Wednesday, Thursday and Friday, the 2nd 3rd and 4th of June. On Wednesday and Thursday mornings the examination of classes showed that creditable work had been performed. On Wednesday night the Rev. A. Coffey, our missionary to the Delawares, delivered an able address before the Young People's Missionary Society, which elicited many expressions of commendation. On Thursday night the Prize Contest of the Psi Delta Society was animated, each speaker seeming to perform his part with the determination to win, and much interest was awakened in the crowded audience. The Commencement Exercises on Friday morning were in no way behind those of previous years. Among those assembled here were representatives from the Cherokees, the Choctaws, the Creeks, the Delawares and the Seminoles. Some of these had come a long distance on horseback and by wagon over rough roads; and yet they expressed themselves as amply repaid by what they saw and heard. Such is their interest in Christian Education for the Indian Territory.

### BISHOP COLLEGE.

BY PRES. S. W. CULVER.

The fifth annual session of this institution closed May 27th with appropriate rhetorical and elocutionary exercises, interspersed with vocal and instrumental music. A goodly number of white people were present, among whom were prominent citizens of Marshall, who expressed themselves as interested and delighted. The remark was volunteered that some of the orations would have done credit to white College graduates. Those who gave them, however, were only just ready to enter the College Course.

The total attendance has been scarcely larger than last year; but I judge the average attendance has been considerably larger, and a larger number have remained in school nearly or quite the whole session. The number of boarders has ranged from 75 to 80 during the past five months. This department has been conducted with the greatest economy consistent with plentiful supplies of good quality, and the result has been entire satisfaction on the part of students, and a goodly remittance sent to the Home Mission Rooms. In the Musical Department the number of pupils has been the largest that could possibly be accommodated at the musical instruments. Others would have been taken had there been instruments for their practice. The Theological Class has been the largest yet, and among the number were ministers of experience as pastors, some of them moderators of their associations, and of great influence among their people. A systematic course of instruction has been pursued, and

the results though far from complete, have been quite satisfactory. The Bible Study for the School has gone on through the session, and students have shown a commendable spirit of enquiry, have given persistent attention, and in many instances have manifested devout earnestness. The Divine blessing has rested on the religious work of the school, and twenty-one have been hopefully converted. Such is a brief resumé of the work.

But in estimating its importance, it is to be borne in mind, that it supplies, not a mere local want, but that it is the one Baptist institution of high grade for the great Southwest. During the last session students have come from 35 counties in Texas, 5 in Arkansas, and 5 parishes in Louisiana. It is safe to say that many of these students go out to become centres of Christian enlightenment among their people, so that the work of the school is thus continued in distant localities and is thereby destined to be multiplied a hundred, nay a thousand fold. Meantime opposition, both among the white and colored people, which has been encountered heretofore, is slowly dying out or becoming ashamed of its own absurdity, and the outlook is decidedly promising for a large attendance next session.

#### Church Edifice Notes.

—With the \$3,000 contributed by the Sunday schools for Chapel Builders' Fund, our Church Edifice Department has made glad the hearts of members of more than ten struggling churches on our western mission fields. In two or three instances the work had stopped for want of funds, and the little churches were discouraged, but with the good news that help was at hand, from the Sunday schools, hope re-animated them and they went forward. We wish it were practicable to print a list of those schools that came to our help when the clouds were dark. God knows them and will reward them, and our mission churches will thank them for a chapel in which to meet for worship and Sunday school.

—A good brother gave our department \$500 for German chapels, and two are now nearing completion. One in Rush County, Kansas, and one in Madison, Dakota. As soon as it was known that help could be had to build a house these small German churches went to work. The Swede Church in Creston, Iowa, need a house and could build it with a little help. We must hold up the hands of those who are working with our foreign population.

—It has been suggested that it would be a good thing if the colored people of this country would raise the funds necessary to complete at least one room in our mission headquarters in the city of Mexico. What say our colored brethren of the South? If a few of the leaders will take hold of the matter, \$500 can be raised, and a room finished and furnished with it, thus giving our colored Baptists some part in the work now going on in the land of our next-door neighbor. We will furnish full par-

ticulars to any colored friend who will write for them. Several colored Sunday schools contributed to our Chapel Builders' Fund last Spring. How many colored churches or schools will send up something for the mission headquarters in Mexico.

—Rev. Dwight Spencer is wisely spending the money contributed for the chapels on his field. At Dillon, Montana, and Blackfoot, Idaho, new houses of worship are going up, thanks to those kind friends who answered his appeal for help last year. There is still much need for more money for more houses in these western Territories. Why withhold the Lord's money from the Lord's work?

—Sometime since a liberal brother gave \$10,000, the income from which is to be used for educational and church edifice work west of the Mississippi River. Just about the time a dividend of \$250 was received, a letter came from our General Missionary in the Indian Territory that if we could furnish him with \$250 he could put up a handsome chapel for an Indian church in his field, as the Indians themselves would furnish some money, haul the lumber and other material, and do much of the work. So another light-house for God will go up among the red men of the West as the result of one dividend from this good brother's donation. Every year to come one house of worship may be erected with the earnings of this contribution. Who can estimate the value of such a gift? With more funds for church edifice work we could double our power for good in the West. Without a house in which to gather the people our struggling missionaries work at a fearful disadvantage. With a house, the church as a general rule, soon becomes self-sustaining. Only two houses of worship on a line of over two hundred miles in the Indian Territory.

—Rev. W. H. Sloan, our efficient Missionary in Central Mexico, has visited several churches since the Anniversaries, and spoken of his work. He has received some very liberal responses to his appeal for money to build the house in Mexico City, but it is impossible for him to remain away from his field to collect the amount necessary for the house; he will by the time this reaches our readers, be on his way back to preach the gospel to the anxious ones he has left on his field. Will not the Baptists of this country send in the money for this house without the necessity of the work suffering there, while Brother Sloan tries to speak of Jesus to the people? Do not wait to be visited by a missionary; the missionary's place is on the field, and we ought to furnish him the proper facilities for work without requiring him to leave his field and ask us in person for our gifts.

—We return thanks to the Baptist Press of the country for their kindness in publishing our appeal for Mexico. Almost without exception, the appeal has appeared, and a kind word from the editors. These editorial brethren were present at Asbury

Park, heard Brother Sloan, Mr. Crozer, and Judge Wayland, who had visited the field, and thus knew the necessity for a house of worship in Mexico.

—The appeal for 1000 persons to take shares of \$10 each in the house in Mexico City is meeting with response. Some of these \$10 come from those who make sacrifices to give it. Let every reader of this who possibly can, take a share; also mention the matter among your friends and send on for shares for them. The needs are urgent and the house must be built.

—We are making an effort to find 100 churches or individuals, who will give \$100 apiece to assist in finishing up the amount \$25,000 necessary for the house of worship and mission headquarters in the City of Mexico. It will be \$100 well invested. These hundred churches will deserve to be placed on a roll of honor, for coming to the rescue of the Lord's cause in Mexico, in this critical time. The Superintendent cannot visit all the churches; will not the pastors help us in this work?

—It will take \$6,000 to buy suitable grounds for our church and head-quarters in Mexico. We wish to find six generous givers who will pay for this ground, so that every dollar raised in other ways may be put into the house. Three gentlemen have signified their willingness to give \$1,000 apiece to buy the grounds. How our heart would rejoice if three more would tell us to make no further appeal for the ground.

—A friend writes: "Enclosed please find ten dollars, one share of the \$10,000 fund for Mexico. This is a thank offering in memory of a mother who loved the Home Mission Society motto, 'North America for Christ,' and who has been in heaven for more than forty years." A good sister who has been a city missionary for many years came to the office and left ten dollars for this Mexico house. God regards these small gifts for His work. We wish that every Baptist in this country might put something in this house. We need money for the house, but we need prayers also for the work there.

—Our missionary, Rev. D. M. Pierce, writes in reference to the needs of the colored people in South Carolina in a way to arouse the sympathy of the benevolent. He says: "Take, for example, the churches of the Pee Dee Association, the largest, richest, and most generous organization of colored Baptists in the State. There are fifty-four churches in the Association. Six of them have finished their houses of worship, and forty-eight remain unfinished. This is only one Association, and there are twenty other Associations in the State in like circumstances." When money is sent in we try to use it on the most needy cases in important centres first. Let those who have nice, comfortable church houses remember these little churches among the colored people of the South.

—P. H. Harper, our missionary at Vancouver, W. T., writes: "We are starting to build a church here. We will have to strain every nerve and go to the bottom of every purse; but we must have a home, as we cannot have a Sunday school till we get a house to meet in. We need a house also at La Connor, but cannot build without help from the Board." You shall have help there just as soon as the funds come in to warrant the Board in making the appropriation.

—The church at Pomona, California, deserves a banner. They were poor and needed a house of worship. Our Board voted to give them \$300 from our Church Edifice Fund if they would finish the house. With this as a stimulus, they went to work and built the house; but on the day of dedication they made an extra effort, and raised enough to pay everything without our \$300, and so the pastor, Rev. J. F. Moody, wrote the thanks of the church and released the \$300, to be used at some other needy point. Thus our ability to offer the church help encouraged them to build a house, and yet they nobly gave back the money to be used again. No investment in religious work pays better than money put into a house of worship, especially where it can be used two or three times, like the \$300 voted to Pomona.

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

*President*—MRS. J. N. CROUSE, 2101 Michigan Ave., Chicago, Ill.

*Corresponding Secretary*—MISS M. G. BURDETTE, 2338 Michigan Ave., Chicago, Ill.

*Treasurer*—MRS. R. R. DONNELLEY, 2338 Michigan Ave., Chicago, Ill.

*Chairman of Executive Board*—MRS. N. T. GASSETTE, 3527 Grand Boulevard, Chicago, Ill.

#### BIBLE TRAINING AND MORAL CULTURE OF GIRLS.

The following paper was read by Miss Belle L. Pettigrew, of Shaw University, Raleigh, at the annual meeting of the Women's Baptist Home Mission Society, held at Asbury Park. It shows some phases of the work of missionary teachers placed by this society in our denominational schools:

The industrial department is not referred to in this paper, but forms also a feature in the work of these teachers; the plan of the society contemplates when practicable, the sending of two teachers into each school—one to have special charge of the industrial, and one of such work as is indicated in this paper.

When I first entered Shaw University as a missionary teacher, the conditions were favorable for carrying out the wishes of the Society in regard to the Bible and moral culture of the girls. I was placed in charge of the building occupied solely by the girls, and assumed at once the responsibility of training them in the way they should go. Ever

year I have a crude mass of new material, and must patiently begin at the bottom again, and step by step develop the meaning of a Christian life. There is much truth in the remark I have often heard, that the religion and the daily life of the colored people have little to do with each other, and we cannot wonder when we consider the lack of home training and the absence of proper pulpit and Sunday-school instruction, of which from the necessities of the case, they have been deprived. So they come to us in this needy condition, of all grades of ability and all shades of color. They have a great respect for the Bible, but are almost entirely ignorant of its contents, not half of the girls even owning one. To develop a knowledge of the Bible, and an interest in and love for its teachings, and the habit of measuring daily conduct by its truths, is a great part of the work of the missionary teacher. Just as much of this work as possible must be crowded into the short school life of these young women, limited as it is in many instances by months. That the Bible may have the first place, my girls learn a verse when they first sit down to study at the morning hour; this furnishes me a text for a little talk when I meet the class at the fourth hour. In this way several chapters have been committed to memory during the past session.

After the verse, a few minutes of study must be given to the Sunday-school lesson, and by Thursday night the 20 teachers must be prepared to teach the lesson at the teacher's meeting. One lesson is given each week to Old Testament study, also one on selected subjects, as lying, stealing, the observance of the Sabbath, the sins of the tongue, etc. I find many of the Chautauqua methods for study quite helpful. While our young people are learning these lessons from the Word of God, it is of the utmost importance that they should enter upon the activities of a useful Christian life. To facilitate this we organized two years and a half ago, a Young Women's Christian Association. I did not know at the time that such an organization existed in any school for young women, but I thought if such Associations were good for the young men, they must be good for the girls also; so we organized. Our meetings have continued weekly, until the present time with unflinching interest. 55 of the 87 girls in Estey are voluntary members, and willingly give an hour of time from their recreation.

At this meeting the Sunday school teachers report from their classes in the three Baptist churches, in one of which one of our girls is superintendent. Then we hear from the four ragged schools, composed of children gathered in from the streets, and taught by our students. Nearly one hundred children are reached in this way, who, from the poverty and indifference of the parents, do not go to church or to Sunday school, and would otherwise be wholly without instruction.

After these reports, the visiting committee, numbering twenty-five, give an account of their visits to the aged, the sick, and to others who wish to hear the Bible read. They often find a family without food or fuel, one woman depending on us almost wholly for food. Such are always relieved from our treasury, our members giving systematically five cents a month. If at any time a member has not the money, she earns it by sewing, so that it is possible for all to have a place in this Society. Many of the members go out to teach during the year, and on their return report the Christian work they have engaged in the Sunday school temperance work, attention to the sick and aged, etc.

The whole amount of the membership fees for the year is \$21. Nine dollars has been expended on the field, and twelve dollars have been put into the treasury of the Young Ladies' Missionary Society. It is my aim to make every girl in Estey a temperance worker, and, truly, the need is great. The habit of using tobacco and snuff is almost universal, and I think this accounts largely for the drinking, especially among the women. Little boys begin to use tobacco at five and six years of age, and the girls of the same age to dip snuff. I have carefully collected facts from many teachers, and find this habit prevails everywhere.

A few weeks ago one of my girls wrote this: "All the girls in my school dip snuff except one." Unless the children can be saved from this degrading habit, I have very little hope for the colored race. We have not only to consider the physical harm it inflicts, but that it also blunts the intellect and the moral susceptibilities, and degrades in every way. How can it be otherwise when associated from early childhood with such defilement? My girls recite every week from the temperance catechism, and are becoming familiar with the effects of tobacco and alcohol upon all the organs of the body.

All the young ladies except two have signed the pledge. They have practical lessons in conducting temperance work, as well as the theory. I have a temperance school in the city numbering nearly 300 members. This school is graded and arranged in twenty-two classes, according to their ability to read. I depend largely upon my girls for teachers. The classes are taught from the primary temperance catechism, in which many have passed examination and taken a higher book. By the help of charts, black-board lessons, short talks from pastors and others, and the blessing of God, I feel perfectly confident that many of these poor children will be saved from the curse of tobacco and rum.

Our girls can see daily the cruel effects of alcohol, in the case of little Willie, only five years old, a child driven from home by a brutal and drunken father and an indifferent step-mother. He came to us for protection three months ago, and has received the best of care since then, the girls making, washing, and mending his clothes, and caring for him in a way

he has never known before. He takes his place in the dining hall with the students at meal time, but is being taught to read in the "Home School." I am sure all of the Baby Band who are old enough will be interested in Willie, and be glad to know that the Home School is caring for many little neglected souls who are not much better off than he.

While our girls are learning to care for the souls and bodies of their fellow-men in the neighborhood of Estey, they are also learning of the wants and woes of the whole world. This knowledge is gained mainly through the Young Ladies' Missionary Society, organized nearly four years ago. The Society has *never* failed to meet once a month up to the present time. Our circle is auxiliary to both the Women's Baptist Home Mission Society and the Women's Baptist Foreign Missionary Society of the West.

We make a study of our home and foreign mission fields. The last meetings have been devoted to Africa, in which our students are specially interested. At Christmas time we sent twenty dollars to the Home Society, and a few weeks later the same amount to the Foreign Society, designated to the Congo field. A few days ago we sent ten dollars to our noble American Baptist Home Mission Society, feeling that we, as a Society, in addition to what has been done by our school, would like to help in lifting the debt. The whole amount contributed by these two Societies of the girls, the Young Women's Christian Association and the Missionary Society, for the school year of eight months, is fifty-nine dollars. This money has all been raised by membership fees and contributions. It has come easily and naturally, as the outgrowth of missionary teaching. Africa is even now stretching out her hands to our girls and saying, "Come over and help us." A letter just received from the corresponding secretary of the Women's Foreign Society of the West, asks if I can recommend two of our girls to go to the Congo field next fall. We have no one in the school at present who answers the requirements in regard to age and color, but I can recommend a young lady who graduated a year ago, and I think the Lord has been preparing her for this work.

As I stand before my class day after day, which, with the city pupils, numbers one hundred members, I keep ever in mind that I have before me the teachers and mothers of the future. The teachers who must be thoroughly equipped with a thirst for knowledge, an enthusiasm for their work, and such a love for the souls and such an appreciation of the laws of health and of temperance as will compel them to give these things to their pupils. As the future mothers, they must be taught that a woman's sphere is pre-eminently to make her home the most delightful spot on earth to her family; to cultivate the home graces and refinements by the control of temper and the exercise of forbearance; to take an interest, not so much in the affairs of our neighbors as in the

things that concern the world in general; to cultivate the mind and train a family to habits of thrift, honesty, and usefulness. I want my girls to feel that it is possible, while engaged in daily toil and in poverty even, to exalt home life into a thing of beauty.

I think I hear some one say, "Are the colored girls capable of this?" In answer, I will mention some of the sacrifices they are willing to make for an education. Several have served in families for five dollars a month, and saved their money to come to Shaw University, wearing only the plainest of clothing; others work in the field, plowing and cultivating cotton. One of our girls last summer worked in gardens, chopped cotton, picked off tobacco worms, and shelled with her hands thirty-three bushels of corn. She earned in this way twelve dollars. She came to school until Christmas, then found a school to teach for three months, returning to us again the last of March. She never buys an unnecessary article of dress, is faithful, conscientious, and a noble girl. Another one raised last year two bales of cotton, first renting her land, then plowing, planting and doing herself all of the work from first to last; during the intervals of such labor she carded, spun and wove one hundred yards of cloth, specimens of which I have with me. She left us three weeks ago that she might repeat the same experience, and come back to school again in the fall. I might mention many other noble girls who are able to teach, and can earn their money more easily.

I find it very easy to control the girls, securing neatness and good order, and a faithful observance of the rules; but it is owing, I think, to the opportunity I have each day of appealing to their moral sense, of doing right because it is right, inciting them to hold fast to whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report. I believe the girls are generally keeping the rules from principle.

After nearly four years of experience as a missionary teacher, I feel greatly encouraged to continue this work, and thankful for the opportunity; and I know of nothing that need prevent these daughters of a downtrodden and despised race from becoming as corner stones, and polished after the similitude of a palace.

RECEIPTS FOR MAY.

Dakota.....	\$8 00	New Jersey.....	\$52 20
Iowa.....	29 78	Ohio.....	123 90
Illinois.....	177 67	Pennsylvania.....	35 05
Indiana.....	9 93	Texas.....	6 75
Indian Ter.....	5 85	Wisconsin.....	28 71
Kansas.....	26 50	Miscellaneous.....	5 00
Louisiana.....	42 20	Tidings.....	54 51
Minnesota.....	15 10	Baby Band.....	6 20
Missouri.....	3 00	Literature.....	5 38
Massachusetts.....	4 00	Mite Boxes.....	40
New York.....	430 86		
Nebraska.....	12 50	Total.....	\$1,083 49

## RECEIPTS FOR JUNE.

Colorado.....	\$13 45	North Carolina.....	11 30
Florida.....	10 00	New Jersey.....	386 88
Indian Ter.....	52 00	Ohio.....	80 00
Indiana.....	14 27	Pennsylvania.....	348 50
Illinois.....	269 43	Virginia.....	11 70
Iowa.....	11 25	W. A. B. H. M. Soc.....	120 00
Kansas.....	17 91	Wisconsin.....	41 22
Louisiana.....	32 40	Tidings and Publica-	
Massachusetts.....	29 00	tions.....	66 75
Missouri.....	21 00	Baby Band.....	6 25
Minnesota.....	53 00	Mite Boxes.....	4 99
Mississippi.....	36 75	Missionary Gardeners.....	80
Mexico.....	25 00	Miscellaneous.....	113 12
Michigan.....	7	Total.....	\$2,104 77
New York.....	311 47		
Nebraska.....	9 30		

WOMAN'S AMERICAN BAPTIST  
HOME MISSION SOCIETY.

President, Mrs. Thomas Nickerson, Newton Centre, Mass.; Vice Pres., Mrs. Anna Sargent Hunt, Augusta, Me.; Corresponding Secretary and Treasurer, Mrs. Andrew Pollard, 14 Tremont Temple, Boston, Mass.

The eighth "Annual Report" of the "Woman's American Baptist Home Mission Society" is now ready for circulation. All life members of the Society are entitled to a copy, and the President of each Mission Society. If any have failed to receive, please notify Mrs. Andrew Pollard, Cor. Sec., 14 Tremont Temple, Boston.

If in any church there is not a Mission Society, we wish the pastor would write us for the Report to put into the hands of the most earnest and consecrated sisters of the church, feeling sure an interest will be created in Woman's Home Mission Work.

We would like also to send copies of the Report to lawyers, who are likely to write wills for our good Baptist sisters, so that they may know the exact legal name of the Society, according to its act of incorporation.

We believe the one feeling of every heart, interested in our Woman's Home Mission Work, is gratitude to God, for what has been done this last year. The growing interest in the churches at home, encourages the Board to go courageously forward, enlarging the work when it is well begun, and taking up new work in fields full of promise.

Many of our teachers are coming home for a few weeks of rest, during the hot weather. Their presence is an inspiration to us in our homes and churches. May we not cheer their hearts for future work, by our cordial welcome and assurances of approval and corporation? Nearly all of our teachers will continue in the work which has become so dear to them. Spelman Seminary with its new Rocketfeller Hall, will have accommodations for a greater number of students than ever, and will appeal to us for a large corps of teachers. Let us not be weary in giving largely for this mission school; Hartshorn, Mather, and Louis-

vile, have done a noble work this last year, and look to our Society for more aid the coming year. Salt Lake City school, Tulleshasse Mission, and Potter school at Fresno, Cal., all demand earnest, faithful teachers, that the good work may not be hindered. We have new mission schools at Santa Rosa, Apodaca and Salinas in Mexico, and hope to open a school in the City of Mexico, in the early fall. Our teacher, Mrs. Ida Roscoe, will begin her school in St. Paul, Kadiak in Alaska, at the same time. What is the *duty* and *privilege* of each sister at home, in this work for *Christ and Country*?

May it be our pleasure to so answer this question, that our Lord shall say to each of us, "She hath done what she could."

## RECEIPTS FOR APRIL.

## MAINE, \$463.47.

Monson, \$5; Searsmont, Mrs. T. B. Robinson, \$1; Portland, Free at Willing Workers, \$20; Lisbon Falls, \$5; Cornish, three sisters, \$1; Lewiston, 1st ch., \$7; Waterboro, 1st ch., \$5; Cherryfield S. S. and Miss. Bd., \$6; Saco, Mite Gatherers and Rope Holders, \$5.25; Waldoboro Miss. Bd., \$3.50; Auburn, Court st. ch., Boys' League, \$6; Oldtown, Friends, \$4.50; Brunswick, Main st. ch., \$7; Bath, Elm st. ch., Boys' Bd., \$3; Bath, Elm st., Girls' Bd., \$2; Freeport, Golden Link Miss. Bd., \$5; Augusta, \$28; Hampton Falls, \$5; Freeport, Eveleth Miss. Bd., \$5; Auburn, Court st. ch., \$22.75; So. Hancock, \$3.65; W. Harbor, Mrs. A. W. Clark, \$5; Greene, S. S., \$1; Rockland, 1st ch., \$29; Portland, 1st ch., to cons. Miss Abbie Norton and Mrs. J. R. Remick L. M., \$41.23; So. Berwick, \$30; Freeport, \$10; Lyman, 1st ch., S. S., \$2; Dexter, \$5; Fayette Cor. Miss. Bd., \$7; Belfast, \$10; No. Livermore, Friends, \$2; Eastport S. S., \$3; Harrington, \$1.50; W. Harrington, Mrs. C. V. Dinmore, \$3; Dover and Foxcroft, \$10; Livermore Falls, \$40; Ea. Auburn, \$3; Sargentville, Mrs. W. G. Sargent, \$15; Skowhegan, \$3; Bangor, 2d ch. Miss. Bd., \$12; Portland, 1st ch., Shaler Miss. Bd., \$11; Rockland, Miss. Evie Brainard's S. S. class of boys, \$2; Calais, 2d S. S., \$5; Bangor, 1st, \$20; Bangor, 1st, Earnest Workers, \$11.67; Bangor, 1st, S. S., \$8.80; W. Hampton, S. S., \$1.53; Mechanic Falls, legacy from Miss Sarah C. Thayer, \$20; Kenduskeag Union, S. S., \$2.

## NEW HAMPSHIRE, \$218.85.

Pottersville, \$1; W. Swansey, \$10; W. Swansey, Children's Bd., \$1.32; Portsmouth, Miss. Bd. mite-box opening, \$3; Amherst, \$6; New London, Clara Bromley Miss. Bd., \$10; Troy Home Miss. Bd., \$12; Manchester, Merrimac st. ch., \$12; Milford, \$30; Franklin Falls Young Wom. H. M. Soc., \$50; Brentwood, \$7; Manchester, 1st ch., \$10; Great Falls, \$7.23; Newport, \$11; Concord, 1st ch., \$5; Exeter, \$9; Exeter, Seed Sowers, \$3.12; Exeter Asso. Coll., 88 cents; Newton Junction, \$2; Hampton, Miss Sarah Howman, \$10.50; Dover, \$15; Plainfield S. S., \$2.80.

## VERMONT, \$171.10.

Poultney, of which \$20 is from Miss Joslin to constitute Mrs. H. J. Gorham L. M., \$33; Fair Haven, \$10; Burlington, 1st ch. Miss. Bd., \$17; Georgia Plain, \$5; Georgia Plain Missionary concert, \$3; Ea. Hardwick, \$14; Johnson, \$34.10; Johnson, Willing Workers, \$7; Windsor, E. Gertrude Walker, \$10; Johnson, Friend, \$3; Burlington, to constitute Mrs. Cornelia W. Fuller L. M., \$20; Ea. Burke, Mrs. S. A. Hunter, \$1; Bolton, \$5.

## MASSACHUSETTS, \$1,604.58.

Newton Center, Mrs. Thomas Nickerson, \$100; Fitchburg Wom. Soc., \$28; Boston, Clarendon st. S. S., \$77; Three Rivers, Mrs. F. B. Joy, \$1.04; Charlemonst, \$1; Rev. J. H. Seaver, Boston, Clarendon st. Miss Emily Peaslee, \$2; Norton, Mrs. Jones Godfrey, \$5; Northampton, \$12; Fitchburg, Miss. Bd., \$12; Orange, 1st, \$7.82; Foxboro, \$7; Foxboro, Golden Rule Miss. Bd., \$2.02; Randolph, Cheerful Workers, \$8.33; Waltham, \$7; Newton Centre, Mrs. O. W. Gates, \$5; Newton, \$3; Newton, Mite Gatherers Children's Bd., \$22; Maplewood, \$25; Fiskdale, Mrs. A. E. Reed, \$1; So. Yarmouth, Miss Mary Crowell, \$2; Kingston, Mrs. J. M. Hull, \$1; So. Gardner, Young Ladies' Miss. circle, \$25; Watertown, \$25; Newton Center, \$36.75; W. Somerville, \$9; Boston, Brighton Ave., \$21; Fayville, Willing Workers, \$27.59; Boston, 4th st. Prim. class, \$1; Friends, \$4.50; Boston, Clarendon st. ch., Mrs. B. F. Sturtevant, \$50; Nauck, \$3; Needham, \$2.67; Ea. Boston,

Trinity Mission Helps, \$25; Gloucester, 1st ch., \$90.72; Somerville, 1st, \$50; Peabody, \$14.14; Peabody, Mrs. Annie T. Osborn, \$25; Westfield Centre ch., \$15; Everett, Children's Miss. Bd., \$4; Southbridge, \$11; Memorial, \$1; Framingham, Young Ladies' Working Club, \$25; Lawrence, 2d ch. to constitute Mrs. Annie L. Gardner L. M., \$25; Boston, Clarendon st. ch., Ladies, \$131; Weston, \$25; Boston, Shawmut Br., \$41.50; Cambridge, 1st, \$43.50; So. Framingham, \$2; Lowell, 5th st., Mrs. Minerva E. Anderson, for inside blinds in Rockefeller Hall, Spelman Sem., \$500; Foxboro', Mrs. L. S. Thayer's S. S. class, \$3; Randolph, Mrs. O. C. Sargent, Thank offering, \$3; W. Somerville, Miss. Bd., to constitute Miss Addie L. Buss L. M., \$20; W. Dedham, Busy Bee Soc., \$5.

RHODE ISLAND, \$311.50.

Providence, Central ch., Misses Lucy and Amey Bucklin, \$2; Jamestown, Susan C. Clarke, \$25; Pawtucket, Pleasant View ch., \$15; Rhode Island Bd., \$220; Providence, Cranston st., \$16; Providence, Broadway ch., \$12.50; Providence, Friendship st. ch., \$21.

CONNECTICUT, \$149.02.

Packerville, \$8.33; Southington, \$9; Moosup, Plainfield Union, \$8.50; Putnam, \$16; Hartford, Young Ladies' Miss Bd., \$30; Wallingford Infant class, \$3.19; W. Thompson, Wom. Club, \$5.16; Danielsonville, Mrs. D. C. Corey, \$10; New Britain, \$15; Voluntown, \$185; Deep River, Cheerful Workers, \$3; No. Stonington, \$11.50; Waterford, 1st ch., \$7.49; Suffield, ad, Crooked Lane Working Bd., \$5; Hartford, \$10; White Hills, \$3.

MISCELLANEOUS, \$291.76.

Indiana, Valparaiso, \$6.20; D. C., Washington, No. Bap. ch., \$21.87; N. C., Tarboro', Miss Marietta F. Kendall, \$10; N. J., Newark, Mrs. A. W. Cady, \$1; N. Y., Fayetteville, S. S., \$4.50; Ga., Atlanta, Mrs. Amanda M. Prosser, \$50; Slater Fund for Spelman, \$150; Interest on Memorial Fund, \$34.94; Utah, Salt Lake City, Cheerful Workers, \$13.25.

PRECIOUS JEWELS, \$1.80.

YOUNG VOLUNTEERS, \$1.00.

ECHO, \$66.75.

Total ..... \$3,279.83.

RECEIPTS FOR MAY.

MAINE, \$35.02.

Waterboro, \$1; Damariscotta Mills, S. S. Mite Box collection, \$4; Mt. Vernon, \$6; Waldoboro S. S., \$4.50; Monson Baptist Church, \$7; Kennebec Association, basket meeting, \$12.52.

NEW HAMPSHIRE, \$86.28.

Dunbarton, \$10; Warner, \$7; Lebanon S. S., \$5; Nashua, \$52.76; Portsmouth Association, collection at Great Falls, \$6.52; Nashua, thank-offering from a sister, \$5.

VERMONT, \$8.30.

East Bethel, Friends, \$7; West Rupert, \$1.30.

MASSACHUSETTS, \$555.35.

Wellesley, Wellesley College, Young Women's Christian Association, for Spelman Seminary room, \$70; Hyde Park, \$19; Lowell, Worthen St., \$5; Boston, Fourth St., Friend, \$5; Charlestown, Friend, \$2; Cambridge, Charles River Church, \$4; Middleboro, Central Church, \$10; South Abington, Young Ladies' Mission Band, \$25; East Gloucester, \$5; Sterling, \$6.20; Salem, Central Church, Young Ladies' Mission Society, \$35; Cambridge, Charles River, Girls' Mission Band, \$50; Salem, neighborhood meeting at First Church, above expenses, \$6; W. Boylston, \$8.55; Somerset, Mrs. F. A. Shurtleff, \$5; Roxbury, Friend, \$5; Boston, Fourth St. Church, \$10.12; Reading, Dr. and Mrs. J. H. Hanaford, \$12.50; Hingham, \$4.25; Merrimacport, \$7.50; Boston, Union Temple Church, Women's Benevolent Society, \$50; Brockton, Willing Workers, \$2; Oakdale, Mrs. L. A. Lasure, \$4; Boston, Mrs. Sarah A. Gary, consecrated money for the Lord's work, \$30; Charlestown, Friend, \$1; Lexington, \$38.25; Southbridge, Baby Band, \$5.20; Boston, Twelfth Church, \$18.80; Boston, First Church, Friend, \$5; Boston, Ruggles St., Women's Society, \$50; Jamaica Plain, Boys' Band, \$5; Jamaica Plain, Girls' Band, \$2; Amesbury and Salisbury, Earnest Workers, \$9; Charlestown, First, Judson Mission Society, Mite Box opening of Primary and Infant Departments, to constitute Mrs. George E. Horry and Miss Helen C. Luce, L. M., \$40.

RHODE ISLAND, \$79.

Providence, Friend, \$25; Providence, First S. S., \$20; Providence, Union Church and other friends, \$19; North Kingstown, Inidnessett Church, \$15.

CONNECTICUT, \$102.

Mystic River, Union Church, to consecrate Miss Susan L. Fish, L. M., \$20; Norwich, Central Church, Benevolent Union, \$16; Norwalk, Ida M. Crowther, \$2; Hartford, First Church, Helpers, \$25; Hartford, Women's Society, \$14; Hartford, Mrs. E. M. Austin, \$5.

MISCELLANEOUS, \$214.35.

MASSACHUSETTS.—Newton, collection at Annual Meeting, \$60.10. NEW YORK.—Lebanon, Mrs. X. T. Bates, \$4.25; Slater Fund for Spelman, \$150.

YOUNG VOLUNTEERS, 50c.

PRECIOUS JEWELS, \$1.40.

ECHO, \$37.83.

Total ..... \$1,122.03

SUPPLIES SENT TO SCHOOLS AND MISSIONARIES, \$134.50.

RECEIPTS FOR JUNE.

MAINE, \$57.25.

Bangor, First Church, \$20; Damariscotta, Miss. Band, \$13; Piscataquis Ass'n Meeting, \$10; Bath, Elm St. Miss. Band, \$5; Oxford County Ass'n Meeting, \$9.25.

NEW HAMPSHIRE, \$4.20.

New London, from children's mite boxes, \$4.20.

VERMONT, \$11.51.

Burlington, Mr. and Mrs. Geo. E. Davis, \$2; Mrs. C C Post, \$1; Saxton's River, \$8.51.

MASSACHUSETTS, \$478.82.

No. Tisbury, \$5; Beverly, First, Missionary Helpers, \$10; East Somerville, Perkins St., \$70; Charlestown, First, Mrs. Pease's Bible Class, \$5; West Somerville, \$5; Roxbury, Friend, \$5; Rockland, M. G. P. Soc., \$7; Shutesbury, Mrs. Lucian Hayden, \$50; Everett, \$8.25; Woburn, \$13.25; Worcester Ass'n meeting at Westboro, above expenses, \$6.32; Boston, Dudley St. Wom. Soc., to finish and furnish a room at Spelman Seminary, \$100; Watertown, Wom. Soc., \$5; Watertown, S. S. \$5; Medford, Seed Sowers, \$9; Malden, Miss Sarah Carter, \$2; Mrs. H. N. Dearborn, \$2; Mrs. E. F. Bickford, 2; Boston, Fourth St., \$6; Amesbury, \$45; Boston, Twelfth Church, Children's Miss. Soc., \$22; Watertown, Friends, \$100; North Scituate, Friend, \$5; North Marshfield, Mrs. Damon, \$50; Boston, Fourth St., Friend, \$1; Charlestown, First, through Judson Miss. Soc., a Friend, to constitute Mrs. Olive J. Wright, L. M., \$20; through Judson Miss. Soc., to constitute Mrs. C. A. Parsons, L. M., by her sister, \$20.

RHODE ISLAND, \$120.

Rhode Island Branch, \$120.

CONNECTICUT, \$85.28.

New London, First, \$12.11; New Haven, Mrs. Isabel O. Evans, to cons. Susie H. Evans L. M., \$20; Norwalk, First Church, Golden Home Circle, \$10; Norwich, Band of Happy Workers, \$8.17; Norwich, First, Home Miss. Band, \$35.

MISCELLANEOUS, \$561.10.

N. J.—Asbury Park, coll. at Joint meeting, \$15.70; Slater Fund for Spelman, \$150; Tuition at Spelman for April and May, \$265.15; Salt Lake City, tuition from our school, \$111.95; our school Miss. Band, of Cheerful Workers, 12. N. Y.—Hinesburg, \$4; Sale of leaflets, \$2.30.

PRECIOUS JEWELS, \$4.15.

YOUNG VOLUNTEERS, \$1.

ECHO, \$26.94.

Total ..... \$1,455.70.

SUPPLIES SENT TO SCHOOLS AND MISSIONARIES, \$112.00.



# Ministerial and Church Record.

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

## ORDINATIONS.

NAME.	PLACE.	DATE.
W. W. Cochrane,	West Summer, Me.,	June 8.
Charles R. Bailey,	Hampton Falls, N. H.,	May 17.
Richard B. Esten,	Amesbury, Mass.,	May 23.
Arthur B. Thombs,	Winthrop, Mass.,	May 26.
Marion Rowland Perry,	Boston, Mass.,	June 11.
C. C. Luther,	Worcester, Mass.,	June 25.
Windsor H. Wyman,	Winchendon, Mass.,	June 24.
A. B. Shields,	Hinsdale, Mass.,	June 23.
Edward P. Fuller,	Providence, R. I.,	May 19.
Charles Hord,	Newport, R. I.,	June 21.
Sylvanus E. Frohock,	Warwick, R. I.,	June 30.
H. L. Harrington,	Blue Point, N. Y.,	May 18.
Watson J. Mosier,	New York, N. Y.,	July 8.
John H. Caughn,	Urbana, N. Y.,	June 30.
Fred. R. Holt,	Yates, N. Y.,	July 1.
James F. McNamee,	Brooklyn, N. Y.,	July 4.
C. C. Lothrop,	Bloomington, N. J.,	June 30.
Edward N. Harris,	Philadelphia, Pa.,	June 10.
H. Sterling Watt,	Philadelphia, Pa.,	June 10.
Charles G. Merryman,	Baltimore, Md.,	June 14.
Thomas G. Engleberner,	Baltimore, Md.,	June 14.
John V. Dickinson,	Berea, Va.,	July 4.
Henry D. Burch,	Pleasant Grove, Ky.,	June 3.
W. D. Moore,	Salvisa, Ky.,	May 26.
J. N. Bowling,	Middleboro, Ky.,	May 22.
Edward S. Alderman,	Wilmington, N. C.,	July 4.
William L. Richards,	Augusta, Ga.,	May 17.
C. L. Harris,	Zion Hill, Ga.,	May 29.
W. T. Buffington,	Milner, Ga.,	May 30.
C. E. Nash,	Birmingham, Ala.,	June 2.
William M. Clouse,	Adamsville, O.,	May 20.
Nathan Crooks,	Lower Salem, O.,	June 9.
Samuel S. Gibson,	Milford, O.,	June 16.
B. F. Tucker,	Mt. Zion, O.,	June 16.
C. M. Bragg,	Warsaw, Ind.,	May 20.
W. H. Maul,	Jeffersonville, Ind.,	May 20.
C. J. Pope,	Valparaiso, Ind.,	June 24.
D. R. McGregor,	Chatsworth, Ill.,	June 29.
J. H. Beaven,	Alton, Ill.,	April 29.
Matthias Reed,	Paris, Ill.,	May 10.
Charles W. Dealtry,	Columbia, Mich.,	May 18.
H. A. Buzzell,	Elkhorn, Wis.,	May 25.
August Marquart,	Winona, Minn.,	June 5.
P. G. Meath,	Rockwell City, Iowa,	June 27.
G. A. Mackie,	Rockwell City, Iowa,	June 27.
John S. Norvell,	Emerson, Iowa,	June 3.
Thomas M. Walker,	Mt. Pleasant, Mo.,	—
Cordial Norfleet,	Spring Garden, Mo.,	May 30.
H. A. Slaughter,	St. Louis, Mo.,	June 22.
F. M. Thompson,	Mt. Olive, Kan.,	—
John Davis,	Dunlap, Kan.,	June 8.
T. A. Smith,	Cherokee, Kan.,	May 29.
C. C. Young,	Nebraska City, Neb.,	June 30.
W. E. Roscoe,	Eureka, Cal.,	June 13.
A. D. Crane,	Highland, Oregon,	May 9.
Charles E. Baker,	Scotland, Ontario,	—

## CHURCHES ORGANIZED.

PLACE.	DATE.
Monticello, Me.,	—
Jumbo Mines, Pa., Colored Church,	June 28.
Valley Forge, Pa.,	July 4.

Letart, W. Va.,	May —.
Sharpsburg, N. C.,	June 12.
Miles' Mills, S. C.,	June 6.
Hickory Flat, S. C.,	June 20.
Flat Woods, Tenn.,	May 9.
Newbery, Ind.,	May 31.
Normal Park, Ill.,	June 14.
Grand Rapids, Mich., Charles St. Church,	June 11.
Tower, Minn., Swede Church,	—
Schaller, Iowa,	—
White's Mill, Mo.,	—
Palmyra, Mo.,	May 16.
Siloam, Mo.,	June 5.
St. Louis, Mo., Sixth St. Tabernacle Church,	June 22.
Trenton, Texas,	—
Montral, Texas,	May 9.
Dripping Springs, Texas.	May 9.
Nelson, Texas,	June 13.
Gajena, Kansas,	—
Willowdale, Kansas,	May 21.
Abbeville, Kansas,	June 10.
Syracuse, Kansas,	—
Fowler, "	June 3.
Milan, "	June 6.
Wilbur, "	—
Tappin, Dakota,	June 13.
Soledad, Cal.,	May 27.
Allen, Wash.,	May 16.

## CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
West Levant, Me.,	May 19.
Harrison, Me.,	June 24.
Cambridge, Mass., North Ave. Church,	May 18.
Newton, Mass.,	June 20.
Knob, Pa.,	May 16.
Pittsburg, Pa., Welsh Church,	May 23.
Lower Merion, Pa.,	June 27.
Winchester, Va.,	May 30.
Maddoxtown, Ky., African Church,	—
Redlick, Ky.,	May 30.
Yellow Creek, Tenn.,	—
Winston, N. C.,	June 13.
Oxford, N. C.,	June 20.
Little River, S. C.,	June 20.
Calvary, Ga.,	May 30.
Amanda, O.,	July 4.
Basco, Ill.,	May 30.
East Lynn, Ill.,	June 20.
Elkhorn, Wis.,	April 28.
Good Thunder, Minn.,	June 27.
Summerset, Iowa,	April 25.
Council Bluffs, Iowa, Scandinavian Church,	May 20.
Coldwater, Iowa,	June 13.
Cuba, Mo.,	May 23.
Cabot, Mo.,	May 23.
Kansas Center, Kansas,	May 9.
Anthony, Kansas,	June 20.

## MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Peter Powell,	94.	Beverly, Mass.,	June 10.
John Trowbridge,	78.	Randolph, N. Y.,	April 25.
Pharcellus Church, D. D.,	84.	Tarrytown, N. Y.,	June 5.
Silas Illsley,	75.	Syracuse, N. Y.,	July 2.
D. W. Hallstead,	70.	Elkdale, Pa.,	June 10.
M. W. Dillingham,	49.	Oil City, Pa.,	June 4.
William Gibbons,	—	Washington, D. C.,	June 28.
E. S. Taylor,	—	Lula, Va.,	April 28.
G. F. C. Conn,	76.	Laurel Point, W. Va.,	May 5.

B. F. Barber,	47.	Windsor, N. C.,	May 14.
Nelson Addison Purefoy,	75.	Wake Forest, N. C.,	July 6.
James F. Binst,	47.	Ramberg, S. C.,	May 13.
David W. Cuttino,	66.	Santee, S. C.,	May 29.
S. M. Barrett,	42.	—————, Tenn.,	May 17.
William R. Goss,	67.	Harmony Grove, Ga.,	June 16.
A. G. Kirk,	—	Youngstown, O.,	June 9.
Homer O. Beckwith,	84.	Morocco, Ind.,	June 8.
Peter Van Winkle,	69.	Manchester, Mich.,	June 6.
J. R. Munroe,	52.	Salt River, Mich.,	June 15.
Stewart Gray, Jr.,	23.	Alpha, Ill.,	May 3.
George Y. King,	54.	Canby, Minn.,	May 1.
T. F. Deck,	—	Richwoods, Mo.,	May 23.
Elisha R. Swain,	85.	Ogden, Iowa,	April 7.

## Home Mission Appointments

### IN APRIL, MAY AND JUNE.

The following new appointments were made:

- Rev. Edward Ellis, District Secretary for Ohio, Indiana and Michigan.
- " William Ritzmann, Germans in Bridgeport, Conn.
- " Albert Brandt, Second German Church, Newark, N. J.
- " Geo. Lindhagen, Swedes in South Chicago, Ill.
- " Charles T. Roe, Waupaca, Wis.
- " Carl F. Lindberg, Swedes in Anoka, Minn.
- " W. H. Brodt, Chatfield, Minn.
- " C. A. Holmgren, Swedes in Albert Lea, Minn.
- " A. G. Hall, Swedes in Fergus Falls, Minn.
- " August Marquart, Germans in Winona, Minn.
- " James Frey, Hedrick, Iowa.
- " J. S. Norvell, Carrol and Kendrick, Iowa.
- " A. Coffey, Lightening Creek and Bartlesville, Ind. Ter.
- " C. Carlsen, Scandinavians in Atlantic and vicinity, Iowa.
- " F. Bowers, West Union, Iowa.
- " J. O. Dean, Rockford and Clear Lake, Iowa.
- " E. P. Barker, Radcliffe, Iowa.
- " L. E. Cannady, Melvern, Kansas.
- " J. M. Wood, Conway Springs and Mayfield, Kansas.
- " H. T. Morten, Independence, Kansas.
- " C. Silene, First Swedish Church, Kansas City, Kansas.
- " T. C. Coffey, Yates Centre, Kansas.
- " J. S. Henry, Lincoln and Beverly, Kansas.
- " J. J. Valkenaar, German Association in Neb.
- " E. D. Phillips, Franklin, Neb.
- " A. W. Snider, Columbus, Neb.
- " Charles F. Tieman, Germans in Warner, Dak.
- " B. Matzke, Germans in Spring Creek, Dak.
- " James Jeffreys, Vilas and vicinity, Dak.
- " M. T. Lamb, Itinerant in Utah.
- " E. B. Porter, Loveland, Colo.
- " C. C. Bateman, Sacramento River Association, Cal.
- " L. M. Protzman, Penryn, Cal.
- " W. H. Latourette, General Missionary for Cal.
- " M. M. Lewis, Churches in Lewis County, Wash.
- " Manuel Trevino Flores, Zuzua, Higuera, and Marin, Mexico.
- " W. E. Roscoe, St. Paul and vicinity, Kadiak Island, Alaska.
- The following re-appointments were made:
- Rev. J. D. Rossier, French in Boston and vicinity, Mass.
- " Eusebe Leger, French in New England.
- " John Schiek, Castle Garden, New York.
- " F. Sievers, Germans in Town of Union, N. J.
- " John Senu, Germans in Williamsport, Pa.
- " A. Transchel, Second German Church, Dayton, O.
- " Henry Fellman, Germans in Bloomington, Ill.
- " J. N. Stokes, Colored People in Florida.
- " David Abner, Jr., Colored People in Texas.

- Rev. T. M. Rickman, Russel, Iowa.
- " John Barr, Villisca, Iowa.
- " D. H. Cooley, Council Bluffs, Iowa.
- " H. H. Clouse, Van Horne, Iowa.
- " J. H. Hogan, Pleasant Hill and vicinity, Ind. Ter.
- " B. Eisele, Germans in Dickenson County, Kan.
- " C. J. Coulter, Wamego, Kan.
- " C. S. Sheffield, Memorial Church, Topeka, Kan.
- " C. G. Cressy, Centerville, Dak.
- " Peter Grant, Park River and vicinity, Dak.
- " Alexander McDonald, Grafton and vicinity, Dak.
- " Jacob Staub, Germans in Bridgewater, Dak.
- " J. H. Hartman, Jamestown, Dak.
- " J. T. Davis, Grand Forks, Dak.
- " Donald McGregor, Stevensville, Montana.
- " Z. T. Thistle, Colored People in Cheyenne, Wyoming.
- " E. Burch, Raton, New Mexico.
- " U. Gregory, Tucson and vicinity, Ariz.
- " Jesse M. Green, Prescott and vicinity, Ariz.
- " L. L. Shearer, Weiser City, Idaho.
- " W. F. Fleenor, San Pablo Avenue Church, Oakland, Cal.
- " W. H. Latourette, Los Gatos, Cal.
- " G. Liljereth, Scandinavians in Oakland, Cal.
- " Geo. T. Ellis, La Grande, Oregon.
- " Knut Nelson, Scandinavians in Tacoma, Washington and along the Puget Sound.
- " B. S. McLafferty, Tacoma, Wash.
- " Samuel Becker, Germans in Logan and Zurich, Ontario.
- " Evaristo Hurtado, City of Mexico, Mexico.
- Pablo Rodriguez, City of Mexico, Mexico.
- Concepcion Renteria, City of Mexico, Mexico.

The following teachers were appointed:

- Wayland Seminary, Washington, D. C.—Rev. G. M. P. King, D.D., Pres.; Rev. W. B. Johnson; B. F. Fish; Miss Susan A. Curtis; Miss Mary A. Wingate.
- Richmond Institute, Richmond, Va.—Rev. Charles H. Corey, D.D., Pres.; Rev. Nahum Hines; Prof. J. Endom Jones; Prof. David N. Vassar.
- Hartshorn Memorial College, Richmond, Va.—Rev. L. B. Tefft, Pres.; Miss Carrie V. Dyer.
- Shaw University, Raleigh, N. C.—Rev. H. M. Tupper, D.D., Pres.; Rev. N. F. Roberts; Prof. A. B. Vincent; Prof. S. N. Vass; Miss M. J. Powell.
- Benedict Institute, Columbia, S. C.—Rev. C. E. Becker, Pres.; Prof. L. C. Hoppel; Mrs. C. E. Becker; Mrs. Thirza W. Hoppel; Mrs. J. R. Armstrong.
- Atlanta Baptist Seminary, Atlanta, Ga.—Rev. Samuel Graves, D.D., Pres.; Rev. David Foster Estes; Prof. William E. Holmes; Prof. Julius A. Hansen.
- Roger Williams University, Nashville, Tenn.—Rev. W. H. Stiffer, D.D., Pres.; Rev. D. W. Phillips, D.D.; Theo. E. Balch; Prof. W. E. Morang; Prof. D. R. Leland; Miss Mary S. Jones; Miss B. W. Webber; Miss S. Gale.
- Jackson College, Jackson, Miss.—Rev. Charles Ayer, Pres.; Mrs. Charles Ayer; Miss Emily C. Ayer; Rev. J. R. Simmons; Mrs. J. R. Simmons; J. Tustin.
- Florida Institute, Live Oak, Fla.—Rev. J. L. A. Fish; Mrs. Ada B. Fish; Mrs. E. O. Daniels.
- Selma University, Selma, Ala.—Rev. E. M. Brawley, D.D., Pres.; Rev. C. S. Dinkins; Rev. Charles L. Purce; Miss Libbie M. Seeley.
- Bishop College, Marshall, Texas.—Rev. S. W. Culver, Pres.; Prof. F. D. Shaver; Rev. D. Abner, Jr.; Miss Rose Fowler; Mrs. S. W. Culver; Miss Myrtie A. Culver.
- Indian University, Muscogee, Ind. Ter.—Prof. A. C. Bacone, Pres.; Rev. A. J. Shoemaker.
- State University, Louisville, Ky.—Rev. William J. Simmons, D.D., Pres.; Miss L. C. Osborne; Miss Lucy W. Smith; Miss Emma F. Adams; Miss Mary V. Cook.
- International School, Monterey, Mexico.—Antonio Garcia, Prin.



CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	- - - - -	\$587 97	
Interest " " " "	- - - - -	350 00	
" " Loan " "	- - - - -	494 88	
		<u>\$1,332 85</u>	
Donations, Legacies, and Interest from April 1 to June 1,	- - - - -	<u>\$3,584 75</u>	\$4,917 60
Total receipts from all sources,	- - - - -		<u>\$109,104 37</u>

Contributions and Legacies.

FOR JUNE, 1886.

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

MAINE, \$420.25.

North Livermore Church	7 42
North Vassalboro Church	14 09
East Winthrop Church	5 00

DESIGNATED FOR DEBT:

Monson Church	7 00
East Machias Church	3 25
Yarmouth Church	18 00
Lebanon, "H."	65
Waterborough Cent. Church	1 00
Friendship Church	3 00
Lisbon Falls Church	4 00
East Dixfield Church	2 50
South Dover Church	1 22
East Lemington Church	2 00
Hodgdon Church	3 00
Turner Church	6 00
West Hampden Church	3 00
Harrington, Woman's Mission Circle	4 20
Franklin Church	3 08
Buxton Centre Church	8 08
Parkman Church	2 00
West Sumner Church	4 00
Oakland Church	10 00
Bangor, First Church	50 00
Second Church	25 00
Foxcroft and Dover church	13 00
Cutler, Mrs. Laura Davis	1 00
North Livermore Church	3 00
Hampden, Miss A. D. Fifield and others	5 00
Enfield, Mrs. and Mr. J. Treatch	2 80
Northland Church	8 00
Fayette Church	3 10
Lewiston, First Church	11 50
Tenants' Harbor, Third Church	11 00
Thomaston Church	26 00
Skowhegan, Woman's Mission Society	3 25
Trenton, Goose Cove Union Sunday school	2 13
Alfred Church	4 10
North Alfred Church	1 40
Waterboro Church	4 25
Farmington Church, by Ladies	2 60
Portland, Free Street Church	65 72
Augusta, Miss Julia Elvin	30
Rockland, Lincoln Baptist Asso'n	18 00
Kennebunk Village Church	5 00
Bowdoinham Church	3 40
Cambridge Church	3 00
Athens Church	2 00
East Sumner, Sumner and Hartford Church	2 83
Limerick Church	2 13
East Auburn Church	1 50
Lewiston, C. C. Tilley	5 00
Calais, A. J. Padelford	10 00
Lubec Church	7 55
China, Rev. Ira Emery	5 00

NEW HAMPSHIRE, \$251.20.

Amherst, Geo. H. Shaw	57 00
Hanover Church	23 00
Antrim Church	46 70

DESIGNATED FOR DEBT:

Hopkinton Church	17 00
Troy Church	10 00
Gaza, G. W. Kinney	50 00
Ramsay Church	39 00

C. E. F., Antrim, Rev. Wm. Hurlin	5 00
Hinsdale Sunday school, For Chapel Builders' Fund	3 50

VERMONT, \$58.58.

Jay Church	2 53
Burlington, Berean Church	5 05

DESIGNATED FOR DEBT:

Wallingford Church	17 80
East Hardwick Church, Children's Mission Band	16 20

\*For Spelman Seminary, Ga.

Burlington Mission Band	17 00
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MASSACHUSETTS, \$5,153.06.

Boston, Bethel Church	12 75
First Church	266 80
Salem, First Church	100 00
North Sunderland Sunday school	6 60
Milford Church	4 50
Conway Church	15 50
West Medway, a friend	1 00
Hingham Church	5 00
Beverly, First Sunday school, designated	15 00
First Church	200 00
W. H. M. Soc., First Church	70 00
Clinton, First Church	26 33
Webster, " " Sunday school	15 00
" " " Sunday school	10 70
Worcester, First Church	264 00
Amherst Church, a member	50 00
Somerville, Perkins St. Church	66 25
North Adams Church	7 50
Springfield, Cash	1 20

DESIGNATED FOR DEBT:

Fall River, A band of young ladies	50 00
Newton Centre Church	74 00
Oakland, Mrs. L. A. Lesure	4 00
Southbridge, Mrs. Ella M. Cole	10 00
Boston Cent Sq. Church	25 00
Mr. C. R. Adams	25 00
Dearborn St. Church	178 00
Rev. E. F. Merriam	50 00
Wollaston Church	28 00
A Baptist, \$2. Sunday school, \$10.	12 00
Maplewood Church	9 74
Lawrence, Second Church	55 00
Weymouth Church	33 00
Whitman, John Sproul	2 50
Charleston, Miss R. Howe	1 00
Dighton Church	9 00
Cornish, by four old ladies	1 00

Watertown Church.....	6 00
Fitchburg Sunday school.....	25 00
Church.....	18 50
Holliston Church.....	14 70
Chelsea, First Church.....	136 00
Northampton Church.....	24 50
Westboro, A member of Home Mission Band..	10 00
West Boylston Church.....	26 25
Foxboro Church.....	6 15
Cambridge, Hon. C. W. Kingsley.....	1,000 00
J. Warren Merrill.....	750 00
Orange, First Church.....	7 14
Geo. E. Chamberlin.....	25 00
Haverhill, Mrs. C. W. Train.....	5 00
Miss S. P. Whittier.....	5 00
Southbridge Church.....	50 00
Marlboro Church.....	22 00
*Boston, for students in Buckner College, Ark.....	50 00
*Littleton, Rev. R. G. Johnson, for student in State Univ.....	10 00
*Beverly, First Church, Sunday school: For Roger Williams University.....	30 00
" Hartshorn Mem. College.....	20 00
*Fitchburg, M. Davis and wife for new building at Spelman Sem. Ga.....	250 00
*Amherst Church, a member.....	25 00
*For Richmond Inst., Va. Arlington Sunday school.....	50 00
Randolph, Mrs. Ellen R. Dubois.....	25 00
*For Hartshorn Mem'l College. Boston, Mr. Ford, of Youth's Companion.....	100 00
*For Spelman Seminary, Ga. South Gardner.....	25 00
Lexington, H. M. S.....	38 25
Southbridge, Baby Band.....	5 20
Westminster Sunday school.....	15 00
*For Roger Williams Univ., Tenn. Reading, Dr. and Mrs. J. H. Hanaford.....	25 00
C. E. F. Cambridge, Mrs. L. E. Pierce, for Mexico.....	3 00
Boston, Jessie Tinnell, for Mexico.....	10 00

LEGACIES.]

Attleboro, Estate of Francis A. Monroe.....	500 00
Bridgewater, Estate of L. T. Alden.....	135 00

RHODE ISLAND, \$269.31.

Woonsocket Church.....	6 00
Per Rev. Wm. Parshley.....	5 00
Providence, South Church.....	3 36
Collection.....	95

DESIGNATED FOR DEBT:

Hope Valley, Rev. E. B. Haskell.....	10 00
Providence, James S. Hudson.....	25 00
First Church.....	100 00
Central Church.....	67 00
Newport Cent. Church, P. S. Taggart.....	50 00
C. E. F. Providence, Rev. Richard Montague, for Church in Mexico.....	2 00

CONNECTICUT, \$28,276.70.

Danielsonville Church.....	17 25
Stamford Church.....	5 75
J. B. Hoyt.....	323 95
South Colebrook, in add, "Aged Sister.".....	2 00
Willimantic Church.....	50 33
Hartford, First Church in add.....	10 00
Putnam Church.....	6 00

DESIGNATED FOR DEBT:

Chester, Golden Penny Miss. Society.....	3 00
New Haven, First Church, Francis Wayland..	45 00
Yalesville Church.....	50 00
Stamford, J. B. Hoyt.....	27,500 00
Rev. Edward Lathrop.....	75 00
Wethersfield, Rev. A. Howard.....	10 00
C. E. F. Meriden Sunday school, First Church, for Seminole Chapel.....	46 00
New Haven, First Church for Church in Mex.....	5 10
New London, First Church for Church in Mex.....	27 32
Stamford, J. B. Hoyt.....	100 00

NEW YORK, \$12,216.88.

Panama Church.....	35 14
Ruby Williams and family for work in Utah....	5 00
Milo Church, per. Rev. F. Sherer.....	25 00
Pulaski Church.....	21 00
Sandy Creek Church.....	6 00

Hannibal Church.....	1 00
Himrods Church.....	13 50
Schnectady Emmanuel Church.....	14 50
Adams Village Church.....	30 25
Belmont Church.....	15 25
Oneonta Church.....	20 25
Earlville Church.....	11 00
Lyons Church by Rev. Dr. Jameson, Burmah, India..	5 00
Burlington Church.....	8 36
Cooperstown Church.....	2 00
Edmeston Church.....	18 00
New Lisbon Church.....	8 61
Warren Church.....	5 25
New York City, Mrs. C. C. Bishop.....	50 00
Walton, First Church.....	6 05
" Sunday school.....	6 00
Amsterdam First Church.....	11 13
Cazenovia First Sunday school.....	6 15
Lorraine Church.....	5 00
Great Bend Church.....	5 00
Adams Centre Church.....	14 50
Black River Church.....	3 50
Adams First Church.....	9 88
Mannsville Church.....	2 00
Mohawk River Association.....	55 92
Whitesville Church.....	4 90
Canton Church.....	2 50
Mission Circle.....	6 00
Lawrenceville Church.....	4 00
Madrid Church.....	3 00
Mission Circle.....	5 03
" Band.....	2 50
Fort Covington Mission Circle.....	4 50
Potsdam Church.....	1 00
Malone Church.....	0 16
St Lawrence Association, Woman's Meeting.....	2 75
Stillwater Second Church.....	7 00
Jamesville Church.....	2 00
Russell, Mrs. Susan V. Gibbons.....	75 00
Saratoga Springs, First Church Sunday school.....	19 18
Niagara Association.....	22 55
Purloin Church.....	36 90
Duanesburg and Florida Church.....	2 00
Perry First Church in add.....	3 00
Middlebury Church.....	3 50
Darien Church.....	15 70
B.thany Church.....	11 30
Pike Church.....	20 00
Burnt Hills Church.....	20 10
Hoosick Falls Church.....	39 00
" Sunday school.....	3 50
Throop Church.....	40 26
Waverly Church.....	69 80
Sayre Church.....	5 20
Middlefield Church.....	8 59
Leesville Church.....	5 00
Richmondville Church.....	4 25
Summit First Church.....	6 00
Worcester Second Church.....	25 00
Westville Church.....	5 00

DESIGNATED FOR DEBT :

Panama Sunday school.....	7 37
Sallie Cook.....	1 00
Amy Cook.....	25
Gorham Wm. H. Witter.....	1 00
James W. Nelson.....	1 00
H. E. Reynolds.....	1 00
Melvin H. Nelson.....	1 00
Troy, Ladies of Fifth Street Church.....	27 35
Fifth Street Church, Mrs. A. J. Armstrong.....	100 00
Mrs. E. C. Lyman.....	5 00
First Church.....	200 00
W. W. Whitman.....	25 00
Brockport, Rev. J. H. Massa.....	15 00
New York City First Church.....	131 65
Mrs. C. C. Bishop.....	7,500 00
I. E. Gates.....	100 00
Frederick J. Mott, M. D.....	50 00
Sixteenth Street Church per S. P. White.....	100 00
Rev. W. Reid.....	50 00
James Pyle.....	500 00
Hornellsville, J. R. Sheldon.....	10 00
Cazenovia, Geo. L. Rouse.....	10 00
Ticonderoga, Rev. A. Macgeorge.....	5 00
Spencerport, Mrs. Upton.....	1 00
Plattsburgh, E. C. Baker.....	10 00
Belleville, F. Williams.....	10 00
Central Square Church.....	12 00
Medina, Mrs. S. A. Sumner.....	50 00
Madrid Church.....	16 00
Glenn's Falls Church.....	15 00
Wilson, Curtis Pettit.....	100 00
Mrs. Curtis Pettit.....	6 00

Rensselaerville, Rev. H. Waterbury.....	5 00
*Edmeston, for Jackson College.....	9 11
*New York City, John D. Rockefeller for Spelman Seminary.....	2,000 00
*Brooklyn, F. C. Linde for salary of teacher at Shaw University.....	25 00
*For Roger Williams University Tennessee.....	50 00
New York City, Mrs C. C. Bishop.....	1 00
*Brooklyn, Muscogee Mission Band for Indian University.....	100 00
<b>C. E. F.</b> , New York City, Calvary Church Sunday school for Salida, Colo.....	10 50
Butternut Sunday school for Chapel Builders' Fund.....	3 09
Malone Church.....	

DESIGNATED FOR MEXICO :

Brooklyn, Mrs. C. P. Hazzard.....	10 00
Amenia, Rev. R. M. Martin.....	1 00
A friend.....	1 00
Hamilton, G. W. Hicks.....	25
Albion, Little Gardeners.....	10 00
Mount Vernon, Sadie K. Hayes.....	1 00

NEW JERSEY, \$3,130.99.

Freehold Church.....	73 10
Upper Freehold Church.....	2 00
Mt. Holly Church.....	61 50
Salem, Mem'l Church.....	19 38
Sunday school, "Gleaner's Band".....	5 00
Infant Class.....	2 00
First Church.....	70 00
Bordentown Church.....	50 00
Florence Church.....	30 47
Paterson, Union Ave. Church, "United Workers,".....	16 73
East Orange Church.....	18 04
Park Ridge, First Congregational Sunday school.....	4 30
Mt. Salem Church.....	1 00
Caldwell Church.....	6 00

DESIGNATED FOR DEBT :

North Orange, Samuel Colgate.....	2,500 00
Point Pleasant, Mrs. P. C. Curtis.....	5 00
Vineland Church.....	18 82
Forest Lake Church.....	5 00
Jacobstown Church.....	25 00
East Orange Church, Rev. W. F. Taylor.....	10 00
Black's Mills, "A Friend,".....	30 00
Bridgeton, Miss Anna M. Mulford.....	50 00
Vineland, Rev. R. H. Maine.....	10 00
Mrs. R. H. Maine.....	5 00
Jersey City, Charles Siedler.....	25 00
*Hightstown, Peddie Institute, for Freedmen.....	5 00
<b>C. E. F.</b> , Asbury Park, Miss L. E. Knight.....	1 00
A Friend.....	2 00
Bordentown, L. W. Belden, for church in Mexico.....	1 00
J. P. Campbell.....	5 00
H. Fennimore.....	1 00
Cash.....	2 65
Vincetown, A. H. Bliss.....	1 00
Holmdel, W. W. Case.....	1 00
Hamilton Square, R. F. West.....	1 00
Trenton, Dr. L. B. Hartman.....	1 00
Keyport, Thomas Burrows.....	2 00
Long Branch, W. G. Russell.....	2 00
Atlantic Highlands, J. H. Leonard.....	1 00
R. A. Leonard.....	1 00
Allentown, G. H. Warden.....	1 00
Columbus, A. S. Flock.....	2 00
Turkey, J. G. Irwin.....	1 00
Trenton, Wm. Lee.....	1 00
Mrs. S. B. Howell.....	1 00
Jacobstown, J. B. Kilton.....	1 00
Trenton, J. C. Hyde.....	1 00
J. F. Hancock.....	5 00
A Friend.....	2 00
Bridgeton, Miss Anna M. Mulford, \$10 for Mexico.....	35 00
Stelton, Augustus Stelle.....	10 00

PENNSYLVANIA, \$6,651.56.

Philadelphia, Mem'l Church, A Member.....	11 00
Fifth Church, bal.....	9 50
Memorial Church.....	215 47
Fourth Church, Mrs. Thomas A. Grace.....	50 00
Mrs. Mary Webster, "Million Fund,".....	5 00
Bristol Sunday school.....	9 11
Pittston, First Church.....	6 00
Chester, Sunday school of First Church.....	10 00
West Franklin Church.....	1 50
Alba Church.....	1 00

Halstead Church.....	2 00
Wyalusing Church.....	7 00
Pleasant Grove Church.....	10 50
East Nantmeal Church.....	5 72
Atglen, Glen Run Church.....	9 63
Altoona, First Church, Mrs. Sarah Buel.....	5 00
Antrim Church.....	2 83
Cherry Flats Church.....	3 82
Charleston Church.....	7 52
Bailey Creek Church.....	2 06
Deerfield Church.....	2 50
Sullivan State Road Church.....	5 00
Wellsboro Church.....	9 25
Vincent Church.....	18 13
Logan's Valley, Tipton Sunday school.....	3 15
Pittsburgh, Mt. Washington Church.....	18 00
Honesdale Church.....	4 00

DESIGNATED FOR DEBT :

Germantown, First Church, T. A. Gill.....	5 00
Upland, J. Lewis Crozer.....	1,000 00
Samuel A. Crozer.....	1,000 00
Robert H. Crozer.....	500 00
White Hall Church, Two Members.....	2 00
Pittsburgh, Fourth Ave. Church.....	94 50
H. K. Porter.....	2,000 00
Mrs. George Porter.....	500 00
Mrs. W. E. Lincoln.....	300 00
W. E. Lincoln.....	100 00
Port Alleghany, "A few friends,".....	4 00
Chester, Rev. E. H. Johnson, D.D.....	25 00
Philadelphia, J. H. Mann.....	50 00
Mrs. A. T. Ambler.....	100 00
E. T. McVitty.....	100 00
Mrs. Mary E. Butcher.....	100 00
Uniontown, Joh. Collins.....	25 00
*West Chester, Dr. J. E. Jones, for two students in Wayland Seminary, \$100.....	200 00
*Philadelphia, Powelton Ave. Church, for Student in Richmond Institute, Va.....	25 00
*For Roger Williams University, Tenn. : Titusville, Women's Home Mission Society.....	9 00
Philadelphia, Mrs. Washington Butcher.....	50 00
<b>C. E. F.</b> , Logan's Valley, Sallie Dysart.....	1 00
Pittsburgh, Fourth Bible School, for Mexico.....	20 00
Reidsburg Sunday school, for Chapel Builders' Fund.....	6 37

DELAWARE, \$100.00.

DESIGNATED FOR DEBT :

Wilmington, Washington Jones.....	100 00
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MARYLAND, \$70.00.

*Hartshorn Memorial College, Va. Baltimore, for new building, Rev. Harry Johnson.....	70 00
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DISTRICT OF COLUMBIA, \$12.25.

*Washington, Wayland Seminary. Students for tuition.....	12 25
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VIRGINIA, \$199.04.

DESIGNATED FOR DEBT :

Richmond, Rev. C. H. Corey, D.D.....	50 00
*For Richmond Institute : Richmond, McD. Howard.....	10 00
Dr. A. E. Dickinson.....	100 00
Richmond Institute, surplus Boarding Dep't.....	39 04

TENNESSEE, \$1,699.96.

Nashville, Students of Roger Williams Univer. sity.....	11 80
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DESIGNATED FOR DEBT :

Sandsburg, Pleasant Hill Church.....	2 35
Durhamville Church.....	10 70
Ripper Springs, St. Paul Church.....	3 83
Memphis, Washington Street Church.....	10 70
Stanton, Mt. Zion Church.....	11 00
Fredonia Church.....	7 35
Dancyville, St. John's Church.....	5 10
Ripley, St. Matthew's Church.....	4 35
*Nashville, Roger Williams University. Profits of Boarding Department.....	912 15
Students for tuition and room rent.....	244 99
Sundries.....	449 69
Contributions for new building, viz : Nashville, E. C. Wells.....	5 00

Gallatin, Colored Church.....	3 15
Smyrna, Colored Church.....	2 80
Brownsville, Colored Church.....	15 00
<b>NORTH CAROLINA, \$855.95.</b>	
New Berne, Pilgrim Church.....	2 82
Sunday school.....	1 18
Contributions per Rev. H. M. Tupper, viz.:	
Garrysburg, Cool Spring Sunday school.....	1 80
Margarettsville, Twin Hill Sunday school.....	1 00
Cairo, J. D. Diggs.....	50
Miss W. K. Shadd.....	50
Sunday school.....	1 45
Tarborough, P. H. Hilton.....	1 50
New Berne, Cedar Grove Church.....	6 00
James City, Mt. Shiloh.....	3 60
Indian Town, M. L. Dozier.....	1 00
Lewiston, Rev. D. H. Steward.....	50
Wake Forest, Olive Branch Church.....	2 25
Powellsville, Piney Woods Chapel.....	1 52
Elms Grove Church.....	1 58
Connakany Church.....	1 76
Durham, First Church.....	5 05
Asheville, First Church.....	7 25
Salisbury, Rev. H. Cowcen.....	3 00
Windsor, Rev. A. J. Cherry.....	2 49
Concord, Rev. C. H. Linn.....	1 00
Sutton, Gethsemane Church.....	33
Hickory Grove, Riley Hill Church.....	92
Franklinton, Green's Chapel Sunday school.....	16
Linwood, Smith Grove Church.....	1 35
Wilmington, First Church.....	6 00
Louisburg Church.....	4 00
Raleigh, Rev. G. W. Perry.....	1 00
Stanley Co., Macedonia Church.....	1 50
Garysburg, Rev. R. I. Walden.....	1 00
Miss Mary Rayner.....	1 00
Rev. W. A. Pottillo's Church.....	9 09
Granville Co., Oak Grove Church.....	1 70
*Shaw University, tuition and room rent.....	204 27
Surplus returned.....	250 00
"    " of Medical Dep't.....	317 00
Sunday.....	8 88

**GEORGIA, \$7,094.24.**

*Atlanta, Spelman Seminary.	
Net Receipts from Boarding Dep't., (1884-5).....	583 44
Surplus of Boarding Dep't.....	1,140 00
Students for tuition.....	265 15
*Contributions for new building, Spelman Sem.:	
Millen, Rev. Robert Kelsey.....	2 00
Mrs. Milley Kelsey.....	1 00
Warrenton, Pleasant Grove Church.....	73
Morgan County, Thankful Church.....	90
Washington, Springfield Church.....	1 00
Atlanta, Wheat Street Church, Rev. W. H. Tilman for furnishing recitation room.....	100 00

**ALABAMA, \$10.00.**

<b>DESIGNATED FOR DEBT:</b>	
Selma, Miss Nora Redmond.....	10 00

**MISSISSIPPI, \$23.61.**

<b>DESIGNATED FOR DEBT:</b>	
Pachuta, Mt. Pleasant Church.....	7 25
Holly Springs, Liberty Hill Church.....	4 05
per Rev. Wm. Woodson.....	2 40
Wall Hill, Mt. Allis Church.....	1 26
Waterford, New Hope Church.....	5 00
Oak Grove Church.....	3 65

**LOUISIANA, \$26.62.**

Bunkie, Collections per A. M. Newman.....	26 62
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**ARKANSAS, \$82.05.**

<b>DESIGNATED FOR DEBT:</b>	
Little Rock Church, by S. Cornelius.....	25 00
Helena, Centennial Sunday school.....	6 65
Eldorado Sunday school.....	5 00
Lisbon Church.....	16 05
Pine Bluffs, per Rev. G. W. Robinson.....	3 35
Brockets Bluff, St. Olive Church.....	4 35
Hopewell Church and Sunday school.....	3 00
Casco, Liberty Church.....	1 95
Wiford Chapel.....	2 70
S. E. Association, per Rev. W. B. Gibson.....	14 00

**TEXAS, \$2,097.13.**

<b>DESIGNATED FOR DEBT:</b>	
Dallas, Rev. A. R. Griggs.....	5 00
*Marshall, Bishop College:	
Students for Tuition and Room Rent.....	164 80
Profits of Boarding Department.....	1800 00
Sunday.....	108 33
*South Western Baptist Educational Society.....	19 00

**OHIO, \$336.88.**

Loudonville Church.....	24 50
Seville Church.....	11 00
Bedford Church.....	5 00
Euclid Church.....	12 00
Cleveland Trinity Church.....	13 00
First Church.....	86 00
Welch Church.....	2 00
Columbia Church.....	23 57
Bedford Church.....	8 67
Shiloh Church, Colored.....	2 00
Sunday school, Colored.....	2 00
Chester Cross Roads Church.....	1 00
Canton First Church.....	35 00
Stryker, W. B. H. M. Soc.....	6 00
Church.....	2 00
Elyria Sunday school.....	7 00

**DESIGNATED FOR DEBT:**

Cleveland, G. H. Kimball.....	25 00
Mr. and Mrs. Eli S. Sanderson.....	10 00
Troy, Rev. and Mrs. J. W. Weatherby.....	3 00
Mr. and Mrs. L. Whitney.....	2 00
Fostoria, Mrs. E. Shelley.....	2 00
*For Spelman Seminary, Ga:	
Cleveland, Wilson Avenue Church, Y. L. S.....	15 00
*Cleveland Euclid Avenue Sunday school Earnest Workers.....	5 00
*Wyoming, Rope Holders Sunday school, for Indian University.....	10 00
*C. E. F. Columbus, Mrs. Jared Maris.....	2 00
Middletown, First Church Sunday school, for Chapel Builders' Fund.....	22 14

**MICHIGAN, \$211.26.**

Ishpeming, Swede Church.....	10 00
Howell, First Church.....	15 95
South Bay City Church.....	5 00
Mount Pleasant Church.....	2 15
Tawas Church.....	50
Bay City, Second Church.....	25
Rome, Second Church.....	5 40
Dundee Church.....	1 00
Highland Church.....	63 15
Sunday school.....	5 00
Stanton Church.....	6 38

**DESIGNATED FOR DEBT:**

Coldwater Church.....	2 00
South Haven Church.....	35 00
Novi, Rev. J. Ward Stone.....	25 00
H. B. Johns.....	5 00
C. E. F. Jonesville Sunday school, Chapel Builder's Fund.....	3 00
Howell, First Church.....	5 00
Port Huron Sunday school for Chapel Builders' Fund.....	21 48

**INDIANA, \$12.86.**

Miami Church.....	7 86
<b>DESIGNATED FOR DEBT:</b>	
Atuca, W. C. Cole, M.D.....	5 00

**ILLINOIS, \$674.31.**

Ramsey, Mt. Pleasant Church.....	3 00
Carlinville, Blue Mound Church.....	2 20
Shabonier First Church.....	1 40
Dongola, Friendship Church.....	5 00
Plainfield, First Church in part.....	12 35
Annapolis, Olive Branch Church.....	3 56
Mt. Vernon, Lebanon Church.....	1 65
Pleasant Plains, Richland Church.....	8 00
Elco, Sandy Creek Church.....	22
Nord, Little Prairie Church.....	50
Dahlgren, Sugar Camp Church.....	2 55

Springfield Centre Church in part.....	2 90
Patoka, Diamond Spring Church.....	1 15
First Church.....	10
Pigeon, Mt. Zion Church.....	23
Paris, First Church.....	3 00
Shumway, Blue Mound Church.....	2 00
Fairmount, Gosben Church.....	5 90
Nokomis First Church.....	8 50
Pinkneyville, First Church.....	3 98
Morgan Park Young People's Mission Band.....	25 00
Chicago, Central Church, in part.....	12 55
Mrs J. C. Spry.....	6 00
Rockford First Swede Church.....	10 00
Brighton Church.....	8 00
Anna, Miss H. T. Mace.....	5 50
Swede Conference.....	51 55
Kewanee Church.....	57 00
Greenville Church.....	5 50
Morrison Church.....	9 25
Kaneville Church.....	11 41

DESIGNATED FOR DEBT:

Springfield, Rev. R. T. Robinson.....	2 00
Griggsville, Rev. H. B. Waterman.....	1 00
Pinkneyville First Church, Rev. W. S. D. Smith.....	2 00
Friend Church.....	1 00
Chicago First Church, J. F. Gillette.....	25 00
Cash.....	5 00
J. H. Gibson.....	5 00
Rev. J. W. Wedell and wife.....	2 00
Woman's Home Mission Union.....	100 00
Fourth Church, Thos. Pattison.....	3 00
First Church, C. M. Knox.....	10 00
Mrs. Summers.....	5 00
Morgan Park, H. R. Clissold.....	5 00
Mendota, E. A. Bawen.....	25 00
Terre Haute, Miss Eliza Sloan.....	1 00
Seneca Church.....	9 00
Virden, Woman's Circle.....	5 00
Crystal Lake Church.....	5 00
Toulon Sunday school.....	26 92
El Paso Church.....	10 00
Chenoa, Rev. J. D. Brown.....	3 25
Springfield, J. W. Brooks.....	25 00
Monee, Theo. Klinker.....	10 00
Plymouth, Mrs. S. H. Allen.....	100 00

\*Contributions for new building, Roger Williams University:

Mendota, J. E. Olds.....	5 00
A Friend.....	10 00
Carrollton, Mrs. Mary M. Moore.....	1 50
Monmouth Church.....	3 90
<b>C. E. F.</b> Aurora, First Church, Sunday school for Chapel Builders' Fund.....	10 00

WISCONSIN, \$1,232.61.

Milwaukee, First Church Mission Band.....	20 00
State Convention, per Geo. W. Gates, Treasurer.....	1,174 90

DESIGNATED FOR DEBT:

Ripon Church, a member.....	10 00
Delavan, Rev. C. A. Hobbs.....	3 00
Monticello, Prairie Church J. Clemmer and family.....	2 85
Mrs. W. T. Hill.....	2 00
Beaver Dam, E. K. Reynolds.....	4 00
Superior, Mrs. S. H. Clough.....	5 00
Brant, G. D. B. Jenkins.....	1 50
Mrs. Otis.....	50
*Walworth Sunday school.....	3 18
*Contribution for new building, Roger Williams University:	
Willard Church.....	4 13
<b>C. E. F.</b> Pewaukee Sunday school, for Chapel Builders Fund.....	1 55

MINNESOTA, \$211.75.

Minneapolis, First Church, W. H. M. Society.....	35 00
H. M. B. in memoriam.....	25 00
Olivet Church, W. H. M. Society.....	2 41
St Paul, Woodlawn Avenue Church.....	10 00
St. Cloud.....	3 50
Northfield, W. F. Craig.....	7 35
Brooklyn Centre, Woman's H. M. Branch.....	4 47
Woodland Park, St. Paul's Church, W. H. M. Band.....	2 37

DESIGNATED FOR DEBT:

East Granite Falls.....	5 00
Waterville Church in part.....	11 65

Shakopee, John Turner.....	5 00
St. Paul, Mrs. E. F. Drake.....	50 00
Mary F. Drake.....	25 00
Mary F. McClurg.....	25 00

IOWA, \$509 33.

Davenport, Bro. Rasmussen.....	3 52
Waterloo, Bro. Hayden.....	1 00
West Union, Mr. and Mrs. H. L. Graniss.....	2 50
Summerset Church.....	1 25
Emmerson Church.....	11 50
Franklin Church.....	1 50
Sioux City Church.....	25 00
Muscataine Church in part.....	27 41
Winterset, a friend.....	1 00

DESIGNATED FOR DEBT:

New Market, Rev. J. E. Eldridge.....	5 00
Iowa City, L. Call.....	2 00
Sargents Bluffs, Geo. A. Coombs.....	4 00
Waverly Church.....	4 53
Mason City Church.....	30 00
Adel, Mr. Hays and family.....	3 00
Algona Church.....	4 30
Waterloo, Robert Williams and wife.....	10 00
*Contributions for Roger Williams University New building:	
Iowa State Convention.....	18 00
Bonaparte, Mrs. Sedgwick.....	5 00
Rev C. L. Caster.....	5 00
Delta Church.....	1 00
Davenport Church.....	2 00
What Cheer, J. K. Sturtevant.....	3 00
A friend.....	2 00
L. H. Cochran.....	2 50
Fremont, B. M. Doolittle.....	1 00
Cedar Falls, D. Cameron.....	5 00
Keota, Rev. A. Weaver.....	5 00
Vinton, A. W. Fuller.....	1 00
Camanche Church.....	24 15
<b>C. E. F.</b> Sibley Sunday school.....	8 00

LEGACIES.

Scott County, Estate of Esther Ade.....	288 67
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MISSOURI, \$261.40.

Mirabile First Church.....	1 00
St. John, First Church.....	2 00
Oak Bridge, First Church.....	10 00
Plattsburg, First Church.....	16 80
Clinton Bethlehem, Church.....	2 00
First Church.....	27 00
La Grange, E. R. Hull.....	50
Blue Springs, First Church.....	3 50
Armstrong, Friendship Church.....	2 25
Sedalia, Camp Branch Church.....	3 30
St. Louis, Master Willie H. Mayfield.....	06
Licking, First Church, Sunday school.....	4 00
Huntsville, Mt. Salem Church.....	5 10
Maberly, Rev. J. R. Ferrell, Sr.....	50

DESIGNATED FOR DEBT:

Fredrickstown Church.....	2 00
Gould Farm, Hopewell Church.....	3 60
Peculiar, Mrs. Mary Todd.....	2 00
Lamonte, Dea. A. J. Hall.....	1 00
Sedalia, First Church.....	32 00
Carrollton L. B. Ely.....	100 00
*Hannibal Sunday school.....	21 69
<b>C. E. F.</b> Kansas City, Olive Street Church, helping hand Church, for Church in Mexico.....	5 10
Calvary Church.....	1 00
St. Louis, Delmar Avenue Church, for Church in Mexico.....	10 00
Third Church, for Church in Mexico.....	5 00

INDIANA TERRITORY, \$129.65.

Muscogee, Indian University, Students for Tuition and Room Rent.....	124 65
Mrs. E. A. Draughan.....	5 00

KANSAS, \$557.63.

Sabetha Church, Wom. Soc.....	3 25
El Dorado Church, Wom. Soc.....	7 17
Highland Church.....	4 10
North Topeka Church.....	13 59
Mound Valley, by an aged German.....	2 40



Fairview, Dea. J. S. Taylor.....	100 00
White Rock, Mrs. C. L. Ogle.....	6 00
Walton Sunday school.....	3 07
Atchison, First Church, W. H. M. Soc.....	10 00
Ottawa Church.....	77 25
Newton Church.....	17 66
Olathe, Rev. A. E. Vail.....	30 00
Everest, Bethel Union Sunday school.....	6 00
Melvern Church.....	4 43
W. A. Keeney Church.....	3 27
Elk Centre Church.....	2 75
Clyde Church.....	17 48
Sterling Church.....	14 70
Hutchinson, G. W. Carpenter.....	5 00
Church.....	17 50
Russell Church.....	8 75
Lincoln, Centre Church.....	1 50
Wellington Church.....	8 90
Morrill Church.....	18 40
Holton Church.....	10 00
Parsons Church.....	12 25
La Bette Church.....	1 00
Columbus Church.....	11 00
Belleville Church.....	10 38
Stafford Church.....	5 00
Council Grove Church.....	3 00
St. John Church.....	4 75
Chanute, Swede Church.....	6 00
Lawrence, Swede Church.....	7 00
Clay Centre, Swede Church.....	3 00
Leonardville, Swede Church.....	2 00
A. J. Bengtson.....	2 00
Concordia, collections per Aug. Johnson.....	15 00
Church.....	9 35
Sister Bay Church.....	1 25
Vining Church.....	5 00
Allamead, German Church.....	11 65

DESIGNATED FOR DEBT:

Topeka, First Church, Young People's Miss. Circle.....	11 00
Wellington, Rev. W. T. Rice, in memory of deceased wife.....	10 00
Grand Centre Church, Geo. H. Clark.....	1 25
Cedar Vale Church.....	75
L. Holroyd.....	10 00
*Contribution for new building Roger Williams Univ. Rev. D. D. Proper.....	1 00
<b>C. E. F.</b> Harmony.....	2 85
Kirwin Church.....	1 50
Big Creek.....	1 24
Leavenworth, First Church, for Church in Mexico.....	21 24

NEBRASKA, \$23.75.

Red Cloud, G. O. Yeiser.....	5 00
C. S. Potter.....	2 00
R. B. Fulton.....	1 00

DESIGNATED FOR DEBT.

Alexandria Church.....	15 75
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DAKOTA, \$60.96.

Bismarck, Scandinavian Church.....	10 00
Jamestown Church.....	12 00
Steele Church.....	1 74
Beaver Sunday school.....	2 75
Parker, First Church.....	5 30
Ladies' Home Mission Circle.....	1 70
Page Church.....	3 09
Grand Rapids Church.....	1 76
St. Thomas Church.....	1 00
New Rockford Church.....	1 68
Tappen Church.....	5 94
Webbers Falls Church.....	3 00

DESIGNATED FOR DEBT:

Fargo Church.....	1 00
Rev. G. W. Huntley.....	10 00

COLORADO, \$31.00.

DESIGNATED FOR DEBT:

Saguache, Rev. H. Linsley.....	5 00
Creeley, O. H. Gallup.....	25 00
Garden Valley, Mrs. C. R. C. Newell.....	1 00

MONTANA, \$10.00.

DESIGNATED FOR DEBT:

Twain Bridges, Emmanuel Church, L. M. Soc'y.....	10 00
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WASH. TERRITORY, \$85.00.

Puget Sound, Baptist Asso'n, per R. S. Green, Jr.....	52 50
Tacoma Church.....	5 00
Walla Walla, collections per S. W. Beaven.....	4 65
Miss L. L. West.....	7 50
Mrs. G. J. Buys.....	5 00
S. W. Beaven.....	7 85
Cheney Church.....	2 50

OREGON, \$28.69.

La Grande Church.....	17 50
<b>C. E. F.</b> Brownsville Sunday school, Chapel Builders' Fund.....	11 19

CALIFORNIA, \$4.45

Oakdale Church.....	4 45
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MEXICO, \$20.40.

Monterey, T. M. Westrup.....	10 00
" F. F. Trevino and wife.....	4 80
<b>C. E. F.</b> Salinas, Chapel Builders' Fund.....	5 00
Monterey Sunday school, Chapel Builders' Fund.....	60

WOMAN'S A. B. H. M. SOCIETY, \$185.43.

*For student at Tullahassee School.....	39 00
" teacher at Santa Rosa, Mexico.....	75 00
" " Apodaca, Mexico.....	30 00
" " Salinas, Mexico.....	30 00

DESIGNATED FOR DEBT:

Harrington, Mrs. M. E. Hartshorn.....	3 00
West Washington Conference.....	3 38
Machias, Mrs. A. M. Hutchinson.....	1 00
Mrs. Bradbury.....	50
Mrs. H. Crowley.....	2 5
Eastport Church.....	2 00
<b>C. E. F.</b> West Rupert, Vt., Church.....	1 30

WOMEN'S B. H. M. SOCIETY, \$35.00.

*For student at Spelman Seminary.....	10 00
* " Dakota College.....	25 00

WOMAN'S B. H. M. SOCIETY, MICHIGAN, \$25.00

*For Wayland Seminary.....	25 00
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CANADA, \$200.00.

DESIGNATED FOR DEBT.

Toronto, Mrs. S. M. McMasters.....	200 00
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SIAM, \$50.00.

DESIGNATED FOR DEBT.

Bankok, First Church, per Rev. Wm. Dean... ..	50 00
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TOTAL..... \$68,596.74

HOME MISSION MONTHLY..... 413 46

J. G. SNELLING, Treasurer,

7 Beckman Street.

The contribution of \$100 for Miss Carrie V. Dyer, and \$10 for Hartshorn Memorial College, credited in the June MONTHLY, to the Woman's B. H. M. Society of Chicago, should be credited to the Woman's B. H. M. Society of Michigan. The contribution of \$25, credited to the Woman's B. H. M. Society of Michigan, for Hartshorn Memorial College, in the July MONTHLY, should read, For Wayland Seminary, and the contribution of \$125 should read, For Miss Carrie V. Dyer, at Hartshorn Memorial College.

THE BAPTIST  
HOME-MISSION MONTHLY.

Vol. VIII.

SEPTEMBER, 1886.

No. 9.

EDITORIAL

Dr. Morehouse is still absent, enjoying travel, and doing good. He is making wise observations on men and fields, and in a few weeks will be back, "richly laden" with knowledge and wisdom for the use of the Board, and for the welfare of the cause. We make a distinction between knowledge and wisdom, which our friends will understand, and which the work often makes plain, sometimes painfully plain. The Secretary's health is good, and on the whole he is enjoying his trip.

It gives us great pleasure to announce that Mr. John D. Rockefeller—that rich, generous and benevolent Baptist—has pledged \$6,000 with which to purchase the ground needed for a new Mission building in the City of Mexico, providing \$25,000 for the buildings is secured by the first of January, 1887. At present our mission there is subjected to great discouragement for want of better facilities, and Mr. Sloan and his associates work at great disadvantage. Let this enterprize be a speedy success.

Of the donors who have contributed to the payment of the debt, there are 348 churches and Sunday-schools represented, and 361 individuals. A goodly "honor roll." Friends in need are friends indeed. Those who come to your aid in an emergency, are the tried and the true. God bless them, and enlarge the

"honor roll" a thousand fold. What if we should put in an appeal for a special *enlargement fund*. What we want is, that our regular contributions shall constitute an enlargement fund, of vast proportions.

Last month we made appreciative mention of the welcome and very helpful aid which the *National Baptist* is rendering in the movement to secure \$30,000 for mission headquarters in the City of old Mexico. We now add that nearly all of our denominational journals have published an appeal and given their voice in aid of the work. We thank them for it. Mr. Rockefeller's promised gift of \$6,000 for the ground, will be available, if the \$25,000 for buildings is pledged by the first of next January. We do not believe there will be a failure.

At our request, a large number of missionaries have filled out and sent to us applications for clothing, etc., giving measurements and special needs of their families. The ladies in our churches and Mission Circles who desire to prepare boxes should send to us for these applications. They serve as an introduction, merely, and are not intended to take the place of the correspondence between the missionary family and the Circle, often so delightful and mutually helpful. Send at once and let the work of preparation begin as soon as possible. Winter will soon be here,

and in this work it is generally true that "he gives twice who gives quickly."

From all quarters we receive congratulations at the prospect of a speedy cancellation of the debt. And we hereby inform our readers that up to this time, some thing over \$90,000 of the amount pledged, has been paid in. Leaving about \$34,000 balance to be paid. That will come in due time. But we forewarn the friends of Home Missions that the payment of the debt will not quite bring the millennium, great and good as that event will be. We need ever-increasing contributions for current expenses. Some even think that the promise not to go in debt again, does not augur good to the work. One asks, "which will be the greater incentive to our people, a debt or the needs of the work?" From our standpoint at the Rooms, however, we are pledged not to go in debt again. We depend on the pastors and churches to help us keep that pledge.

Our brethren of the Publication Society have our full and hearty sympathy in the affliction that has befallen them, in the loss of \$30,000, or a possible \$20,000 embezzled by a long tried, and long trusted employee. We know precisely what such things mean, only, "we more." For \$30,000 is not so much as, \$130,000, by a good deal. In such a case, however, the number of dollars does not measure the misfortune. It is a question of morals, with business men, especially with *Christian* business men. Public confidence may be shaken about as much and Christian character pass under a cloud as effectually, by the theft of \$1,000 as by that of \$100,000. Indeed it may be a question whether the "large operator" does not command more sympathy, and have something allied to respect more than the petty thief. The managers in Philadelphia have been sharply criticised in some quarters for not laying all the facts at their disposal, before the Society, at their meeting at Asbury Park, rather than attempting concealment. We think it would have been wiser to have done that. All the

details are however, now given to the public.

Let no one fail to read the thrilling letter of Mrs. Bixby-Johnson, found on another page. Mrs. Johnson the daughter of our well-known, and everywhere loved and honored, Dr. Bixby, of Providence, R. I., formerly missionary in Burmah, was born in that distant land, and brought to this country in her infancy, together with her dying mother, if by the good providence of God their lives might be spared. The child lived, but the mother survived her arrival here but a short time. Her letter briefly tells the story of their cruel and worse than barbarous treatment by the captain and crew of a sailing vessel on which they had embarked for this country. The cruelty they experienced hastened the mother's death, came near sending to the grave both father and daughter as well. Mr Johnson, who is a physician, with his wife, has been in charge of a school in the Indian Territory, at Muscogee. But her heart has longed for Mission work in her native land, that she might labor for those from whom her mother was so early removed. They have received an appointment as missionaries to Burmah, and will soon leave us for that "wider field" to be located in Toungoo, in the Burman work. God bless them.

It is with peculiar pleasure we notice the establishment of a Baptist Ministers' Home in Michigan, located at Fenton, about fifty miles from Detroit. It is designed to serve for five States, as ours in this city does for three. Ohio, Indiana, Illinois, Wisconsin, and Michigan. The building, with some fifteen acres of land, has been donated for this noble and needed purpose of giving aged and dependent Baptist ministers and their wives a home of comfort, when they have no other home to shelter them, and the churches no longer wish their services. The building cost \$45,000, was erected for a ladies' seminary, and is as good as new. A ministers' aid society was organized a year ago, through the persistent efforts of Rev. E. L. Schofield, D.D., who is the Corresponding Secretary, and gen-

eral actuary, and whose untiring efforts have carried the enterprize to this consummation. Dr. Schofield, was the organizer of our own Ministers' Home, located at West Farms, now in successful operation. A nobler charity can hardly be imagined. It is to be hoped that when the Fenton Home is in full operation, Dr. Schofield will go into New England, and to the South, and organize several other similar homes.

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*Apropos* of embezzlement, defalcation, theft, and the whole list of unlawful appropriations of money and property by those to whom it does not belong, the results of misplaced confidence; it ought to teach, and will to some extent teach—perhaps not effectually—the managers of our religious benevolent corporations, to place such safe-guards around their business and their trusts, as to make misappropriation of funds as difficult as possible. The men who are honest and trustworthy are the men who are willing to be watched. Every man up to a certain point, is honest and trustworthy. But no one can tell when the moment of strong temptation may come, and his integrity be overborne. The managers of benevolent institutions can never be too vigilant in guarding, or too careful in dispensing the benefactions committed to their trust by the charitable, for sacred uses. By obliquities in such institutions, public confidence is more shocked, and the standard of Christian morals more degraded than in almost any other way. And yet—the number of Christian men who have thus proved false, and dishonored themselves and the Christian name is only as one among many thousands, only as the drops of a bucket, compared to the rivers' full flow, as against the countless multitude of Christian men who are true and do not betray their trust. But the world magnifies the sins of professing Christians; and thereby indirectly compliments the lofty standard of Christian morals. But one mystery in these humiliating problems, is still unexplained, namely, why the petty thief is haled to judgment and to prison, without mercy, while the large

“operator” is permitted to walk at liberty, and live in luxury. Is not something due to principle, to justice, to decency. Is not something due to young men who are walking in the same dangerous path, that they may be delivered from the practices and wiles of evil doers? Painful duties as well as pleasant ones, should be performed.

Since writing the above our attention has been called to an item in the *Examiner* of Aug. 12, with reference to the Deane case, in which a criticism on the want of care in the auditing of our own accounts is implied in the following question: “Why was it that there was no auditing whatever of the Home Mission Society's Church Edifice Fund in the three years from 1881 to 1884?” To this we reply, the Home Mission Society's accounts *were* audited during those years, as during all other years, the Church Edifice Fund account included, and the auditor's certificate appears in each Annual Report, as the editor might have seen had he examined those documents. The criticism, therefore, as to the Board's implied neglect of proper examination of its business management in this respect, as implied in the above cited question, is equally unfounded and unjust. Moreover Mr. Kingsley does *not* state in his report that such accounts were not audited, as is claimed by the *Examiner*. The whole thing is a mistake, and should be corrected in the columns where it occurred.

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#### THE VALLEY OF DECISION.

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Annual sermon before the American Baptist Home Mission Society at Asbury Park, N. J., May 30, 1886. By Rev. P. S. Henson, D.D., of Chicago, Ill.

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“Multitudes upon multitudes in the valley of decision; for the day of the Lord is near in the valley of decision.”—Joel iii. 14.

On the highest mount of prophecy stands the prophet Joel, and sees a vision of the world's last days, awe-inspiring, hope-inspiring, by reason alike of its gloom and its glory. It is not a vision of gradually-growing splendor, softening

peacefully into the glory of the long-looked-for long-prayed-for millennium, as winter melts into the spring, or night into the morning. He sees, instead, the marshalling of mighty hosts, the uplifting of opposing standards, and the perilous edge of that fierce, final conflict that is to decide the destiny of the race.

The world has witnessed memorable battles, such as Marathon, and Thermopylæ, and Waterloo, and Gettysburg, where the fate of dynasties or nationalities hung trembling in the balances; but these were only the merest skirmishes, the occasional firing along the picket line, in comparison with that tremendous engagement that is one day to shake the world. I say not that it will be distinguished by the thunder of guns, the flash of sabres, the fluttering of flags, and the neighing of war-horses, and garments rolled in blood, though there may be such concomitants, for there are not lacking scriptural intimations that the grand consummation will be ushered in by civil conflicts and physical convulsions, and the bringing into the field of fight of every element and agency, material and moral, supernal and infernal, to enhance the pomp of that tremendous day.

But, after all, the most momentous battles are not those fought with shot and shell, and all the awful enginery of what the world calls war. Oh, there are swifter ships than any that spread their white wings on the sea, and grander highways than any Pacific railroad, spanning a continent and trembling beneath the thunderous tread of fire-breathing locomotives. And there are projectiles that fly faster and fly farther, and strike harder and sink deeper than any ball that ever leaped like live thunder from the cannon's mouth. And there are battles grander than any ever won by legions of infantry, squadrons of calvary, and parks of artillery. They are battles where no bugle is blown, where no flag is unfurled, and no "cannon mouths the heavens"—where silent columns press, and phantom armies flee or fight, and keener weapons are wielded, and mightier missiles hurled than ever were forged in any earthly fires.

#### THE IRREPRESSIBLE CONFLICT.

Through all the ages there has been raging in the sphere of spiritual forces a conflict that is irrepressible. How far back it began in the universe of God eternity alone will tell. On earth it began in Eden, and will go on, we are assured, until the end of time. It is a conflict of irreconcilably opposing ideas and principles—of good

and evil, light and darkness, God and God's great enemy.

With varying fortunes has the war been waged. Now the powers of evil have been beaten back, and the cause of truth and righteousness seemed destined speedily to win the day; and then the tide of battle has been turned disastrously and truth has been crushed to earth, and righteousness has fled to heaven. Sometimes there has been a transient lull, as if the opposing forces had grown tired of opposing, and then suddenly the fight would be renewed all along the lines, and all the old antagonism would flame out more fiercely than before.

#### HOW LONG ?

Weary with the long, protracted war, ever and anon the question will spring to the lips of Christian soldiers: Shall this go on forever? Shall this cruel war be never over? Shall the troubled sea that cannot rest, that tosses back and forth, and moans like a giant pained—shall this be earth's symbol forever? Is our struggle as fruitless, as endless, as that of one "that beats the air," or "takes up arms against a sea of troubles?" Thank God for the assurance that the war is not interminable nor the issue doubtful. "Then cometh the end," is the testimony of inspiration. "Beloved, it is the last time." "The night is far spent, the day is at hand." Christ came in person to inaugurate the last campaign, to form a new battle line, and to give to the loyal legions a new standard to uplift and to lead them on to victory. He came not merely to harass the enemy but to break his grip forever—to destroy him that had the power of death, that is the devil. David sang of the triumph of his greater Son, when the heathen should be given to him for an inheritance, and the uttermost parts of the earth for a possession. Israel saw the gleam of his glory, and Daniel prophesied of the conquering might of his kingdom, and Paul declares that every knee shall ultimately bow to him, and every tongue confess that he is Lord alone, to the glory of God the Father; while John beholds him riding forth at the head of a conquering host, with his sword girded on his thigh, many crowns upon his brow, while a great voice makes proclamation through the universe that the kingdoms of this world are become the kingdoms of our Lord and his Christ. Such is to be the end of this most momentous struggle. Nor are there wanting indications that even now we are nearing the end. Far be it from us to emulate the consummate conceit, or the dog-

matic assurance of those modern interpreters who presume to declare the time of the coming of the day of the Lord.

#### NEARING THE END.

But beyond all question it is coming, and the signs betoken that it cannot now be far away.

When the river, that for many a league has moved with quiet waters, begins to be accelerated, and to rush with head-long might, like the rapids of Niagara, then you are led to suspect, and not without reason, that the awful cataract is close at hand. Never before had human history so swift a sweep; never did inventions, discoveries, revolutions so crowd upon each other, nor the heart of man have so quick a throb.

And besides all this, there is a spirit in man, an instinct, an inspiration, if you please, whose secret forwarnings are not to be despised.

Even the creatures below us seem sometimes to have premonitions of approaching peril, and in the awful hush preceding the earthquake's shock the beasts and birds give evidence unmistakable of painful apprehension.

And so there are human instincts whose solemn pointings are professedly significant and portentous.

Before Christ's advent, eighteen hundred years ago, there had fallen upon the world the hush of wide-spread expectation. He was in a peculiar sense, not merely the hope of Israel, but "the desire of all nations." The last light was flickering in its socket in the temple at Jerusalem; human culture had done its best and worst in such classic lands as Greece and Italy. Socrates had sadly said, "We do not know, we shall never know the solution of life's problems, until one shall come from another sphere to tell us;" And in the distant East the magi were watching for the appearing of the star of him for whom all hearts were waiting. Nor was this universal expectation doomed to be disappointed in the event, for lo, the star of Bethlehem gleams upon the brow of night, a choir of angels hovers over Judea's plains, and the King of glory nestles in the arms of Mary.

And to-day we cannot fail to see and feel the phenomenal pointing of this same deep-seated instinct toward some tremendous crisis not far beyond us in the future. All around us are unsettled, moral, social and industrial conditions—the sea and the waves roaring and men's hearts failing them through fear. There is a restlessness, a feverishness, a highstrung nervous tension, a fluttering fear, a brooding apprehen-

sion, a wide-spread invincible conviction that something presently is bound to give way—that something presently is bound to happen, tremendously freighted with grief or with glory.

We may sit down to eat and drink and rise up to play; we may dally with our music and our wine; we may close our ears to the solemn voices that speak to us and shut our eyes to the stern facts that encompass us, but the truth remains that we are even now in the valley of decision, and the day of the Lord is near in the valley of decision. How long that day will last, how fierce the conflict it will witness, what frightful perils, what cowardly defections, what heroic sacrifices, what hair-breadth escapes, what splendid prodigies of valor, no mortal man can now foretell, but doubtless we shall shortly see. Shortly, we say, for all things betoken the hastening of history to the latter day. Steam, lightning, all material forces are being harnessed for the fray. The devil and his emissaries, fired with rage, and armed and organized as never before, are flinging themselves into the fight. And God is calling out all his reserves—a great multitude of consecrated Christian women and a vast Sunday-school army—a badged and bannered host, marching rejoicingly to the front "with songs and honors sounding loud." He is opening ports, and leveling walls, and battering down barriers everywhere, so that the sacramental host of his elect, unhindered, may press right on to victory.

He is going forth as a man of war, and uncovering his arm as never before in the eyes of all the nations.

"We are living, we are dwelling,  
In a grand and awful time,  
In an age on ages telling,  
To be living is sublime."

The day of the Lord is surely near to the valley of decision.

#### AMERICA, THE VALLEY OF DECISION.

But where upon earth, let us then ask, is the valley of decision, is a question which for all of us has far more than a curious interest. It may be suggested in reply that in a sense the battlefield is as wide as the world, and that so the whole world is the valley of decision. And yet not everywhere does the battle rage with equal fierceness, nor is every point strategically of equally momentous interest. Somewhere is the key of the situation, the pivotal point upon which all the issue hinges, and that if we can find it is

the valley of decision ; and thither we are to hurry the very flower and chivalry of all the army, there we are to plant our heaviest guns and to fight with desperate valor, as in the sight of heaven and earth, and just before the judgment seat. That this pivotal point, this final field of fight, this valley of decision, is the very land in which we live, many thoughtful minds among us do most solidly believe.

We are not unaware of the universal human disposition to make ourselves the very centre of the universe of God. The horizon deferentially encompasses us, equi-distant on every hand, while, wherever we wander, right over us is the zenith.

And natural it is for us to love our country just because it is our country. It may be a broad, strong land, like ancient Rome, that has filled the world with arts, and arms, and the roar of its triumphal chariots, or a little land like Switzerland, whose denizens have always been tenders of flocks and tillers of the soil. Still we are bound to love it, and believe in it, and it is natural for us to think of it as in some measure distinguished above all lands, and as destined to play no inconspicuous part in the world's future history, whatever its part in the past may have been.

And we Americans, in this regard, are not behind the foremost, and it is alleged that by our vain-glorious boasting and consummate self-conceit, we have made ourselves almost as ridiculous as the citizens of the celestial empire, who on their maps do cover all the page with China, and then represent all the rest of the world by a few insignificant dots distributed around the margin.

And yet there are many things in connection with the position and history of this wonderful country of which we are proud and happy to be citizens, that deserve to be profoundly pondered. One thing is this: Never before have sin and Satan had so fair a field as here in the United States of America. Superstition has been a restraint in other lands and ages, and Jupiter with his thunderbolts, and Neptune with his trident, and Moloch, horrid god, besmeared with blood, Baal and Ashtaroth, and witches and wizards, have served to keep the world in awe. The spell of superstition has been broken now, and men laugh at their former foolish fears. Ecclesiasticism has been a restraint, and men have bowed at the bidding of the priest and trembled at the thunders of the Vatican, but priestly vestments no longer awaken reverence,

and pontifical bulls no longer chill men's hearts with fear.

Tradition, conventionalism, custom, all these are restraints in other lands, but in America we lightly overleap them and laugh them to scorn. Civil government has been a restraint, but in America we have so little that not a few reckless wretches have been led of late absurdly to suppose that we had absolutely none at all. Here more than anywhere else in the whole wide world have the elements of evil scope and swing to be and do the worst they can.

And never before had the gospel of the grace of God so grand an opportunity as here and now. You will notice how America was kept hidden for ages as if on purpose, that here on virgin soil, and now in these latter days, humanity and Christianity might together have a new departure under auspices more hopeful than ever before.

In other lands and ages persecution has been a hindrance, with its dungeons and horrid deaths.

And unholy alliance with the State has been a hindrance as much more dangerous as the caresses of Delilah were more dangerous than the spears of the Philistines. By neither of these is our holy religion embarrassed in America. And race limitations and provincial prejudices have always been a hindrance. The Jew was predisposed to be religious, but while intense in his religiousness he was inevitably narrow, and the rest of the world were Gentile dogs. The Greek with his splendid culture, was supposedly of broader view, and yet to the polished Greek all the world beside were no better than barbarians. Christianity was incomparably broader than either, and so to the Jew it was a stumbling-block, and to the Greek it was foolishness. And to-day it is not the gospel for the Latin, the Teuton, the Scandinavian, the Celt; in none of these singly can it manifest all the plentitude of its power. America is none of these, but is humanity itself with its polyglot tongues and its multiform idiosyncracies of race all melted down into a homogeneous whole, or in process of melting in this mighty crucible.

Is it any wonder that there is seething and surging of the molten mass, and a coming to the surface of scum and dross and foam and fury, so that we sometimes stand appalled and aghast as we watch the awful ebullition? Was there ever such a cauldron? Were there ever such heterogeneous elements? Or such fierce fires to fuse them? Let us not despair as to the final

outcome of the grand experiment. The worst, let us hope, is on the surface, while the precious metal is below. Never was there such a composition as is known in metallurgy as Corinthian brass, and yet that was the product of the fierce fires that fused all the precious metals of Corinth into one marvelous amalgam.

The English language is the noblest in the world to-day because every tongue under heaven has contributed to its enrichment. May we not be justified in hoping that America shall ultimately be for a similar reason the broadest and noblest of all nationalities, and the best prepared to appreciate and to promulgate the teachings of him who was not so much the son of David nor the son of Abraham, but pre-eminently the Son of Man?

One other consideration is well worthy of our thought.

Westward the course of empire takes its way—so all history assures us—but now the uttermost bound is reached. From Asia to Europe it swept through the gates of the Hellespont; from Europe to America past the Pillars of Hercules, and through Hell Gate at New York to the Golden Gate of California, but beyond that gate there is nothing save the setting sun. The circuit of progress is at last complete. Ovid somewhere tells us of the beautiful Hesperides, the garden of the gods, where the purest fountains sprang, and the fairest flowers bloomed, and where golden apples hung. It was the last land of earth and was washed by the last sea—the sea in which Apollo laved the panting sides of his weary steeds when his daily circuit of the heavens was done. Is not this that far-off land of which the heathen poet sang, and may we not be allowed to hope that in this land shall sweeter flowers open to the sun, and richer fruits shall ripen than the ancients ever dreamed of, and that here shall be Hesperides indeed—the garden of our God?

And yet not without tears and blood, and possibly a struggle the most tremendous that ever shook the world shall the grand consummation be finally achieved.

The noblest national life has ever been attained through pain and peril and the throes and throbs of terrific revolution. That famous flag with its bars of black and red and white, whose meaning was "from night through blood to light," was one of the profoundest symbols of all human history. It tells the story of the gospel too. It is a vain thing to say, "Peace, peace," when there is no peace. Christ came

not to send peace on earth but a sword, and of the truth of that saying the United States of America is destined possibly to be the sublimest illustration. For if this is to be, as some of us believe, the last field on which the hosts of hell shall make a stand, and on which the hosts of heaven shall win the crowning victory of the universe, if truth and righteousness are ever to win, we may expect the battle to be fiercely fought.

#### PERILOUS POSSIBILITIES.

And on this field the very conditions that give us such splendid possibilities of power do also embosom the most frightful possibilities of peril. This deluging of our country with motley and multitudinous emigrants from every land under the whole heaven is proceeding at a rate that is nothing less than appalling. For while there are many of them that are brave and generous, and intelligent and virtuous, not a few of them are pestilent fellows, whose very presence brings perpetual peril.

Some of them by reason of their ignorance; and ignorance here is more dangerous than anywhere else in the world, because every citizen is a sovereign, even though he be an ignoramus. God pity the government when the sovereign is an ignoramus. Our government is doubtless a magnificent engine. God save us from an ignoramus with his hand upon the throttle. Others are dangerous by reason of the fact that they have been driven mad in the lands from which they come by the merciless hand of tyrannical oppression. It is not to be wondered at that a man who was born in a miserable hovel, made all the more miserable by the shadow of despotism that fell upon it, whose neck has been galled by an iron yoke, and whose face has been ground by an iron heel, should have vinegar in his blood and hate in his heart against the very name of government. Let us make allowance for them and seek to bring them to a better mind. Let not the peach that hangs on the south side of the tree, that has always been used to the "sweet south wind" and has been warmed into blushes by the kisses of the sun, be too hard on its green, gnarled, acid neighbor, that has always hung on the shady side of the tree and has never known anything but the bitter biting of the north wind's breath.

But while we pity the men thus rendered desperate, we cannot but deplore the desperation and recognize the peril that comes to us in consequence.



Nor can we close our eyes to the fact that in addition to these children of oppression that are driven to our shores for refuge, there are multitudes of the lowest and most vicious classes who have been spewed out of other lands because their presence was an intolerable nuisance. We cannot be indifferent to the fact that Europe is deluging our shores with its pestilential bilge water, and that our fair land is fast becoming the dumping-ground for the offal of the world. We cannot ignore the presence among us of physical and moral monsters, the most hideous and dangerous that were ever bred in the slime of earth's vilest slums, restless, tireless, remorseless emissaries of the devil, whose throats are open sepulchres, whose eyes are full of cruelty, whose hearts are full of venom, whose feet are swift to shed blood, whose tongues are set on fire of hell, who are set against all government, human and divine, and whose weapons of war are the dagger of the assassin, the incendiary's torch and the infernal bomb. These are the Herr Mosts, the Schwabs, the Fieldens, the Spieses and Parsons whom we have received into our bosom, and who have repaid the hospitable warmth with which we have welcomed them, by seeking to strike their deadly fangs into the very vitals of their benefactor. Talk not to me of the poor heathen Chinese with their almond eyes and innocent queues. They work for next to nothing, you allege. Well, they will at least work. But they eat rats it is objected. It is a comfort to know that they do not at least propose to eat us as do the howling Anarchists. Was ever a Chinaman seen upon a platform belching bloody threats against every institution that Americans revere, or marching at the head of a column of demoniacs, waving frantically the red flag of communism or the black flag of Anarchy? And yet the poor Chinese must go, while these blood-thirsty madmen remain to fill the air with their fierce philippics and to plot the destruction of our Christian civilization.

I tell you there is danger imminent and appalling, and we do not well to shut our eyes to the facts that now sternly confront us. We must face them manfully or we shall perish ignominiously, and will richly deserve to.

#### FALSE SECURITY.

There are those who make light of the peril, and who solace their souls with the supposition that these portentous mutterings that they hear are only the idle vaporings of knaves and cranks,

and that our safety is to be found in the freedom of our institutions, and the absence of repression.

It is the pent-up powder that explodes, they say, while powder touched with fire when it lies upon the surface gives but an innocent flash, and a harmless puff of smoke. And yet let us not be dangerously misled by what may prove a false analogy. I do not forget that I live in a city that not many years ago was swept with fire. It was only a little fire at the first, but it fell in the midst of combustible material, and was fanned by a fierce free wind, and so Chicago was laid in ashes. There are some things that by all means had better be shut up, and fire is one of them and treason is another. I do not forget that America is the home of the cyclone, and doubtless the real reason is because over our wide, wide, Western prairies the furious winds have so free a sweep. I repeat there are some things that are safer shut up and wind is one of them. And if ever you have seen such an awful storm-chariot as the cyclone rides in, bearing down upon you like an avenging fury, you cannot have failed to long for mountain barriers to shut in the demons that howled in the cloud. I believe in repression. Thank God for the iron hand that has been laid upon Herr Most in New York. Thank God for the splendid heroism of Chicago's police that beat back the riotous ruin. We have had enough of infamous treason flaunted in our faces—enough of such free speech as threatens every institution of civil government and the Christian religion.

If the genius of American institutions forbids our laying hands on such dastardly wretches, then it is an evil genius, and the sooner it is exorcised the better for ourselves and our posterity.

And yet how long mere forcible repression can continue to repress is a very serious question. And one trembles to think of the possibilities of peril that lie latent all around us. A single bullet laid Garfield low, a single lamp laid Chicago in ashes, and a single charge of dynamite touched off by a coward's hand may bring a ruin such as Samson wrought, and far more safe for the perpetrator.

Or suppose that the government with an iron hand, like Bismarck's, or a death-grip, like the Czar's, can restrain these untamable elements for a time, it is a dreadful thing to be obliged to hold in leash such ferocious beasts forever, who, if your vigilance be relaxed a moment, are ready to fly at your throat, suck the life-blood

from your veins, and fill the world with black despair. Restraint by force will not suffice—God never meant it to answer permanently anywhere but in hell. Nor have we so much faith as some in the restraining power of secular education. We are not unaware that a large proportion of the so-called dangerous classes are shrouded in ignorance as well as steeped in sin, and this very ignorance renders them all the more readily the dupes of designing demagogues; but we are also aware that these same designing demagogues are all the more dangerous just because they are anything but ignoramuses. Among the most cultivated men we have ever met have been some who wore the striped uniform of the penitentiary, and Satan himself is a prodigy of learning. It would be better for the universe if he knew a good deal less. Knowledge is power, and so is a loaded gun, but whether it shall be beneficent or baneful depends upon the aim of it. If culture could have saved the people, then Rome would not have rotted in the midst of the splendor of the Augustine age. It has been pithily said that mere education without religion doth only make men clever devils, and all experience and observation only go to confirm the truth of the assertion.

#### OUR ONLY SALVATION.

For ourselves we have no faith in any remedy for existing evils, in any precaution against impending perils that does not go down to the very roots of life and radically transform the inherent selfishness and deep-seated depravity of human nature. The only salvation for our country, for our race, is to be found in the gospel of the grace of God.

The times are out of joint, they say, and "fear of change perplexes nations." What is the matter with the times, and why this widespread discontent and threatening turbulence?

Do you charge it to the anarchists, with their diabolical teachings? You must dig deeper to find the root. It is very old and very deep. It is old as the fall and deep as hell. The germ of it is in every unregenerate human heart, and every sinner is an incipient anarchist. To eradicate the evil there must be the washing of regeneration and the renewing of the Holy Ghost. Do you call it communism? We cannot shut our eyes to the alarming prevalence of communistic tendencies in the times in which we live. But whence has communism drawn its inspiration? Whence came its radical conceptions of the

rights of man—the brotherhood of man—the duty of the rich to help the poor and of the strong to lift up the lowly? What are these but distinctively Christian ideas, shaken like winged seed from the tree of life, caught up by the winds, and finding lodgement in every land? And now towards the realization of these the Christian conceptions and modern agitator is only grimly groping in blind and bloody ways.

We have long ago been told that

"A little learning is a dangerous thing.  
Drink deep or taste not the Pierian spring,  
For shallow draughts intoxicate the brain,  
While drinking deeper sobers us again."

The like is true of a little religion. A little of it drives men sometimes mad. The only remedy is more religion. Communism must find its cure in a truer Christianity. Some tell us that the secret of our labor troubles is the multiplication of machinery, resulting as it does in over-production on the one hand, and in the herding of men in vast manufactories, making mere machines of the men that feed the machines, and putting a great gulf between the capitalist that lives on the hill, and the half-starved laborers that sweat in the mill.

Not only so, but when at length the toiler is broken on the iron wheel, and is thrown out on the cold charities of the world, he is fed, if at all, not by a sympathetic human hand, but out of a hopper called a society whose paid employee doles out mechanically the pittance he is allowed to give, and in consequence gets no thanks in return: for who in the world was ever grateful to a hopper? What is wanted is a Christianity that comes down from the hill, and gets hold of the hands of the men in the mill.

Foolish pride, selfish greed, glowering envy, and arrogant authority—these are the things that make men stand apart in hostile ranks, and threaten to come together in the shock of bloody battle. Nothing but the grace of God can ever extirpate this greed and pride and arrogance and envy.

After all, the deepest trouble in all the world is that heart hunger which drives the race to every form of desperate expedient in the hope of finding somewhere the satisfaction which it craves. Hence the masses surge like the troubled sea. Hence the endless quest for knowledge, for wealth and fame and power and pleasure. Men vainly hope that change of place, or change of government, or change of social or industrial conditions will bring the peace for which they sigh. They struggle on through blood, and

tears, tearing themselves and tearing their fellows, and know not what the matter is. God knows, and from the throne on which is seated Christ the Lord, there is heard a voice: "Come unto me all ye that labor and are heavy laden and I will give you rest."

The race is frenzied from insomnia to-day. Never was there such incessant roar of wheels, and rush of feet, and tumult of voices, and the world has come to such a pass that it cannot sleep. And yet it must sleep or *go mad*. No earthly anodyne will soothe it. Nothing but religion can. And forth from the heavenly glory comes the assurance of our heavenly Father: "It is vain for you to rise up early, to sit up late, and to eat the bread of sorrow, for so he giveth his beloved *sleep*."

Did I say the only cure for the ills we suffer, and the ills that threaten, is to be found in Christianity? We must use it quickly if it is to be used effectually, for the day of the Lord is near in the valley of decision.

The powers of darkness are intensely active and tremendously in earnest. They compass sea and land to gather proselytes. The church may sleep—they never do. Christians may stand apart; these emissaries of the evil one stand solidly, like a Macedonian phalanx. The representatives of the saloon, the brothel, the gambling hell make common cause, and in every field they lead the van. They evince a zeal with which if the church were only clothed, the world would presently be won for Christ, and won it must be and won it shall be, for the mouth of the Lord hath spoken it. The battle is on us—let us bravely bear its stormy shock. Inspired alike by piety and patriotism—love of country and of Christ—conscious of the encompassment of a great cloud of witnesses, and of the leadership of a great commander who has never known defeat, let us touch elbows, let us keep step, nor stay in all our onward march, until the standard of the cross is uplifted on every hill-top, flings its radiance down every valley, and grand, old "Coronation" shall go ringing round the globe and up to the gates of heaven.

Pastors and others who desire copies of Dr. Henson's Sermon and other Anniversary Literature, mentioned in the July MONTHLY, may obtain them by applying to the Corresponding Secretary or District Secretaries of the Society.

## ❖ FROM THE FIELD. ❖

"Watchman, What of the Night?"

### Mrs. Bixby-Johnson's Letter.

Mrs. Bixby-Johnson, the writer of the following deeply interesting letter, is a daughter of Rev. Dr. Bixby, of Providence, R. I., formerly one of our most successful missionaries in Burmah, and recently one of our most successful pastors here. Together with her husband, Truman Johnson, M. D., she has been in charge of our Tullehassee Mission School at Muscogee, Indian Territory; but having received an appointment from the Missionary Union to the wider field of mission work in Burmah, where she was born, they have resigned their connection with our Society, and will soon leave for their foreign home. May the richest blessing of God go with and prosper them there, as it has here.

DEAR FRIEND—May I tax your time and patience with the perusal of these pages, different somewhat from my usual letters to you?

Thirty years ago a missionary embarked upon a sailing vessel at a Burman port with his rapidly sinking wife, and carrying a tiny baby in his arms, in hope of reaching America in time to save the precious life. Possibly you know the terrible sufferings of that six months' voyage—of the paucity of provision, the brutality of the captain, and wickedness of the crew. The father had taken with him a cow to supply nourishment for his child, and the crew tortured the animal and rendered it useless. Then the captain killed it for food, making no recompense. The father had with him some rice and sugar, and upon this he fed his wee child.

The mother grew weaker until she was unable to lift her head, and the father walked the cabin day and night with his suffering, half-starved infant, until it seemed to him that all three would die together. In the darkest hour the dying mother smiled and said, "I shall die, but little Jennie will live to be a solace to her father when I am gone." Oh! the matchless love and unwearied care of that father! Nothing but an iron will and an unsurpassed affection could have upheld him through those woeful months. At last the port of New York was gained. Yellow fever was there, and although this mother was the only case of illness on board, the vessel was quarantined. What well-nigh torture did that father endure then as he saw drifting past them the bedding and clothing from infected ships!

The end was not there. They escaped that prison house; they gained the beautiful calm of a Vermont home, and after a few quiet days the loved wife passed to the better home, with the last words, "Joy, joy, joy!"

The stricken husband sat by the bedside of his departed wife, holding in his arms the baby now struggling back to life. God sent a noble, tender woman there, who took from his arms the frail child, weeping tears of sympathy, striving to bind up the broken heart—a *God-given mission* which she afterward accepted for life, and to her loving heart and wise training little Jennie bears tenderest acknowledgment. This God-given mother, refusing to part with her child, took her again to Burmah. She led the little one to give herself to Jesus before she was seven years old. The father and mother both taught her the joy of early service for Jesus, and that the little life so miraculously preserved must be wholly consecrated to the Master. Do you wonder that I grew up with an intense love for missions? Is it strange that the words sung at my parents' service should re-echo in my soul:

"The vows of God are on me,  
And I may not stop to play with shadows or pluck  
earthly flowers  
Till I my work have done and rendered up account. \* \* \*  
I only pray God make me holy, and my spirit nerve  
for the stern hour of strife."

I learned the Burman language almost before my parents were aware, and then they led me to teach and sing and pray with souls, until I felt myself already a missionary.

At twelve years of age I came to America to spend some years in study. Then came a second struggle for health. Few believed I should be strong enough to enter upon active service; but in my soul the conviction has never wavered. God would not have so wonderfully preserved my life when an infant if He had not a great purpose for me. "Little Jennie will live" to take up her mother's unfinished work. I have lived, I believe, for Burmah.

The one who became my friend in early youth gave himself to that work, and we studied and hoped for that as a life work. In 1881 we were examined in Boston by the physician of the Missionary Union, and he said, "Wait five years and see if your health is more fully established."

The five years are gone, and in spite of the toil and constant anxiety of the past two years, I am in better health than for fifteen years. At the same time comes this opening of the whole of Burmah, with four millions more of Burmans, firing our souls with the grand possibilities. While we mused and the fire burned, a suggestion came from away whether the Lord was not ready now for us to go. The end is that we have presented our names again to the Union.

We received reply that the Board did not wish to consider new appointments until after the close of the fiscal year, but then we would be considered. All is uncertain, and the present state of the treasury is depressing.

But we feel it our duty to acquaint you with our feeling, and will inform you whenever we know more certainly. We love our work here, and would not think of leaving if this did not have a prior claim. The cause is one, but the larger field is there, and some may come here who would not go there. In case we are not appointed to Burmah, we will gladly retain our position here, providing a teacher is found for Mrs. Wooster's place.

We sincerely desire to do God's will in this matter and trust you will pray that our duty may be made very plain.

Yours in the bonds of Christian service,  
JENNIE BIXBY JOHNSON.

#### Iowa.

Rev. F. W. C. Wiggins, of Ottumwa, Iowa, sends his last report as missionary evangelist before entering the pastorate. He has had much to cheer him in his work, though the work has been severe. We wish him great success in his pastorate.

Herewith I hand you my third and last report as missionary evangelist. Though the figures may not be so large as you had hoped, yet they represent a large amount of hard work. You will gain additional information from your missionaries on the fields helped. Spirit Lake was a specially good work. Since last December nearly fifty have been added to that church, as the direct results of the labors of your evangelist. If well cared for it ought soon to be a self-sustaining church. At Yarmouth we labored under many disadvantages. The roads were almost impassable, and the people very scattered. In making sixty calls, we waded in mud with heavy rubber boots, or rode a *bucking pony*, as weather and circumstances would demand. Six were added to the church. Rev. D. D. Forward, of Hamilton, was obtained as supply for Yarmouth and Bulah, and his salary raised for six months.

At Mt. Pleasant we had a quiet yet quite satisfactory work. A number were converted and will be gathered into the church by your missionary there.

I suppose you have already been made aware of my resignation sent to the Board here some two months ago to take effect by May 1. I could not stand the constant work, separation from my family, and deprivation of my library.

I enter upon the pastorate of the First Baptist Church, at Ottumwa, Iowa. I will seek to give you a brief and readable sketch of my winter's work for the magazine.

Rev. D. H. Cooley, of Council Bluffs, Iowa, is full of hope and gratitude for the divine favors on his work. His people make haste to "self-support," that other needy interests may have the help they now receive. A worthy ambition.

The first year of my work in this city is finished. It has, on the whole, been a year of great blessing. Our

membership has been considerably more than doubled, having fifty-seven at the beginning, and 126 at the close. Seventeen have been baptized. Eight have been received on experience, and forty-eight by letter. The future looked dark then, now the outlook is bright. We have gained a position of honor and respect in the community. God has blessed the ordinary means of grace, and is continuing to bless them. A number have sent for letters to unite with us, and others will offer themselves soon for baptism. It is true that many of our additions are young persons and cannot do largely pecuniarily at present, but the promise is good for the not distant future. Our great reliance is direct personal labor with souls and the blessing of the Holy Spirit. We are making an effort to raise as large a subscription as possible, so as to ask for a decreased appropriation.

#### Kansas.

Rev. L. H. Fisher, of Osage City, Kans., though discouraged, is not despairing. One of his brethren is comforted because Baptists are quite as well off as the other denominations. And the pastor may well be cheered if his people are right as to worldly amusements.

In forwarding to you my second report, I hardly know what to say. I have sometimes felt much discouraged, on account of the lack of spirituality in the church. One brother, however, perhaps the strongest and best member I have, tells me that the church was never in as good condition as now, and that there is more spiritual life in our own, than in the churches of other denominations. But there is not the life there ought to be, and the cause *drags*. And yet I can see some growth. There is more interest in the prayer-meetings; there is attentive listening to the preaching of the Word, and young men who are not Christians are often in the prayer-meetings. I have the encouragement, too, that there is in my church a healthy spirit with regard to *cards, theatres, and dancing*, and other points wherein Christians are often like the world. I have a *separate* people to work with. God grant they may fully arouse to their duty and their privilege.

I am trying to do the best my strength will admit of. The field demands good pulpit work and faithful pastoral work, I am averaging it the best I can. There are some, who, I expect, will unite soon by letter, and one wishes to be baptized as soon as health will admit. Some of the work for our new belfry is done, and I hope before I report again, we shall listen to the call of our own bell on the Sabbath, and all paid for, I hope. We have received from the Calvary Church of your city, a gift of fifty handsome volumes for a Sunday school library. It was something we needed. May God bless the donors.

Rev. J. W. McIntosh writes from Belleville, Kan., hopefully, and gives just credit to the Home Mission

Society for the needed and noble work it is doing and has done for Christ.

I am glad to be able to report some advancement in this field during the quarter just passed.

We feel that our labors have been greatly blessed of God among this people. Ours is a very important field, and we feel that the Lord has so directed us in our movement at the right time to "come up and possess" this grand field *for Christ*.

Less than two years ago there were only seven Baptists in and around Belleville, and through the solicitation of one or two of this number I came to Belleville and preached a few sermons in the Town Hall (My field of labor at that time being Republic City, Kans.), and after a few months an organization was suggested, but there being so few members it was thought to be premature. But after prayer and consultation an organization was effected, with only seven members, and most of them poor in this world's good. But God has blessed us, both with means and members, until to-day we have a church edifice worth \$35,000, and a membership of forty-eight, with six others awaiting baptism at the present time. Brethren of the Home Mission Society, *take courage*, eternity only will reveal the *magnitude* of your work in the West.

Had I not been your missionary at Republic City (this county), I could not possibly have gone to preach for them at Belleville. If such had been the case, our cause would have been lost. I feel that this church *owes its existence* to the Home Mission Society, who, under God, were guided to put a missionary in this field.

Our church will soon be self-sustaining, and to the Society we owe a debt of gratitude that I trust we will not be slow to appreciate, both by our prayers and contributions.

Rev. E. A. Abbott, of Guide Rock, Kans., is cheered in his field. He is to be much commended for having adopted in his churches a systematic method of benevolence, and giving something to help other worthy causes. Will not some one who has books to spare, respond to his request? Good would be done.

I send herewith my first report from this field, which embraces the Guide Rock, Nebraska, Church, and the Burr Oak, Jewell County, Kansas, Church. They are fifteen miles apart, and I preach at each point on alternate Sundays. Both are railroad towns with church edifices built and paid for. Both churches weak numerically, but composed of good material, though needing development. Both churches have recently adopted a systematic plan of church benevolence embracing Home and Foreign Missions, ministerial education, and Baptist Publication Society. We have organized a Children's Mission Band at this church, and have taken preliminary steps to organize a Woman's Circle. I have a request to make. If you

know of anyone having a library that they no longer need, or would rather send it, or a part of it where it might be of greater use, I wish you would send them my name as one in need of books.

### Nebraska.

Rev. G. J. Travis, of Wayne, Nebraska, sends a published account of a very remarkable revival which took place under his labors late in the winter. The Lord cheers his servants by permitting them to see his work prosper in their hands:

We have had a remarkable revival work in our church, which began about the middle of January, and continued six weeks. Perhaps no greater religious movement has been seen in Northern Nebraska, certainly not during the present year, in any denomination. The following account of the meetings is from the *Chicago Standard*.

"The meetings, which were of marked interest from the beginning, began at the Baptist Church, January 17th, and have been conducted chiefly by the pastor, Rev. G. J. Travis, other ministers of the town rendering occasional aid. The work has been felt not only throughout the town but in the country around. It is believed that the whole number of converts is not less than 125. Thirty-five have already united with the Baptist Church, and enough with the other churches to make the number seventy-two.

Four men and their wives, and several of their children—the men known as the leaders in Sabbath breaking and in drinking habits were converted, and three of them united with the Baptist Church and one with the Presbyterian. The proprietor of the only saloon in the place, complains with reason of the injury done to his business—with reasons because some of the best church workers now, were the best patrons of the saloon six weeks ago. The leading editor of the county with his two daughters has been brought to the Savior, and has united with the church.

All departments of church work are now in the most hopeful condition and it is expected in the course of a year or two this church will be self-supporting. It is the only Baptist Church in Wayne County which is fast becoming the leading agriculture county in the State.

Rev. T. K. Tyson of Valparaiso, Nebraska, sends the following account of his service made specially interesting by the Swedish element on his field:

I herewith send my second quarterly report. In addition to the labors reported I have been enabled to help Brother Vaughan, at Cortland, eleven days in meetings with good results.

God has very graciously favored our work here in giving us additions as you will see by the report of twenty-three baptisms. We undertake the enterprise of building with trembling, lest the work will be too great for us without aid; yet it seems we *must* build.

We have some discouragements, but hope, by God's grace, to overcome all.

A very encouraging feature of my work at Rock Creek Church, is the interest manifested among the Swedes who are there in considerable numbers. One of their number I have recently baptized, and another, a married man, is converted, and notwithstanding the bitter opposition with which he meets, he seems determined to obey the voice of God and come to us. I am using some Swedish tracts among them, and as you will see, have applied for more. God helping me I will do all I can for the people.

Rev. S. M. Wheeler of Norfolk, Nebraska, makes an earnest plea for aid in securing a Church Edifice. In so many new fields, that is the one pressing necessity:

My field of labor embraces Norfolk and Madison, two promising villages (western cities), fifteen miles apart. Madison is on a branch of the Union Pacific Railway, which starts at Columbus on the main line and terminates at Norfolk. Norfolk is quite a Railway center. Beside the railroad already mentioned we have the Chicago and Northwestern railroad, and the Sioux City and Pacific railroad, with prospects of another. Norfolk has a population of nearly 3000, Madison has 1200, while the adjacent country is good and well inhabited.

At Norfolk we are in need of a church building in which to worship. With this a church would soon be secured which would hold a potent influence in this part of the State. How to secure the building is the *question*. The people are poor while the city has already been hardly pressed in building last year Congregational and Methodist Episcopal Church Edifices. Our membership has doubled since our coming, but still we are few. More will soon be added. Our Sunday school, two months old, is starting out nicely. Already we have thirty-two pupils, a good superintendent and eight good teachers.

Madison has a crushing debt for a small church. A year the church was pastorless. During this time the church went backward. It will take some time to secure them a good foot-hold where they will have influence in the community. They need assistance to liquidate their debt. Assistance on their building they have never received. I secured the names of a number of members who said that they would bear their part in paying the interest due to the Society.

### Dakota.

Rev. A. McDonald of Northern Dakota speaks of the changes in society which lessen the effective strength of their church in its work. Every place has its difficulties.

There is nothing of very marked interest I have to add to the enclosed report. During the quarter our church has, on the whole, been in a very healthy spiritual condition. About the end of March and

beginning of April we had a three weeks' special meeting when Brother Davies of Hamilton assisted. The church was greatly quickened, several were awakened and a few professed to have been led to a knowledge of the Saviour. On account of several of our most active workers having moved from the town to a distance in the country, our attendance both at church and Sunday-school will be somewhat less; and we shall find a difference in prayer-meeting attendance. Those still continue members, and they do work where they are; so that really the working power will be enhanced although we in the city feel the loss. Our principles all through this region are gradually gaining ground. Not a few of different denominations are becoming convinced and coming over on the side of the Lord.

"The morning light is breaking, the darkness disappears."

Rev. Geo. N. Annes, Estelline, Dakota, finds what many others have found, that sin and poverty are great hindrances to Christian work. Certainly to personal comfort in that work. He does not however despair, but trusts in God.

Our greatest efforts are brought to bear against sin and poverty. While the first compels us to be watchful and diligent, the second we find to be inconvenient, and a real trial to patience; but, knowing the wants of the people here, and their inability to supply all our temporal wants, we must work, and wait, trembling between hope and fear, but, our trust being in God, our faith is well founded.

We have been here, now, just fifteen months; and when we first settled, the village had the appearance of no Sabbath, saloons and business houses were running with open doors, and our congregations were very uncertain, but to-day, there are no licensed saloons in the village. Stores are generally closed, and our church is well supplied with patient listeners to the word of life.

We have had a great trial for the winter with a very bad member who has done the cause much hurt, and with whom we had to deal, and from whom our little church had to withdraw the hand of fellowship, and the community is in harmony with us. Peace now reigns, and we feel that the hand of our God is upon us for good.

Rev. J. A. H. Johnson writing from Fargo, Dakota, gives cheering evidence that the Lord of the harvest gives fruit to reward the workmen. But more means and more men are needed.

We have, during the last quarter, felt the Lord's presence very much both in Fargo and at out-stations. Eight have been baptized here in Fargo and added to our little flock. Others are standing very near, and many are seeking the Lord with earnest hearts, and at out-stations I often hear the cry, come! come! tell us of the dead and risen One. I read a letter the

other day from a brother who had not heard the Gospel preached for many months. This earnest appeal was heartrending. Dear brethren, what shall we do for laborers? Many fields are open, and people are thirsting for the living water. Two churches have been organized this last quarter, one at Caledonia, Dak., the 12th day of February, and another at St. Hilaire, Minn., the 27th day of March.

Rev. M. Barker of Chamberlain, Dakota, speaks after the following fashion of the great, grand, and growing field in which he is at work.

In sending you my first quarterly report of my third year's service for your Society, I do it with much dissatisfaction. Desired success is difficult because the field is limited, and the town is dull. We are yet waiting for the opening of the great Sioux reservation, which will doubtless bring a large emigration to our city. In the meantime we are doing what we can to prepare the way for greater prosperity, when the Lord shall send it to us. The extra efforts during the winter resulted, not so much in the conversion of sinners—though a few were brought in—as in drawing to our little congregations, families of influence in the community. We have made substantial progress in that direction.

I asked Dr. Haigh to be removed to a larger and more important field, but he advised a continuance on this field for a time. Our need of a General Missionary for Southern Dakota is very great indeed. There are so many places where there is material enough for good, thrifty, Baptist churches, and are waiting to be organized. I went to White Lake, a railroad town, about thirty miles east of here, last week, and found seventeen Baptists, some of them the very best people in the town, and organized them into a church. They were *delighted* to have a church of their own denomination, and were *hungry* for the truth. I preached three sermons and promised to visit them as often as I could. Oh, the field is so *ripe*! Many of the pastors have asked if I would accept the appointment of General Missionary. My heart goes out for this *great, grand and growing territory*. "*Dakota for Jesus*" is our motto; we have nailed it to our mast, and under it we sail. How thankful I am that God is moving the hearts of his people to lift the heavy burden from our Home Mission Society.

*Do all you can for DAKOTA. It is the grandest country on earth!! May God Bless You.* My limited income is a great hindrance to me. May God help the Board to increase their appropriations to needy Missionaries.

Rev. J. R. Deckard, sends the following from Bismarck, North Dakota:

The failure of crops, in this part of North Dakota, is very discouraging for our people.

An Epidemic of the "Blues" seems to sweep over the "Missouri Slope," at this time. Still an oc-

casual ray of hope flashes over our people, stimulating them with the thought—that something will be developed to tide them over the present discouragement.

We have had a few bright side-lights reflected upon us during the quarter.

First, Brethren B. F. Jacobs, of Chicago, and his brother W. B. Jacobs; Rev. Wheeler and wife, of Oregon; D. P. Ward, of South Dakota, were our guests July 4th and did excellent work in the interest of Sunday schools, regardless of the fact that the Mercury registered 104° in the shade.

Brother B. F. Jacobs, in his address at the Union meeting in the evening, held in the Atheneum, heated up our souls for one hour and a quarter, with his burning eloquent words, until the soul's temperature about equaled that of the atmosphere.

Secondly, on the 13th ult., we had the good pleasure of meeting our dear brother, Rev. H. L. Morehouse, D.D., the esteemed Corresponding Secretary of the "American Baptist Home Mission Society;" also Rev. G. W. Huntley, the indefatigable and irrepressible General Missionary of North Dakota.

We shall not soon forget the inspiring address of Dr. Morehouse, in our pleasant, cozy sanctuary.

We believe the present tour of Brother Morehouse, will be of great utility in bringing before the Baptists of North America a much needed information, with reference to many important fields. We pray God to refresh and delight him, spiritually; and to recuperate him, physically; and to impress him with a genuine Christian discrimination in the management of our missionary enterprises throughout this great and growing Northwest.

The church has received two additions by baptism. We still hope for the ripening of other gospel fruits, for the honor and glory of our dear Saviour.

#### Colorado.

Rev. Harvey Linsley, of Saguache, Colorado, tells some of the trials and some of the encouragements of his field. What a pity that some one would not give him enough to put in the much needed baptism.

I enclose with this my second quarterly report. I expected when I made my last report to baptize several before this, but we go four miles to baptize and most of the time the ice in the creek has been two feet thick, and one lady was kept back by her husband, whose sympathies are with the Methodists—he consenting to her baptism only on condition that she wait until warmer weather. A sister and cousin promised to wait for her, and others have been detained by sickness. Two men have been received for baptism; one of them a lawyer and our County Judge. We buried a young man on Thursday, twenty six years of age, who was converted about three months ago, but confined to the house most of the time since by sickness. He hoped for a long time to get well enough to be baptized, but at last sank rapidly, dying

the peaceful death of the Christian. I expect eight or ten additions by baptism and letter this month.

I feel a little proud of the financial record of the little church this quarter. Father Clark, the veteran missionary of the Publication Society helped me a few days at the beginning of the quarter. When he left we raised him \$30. Then we agitated the question of putting in a baptistry and other improvements, but it was voted impractical to attempt anything of the kind with our present debt, and thought impossible to pay the debt under the present business depression. But with two *resolute* sisters to help me, we have interested others, and pushed the matter until to-day we have \$379 raised, leaving but \$31; the note and interest being \$410. We do not propose to stop until the last dollar is paid. In the midst of this debt-raising we sent our contribution of \$50 to the Home Mission Society.

I am now agitating the question of building a chapel ten miles down the valley at our mission station. There are several Baptists in that neighborhood and at my last visit there I left a subscription paper for one of them to circulate and see how much could be raised for the building.

It was a detriment to our work and church, having no baptistry in our house this winter. I hope the contemplated improvements will be made this year. Hoping the Society would find occasion to help us in our contemplated church building we made our contribution to the Church Edifice Fund, for which I sent a receipt, leaving but \$25 due me, for which please send draft as usual.

#### California.

Rev. W. H. Stenger, San Diego, Cal., writing July 15th, gives a most hopeful view of the prospects of that place, and the mission. The rapid increase of population and of values in property is quite surprising.

The outlook here was never more encouraging, whether we consider the prospects of the church or the city.

San Diego, city and county, has each about doubled her population since I came, (seven quarters) and the church has grown from 62 to 113 net gain—with enough here who will unite in a few weeks to make our 100 per cent gain. Watching the rapid rise in the value of all property—(our church property could now be sold for \$12,000,) I have been urging our brothers to select a good location in what will soon be the central portion of the city, and hold it for future church purposes.

At last they have seen the propriety of doing so—and purchased (each of the trustees advancing \$1,000,) 100 feet square, containing a building suitable—with some repairs—for a parsonage, and a first class location for a church. It is proposed to sell the present location—when they can be sold for eighteen or twenty thousand dollars, and pay for the new (five thousand,) and use the surplus towards a new building. Meanwhile the interest money is secured.



## Church Edifice Work.

### It Moves On.

We are greatly encouraged about our house in the City of Mexico. Mr. J. D. Rockefeller has nobly come forward and offered to pay for the land upon which to build it, making a subscription of \$6,000 and even of \$7,000 if it requires so much, provided that the necessary amount is raised to put up the buildings by the first of January next. Of this amount we have about one-third raised, one church and three brethren giving \$1,000 each and several other churches \$100 each. The many are taking shares of \$10 each and so the good work goes on. But shall we fail to meet the conditions of Mr. Rockefeller's offer? We think not. We have faith to believe that the Baptists of this country will not neglect so good an opportunity to erect a house of worship and mission head-quarters in the mission field of Mexico. Our missionary, Rev. W. H. Sloan, and his fellow helpers have accomplished wonders, when we consider the difficulties under which he has labored, with no place in which to gather his church and Sunday school. Instead of having to wait seven years for a single convert, as the illustrious Judson did in Burmah, he has already a working church of about fifty members, while through the labors of his fellow-helpers the work has gone on until now there are fifteen organized Baptist Churches in the Republic. The time has fully come for us to establish ourselves firmly by building a mission home in the capital of the country. Every Baptist in this country ought to have a "brick" in that house. While we appreciate the large donations of wealthy brethren we still desire the smaller gifts of the many. If you have not sent on your contribution yet, do so at once and breathe a prayer that God may bless it to the evangelization of our next door neighbor. While others are talking of war and advising a conflict of arms, let God's people send the gospel of peace and good will. A Baptist church in the city of Mexico will do more for Christianity and civilization than 10,000 soldiers with muskets and artillery. We thank our religious papers for their interest in this work and we hope that long before the first of January the money will be in hand to build the house.

### WOMEN'S BAPTIST HOME MISSION SOCIETY,

2388 Michigan Avenue, Chicago, Ill.

#### GENERAL OFFICERS:

*President*—MRS. J. N. CROUSE, 2231 Prairie Ave., Chicago, Ill.

*Corresponding Secretary*—MISS M. G. BURDETTE, 2338 Michigan Ave., Chicago, Ill.

*Treasurer*—MRS. R. R. DONNELLEY, 2338 Michigan Ave. Chicago, Ill.

Training School for Missionaries, 2338 Michigan Ave., Chicago. MISS M. G. BURDETTE, Principal; MISS EMMA L. MILLER, Associate Principal.

We are indebted for the following article to the *Standard*, one of our leading denominational journals, and one to which we return thanks for many kind and helpful words. The article appeared in the paper of August 5th.

### Baptist Missionary Training School.

#### DESIGNATION SERVICES.

Wednesday evening, July 28, the lecture-room of the First Baptist Church, Chicago, was crowded with a representative audience from the city churches, of friends and patrons of the Missionary Training School. The occasion was the closing exercises of the year—the designation services for the class of 1886. Mrs. J. N. Crouse, the President of the Women's Baptist Home Mission Society, was in the chair, and seated on the platform also, we noticed Miss M. G. Burdette, Mrs. R. R. Donnelley, Mrs. N. T. Gassette, and Miss E. L. Miller.

The exercises consisted of singing by the audience, responsive Bible-reading by the class, led by the President, prayer by Rev. T. B. Thames, singing by the class, and address by Miss Parmelia I. Morford, one of the graduates, address by Rev. E. O. Taylor, of the faculty, address by B. F. Jacobs, poem by Miss Emma Miller, address by Miss Burdette, conferring commissions by Mrs. N. T. Gassette, designation prayer by Rev. Lewis Raymond, singing by the students, and benediction by Rev. C. H. Spalding, of Boston.

The exercises, although protracted, and the evening very warm, were of special interest, and gave evidence of the commanding position of the Training-school, and its great efficiency in preparing the students for their important work. The class consists of eight members. We give here their names and the places to which they are commissioned for:

Parmelia I. Morford, of Vernon, Ohio, and Anna M. Barkley, Americans, to Memphis, Tenn.; Ida M. Clough, of Williamsport, Pa., and Alice E. Voss, of New York City, Americans, to Birmingham, Ala.; Lina J. Hagstrom, of San Francisco, Cal., Swede, to San Francisco; Anna N. Oberg, of Princeton, Ill., Swede, to Ogden, Utah; Gussie Atterburg, of Brooklyn, N. Y., Swede, to North Side, Chicago; and Bertha S. Bolte, of Philadelphia, German, to labor among her own people.

In connection with this report we are happy to give some further facts which will interest readers.

The Baptist Missionary Training-School was organized Sept. 5, 1881, under the auspices of the Women's Baptist Home Mission Society, and located at 2338 Michigan Avenue, Chicago, Ill. Its object is

to provide such a course of instruction and practical training as shall prepare Christian women for efficient missionary service. There have been enrolled during the five years eighty-eight students, fifty-seven English-speaking, eight Germans, fourteen Swedes, one Swiss, three Danes, two Norwegians, two Spanish (Mexicans), one African. Sixty-seven have received appointments from the Women's Baptist Home Mission Society, four have engaged in missionary service under other auspices, viz.: one as a church and one as an independent missionary; one has been engaged by the Women's National Indian Association, and one sent to China by the Womans' Foreign Missionary Society of the West. Of the sixty-seven who have received appointments from the Society, sixteen have resigned for various reasons, chiefly marriage and ill-health, leaving fifty-one who still bear the commission of the Society.

The expenses per student during the school year are \$250. Of this each student is required to become personally responsible for \$100. The remaining \$150 to be provided by the church or society by whom she is employed, unless she prefers to pay the entire sum herself. The Women's Baptist Home Mission Society, at the last annual meeting, received pledges sufficient to guarantee the needed aid to fifteen students during the coming year, who enter the school for the purpose of fitting themselves for work under its auspices.

The impression prevails that this school is restricted to the training of missionaries for the home field. This is a mistake. A cordial welcome is extended to any woman who brings satisfactory reference as to her Christian character and fitness for such work, whether she proposes to labor in her own or a foreign land, in the employ of a general society, as a city or church missionary, or simply desires to fit herself for more efficient service in her own church or Sunday school.

The following questions must be answered satisfactorily by those applying for membership in the school:

- 1.—What is your age?
- 2.—What is the condition of your health?
- 3.—Have you any disease or local weakness?
- 4.—Have you ever been married; if so, is your husband living?
- 5.—Are you a graduate of any institution; if not, how far have you advanced in a course of study?
- 6.—Have you had experience in teaching?
- 7.—Do you sing or play?
- 8.—How long have you been a Christian?
- 9.—Are you a member of a Baptist Church, and where?
- 10.—What experience have you had in Christian work; and what has been your apparent success?
- 11.—Have you had experience in teaching Bible truth; and have you reason to believe that you possess a gift for that?
- 12.—Will you please give your reasons for believ-

ing God has chosen you to go into this kind of service?

13.—Is it your purpose to give yourself to this service, for a term of years, or to make it your life work?

14.—Are you courageous under difficulties, and cheerful and hopeful under discouragements?

Admission to the school is not equivalent to appointment as missionaries. Only those who prove their fitness are finally employed. Churches desiring trained missionaries would do well to keep this school in mind.

We notice that the faculty is composed of Miss M. G. Burdette, preceptress; Miss Emma L. Miller, associate preceptress. The theological department of the school is in charge of Dr. E. B. Hulbert, Dr. G. C. Lorimer, Dr. P. S. Henson, Dr. J. S. Kennard, Dr. Wm. M. Lawrence, Dr. A. K. Parker, Dr. C. Perren, Rev. E. O. Taylor, Rev. John Ongman, and Rev. E. Sandell. The medical department is in charge of ten leading physicians of Chicago. The special instructors are B. F. Jacobs on teachers' meetings and expositions; Miss E. Church, studies in Bible history; Emma Gaston, M.D., text-book course in physiology; Prof. E. H. Nourse, music; Rev. E. O. Taylor and Mrs. M. A. Ehlers, rules of order.

The school reopens on Wednesday, Sept. 8. With the four who return the next class will probably number sixteen members.

TREASURER'S REPORT FOR JULY, 1886.

California.....	\$ 5 00	New York.....	1,044 60
Dakota.....	13 43	New Jersey.....	25 00
Florida.....	5 00	Ohio.....	51 90
Indian Ter.....	26 00	Pennsylvania.....	84 50
Iowa.....	63 10	Tennessee.....	13 25
Illinois.....	114 50	Utah.....	2 00
Indiana.....	39 56	Wisconsin.....	76 76
Kansas.....	3 35	Tidings and Publica-	
Louisiana.....	11 00	tions.....	79 09
Massachusetts.....	8 00	Missionary Gardeners.	3 40
Miscellaneous.....	1 00	Mite Boxes.....	2 80
Minnesota.....	236 17	Baby Band.....	13 30
Nebraska.....	3 00		
North Carolina.....	2 50	Total.....	\$1,928 21

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

President, Mrs. Thomas Nickerson, Newton Centre, Mass.; Vice-Pres., Mrs. Anna Sargent Hunt, Augusta, Me.; Corresponding Secretary and Treasurer, Mrs. Andrew Pollard, 14 Tremont Temple, Boston, Mass.

One after another, changes are being made among our workers.

Our hearts were saddened at the loss by death of our teachers, Mrs. Potter and Miss Horton, but while we yet mourned for them we caught the sound of chiming wedding bells, that told us our beloved sister, Miss E. F. Adams, would no longer be num-

bered among our teachers, but, as Mrs. C. H. Fitch, of Noank, Conn., she would be a valuable acquisition to our band of New England workers. Our sister began house-to-house missionary labor in Nashville, Tenn., in 1878. During her years of service as teacher in the State University at Louisville, Ky., she has become known to a wide circle of friends in New England, as during her vacations she has addressed many meetings in the different States. With pleasing manners, and a heart full of her work, she brought the cause she represented close to the sympathies and purses of the people. The fact that the home part of the work will be strengthened by her home in New England, alone atones for her loss in the active work of the field. Miss Ion E. Wood, a graduate of the normal course at Louisville, and for some time during her college course employed as student teacher, takes the place left vacant by Miss Adam's resignation.

Miss Ora H. Osborn has been appointed as our teacher in the City of Mexico. Miss Jessie M. Allen, of Cherokee Academy, Tahlequah, through impaired health, is forced to relinquish her position, and it will be filled by Miss Alice H. Sweet of Albany, N. Y. A teacher is also appointed to Wayland Seminary, Washington, D. C. Not alone do the changes occur in our list of teachers, but at the rooms in Boston new faces are seen. Universal regret is felt at the forced retirement by reason of ill health, of our Secretary and Treasurer, Mrs. Andrew Pollard. The teachers in the schools, the young and old in our bands and societies, by this resignation, lose direct communication with one whom all have loved and whose counsel has been invaluable. Mrs. Pollard has held official relations with the Society for nine years, sparing neither physical nor mental force that might advance its interests, and while it is a trial to drop the active work of her offices, she recognizes the leading of that unerring Hand that seems to bid her rest awhile, to gather renewed strength for after life and work.

Mrs. M. C. Reynolds, of Wallingford, Conn., has accepted the position of Corresponding Secretary, and will begin her duties September 1. Miss Margaret McWhinnie, our new Treasurer, commences work with much earnestness and system.

Another change must yet be noted. Our Assistant Secretary, Mrs. A. E. Gray, will go as teacher to Spelman Seminary in the autumn, followed by the loving interest of all who have known her. Conscious of the existing need among the churches of an intelligent knowledge of our work, we believe our sister will be able through her letters to inspire new interest among the home workers. God has abundantly added His blessing to the work of our Society during the past year, and we have manifold reason to take courage as we look forward to the time when the teachers and scholars will be again setting themselves to the work before them.

A. S. H.

Augusta, Me., August 13, 1886.

#### RECEIPTS FOR JULY.

Maine.....	\$24 68	Connecticut....	\$67 10
New Hampshire	20 35	Miscellaneous...	160 00
Vermont.....	7 53	Precious Jewels.	60
Massachusetts..	1,252 53	Echo.....	21 86
Rhode Island...	20 00	Total.....	1,574 65

#### WOMAN'S BAPTIST HOME MISSION UNION OF CONNECTICUT.

Our third quarterly meeting was held with the Grand Avenue Baptist Church, New Haven, Thursday, July 15, at 3 P. M.

The afternoon was fine and there was a large attendance. The meeting was opened with singing, and prayer by Rev. P. S. Evans, pastor of the church.

Mrs. Samson followed with Scripture reading, interspersed with very interesting remarks showing a Christian woman's privileges, her duties, and the blessing and honor that come to her by her labor in the Master's service.

The Secretary and Treasurer's reports were read and accepted.

We then listened to reports from the circles; they were very interesting, showing that there was a growing interest in Home Mission work.

A suggestion from one of the reports in regard to Home Mission work being *true patriotism* was worthy of note. During our late war many women proved their patriotism by the sacrifices they made for our beloved country.

Can we not revive that same spirit and use it to save our land that cost so much bloodshed and sorrow? And what better means can be used than Home Mission work?

Shall we not use all our influence and be much in prayer that the evils that menace our beloved land be averted.

Mrs. C. H. Butrick gave a very interesting account of the formation of Baby Bands and what they had accomplished, illustrating very forcibly by a story from her own childhood, the result of early training the little ones to give for missions.

Then came an address from a Danish pastor who is laboring among the Danes in New Haven. They are few in number and far from their native land and need our sympathy and prayers.

Mr. Clafford followed giving us a view of his work for the part three years, showing how the Lord had blessed his labors in helping his people not only in their spiritual life, but as their daily Counselor and Friend. He then gave us a few parting words as he is soon to sail for Stockholm to pursue a more thorough course of theology.

Mrs. J. Bixby Johnson of Muscogee, Ind. Ter. gave us a thrilling account of her work in the Tullahasse school. Some of the incidents relating to the conversion of the Indian boys were very touching, showing her great faith in prayer and what Christian

patience and fortitude one must possess who would train others in an upright Christian life.

Mrs. C. E. Becker told us in her own beautiful way, of the work in Benedict Institute during the year.

Her heart was full of gratitude for what the Lord had enabled them to accomplish. Her interesting account of the success of the students, their earnest desire to study beyond retiring hour, and their struggles to overcome temptation stirred all hearts. The thrilling manner in which she contrasted the power of education with the power of ignorance will long be remembered by all who heard it, and none could but feel that money contributed for Benedict Institute would be well used.

Prayer for our workers and a collection followed, after which Mrs. Evans offered the closing prayer.

MRS. N. H. ELKINS,

Secretary.

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

President, Mrs. L. B. Austin, 87 Tremont St., Detroit; Corresponding Secretary, Mrs. S. A. Gibson, 414 Dutton St., Kalamazoo; Recording Secretary, Mrs. C. H. Henderson, Werider St.; Treasurer, Mrs. Wm. A. Moore, 1015 Woodward Ave., Detroit.

#### QUARTERLY REPORT.

Letters from the different fields continue to plead for more help and for more helpers, awakening within us a longing desire for means to meet these pressing needs. Our desires would soon be gratified if we could witness the greater blessing of the general awakening of Christian hearts for the well-being and salvation of less favored ones for whom Christ died. It is gratifying to know that individual interest is making slow advances, following in direct line the knowledge gained in regard to specific necessities. Our own extensive State would furnish us sufficient mission ground for the employment of all our time and means should we feel disposed to thus centre our forces; but we cannot if we would close our eyes to the needs of the colored people in the South, or refuse a helping hand to the defrauded Indians. We cannot turn our backs to the persecuted Chinese, neither will we forget the misled, misguided Mormons, so that we divide our interests and our means between these and the destitute districts of Michigan.

We have been favored with faithful, earnest workers in the different Associations of our State, and have watched with interest the advancement in different sections. We regret the removal to another place of Rev. P. Jentoft, whom for some years we have aided, and whose diligent labor among the Scandinavians on the western coast of the State has

been fruitful of much good. We shall miss his correspondence, but shall not forget him, though called to another field. We hope that the vacancy his departure makes may be filled by one equally earnest and successful.

Professor Bacone, of the Indian University, Indian Territory, writes of the practical use the students there make of their education, spending their vacation in religious teaching and in giving practical moral helps. It is gratifying to see the red men and women rise from degradation to the condition of intelligent Christian citizens. He says:

"Yet all are behind what the Christian people of our country should have suffered them to be. If this awakening to their rights and interest had taken place fifty years ago, we should not have to-day these unfortunate, neglected, and much-wronged heathen within our borders, but they would have become by this time intelligent and valuable citizens, the evidence being all about us. Our schools show the great lack of Christian training which is found in a Christian home. The subject relating to our *native* workers is a matter of great importance. The Indian will listen to an Indian, while a white man will have no influence with them, and for good reasons. Hence the importance of raising up *native* Christian teachers and preachers. But most of our young men and women have no means of helping themselves to an education, nor can they find employment as young people can in the States, because the amount of business is not carried on here. Those who are the most worthy are often the most needy. We have now several in our school who must have help in order to continue. Others are anxious to come, and it grieves me to be compelled to refuse them for want of means. It has been a matter of great interest and delight to me to watch the change that comes over our pupils before they leave us. This is what encourages us to press forward in our work, trying as it is. From the beginning I have felt that God, through our brethren and sisters in the East, would sustain it. In this we have not been disappointed, and I thank Him and them. Oh! if a few Societies of good sisters, in one place and another, would but help one of these worthy young Indians, how much more rapidly would the good work go on."

Rev. F. Barnett, of Ogden, Utah, feels that a teacher is greatly needed in the city to aid in the salvation of the young among the Mormon population. A full and interesting report, dated Fargo, Dakota, July 28, has just been received, which we have not room to insert. He refers to important events which have transpired in the interest of Baptist missions in Dakota by the removal by death of Rev. I. W. Wilkinson from his important field, and by the severe illness of Rev. E. E. Tyson, who was trying to preach to three churches and do mission work in three counties. His protracted sickness was brought on by over-work and exposure, so that for four months his field was left vacant only as the general missionary could visit them. Mr. Huntley writes that six more men are needed *so much* to supply in promising fields. Four of the churches are moving to build, and must have aid from the Church Edifice Fund. New towns of from four to six hundred inhabitants, where Baptists are well represented,

call loudly for aid, but in vain, for the Home Mission Society are pledged not to go into debt.

The prospect for raising means on the field for the support of missionaries is greatly injured by the severe drought, that has reduced the yield of wheat in North Dakota sixty per cent. at least. Thousands upon thousands of acres are dried up, and the crop a complete failure. More or less suffering must follow. Hard times may be favorable seasons to make religious impressions and bring souls to Christ. God has graciously smiled on this mission work in the past. May His mercies still continue.

The bereavement of our much-loved President has awakened in the hearts of all our band of officers and Christian workers the tenderest sympathy. "She mourns not as one without hope," though she will sadly miss the one who has shared her interest in Home Mission and all Christian work, and who, in his bequests, remembered our Society among the different objects which have shared his love and attention.

#### TREASURER'S REPORT FOR APRIL, MAY, AND JUNE.

Fenton, \$8.00; Band, \$6.00; Hadley, \$4.00; Greenville, \$4.42; Palo, \$3.00; Stanton, \$2.64; Cheboygan, \$5.00; Harbor Springs S. S., \$2.00; Traverse City, \$2.00; Bronson, \$3.93; Quincy, \$2.00; Leconsha, \$3.00; Hillsdale, \$3.00; Association, \$1.50; Albion, \$9.25; Jackson, \$11.86; Napoleon, \$5.70; Norvell, \$8.00; Allegan, Young Ladies, \$2.00; Ganges, \$9.00; Kalamazoo, \$50.00; Lawton, \$1.70; Plainwell, \$10.00; South Haven, \$4.90; Paw Paw, \$14.02; Young Ladies, \$1.27; Hickory Corners, \$2.50; Adrian, \$5.00; Co-workers, \$15.00; Clayton, \$1.95; Fairfield, \$5.00; Hudson, \$3.00; Morenci, \$3.00; Rollin, \$2.00; Tecumseh, \$21.65; Senawee Association, \$5.00; Armada, \$2.40; Charleston, \$1.50; Detroit First, \$12.00; Detroit, Laf Ave., \$17.84; S. S., \$3.00; Detroit, Eighteenth St., \$5.00; First German, \$4.50; Macomb, \$1.45; Mt. Clemens, \$1.00; Mt. Vernon, \$2.00; Richmond, \$2.00; Romeo, \$2.00; Waterford, \$3.35; Brockway, \$2.13; Worth, \$2.00; Grant, \$2.05; Mrs. A. B. Crawford, New Haven, \$2.00; Bay City, Fremont Ave., \$5.00; Mrs. T. R. Denison, \$3.00; Saginaw City, \$2.00; Bath, \$3.35; DeWitt, \$3.25; Laingsbury, \$5.00; Lansing, \$3.50; Band, \$6.00; Perry Band, \$1.72; St. Johns, \$4.10; Band, 76c.; Mrs. G. C. Young, Okenos, \$2.00; Newberry, \$10.00; Three Rivers, \$8.00; Union City, \$1.00; Bertie and Mary Miller, 30c.; White Pigeon, \$4.70; Miss Etta Shellamar, \$2.00; Centreville, \$5.40; Dowayiac, \$7.50; New Buffalo, \$1.80; Niles, \$12.25; Three Oaks, \$2.81; Busy Bees, \$1.50; Bad Ax, \$1.00; S. S., 20c.; A Friend, \$3.00; Howell, \$6.00; Young People, \$10.00; Plymouth, \$3.33; Bedford, \$2.20; Mr. A. Fielding, \$5.00; Wayne Association, \$3.00; Ann Arbor, \$7.00; Mooreville, \$2.50; Ypsilante, \$7.00; York, Young Ladies, \$9.79. Total, \$469.95.

## Ministerial and Church Record.

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

#### ORDINATIONS.

NAME.	PLACE.	DATE.
Edwin Palmer Hoyt,	Lisbon, Falls, Me.,	July 15.
William C. Goucher,	Camden, Me.,	July 27.
James G. Ditmars,	Shelton, Conn.,	July 7.
K. Newkuist,	New Haven, Conn.,	July 19.
Charles A. Fulton,	Norwich, N. Y.,	July 13.
Frank I. Roscoe,	Schenevus, N. Y.,	July 28.
E. C. Henry,	Philadelphia, Pa.,	July 22.
A. F. Williamson,	Coleraine, Pa.,	Aug. 2.
G. D. Gayle,	Baltimore, Md.,	July 18.

George C. Wedding,	Hartford, Ky.,	June 30.
William S. Royall,	Charleston, S. C.,	Aug. 1.
Thomas J. League,	Greenville, S. C.,	Aug. 8.
W. J. Maddox,	Exposition Mill, Ga.,	July 18.
H. R. McRee,	Lone Star, Texas,	July 4.
L. F. Galey,	Brown's Valley, Ind.,	July 27.
Joseph C. Cain,	East Lincoln, Wis.,	July 14.
Everett W. Fish,	Council Bluffs, Iowa,	July 13.
Charles F. Tieman,	Warner, Dakota,	—
Berthold Matzke,	Spring Creek, Dakota,	July 18.
William Achterberg,	Madison, Dakota,	July 21.

#### CHURCHES ORGANIZED.

PLACE.	DATE.
Riverton, N. J.,	—
Cove Creek, W. Va.,	June 27.
Exposition Mill, Ga.,	July 18.
McNutt, Miss.,	—
Corning, Ark.,	—
Granger, Texas,	July 18.
Dobb's Valley, Texas,	—
Duncanville, Texas,	July 24.
St. Paul, Minn., Immanuel Church,	June 28.
Weir City, Kansas,	—
Jamestown, Kansas,	—
Wakeency, Kansas,	—
Garfield, Dakota,	—
Spring Creek, Dakota, German Church,	—
Sheridan, Montana,	June 14.

#### CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Buffalo, N. Y., Dearborn St. Church,	—
Geneseo, N. Y.,	July 27.
North Rolling Fork, Ky.,	June 13.
Curdsville, Ky.,	July 4.
Oconee, Ga.,	—
Liberty, Ga., Colored Church,	July 4.
Farmer, Texas,	June 27.
Lebanon, Ind.,	July 11.
Plano, Ill.,	July 18.
White River, Mich., German Church,	July 18.
Toronto, Ontario, Bloor St. Church,	July 18.

#### MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
J. M. Peaslee,	—	West Washington, Me.,	July 11.
Elezzer Savage,	86	Rochester, N. Y.,	July 16.
Allen W. Brasted,	56	Canisteo, N. Y.,	July 2.
Stephen H. Stackpole,	43	Hamilton, N. Y.,	July 23.
Ralph H. Maine,	70	Vineland, N. J.,	July 5.
Isaac Bevan, D.D.,	75	Clark's Green, Pa.,	July 15.
John B. Case,	72	Hawley, Pa.,	July 14.
Simeon P. Lewy,	68	Philadelphia, Pa.,	July 28.
George C. Wedding,	—	Hartford, Ky.,	—
Thomas P. Dudley,	94	Lexington, Ky.,	July 10.
Daniel Webster,	—	Louisburg, N. C.,	July 20.
G. H. Buffaloe,	—	Wake Co., N. C.,	July 30.
Sam'l E. Woodward,	81	Williston, S. C.,	July 25.
A. B. Mitchell,	—	Bowdoin, Ga.,	July 21.
P. J. Mitchell,	—	Bainbridge, Ga.,	June 30.
Griffin Borders,	72	Rome, Ga.,	July 17.
Richard F. Marlow,	72	Fellowship, Fla.,	May 11.
John Henry Hendon,	37	Kyle, Texas,	July 9.
Ira Corwin,	76	Norwalk, O.,	July 8.
Adrian Foote,	99	Rochester, Ind.,	July 19.
William DeBolt,	48	Flora, Ind.,	July 19.
L. W. Lawrence,	78	Belvidere, Ill.,	July 25.
Daniel P. Phillips,	64	East Troy, Wis.,	July 5.
Manoah D. Miller,	75	Madison, Wis.,	July 20.
Rufus Peck,	69	Cedar Vale, Kansas,	July 22.



Horace Brown.....	5 00
L. C. Williams.....	1 00
Chicopee Falls, A Friend.....	5 60
Leominster, Young Ladies' Mission Band.....	15 00
The Baptist Willing Workers.....	10 00
<b>C. E. F. DESIGNATED FOR MEXICO:</b>	
Andover, Rev. A. J. Chaplin.....	10 00
Fall River, Mrs. E. M. Boomer.....	20 00
Andover, Clarence W. Matthews.....	10 00
Rockland Church.....	7 90
Marlboro Church.....	10 00
North Adams Sunday school.....	10 00

RHODE ISLAND, \$1,182.51.

Providence, Fourth Church, Deacon S. Horace Wheeler.....	3 00
First Church.....	75 58
Maria M. Benedict.....	10 00
Fourth Church.....	57 93
Sunday School.....	16 00
*Cranston Street Church, Two Classes for Student at Florida Institute.....	12 00

DESIGNATED FOR DEBT:

Pawtucket, Mrs. B. A. Benedict.....	500 00
Narragansett, Rev. J. L. Crane.....	10 00

<b>C. E. F.</b> Pawtucket, Mrs. B. A. Benedict, for Mexico.....	500 00
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CONNECTICUT, \$409.91.

New London, Huntingdon Street Church.....	16 16
Yalesville, Bible School.....	11 24
Bible School, for German Work.....	5 40
Saybrook, First Church.....	1 45
Meriden, Main Street Church.....	19 22

DESIGNATED FOR DEBT:

Saybrook, First Church.....	6 00
* New London, for Support of Two Students in Shaw University, N. C.....	100 00

<b>C. E. F.</b> New Haven, Mrs. E. C. Read, for Mexico.....	100 00
Mrs. I. E. Winchester, for Mexico.....	100 00

LEGACIES.

Putnam, Interest on Bequest of J. Barrett.....	44 44
Uncasville, Interest on Bequest of Polly Browning.....	6 00

NEW YORK, \$10,634.74.

Buffalo Calvary Baptist Mission Aid Society.....	25 00
Sherman, Rev. L. C. Davis.....	5 00
Yonkers, Warburton Ave. Church.....	620 91
Preston Hollow.....	13 00
Shelby Sunday school.....	4 00
Rochester, Park Ave. Church.....	142 85
Croton Sunday school.....	5 00
Chittenango, Miss S. E. Blair, designated.....	4 99
Medina Church.....	32 54
New York City, H. E. Needham.....	2 00
Mrs. C. C. Bishop.....	1,000 00
Clarence Church.....	24 50
Belfast Church.....	5 25
Belmont Church.....	5 00
Cuba Church.....	5 00
Hume Church.....	3 00
Rushford Church.....	65
Whitesville Church.....	6 62
Spencer Church.....	21 40
Castle Creek Church.....	8 00
Weedsport Church.....	31 39
Homer, Miss I. S. Chittendon.....	25 00
Mandine Church.....	14 79
Perinton Church.....	117 44
Belleville Church.....	26 70
South West Oswego Church.....	10 55
Batavia, C. Wightman.....	1 00
Medina, Mrs. James Sumner.....	10 00
Stephenson Church.....	8 00
Madison Church.....	20 00
Baldwinsville Church.....	19 00
Lake George Ass'n.....	2 30
Throop Church, in add.....	5 00
Canandaigua Church, in add.....	5 00
Troy, Rev. C. P. Sheldon, "supply".....	15 00
Yonkers, Warburton Ave. Church, in add.....	50 00

DESIGNATED FOR DEBT:

Rochester, A. S. Coats.....	25 00
Sand Lake, Rev. M. M. Mills.....	5 00
New York City, Mrs. Frederick K. Billings.....	50 00
Mrs. L. H. Beers.....	5 00
B. F. Judson.....	50 00
J. C. Overhiser.....	500 00
John B. Trevor.....	3,000 00

Jas. B. Colgate.....	3,000 00
Brooklyn, Rev. C. Rhodes.....	100 00
Yonkers, Colgate Hoyt.....	100 00
Richburg Church.....	33 95
Savona, Rev. J. C. Mallory.....	5 00
Medina, Mrs. B. W. Middaugh.....	25 00
Jessie A. Middaugh.....	2 00
Mr. and Mrs. Chas. M. Chace.....	5 00
Mrs. Anna Curtice.....	5 00
Waverly, Wom. H. M. Society.....	30 00
Belleville, Rev. M. B. Comfort.....	5 00
Matteawan, Pilgrim Church.....	10 00
*Mt. Vernon, E. Troit, For student at Richmond Institute, Va.....	25 00
*New York City, James Pyle, For Medical Department at Shaw University, N. C.....	25 00
*New York City, John D. Rockefeller, For New Building Spelman Sem., Ga.....	1,250 00
*No. Hebron, M. L. Bymer, For Florida Institute.....	2 00

**C. E. F.** DESIGNATED FOR MEXICO.

New York City, a Mission Worker.....	10 00
Berean Church.....	7 91
Mt. Morris Church, D. G. Sutton.....	10 00
S. H. Burr.....	10 00
Syracuse, Mrs. L. A. Mikels.....	10 00
Brooklyn, Strong Place Church.....	20 00
Sharon, Mrs. Felt.....	1 00
Troy, E. Carter Jr.....	1 00
Rochester, Rev. J. C. Burkett.....	1 00
Medina, Mrs. James Sumner.....	10 00

NEW JERSEY, \$2,828.44.

Cape May, First Church.....	9 39
East Orange, C. E. Cowell.....	21 00
Bloomfield, First Church, in add.....	7 65
Newark, Fifth Church.....	11 50
Hightstown Church, bal. coll.....	13 90
Trenton, First Church.....	100 00
Asbury Park Church.....	35 00

DESIGNATED FOR DEBT:

Jersey City, First Church.....	50 00
Newark, Rev. T. E. Vassar, D.D.....	20 00
Roadstown, Rev. W. W. Pratt.....	5 00
Jacob Flanigan.....	5 00
No. Orange, Samuel Colgate, in add.....	2,500 00
*Hightstown Sunday school, For student at Selma University, Ala.....	5 00
<b>C. E. F.</b> Newmarket Sunday school, For Chapel Builders' Fund.....	5 00

DESIGNATED FOR MEXICO:

New Brunswick, Nahum Kent.....	5 00
Plainfield, F. H. Bigelow.....	10 00
Mrs. F. H. Bigelow.....	10 00
Hightstown Sunday school.....	15 00

PENNSYLVANIA, \$1,927.88.

Philadelphia, Broad St. Church and Sunday school, \$10.....	95 11
Blockley Church.....	37 10
Tacony Church.....	2 81
Manayunk Church.....	35 00
Memorial Church, A Member.....	11 00
Lower Dublin Church, in part.....	3 70
Jenkintown Church.....	16 00
Sunday school.....	5 00
Wm. Hawkins.....	10 00
Fiftieth Church.....	10 69
Sunday school.....	1 60
Rassyunk Church.....	20 00
North Church.....	35 50
Lower Dublin Church.....	2 32
Grace Church.....	30 00
Bloomsburg Sunday school Infant Dept.....	5 69
Farmington Church, R. Gray.....	4 00
G. Allen.....	1 00
A Friend.....	1 00
Damascus Church.....	5 00
Mars Hill Church.....	7 25
Elizabeth Church.....	6 35
Loyalhanna Church.....	1 00
Antioch Church.....	1 00
Fair Oaks Church.....	20 00
Sunday school.....	10 00
Greensburg Church.....	8 00
McKeesport Church.....	20 20
Siloam Church.....	1 00
Kennett Square Church.....	1 30
Smithfield, Mrs. A. C. Scott.....	10 00

Ridgeway Church.....	2 50
Columbia and Wells Church.....	50
Burlington Church.....	2 74
Troy Church.....	12 00
Montrose, Bridgewater Church.....	18 53
Hollisterville Church.....	2 26
West Liberty Church.....	5 00
Brisbin Church.....	5 50
McPherson Church.....	1 00
Dubois Church.....	50
Clearfield Assn.....	6 66
Newton Centre Church.....	4 00
Clarks Green Church.....	6 40
Weconisco, Rev. B. E. Jones.....	5 00
Pittsburg, Nixon St. Church.....	10 75
Green St. Church.....	1 00
Fourth Ave. Church.....	795 01
Bloomsburg Church.....	16 85
Lower Providence Church.....	45 00
Olive Branch Church.....	12 00
Lewiston, Church Mission Band.....	7 00
North Sewickly Church.....	4 23
Upland Sunday school.....	49 03
Cambridge Sunday school.....	3 40

DESIGNATED FOR DEBT :

"A".....	5 00
Erie, Rev. D. Zwick.....	3 00
Mrs. Ackerman.....	2 00

C. E. F. DESIGNATED FOR MEXICO:

Philadelphia, Mrs. E. M. Corleis.....	50 00
Coll. through the <i>National Baptist</i> .....	135 00
Pittsburg, members of Fourth Ave. Church.....	150 00
Lewisburg, Mrs. M. G. Tucker.....	10 00
Mrs. Rose M. Lewis.....	10 00
Lower Providence Sunday school.....	10 00
Millerton Sunday school.....	7 00
For Dillon Church, Montana.....	
Peckville Church.....	3 00
Scranton, Jackson St. Church.....	13 00
Pittsburg, Fourth Ave. Church, members, in add.....	100 00

DISTRICT COLUMBIA, \$41.00.

Washington, Calvary Church.....	36 00
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DESIGNATED FOR DEBT:

Washington, A. J. Huntington.....	5 00
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WEST VIRGINIA, \$13.20.

Beckwith, Hopewell Association.....	2 50
Newark Church.....	2 50
Bridgeport, Woman's Mission Circle.....	2 20

DESIGNATED FOR DEBT:

Lockhart Run, Mt. Zion Church.....	6 00
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TENNESSEE, \$21.50.

Huling, Williamson's Chapel, per H. Woodsmall.....	3 70
Pulliam Chapel.....	1 80
Ash Grove Church.....	8 50
Mt. Pleasant Church.....	7 50

SOUTH CAROLINA, \$420.29.

Florence, Trinity Church.....	1 70
Society Hill, Union Church.....	1 50
Piney Grove Church.....	1 00
Bethesda Church.....	1 34
Red Hill, Macedonia.....	70
Hymansville, Mt. Chapel.....	2 02
Summertown, St. Mark.....	1 00
Manning, Mt. Zero.....	46
Elizabeth.....	50
Ebenezer.....	75
Doversville, Mt. Zion.....	75
Friendship, Marion Union.....	1 00

\*For Benedict Institute.

Columbia, Calvary Sunday school.....	10 00
Mrs. J. R. Armstrong.....	5 00
John F. Slater Fund.....	266 68
Benedict Institute.....	
Tuition.....	112 00
Room Rent.....	8 88
Sundry.....	5 01

FLORIDA, \$1,075.30.

*Live Oak, Florida Institute.....	
Profits of Boarding Department.....	500 00
Tuition.....	442 75
Room Rent.....	129 55
Sundry.....	3 00

MISSISSIPPI, \$4.00.

Michigan City, Rev. D. Ishmael.....	4 00
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LOUISIANA, \$11.00.

Bastrop Church.....	11 00
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ARKANSAS, \$15.00.

Roanoke Church.....	15 00
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TEXAS, \$118.62.

*Marshall, Bishop College.....	
Profits of Boarding Department.....	67 62
C. E. F. State Convention, per W. R. Maxwell, for San Angelo Church, Tex.....	50 00
Austin, H. W. Dodge, For Mexico.....	1 00

OHIO, \$146.37.

Cleveland, Mrs. L. B. Page.....	5 00
Sandusky, Wayne St. Church and Sunday school.....	4 91
Toledo, Oliver St. Church.....	5 00
Henrietta Church.....	12 75
Ashland, Miss Anne Thomson.....	2 00
Centreville Church.....	19 40
Sunday school.....	7 50
Penfield Church.....	3 56
Granville, Geo. C. Ewart.....	10 00

DESIGNATED FOR DEBT:

Sandusky, Eugene H. Olds.....	5 00
Cincinnati, Rev. J. Emory.....	5 00

C. E. F. New Dover, Morgan Savage.....	4 50
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LECACY.

Brodrick, Estate of Thos. Gardner.....	61 75
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MICHIGAN, \$1,111.20.

Bay City, First Church.....	92 00
Traverse City, First Church.....	9 20

DESIGNATED FOR DEBT:

Adrian, Mrs. A. S. Crane.....	10 00
Detroit, Contribution per "Christian Herald".....	1,000 00

INDIANA, \$62.70.

Peru, First Church, \$12.70, for special work in Arkansas.....	62 70
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ILLINOIS, \$424.34.

Rochelle Church.....	3 15
Stillman Valley, Young People's Miss. Soc.....	14 60
Morgan Park, Miss. Circle.....	20 00
St. Charles Church.....	15 00
Bloomington Church, in add.....	11 47
Chicago, Second Church, in add.....	80 00
"Standard".....	50
Joliet Church.....	31 21
Swede Conference.....	84 45
Princeton, Swede Church.....	10 50
Springfield, Cent. Church, in add.....	10 00
Jacksonville, First Church, in add.....	6 00
Diamond Grove Church.....	4 00
McLeansboro, Ten Mile Church.....	5 20



Oterville, Otter Creek Sunday school.....	1 00
<b>DESIGNATED FOR DEBT:</b>	
Delevan Church.....	13 00
Chicago, First Church, Rev. L. Raymond.....	5 00
Geo. A. Holloway.....	15 00
Mrs. Z. Dixon.....	25 00
Downers Grove Church.....	30 00
Roseville, Mrs. L. A. Gray.....	10 00
St. Mary, J. F. Foley.....	5 00
*Chicago, Chicago Association.....	24 26

WISCONSIN, \$249.36.

Lowville Church.....	2 00
State Convention, per Geo. W. Gates, Treas.....	37 50
Waupaca, Swede Church.....	5 00

DESIGNATED FOR DEBT:

Janesville Church.....	65 00
Oshkosh, Geo. W. Gates.....	100 00
*Vienna, M. R. Britten.....	10 00
*Delevan Church.....	5 36
Wright Smith.....	3 00
Deacon DeWolfe.....	5 00
P. R. Jackson.....	5 00
Rev. C. A. Hobbs.....	5 00
*Clinton, M. P. Treat.....	3 00
Mrs. C. B. Dye.....	1 00
M. D. Arndt.....	1 00
Mrs. Treat.....	1 00
Mrs. Julia Case.....	50

MINNESOTA, \$1,972.23.

Duluth, Rev. B. F. Simpson.....	4 00
Fairmont, First Church.....	7 00
State Convention, per D. D. Merrill, Treas.....	1,776 83
" " E. I. McKeever.....	50 00
Fergus Falls Church.....	12 40
Lakeland Church.....	1 50
Minneapolis, Fourth Church.....	2 00
New Auburn Church.....	5 00
Appleton Church.....	25 00
St. Paul Church.....	52 00
Red Wing Church.....	25 00

DESIGNATED FOR DEBT:

Balaton Church.....	5 50
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IOWA, \$236.37.

Waterloo Church, in part.....	17 32
Delaware Church.....	4 50
Keota Church.....	3 50
Hawkeye, Rev. Jas. M. Wedgwood.....	2 00
Newmarket, First Church.....	9 00
Cresco Church.....	7 25
State Convention, per D. D. Proper.....	166 66
Atlantic Church.....	10 00
C. E. F. Iowa Falls Sunday school, For Chapel Builders' Fund.....	6 14

DESIGNATED FOR MEXICO:

East Nodoway, Miss and Mrs. L. B. Kinne....	10 00
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MISSOURI, \$106.05.

Almon Swede Church.....	3 25
Brunswick, Bluff Church.....	75
Long Lane, Pisgah Church.....	4 35
Nevada, Mt. Union Church.....	1 50
Avenue City Church.....	6 40
Fairfax, Bethany Church.....	1 75
Akensville, First Church.....	10
St. Louis, Mt. Carmel Church.....	1 00
Sugar Lane, Gilead Church.....	25

DESIGNATED FOR DEBT:

St. Louis, Rev. S. W. Marston.....	25 00
*Willing Workers, for Bishop College.....	35 00

C. E. F. DESIGNATED FOR MEXICO:

St. Louis, Chaplin Crocker.....	1 00
Friends.....	70
Delaware Ave. Church.....	25 00

INDIAN TERRITORY, \$20.00.

DESIGNATED FOR DEBT:

Kulli Inla, Rev. G. W. Dallas.....	10 00
Miss Mary A. Rounds.....	10 00

KANSAS, \$9.35.

Sedgwick Church.....	1 55
C. E. F. Grand Centre Sunday school, Chapel Builders' Fund.....	2 80
Olathe, Rev. A. L. Vail, for Mexico.....	5 00

NEBRASKA, \$7.00.

Valley, Scandinavian Church.....	2 00
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DESIGNATED FOR DEBT:

Bassett, Mr. and Mrs. S. T. Allen.....	5 00
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DAKOTA, \$99.83.

Dell Rapids Church.....	50 00
Lisbon Church.....	13 00
Hamilton Church.....	1 60
Marvin, First Church.....	1 53
Grand Rapids Church.....	2 50

DESIGNATED FOR DEBT:

Webster, Rev. E. Godwin.....	10 00
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COLORADO, \$21.20.

DESIGNATED FOR DEBT:

Delta, Rev. James A. Hayercraft.....	5 00
Fort Collins, Rev. E. N. Elton.....	10 00
C. E. F. Centreville Sunday school, for Chapel Builders' Fund.....	3 50
Bismarck Sunday school, for Chapel Builders' Fund.....	2 70

MONTANA, \$16.00.

Stevensville Church.....	16 00
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WASHINGTON TERRITORY, \$15.36.

Spokane Falls, First Church.....	10 36
Vancouver, Rev. P. H. Harper.....	5 00

OREGON, \$12.50.

Parkersburg Church.....	3 20
Medford.....	4 00
Ashland.....	1 65
Portland, First Scandinavian Church.....	2 25
Ladies' Sewing Society.....	1 40

CALIFORNIA, \$9.50.

Gonzales Church.....	2 50
San Francisco, Sundry, per Rev. J. B. Hartwell.....	7 00

BRITISH COLUMBIA, \$10.00.

New Westminster Church.....	10 00
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MEXICO, \$12.61.

Monterey, Rev. Thos. M. Westrup.....	10 00
*International School, Sundry.....	2 61

GEN. MISS. SOCIETY OF GERMAN BAPTIST CHURCHES, \$50.00.

WOMAN'S BAPTIST HOME MISS. SOCIETY, MICHIGAN, \$150.00.

Towards Salary of Rev. G. W. Huntley.....	50 00
" " of Rev. F. Barnett.....	50 00
" " of Mrs. Alvira Bradway.....	25 00
*Towards Salary of Professor A. C. Bacone, Indian University.....	25 00

Total..... \$24,835.15

HOME MISSION MONTHLY..... 92 07

J. G. SNELLING, Treasurer,  
7 Beckman Street.

# THE BAPTIST HOME MISSION MONTHLY

Vol. VIII.

OCTOBER, 1886.

No. 10.

## EDITORIAL

Dr. Morehouse is on his way home, and will soon be in his accustomed place in these rooms, and about the duties in which his heart is so deeply engaged.

It is said the Mormon immigration from European countries since 1880 aggregates about 12,000, all dupes of that gigantic fraud, and every one of whom will bring misfortune to our country. And nearly every one of them will find the bitterness of disappointed expectation.

From the *Presbyterian Home Mission Magazine*, we learn that to the Presbyterian churches there have been added the past year 79,637 members, 51,177 by profession, 28,460 by letter; nearly 10,000 more than in any previous year of the church's history. Of this entire addition 15,695 members have been added by the labors of missionaries on the Home Mission field. How largely the Coming Kingdom of Christ is being advanced by mission work, at home and abroad.

With the company of teachers and missionaries which lately sailed from Puget Sound, 1700 miles West to Alaska, went several lady correspondents of the Eastern press. Miss Kate Foote, the Washington correspondent of the *Independent*, and Miss Alice C. Fletcher, correspondent of the New Orleans *Times-Democrat*, and a correspondent of the Philadelphia *Press*, and a Boston daily, name not given. It is to be

hoped their correspondence will not only interest their readers but inspire them with a zeal for the work of Home Missions.

The Chinese are remarkably skilful as imitators. In this country they have been subjected to all sorts of outrages, not excepting death itself. We see it stated now that in the city of Chong-King, in China, the Chinese have adopted "the Tacoma style," and decided that the "Americans must go." They have organized mobs and completely destroyed the premises of the American and Catholic missions and the houses of the English residents, the occupants escaping with nothing but the clothing on them at the time. Fortunately no lives were lost, up to the last advices. They are skilful imitators, and follow the examples set them on the Pacific Coast. Now, what about indemnity for outrages committed and property destroyed? On either side?

Our Women's Home Mission Society at Chicago have organized "Baby Bands," to help on the good work. In January, 1883, a little child sent one *dime*, to be used for mission work. This suggested the idea of getting the children to work for the good cause and train them from infancy to do good to others. In Raleigh, N. C., they had recently founded a home and school for neglected colored children. It was proposed to turn the missionary zeal of the children to good account for the support of this worthy

object. This has been done, and last year \$173.14 was received from these bands. Each member pays *ten cents* a year into the treasury, and the Baby Bands are increasing in numbers. Children of eight years and under become members, and the bands are rapidly multiplying.

Rev. Sheldon Jackson, D.D., is a Presbyterian clergyman, who as missionary in the far West, in 1877, established a mission at Fort Wrangel, in Alaska. From his deep interest in that far off Territory, and his success in his efforts to elevate the condition of the natives some two years ago, he was appointed by our Government Superintendent of Education in Alaska. A few weeks since he left Seattle, W. T., with a company of teachers and missionaries for his field. With that company was Rev. W. E. Roscoe and wife, Baptists, under Government appointment, as missionary teachers, to be stationed at Kadiak. Also Rev. J. A. Wirth and wife, Baptist missionaries to Kadiak, whose support is provided, \$500, by the generous offer of Dr. Jackson himself, and the balance by Baptists and other friends at Seattle. This, in the present financial condition of our Home Mission Society, is most timely and generous aid to the Alaska mission. Kadiak is the oldest settlement in the Territory, being established in 1784, and is six hundred miles west of Sitka.

The Presbyterians, who were first in the field of Alaska missions, next after the Catholics, have now seven stations. So hopeful is the work that they report thirty-four conversions during the past year, at Sitka alone, twenty-two of which were from the mission school. At Fort Wrangel they have a church with a membership of between forty and fifty, with a convenient church edifice for worship. At Sitka they have a church organization with sixty-five members, but no building. At Fort Tongass they have a mission carried on by native Christians entirely. A prayer meeting is conducted by Indian women, and one of the female missionaries says: "If you could

hear them pray, it would touch your heart." And she adds, "They cannot imagine a Christian woman as not being willing to attend the prayer-meeting, or not being willing to pray." They have not yet reached the point of propriety or fastidiousness of many of our more cultivated white sisters in home churches, who are not able to speak and do not believe in women's "speaking in meeting."

The most notable event in the history of our Foreign Mission work, announced for the last month—and the saddest—is the death of the Rev. Edward A. Stevens, D.D., for nearly fifty years a missionary in Burma. The loss is great and sorely felt. Dr. Stevens was born in Georgia in 1814, the year our Foreign Mission Society was organized. He graduated at Brown University in 1833, and from Newton Seminary in 1836, was ordained in 1837, and arrived in Burma February 15, 1838. His death occurred at Rangoon, Burma, June 19, 1886, in his 73d year. Twice during his long period of missionary service he visited this country for the restoration of his health. He leaves two sons most worthily following his example in the mission work, one in Burma, the other in Dakota. Two daughters are the wives of clergymen, one in Burma, the other in Maine. Dr. Stevens was one of our noblest workers on the foreign field, and his place cannot be readily filled. But he is now crowned with honor and immortality, and his works do follow him.

An article in the *Missionary Outlook*, by Rev. W. Harrison, gives some interesting statistics relative to the ascendancy of Christian nations, and the prospective triumphs of the Christian religion. The world-wide and constantly increasing influence of the Anglo-Saxon race is everywhere acknowledged. About 730,000,000 of the human race are under the dominion of governments which recognize the Christian code. And the proportion is constantly increasing. In A. D. 1500, according to the best statisticians, about 100,000,000 were under nominal Chris-

tian rule. In 1880, the number was estimated at 730,000,000, an increase of more than *seven fold* in less than four centuries. At the commencement of the last century the number was 155,000,000, an increase of nearly 600,000,000 within the past one hundred and eighty years. In 1700 Great Britain and her colonies did not number 10,000,000; now the English Parliament rules more than 300,000,000 of people. In 1872, by the census, the population of India was 237,000,000, of whom 191,300,000 were directly governed by British authority, and 46,250,000 by native rulers dependent on the British protection. The total area of the earth is claimed to be 52,062,400 square miles, of which extent Christian nations have control of 32,419,900 square miles, *three-fifths* of the whole, while Pagan and Mohammedan authority rules 19,624,555, or *two-fifths* only. These, though not all that can be desired, prayed for, and sought after, are nevertheless inspiring signs of the times. The hand of God is in it all, though statesmen and rulers do not seem to recognize the fact. In a sense, the earth is being given to the Saints of the Most High for a possession.

A late number of the *Oregonian*, published at Portland, Org., has an earnest and an emphatic protest against the senseless clamor raised against the Chinese, exclusively because of their filthy and vicious habits. This is an argument which wily politicians and the Mongolian haters have magnified and wore threadbare. Let all vicious and filthy foreigners fare alike. Why should not our land be freed from all foreign pests alike. Our immigration and naturalization laws should be so modified as to guard our land against imported vice from all nations as far as possible. The *Oregonian* closes its article with the following sensible remarks:

"We do not simply want Mongolian wretches excluded; we want the whole flight of European locusts, the whole plague of trans-Atlantic lice, turned back from whence they came, whether they are paupers, criminals, political incendiaries and assassin social-

ists; whether they are highbinders from China or anarchists from across the sea. All other objectionable immigrants save the Mongolian are welcomed, given the vote, the school, all the rights of citizenship, and yet the Mongolian, who is denied all access to the educating influences of our civilization is damned despite the fact that he behaves better than the emigrants who want to cut his throat and run him out of the country without warrant of law. Let us clean our civilization, but let us erect as strict a quarantine against undesirable immigrants at the East as at the West; let us not discriminate between the rotten fruit of Asia and the stinking mackerel of Europe, or, if we do, let us be honest enough to admit that the former is the less offensive and the more wholesome."

In the last issue of the MONTHLY we had occasion to refer to an article which appeared in the *Examiner* of August 12th, criticising the auditing of our Church Edifice Fund, prior to the occurrence of the Deane losses. We regarded the criticisms of the editor as incorrect touching matters of fact, and altogether unfair and unjust to the Board and the Auditors. In the *Examiner* of Sept. 23rd appears a more extended article, virtually reiterating the former criticism and its implied censure. The columns of the MONTHLY are not for controversy, and we should not refer to this matter again were it not that silence might be taken as an admission, and confidence be impaired. The brethren who were Auditors at the time referred to, are both members of the Board—one still an Auditor and the other Chairman of the Finance Committee.

The argument of the Editor is this: the losses ran through a series of years; the Auditors did not discover the losses; hence, they did not make a thorough audit. The reasoning is correct, but the premise is not true. The losses *did not* run through a series of years. In fact all the losses, *and all the transactions which resulted in losses*, took place after the annual audit of 1883. At that time none of these funds were in Mr. Deane's hands; but all were invested on Bond and

Mortgage, and the securities, none of which are known to have been defective, were in the Treasurer's possession. The Auditors found them there, personally inspected them, and certified to the fact on the Treasurer's Church Edifice books, and publicly, as follows: "We have also examined the securities of the Society, and find them to agree with the entries in the Treasurer's books." Between this and the next annual audit in 1884, all the mischief was done. These facts clearly show why the annual audits prior to 1884 did not disclose the losses. They could not disclose what did not exist.

Citations are made from the Kingsley-Howard Report on the losses, to sustain the argument. Those which are relevant to it we cannot find in that Report. For instance, in the article of September 23d, it is said; "In that Report Mr. Kingsley states that the years in which the alleged losses occurred were from 1881 to 1884," and a similar citation appears in the first article. These statements nowhere appear in that Report, nor anything like them. The only reference to the time of the losses appears on page five of the Report, and all the dates given, and all the transactions there referred to, occurred after the audit of 1883. Again referring to the question of auditing the accounts, the Editor says, "But nothing of the kind was done in three years, as Mr. Kingsley plainly states." And again; "it is also true, as Mr. Kingsley says, that the current receipts and expenditures of the Society, were audited, as shown in the Annual Reports from 1881 to 1884." Again we reply, no such statements as these appear in Mr. Kingsley's Report. Strange as it may seem, in the light of these quotations, and after all that has been said in the *Examiner* on this "Auditing Question," based on the Kingsley-Howard Report, yet the word *audit* in any of its forms does not occur in that Report; and neither the Auditors, their acts or duties, nor the auditing of the Society's funds or accounts are in any way referred to.

Should any of our readers wish to verify these facts by reference to the report itself, we will gladly send a copy on application.

We have no desire to continue this discussion, or to multiply explanations. And we are quite willing the Board and the officers at the Rooms should bear any responsibility in the case which may justly arise from their "misplaced confidence" in Mr. Deane. But they have suffered censures from some quarters which were wholly undeserved. We are anxious our friends and the public at large, should know the *facts* in the case, and now leave them to draw their own conclusions.

#### EXPULSION OF THE CHINESE FROM JUNEAU, ALASKA.

The general facts about the expulsion of the Chinese from Juneau and Douglass Island, Alaska, have been given to the public through the secular press. Two or three things, however, deserve special mention. It was one of the most unprovoked outrages upon the Chinese that has yet disgraced America. On our trip to Alaska, in August, we found about 80 of the expelled Chinese at Fort Wrangel, which they had reached in two small open boats that contained not only the Chinese themselves, but their baggage also. For eight days they had journeyed, exposed to fog and rain by day and night, unable to lie down, and without sufficient provisions for the trip. On reaching Fort Wrangel many were sick and the limbs of some were badly swollen. Capt. Carroll, of the *Ancon*, took them on board and returned them to the Douglass Island mine, where they remained for a few days until the return of the steamer from its trip northward, when all the Chinese of the place unable to resume work were taken on board as steerage passengers and brought to Victoria, B. C., and Port Townsend.

Among the number I found Fong Sing, a Christian boy who was formerly in Mrs. Bradway's school at Oakland, Cal., and recently a member of Dr. Simmon's church and Sunday school in New York city. He speaks English fairly well. From him I learned, what was confirmed by information from other sources, that the instigators of the trouble were saloon keepers of Juneau, who were

hostile to the Chinese because the latter did not spend any of their earnings, as white men frequently do, in the saloons. (Query: Which is the worst curse in America, the saloon keeper or the Chinese?) Some of these men waited upon our Brother Fong Sing, saying that he must inform the Chinese that unless they left many of them would be killed, that men were coming armed with rifles to shoot them down, etc., etc. To sustain their assertion and terrify the Chinese, these infernal plotters exploded powder under one of the houses used by them. I saw the shattered building, and learned from residents in the vicinity of the damage inflicted by the explosion upon their own residences and stores. Guns were fired at night around the Chinese quarters. At last the culmination came, when the Chinese were compelled to embark in open boats, as already described. The authorities were either powerless or unwilling to incur the displeasure of the mob by their defence.

Now, let it be noticed that there was not the shadow of excuse, sometimes urged, for their expulsion, viz.: that they were preventing Americans from obtaining employment. Capt. Carroll told me that there was plenty of work for every man who had a disposition to work, in cutting wood for the Douglass Island Mining Company, at \$3.25 per cord. Vagrants, adventurers, and saloon keepers were the ringleaders in this anti-Chinese crusade. Let him who will train in such company and under such leadership.

H. L. M.

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## SCANDINAVIA IN AMERICA.

BY REV. FRANK PETERSON.

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An address delivered before the American Baptist Home Mission Society, at Asbury Park, N. J., May 29, 1886.

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Upon a beautiful Sabbath morning, thirty-three years ago this month, a large number of curious spectators were standing on the shore of the Mississippi River, at Rock Is-

land, Ill. A deep religious awakening had manifested itself amongst the Swedes during the winter, through the labors of Gustaf Palmynist, and about 50 persons had yielded to the influence of the Holy Spirit, and were now to be buried with Christ in baptism. Hence this repetition of the scenes at Jordan in the days of John. This was the first religious revival among Swedish Baptists of this country.

Among those that were to put on Christ by baptism at this time, were my parents, and well do I remember, though then but a small child of five years of age, how the tears rolled down my cheeks as my father was being led into the water and there buried under it. What then seemed to me a burial that knew no resurrection, I have since found to be a planting. What then, according to my childish views, seemed to be the ending of Baptist Missions among the Swedes, has since proved to be the first fruits of a glorious harvest already garnered, and the promise of one of magnificent proportions yet to follow.

How little could the Home Mission Society think then, when adopting this new-born Mission, that in three decades it would grow to about 210 churches with a total membership of about 11,000.

That such a growth has been attained is the more significant when we consider the scarcity of material found at this time, by which these churches were to be built up, and the peculiar training of the minds of this people. Only such as had immigrated to this land from the Scandinavian countries, where they had all their lives been rocked in the cradle of a State Church religion, and where the priest-craft had nursed them with superstition, mixed with a Luther's Catechism, and an Augsburg Confession, the latter of which was generally taken without asking what it contained. Hence it is easy to see what difficulties were in the way of our pioneer missionaries in their early labors, in persuading the people to leave the house of bondage, and enjoy "the liberty wherewith Christ hath made us free."

It took eighteen years to increase the number of our churches to twenty-four and the

number of our ministers to eight, while during the last fifteen years our churches have increased 666 per cent, and our ministers 800 per cent.

#### THE FIELD.

Although the Scandinavians are to be found in goodly numbers in every State and Territory of the Union, yet the Northwestern States seem to be their "land of promise." The States and Territories that have been specially chosen by them as their future homes, are: Minnesota, Wisconsin, Illinois, Iowa, Nebraska, Kansas, Michigan and Dakota.

This region will in time, no doubt contain a much larger portion of this population of the country than any other. The increase in population by *foreign immigration* is the greatest in this region in which the Scandinavians are rapidly taking the lead, and are likely to do most in fixing the permanent national type and character.

In these States and Territories the entire population is about *twelve million*, of which *one million five hundred thousand* are Scandinavians, or one-eighth of the entire number. This, of course, includes children born in this country of Scandinavian parentage. About *one-fourth* of the entire population of Minneapolis and St. Paul is Scandinavian, or about 60,000. Except Stockholm and Eathenborg in Sweden, Christiana in Norway, and Copenhagen in Denmark, there are no towns in the home countries which contain so many Scandinavians as are concentrated in Minneapolis and St. Paul. That a great field for Mission work among them exists in this country, is clearly seen from the fact that about *one-fifth* of the entire population of Sweden, Norway and Denmark are already here.

#### THE SOIL.

As to the character of the Scandinavians, I will allow Rev. M. W. Montgomery, Supt. of work amongst Scandinavians, by the American Home Missionary Society, to speak in my stead.

"The Scandinavians are, all things considered, among the best foreigners who come to American shores. For a Republic where there is civil and religious liberty, and especi-

ally where these principles are the very cornerstone of the State, that foreign element is most desirable which most readily swings into the current of American life, and becomes inspired with the genius of American institutions. They who love liberty and religion, will make the best citizens for this Republic; just such are the Scandinavian. They are almost universally Protestants, comparatively few are sceptics. They have been reared to believe in God, the Bible, the Sabbath and in Salvation through Christ. They ardently love the principles upon which our Republic rests, and hence are intensely loyal.

In several respects the Scandinavians are in marked contrast with some other foreign element among us. They are not peddlers, nor organ-grinders, nor beggars. They do not *all* sell ready-made clothing, nor keep pawn-shops. Their religion is not hostile to free institutions. They do not come here temporarily, and while seeking for gain, live a foreign life, praying all the while that their bones may yet lie in the lands from which they came. They do not seek to break down (what there is left) of the American Sabbath; they do not make the United States a plotting-ground against the Government of their native land; they do not seek the shelter of the American flag merely to introduce and foster among us ideas in direct variance with all the most precious interests of our land—Socialism, Nihilism, Communism.

This republic—the hope and inspiration of the world—has nothing to fear from Scandinavians, but very much to gain. After a careful observation of these people in this land and in their native countries, I am clearly of the opinion that they are more nearly like Americans than are any other foreign people. In manners and customs, political and religious instincts, fertility of adaptation, personal appearance and cosmopolitan character, they are strikingly like native Americans.

Their political prominence is significantly shown in the fact that of the seventy five counties in Minnesota thirty have Scandinavian treasurers, twenty-five Scandinavian registers of deeds, seventeen Scandinavian judges of probate, fourteen Scandinavian

auditors and seven Scandinavian sheriffs, seventeen members of the house and senate of the State legislature, while the Hon. Knut Nelson is the Republican member of Congress from the Fifth Minnesota district, and Mr. Hans Mattson, U. S. Consul at Calcutta. Minnesota has nearly twice as many of these people as any other State, and they are also much the most numerous of any class of foreigners within her borders. This very large element of so desirable a foreign population furnishes one of the reasons, and not the least, why many of her citizens think Minnesota is one of the best States in the Union."

The *Minneapolis Tribune* alludes to the Scandinavians in the following manner: "They contribute greatly to the prosperity and high character of this city. No people are more industrious, frugal and thrifty. They are physically of a virile stock, and are of superior intelligence and morality. They assimilate readily, and are in natural sympathy with the best American ideas and institutions."

Sweden threw off the Roman Catholic yoke 350 years ago, and she did it, too, so effectually, that for the last 300 years nothing but the crumbling ruins of Jesuit monasteries remain to show that this usurping dragon had ever switched its slimy tail upon her shores. No country in Europe is so thoroughly Protestant as is Sweden, and no foreigners have ever landed upon these shores who are so free from the taint of this pestilence as are the Swedes, and, spreading as they do, in large numbers as well in the New England as the Western States, they will, without a doubt, become a healthy offset to the Romanizing influences which now abound.

Because of the religious inclination of this people, no better field nor richer yielding soil can be found in the United States in which to prosecute mission work than amongst Scandinavians. Especially is this true of the Swedes.

It is only thirty-six years since F. O. Nelson, the Swedish "Roger Williams," was banished from his native shore because of

his Baptist views, and there are now over *forty thousand* Swedish Baptists in the world, of which about eight thousand are in this country.

From the great progress that the Swedish Baptists in this country have made during the last five years, I firmly believe that, had we the men and the means to thoroughly carry on the work, the number of our Swedish Baptists would double itself in three years.

#### HOW SHALL THEY BE REACHED?

1. More Swedish, Norwegian, and Danish missionaries should be put into the field. Thousands are coming to this country each year, and that denomination which is first to meet them with the Gospel will be the one which will reap and gather them into their garner. So plain and important has this idea become to the Congregationalists—who have lately discovered how very accessible this people is to the Gospel, and what an open gateway stands before them, inviting them to enter and possess the land—that I understand steps have already been taken to endow two professorships, one Swedish and one Norwegian, by means of which young men called of God to preach the Gospel may be prepared in their own language to preach the glad tidings to their own people as soon as they land upon our shores. The Baptists in this country cannot afford to close their eyes to this very important question. Their many years of experience, and their indubitable proofs of wonderful success in their missionary efforts among the Scandinavian people, ought surely to make them as far-sighted as are the Congregationalists.

In order to get such men as can properly carry on the mission work, especially among the Swedes, who are by far the most numerous and most accessible of the three nationalities comprising the Scandinavians, it is essentially necessary that the *Central Bible Seminary*, now located in Stromsborg, Neb., should be placed upon such a financial basis and become so thoroughly equipped as to enable it to give to its students a thorough academical as well as theological training, as



it is the only source from whence our field can be supplied with laborers.

2. Taking our people as a whole, they can be reached *only* by means of the Swedish and Norwegian languages. As well may our missionaries try to evangelize the heathen by means of the English language as to expect that foreigners in this country can be benefited by a language they do not understand. That foreigners should make haste to Americanize and assimilate with American institutions is as it should be, and is a theory which is correct politically, and no foreigners stand more ready to do this than the Scandinavians. But in religious matters it becomes a different thing. A man may vote though he cannot even read the ticket which he deposits in the ballot-box, and yet be an American citizen: but he cannot be enlightened through a literature which he cannot read, nor receive benefit from preaching that he does not understand. And if he cannot understand, how can he believe what he hears? And if he does not believe, how can he consistently become a member of a Christian Church? A man is made a citizen of the United States by an Act of Congress, but he is made a child of God by an entirely different process and by different means. Hence those means *must* be used that can reach his understanding and gain entrance to his mind and heart. The one is political, while the other is spiritual.

#### THE WORK ALREADY ACCOMPLISHED

is a harbinger of what is coming. Four years ago there were in the New England States only 3 Swedish Baptist Churches, with a membership not exceeding 150. There are now 16 churches and fully 1,000 members; a gain in churches over five-fold, and in membership about 400 per cent. Five years ago there were in the United States and Territories 98 Swedish Churches, with a membership of about 5,000; there are now 166 churches, a gain in five years of 68 churches, or 70 per cent.; and nearly 8,000 members, a gain in membership of about 60 per cent. These churches are located in 16 States and 3 Territories, and grouped into

10 Conferences. They have 79 church edifices, valued at \$175,000, on which the entire indebtedness amounts to only \$19,416.

Besides this, the Denomination owns a fine Seminary building, located at Stromsborg, Neb., which, together with the land belonging to it, is worth at least \$20,000. An endowment fund of \$28,000 has been subscribed by the Swedish Baptists. Between 30 and 40 students have attended during the last term. Counting the Swedish, Norwegian, and Danish Churches, there are in the country about 210 altogether, with a membership of about 11,000. Truly, "the Lord hath done great things for us, whereof we are glad."

#### WHAT IS MOST NEEDED?

Of the most pressing needs of the Swedish Baptist Mission that craves immediate attention may be mentioned:

1. *The Central Bible Seminary* at Stromsborg. Our mission will become aggressive or weak in proportion as this institution is aided or neglected. Nothing can be accomplished in the Lord's vineyard without laborers. Christ has commanded us to pray that such may be sent into the field, but only such as are consecrated to the work, and fitted to meet the requirements of the field, should be sent. And if it has been shown that no mission work in this country has been prosecuted with greater success than has been done by the noble Home Mission Society among the Swedish people, then it will be the duty of every Swedish and American Baptist citizen who loves God and his country to extend this institution a helping hand.

2. The work among the Swedes should be taken in separate consideration by the Home Mission Society, as an estimate of their condition, taken from the basis of the strength of the American churches, would lead the Society to withdraw its aid, and cast them upon their own resources altogether too soon. Should the Society lessen its aid to the Swedes in Minnesota, for instance, upon the ground that the American Baptist Churches are sufficiently strong to carry on

their mission work for themselves, it would be a surrender of the Swedish field after the hardest labor had been laid down and the grain was ripe for harvest.

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### THE DELAWARES.

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BY REV. A. COFFEY.

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As I am laboring as missionary among the Delaware Indians, perhaps I might give some facts with regard to the progress of the Gospel among this people, that would be of interest to your readers.

But before speaking specifically of this interesting tribe, I want to say that many of the popular notions with regard to the peculiarities of Indian character are either entirely false or at least, only partially true. They are simply human beings possessed of the same faculties, capacities, propensities, as well as the same depraved nature as other human beings. Hence they are in disposition and character just about what we might expect any other race of people to be under the same circumstances. In other words, they are what they are because of the circumstances under which they have been placed, rather than because of the existence of any race characteristics, innate and peculiar to themselves.

They are thought to have a propensity for hunting; so would any other people have who were compelled to look to the chase for food. Are they prone to go to war with each other? No more so than any other people would be if divided up into a vast number of petty tribes, without laws to govern them, or any general government to protect them in their rights. Are they cunning and treacherous? just as much so as their mode of life has made them to be.

Again, many of these "singular traits" have their existence only in misrepresentations. These have been sometimes made innocently, through ignorance; sometimes by writers drawing upon their imaginations for material, instead of giving naked facts. In some cases *malice* produced false representations, for we have long had among the whites a

*race of Indian haters*, whose eyes could see no act of kindness. whose ears could hear no expression of good will. Who would expect a Lewis Whetsel, whose highest conception of piety for many years was to murder Indians, to speak a word in their favor. This malicious race is not all dead yet.

Still another class of whites have misrepresented the Indian.

As the borders of civilization have moved onward in their westward march, they have been polluted by the presence of a reckless, vagabond hoard of villains, who, through the liquor traffic, gambling, lying, and swindling, have sought to enrich themselves through the degradation of the poor Indian. These have persisted in representing the Indian as incapable of civilization, and have opposed the introduction of education and Christianity among them by every means; on the one hand poisoning the minds of the savages against the "white man's religion" as being unfit for them; and on the other hand persecuting and opposing the missionary and school teacher, with all the force of satanic malice. For so soon as the Indian becomes civilized, educated, Christianized, he ceases to be the dupe and victim of these vile sin-mongers, whose very existence is a stain upon the race.

One of my deacons says: "What the Indian has *gained* through civilization, he has derived entirely from the labors of the missionaries. Outside of this, all his contact and intercourse with the whites has been contaminating and degrading." While this looks like a broad assertion I presume the facts will very nearly justify it.

A little anecdote of this same deacon, who has a high appreciation of a little "innocent fun,"—will still further illustrate this point. About three years ago he was up in the State of Kansas at an associational anniversary. One of the ministers engaged him in conversation, and among many other questions asked, "How is it with your people, are they getting civilized?" His answer was, "O, yes, they civilized—*too much* civilized." The astonished minister said: "Why, how can that be, I don't know what you mean." The

deacon replied, "They so much civilized, they learn to drink whisky, swear—some of them steal and lie—and I expect every day to hear somebody kill the Chief, like your folks did President Garfield."

The Delaware Baptist Church, of which I am pastor, has on its rolls the names of 140 members, the most of whom are Indians. Their principal services have been held generally in their own language, until since my coming among them. About half of the population in this community now is white, and besides there are some Cherokees, Shawnees, Muncies, Mexicans and Negroes, so they felt that the time had come when it was best to establish English preaching so that all could be benefited, as English is the common language of the neighborhood, nearly all the Delawares understanding it.

They formerly had a church while they resided on their reservation in North-eastern Kansas, but this is a new organization, effected since their removal to the Indian Territory. Their first house of worship was destroyed by a storm, and they rebuilt in 1879, at a cost of \$2,600. They have a good reed organ, and sing from the "Gospel Hymns." A flourishing Sunday-school is well attended. A Delaware lady is Superintendent, and a white man assistant. A daughter of the Superintendent is organist, and readily plays any of the pieces in "Gospel Hymns" and plays them well.

Like many white churches, the standard of piety and consecration is not as high with some of the members as it should be, but there are many of them, both male and female, that pray and speak in public.

The church is at Alluwe, on Lightning Creek, where we have services all the time. One Sunday in each month I preach at Bartlesville on the Caney River, twenty-five or thirty miles from here, in the neighborhood of which some twenty-five or more of the members reside.

More than to any other one man, the church owes its present attainments to Rev. Charles Journeycake, formerly Chief of the Delawares, and for many years pastor of the church. In point of fact, I am working as

his assistant. He is now near seventy years of age, but is full of energy yet, and is eager to preach the gospel to his own people.

A neighborhood of Delawares about forty miles away, who keep up some semblance of their old pagan worship, are now anxious to have him preach the Gospel to them. These cannot be said to be *uncivilized* entirely, for they have adopted civilized dress and modes of life.

Besides him the church has another ordained minister and three or four licensed preachers, who, it is expected, will do considerable missionary work among their own people. Some of them can preach in English also. On the whole the outlook is favorable; but progress will be slow.

## ✻ FROM THE FIELD. ✻

"Watchman, What of the Night?"

### MISSIONS.

#### Kansas.

Rev. L. J. Dyke, writes from Coffeyville, Kansas as to the spiritual wants of his field, and its rapidly increasing importance:

"I was much interested in the last HOME MISSION MONTHLY. Perhaps a few items from Southern Kansas will add interest to the next number. The weather is so warm, that hardly any other subject has any place among us. Mercury from 90 to 106. The draught through July has cut the corn crop short, yet there will be from a half to a two-thirds crop, and as there is an immense acreage, there will be a great harvest of corn. This is our chief crop. Abundant rains two weeks ago have given new life to vegetation, and cheers the drooping spirits of the people. All this we regard very necessary to advanced spiritual work.

Much interest attaches to our church work now, on account of the railroad enterprises in this part of the State. Two trunk lines are now building through here; one by the Missouri Pacific, and one by the Chicago & Alton. And also there is a prospect of the Southern Kansas being extended through the territory soon, making this a very important point. We are already feeling the effect of this in immigration; we have recently received into our church valuable additions from this source. Others are expected to unite soon.

Baptized two young men two weeks ago; we hope to receive others soon who are investigating the subject. Our number has now reached forty. Congregations good; Sunday school very encouraging; sixty present yesterday with the thermometer at 100. Have recently visited Caneyville twice, a little town twenty miles west on the line of the D. M. & A., now being built, where there is every prospect of a great town being built up soon; no other town within twenty miles. I find a few Baptists there which I shall try to organize into a church soon. Expect to go there in September or October to hold a meeting of days, and try what can be done for souls and the Baptist cause. If I could be in about four places at once, or could control the services of four good men, I should like to be bishop of Southern Kansas for the next two years.

Oh! that we had the men and means just now!

There are at least a dozen points within a distance of ten to twenty miles from here, that ought to be manned at once, and no one to do the work. My heart agonizes before God."

Rev. G. W. Clarke, Grand Centre, Kansas, bears testimony to the influence of a house of worship, in the community in which mission work is done. Our Church Edifice Fund needs enlargement as a blessing to many homeless churches:

"Since moving from the 'Little Log School-house' into our new church edifice, our congregations, interest and influence have more than doubled. We now have to open the folding doors and use all our space on Sabbath. Our township has about 300 people, and at morning services we have from 125 to 225 present. Praise God!"

From Minneapolis, Kansas, Rev. R. P. Stephenson notes the progress of his work, and the many opening fields he is attempting to occupy in addition to his own church:

"We have made very material progress. The parsonage, which has been our hope for so long, is now about to be an accomplished fact. The subscription has now reached nearly \$700, and we hope to break ground next week, and by the time our next quarter has gone round we will have it ready for occupancy. Our prayer meetings have been well sustained and of great interest. We also had weekly Bible readings, which were of benefit. I have an appointment each alternate Friday, about fifteen miles east in the country, where a church was organized several years ago, but is now almost extinct.

I expect also to commence a station about seven miles south where a few Baptists have just come in and are desirous of having service in their neighborhood. I will go on Sabbath afternoons. There are many other places which are very desirous of having services, but I cannot answer all the calls, my health

not permitting it. O, that we could occupy all the waste places!

We are now at the crisis of our work, and any letting up would work very great injury. May I be guided by Divine wisdom. Pray for us."

Rev. A. B. Charpie, of Harper, Kansas, tells of the growth of his church, and the cheering success of his people in the erection of their house of worship. Difficulties are surmounted by the blessing of God.

"Our new house of worship would have been completed before this, but for a bungle of our contractors who were incompetent and have delayed us, but fortunately through the most careful management on the part of our excellent Board of Trustees, we lose nothing and our work will finally be well done. We now expect to begin worship in our new house (the first good one in town) the last Sunday in June, or first in July. We have worked very hard among many discouragements, but can already show \$2,500 cash paid on our property, with nearly two thousand more subscription and the community feeling proud of the property. The close times have finally reached Western Kansas, but we are not ashamed of what we have done, and our enterprise represents very great energy and sacrifices.

For a church beginning eighteen months ago with thirteen members and little wealth, to have increased one hundred, nearly one half by baptism, and to have secured a beautiful property costing nearly \$7,000 which can by no possibility be incumbered for one fourth its value, we think is doing well, and shows our work honored of God. An estate from which came a subscription of \$700, our largest, falls so short we shall lose \$500, but we shall go on."

#### Iowa.

Rev. R. M. Duling, general missionary among the colored people, at Keokuk, Iowa, has been tried by domestic bereavement, but still trusts in a Heavenly Father's sustaining love and faithfulness.

"When I left my home for work in my field last May, I did so with the hope of accomplishing more this quarter than I did last. Consulting with my (now) sainted wife, it was thought best to spend the whole quarter in the field, thus do more good, and save the expense of travel. The quarter was "drawing to a close;" one more week, and I shall be with the dear companion of my toiling life—one short hour more before I can reach the church. The telegraph brings me the painful news of her death. I could not preach; worn down with continued labor in May, and the long heated term of June and July, and crushed with the sad news, I turned my face homeward, where I arrived Tuesday the 27th, to look for the last time on her dear form. On Wednesday the 28th, I consigned her to her last rest, cheered by

the reflection, that like her master, she had spent her whole life doing good, and the end was Peace. I turned away from her grave with a bleeding heart, yet blessing the Lord for this smiting which brings heaven nearer, and makes Jesus dearer. Now if he wills, "I will serve another day." But I am telling my sorrows and not my work—I will have done with it. You will see that I report nothing for any department of the Society's work. This I regret, but that part of the State has very few colored churches, and these so void of training on these subjects, that one often fails to get enough money to travel from one appointment to another. So far, we have succeeded in raising our proportion of our four hundred and fifty dollars.

Rev. H. C. Nash, of Creston, Iowa, gives as follows, a hopeful view of his field and work.

"Good progress has been made. The first payment on the mortgage of \$1,300—with accrued interest, under the new plan is paid. We hope during the fourth quarter to pay \$200 on the floating debt of \$500.

Until the whole debt is removed, growth in numbers will be slow. But the church is hopeful and aggressive. The strikes and drouth have been severe drawbacks to us financially, but we see improvement. Will need \$200 aid next year in order to go on. Our plan is to pay off the entire debt by June 1, 1888. Then, God willing, we will stand alone and help others."

#### Utah.

Rev. F. Barnett, of Ogden, Utah, speaks in the following letter of the slow progress the gospel makes under the withering influence of Mormonism. He well says, we must not expect too much of that which is *worth having*, in a day.

"My last report is a little premature, but I think has about the summing up of the quarter's work. It has been the most discouraging, in outward results, of any. Many of our members are away on their summer tour east, and the weather has been so exceedingly hot since July 1st, that it has seemed almost impossible to keep up our regular work. I have been here all the time, pushing on the work as best I could. I am glad to say that amid the many discouraging features some are encouraging. Our prayer-meetings are attended with the spirit, and are sometimes large in numbers. Our Sunday school is growing constantly, and has nearly doubled in the last year. Several are inquiring after the Lord; but such is the ignorance and looseness in common morality, that it seems like a miracle to see one thoroughly converted. So long have the people been under the blighting influence of this terrible fraud of Mormonism, that it seems as if they cannot realize that religion means anything more than merely joining the

church by immersion. It would be an easy thing to report baptisms, for there are plenty who will go any where if they think they can get a little temporal advantage, but to report an intense spirituality and piety is not so easy.

This awful laxity of Christian morals taints even church members, and many think that Sunday excursions and dancing and card playing are the fit practices of a Christian. Such things are even gotten up as a church affair. Thank God, *not* in the *Baptist church*. I know not what this city would do without the little Baptist church in it, weak as it is. May it grow and become a mighty power! I am confident it will. I have never met so much ungodliness and unbelief, or so many difficulties in the way of Christian work as here, and I have never felt a more sure confidence in God, and in his power to overcome it all, and a stronger resolution to hold on in the work, than I do now. Don't expect too much from Utah, of that which is worth having, in a day. It must be the work of years and of the mighty power of God. We want the prayers and patience of all God's people. None can know the strength of sin, and the freaks and devices of human nature found here, but those who have lived here and tried to overcome them."

#### Dakota.

Rev. W. T. Williams of Ipswich, Dakota, finds that he cannot be supported on his field and will have to leave. The people have not the money and the Society has not. How much we need more money for the work.

"Our church has not as yet decided to apply for aid for the next year. Owing to poor crops our people have been unable to do much for me the last year. I have received \$175, and the balance \$125 arranged for. The Lord has signally blessed the Baptist church of Ipswich. I have baptized 12, and our membership has increased from 19 to 40; more than doubled.

We have had no church quarrels, or anything to mar the even tenor of our way. We have purchased six lots as a location for a church building. Our people feel so poor, that I do not feel that I can sacrifice as I have been obliged to do the past year, and if there is any church to which you could recommend me, I will correspond with it. My heart and soul is in the work 'and woe is me if I preach not the gospel.'

We expect baptisms next Sunday. I will remain on the field some time longer, until something can be done."

Rev. E. E. Tyson, of New Rockford, Dakota, is greatly cheered by the addition of members to his little flock, and the assurance that the Lord of the harvest is mindful of his laborers.

"Yesterday was a high day for the church in this place,

To be restored to health and this field by the goodness of God calls for much thankfulness on the part of the pastor. But to be permitted to welcome five new members to the fold—three by letter and experience and two by baptism is too good to enjoy all alone, and so we call upon all God's children to rejoice with us, and to pray for us and all this field into which He has sent us. This place very much needs a house of worship and some gleams of promise encourage us to think it shall be given. But if given it will be in answer to the prayer and work of faith. The Lord lend us help in this direction and strengthen our hands in the work lying all about us. The harvest truly is plenteous—where are the laborers?"

#### Nebraska.

Rev. Geo. Scott, of Crab Orchard, Neb., speaks well of the church though, the times are hard, and his salary difficult to be had.

"The winter has been so bad that everything has been demoralized with us, especially in money matters. Farmers could not market their corn on account of the impassable condition of the roads, and now they are so busy with their spring work they have no time to do it and then the price is *clean down*. The result is, everybody is out of money. This, of course, affects pastor's salary, contributions to benevolent objects and all else that has money considerations in them. My salary is behind but will be paid, and something for missions will be attempted as soon as we can see our way to do it. The little church is doing nobly and good work is being done.

There is a good prospect of organizing a Baptist church at *Filley*, next station west of Crab Orchard. I have been reconnoitering the ground, and find a goodly number of Baptists who look and talk like people of intelligence and real worth. I am doing what I can for them in the way of week-day evening appointments."

#### Colorado.

Rev. Harvey Linsley, of Saguache, Col., briefly notes the addition of valuable members to his church.

"Have baptized six since I made my report. Among the number are County Judge, a very worthy man and able lawyer about thirty-five years of age, and one a worthy sister who has been for years a member of the Presbyterian church."

#### Among the French.

Our work among the French in New England has at times, and to some, seemed almost barren of results. Here is one cheering strain from Rev. Samuel H. Etienne of Putnam, Ct.

"I am happy to say that the hand of God has been with us during this quarter. One sister that has re-

sisted the efforts of all the Missionary, has given her heart to God in the first month that I was in Putnam. She has now given her idea of the Roman church entirely and is counted among the members of our church. We rejoice also in having two others that were converted and baptized. Still there's more to follow."

#### Manitoba.

Rev. F. A. Petereit, German missionary in Winnipeg, Manitoba, sends us the following deeply interesting account of a journey made by him in the prosecution of his work.

In connection with my report I venture to make a few remarks concerning the importance of the German Mission in Manitoba and the Northwest Territory.

After having spent several weeks in preaching at the Mennonists reserve in southern Manitoba where there is at present an open door for us, I started in the latter part of May, for Assiniboine, Northwest Territory, visiting two German Colonies. On my arrival in Balgonia, railroad station of the colony New Tulscha, I was kindly received by Mr. Lewis, the C. T. R. ticket agent, who spoke of the privileges the new settlers are enjoying in that country. He then took me on the trail leading to the German Colony, and gave me the following instructions: "Keep on this trail; don't turn to the right or to the left for seven miles, until you strike the house of Mr. Richardson, and he will show you the trail to the settlement."

After several hours' walk I reached the settlement, and was in the midst of a beautiful landscape, which is in many respects a sort of agricultural park, decorated with flowers of various colors. The soil can hardly be surpassed. Fruits—viz.; cherries, strawberries, raspberries, currants, etc.—grow abundantly in wild state. Fine water can be had by sinking wells twelve or fifteen feet deep, and on each farm there is a sufficiency of wood for fuel and building material. The people are law-abiding and kind, with a good deal of pluck and perseverance; the latter seems to be more natural to them, as several of them are Baptists and others have been, for a length of time, under the influence of Baptists, who believe in the perseverance of the saints. They commenced farming last summer without any means at their disposal and had, of course, many hardships and inconveniences to endure, but now they have gained much comfort, are well satisfied, full of hope, and in a prosperous condition.

Here I stayed five days, preached four sermons, baptized two converts,—while one is awaiting baptism, and others desired our prayers,—and organized a church—the first German Church in the Northwest Territory. Hallelujah! They now hold regular services conducted by the deacon elect. Baptists' influence prevails in the entire settlement.

The second week I spent in New Elsass, fifty miles

north of Regina, where I met a number of my old friends in their new home. At this time there is not a single Baptist among the twenty or more families in the colony, but nevertheless, these people are inclined in favor of the Baptists, and are desirous to have a missionary in their midst. It appears to me, that God in His wisdom and kindness has placed them under our care, and it is therefore *our duty* to provide them with the bread of life. I trust, that God will enable us to put a missionary in this most promising field at once. I preached there on Sunday and Monday to a very attentive congregation. Promising them to take steps in securing a missionary as soon as possible I returned the 2d. day of June to Regina with an oxen train.

On my way home I stopped on special invitation in Virden, Man., and visited several German Baptist families in Souris County who emigrated from Ontario four years ago. They are at present well off, and think there is no country like Manitoba for men that are willing to work. They maintain a Sabbath school and are asking God to send them a missionary who is able to preach both in English and German. English Baptists are scattered all over the country, and a missionary put in this field would easily gather a self-supporting English-German Baptist Church.

At my head-quarters in Winnepeg, Man., we have nearly twenty German Baptists; three of whom were recently baptized.

### Roger Williams University.

W. H. STIFLER, D.D., PRESIDENT.

The year 1885-6 closed May 26 with 142 students present. The enrollment for the year aggregated 215. During the year there was much quiet religious influence among the students. Eleven professed conversion. Most of the students who come to us, are members of the churches from which they come. Among these there has been a gratifying development of spiritual life. Much has been done in the cultivation of a benevolent spirit. The students have learned to give regularly and systematically to the work of our national societies. Their gifts during the year aggregate more than \$200.

The closing exercises evinced much progress during the year. *Seventeen* members of the Senior Normal Class were admitted to graduation. The average scholarship of the class is twenty per cent. higher than that of any previous class. Fifteen of the class go out as Christian men and women, two of the number having been converted during the year.

In the Collegiate department there were five graduates, four of whom had completed the full classical course, and one the scientific. The four young men, A. T. Ayres, J. A. Booker, J. R. Gloster and Thos. McMakin, all have the ministry in view. Miss Silene Gale, the other member of the class is the first lady who receives from this university, the degree of A.B.

She is a Christian lady of great promise. She has had her whole training in this school, and has made commendable advancement in the languages and literature. She will spend the coming year in teaching.

Besides the usual degrees conferred upon the graduates, the Trustees conferred the following:

A. B. upon Prof. H. H. Smith, Hearne, Tex. A. M. upon Prof. G. N. Grisham, Jefferson City, Mo.; Prof. N. H. Ensley, Rodney, Miss.; C. C. Bennett, Bowling Green, Ky.; and Wm. L. Cansler, Hopkinsville, Ky. The degree of Doctor in Divinity was conferred upon R. B. Vandavell, Nashville, Tenn., and G. D. Olden, Chattanooga, Tenn.

Mr. Vandavell is pastor of a large church in North Nashville, and is a constant and untiring worker for the University. Many of our students have been baptized into the fellowship of his church. Rev. G. D. Olden is a graduate of Fisk University, who, after his graduation, became a Baptist. He is pastor of one of the best colored churches in the State.

The interest of the alumni in their *alma mater* promises good. During the year many of them have made commendable contributions to the University. The three addresses delivered on "Alumni day" by Profs. Bennett and Grisham, and Rev. R. A. Scott, were all of a high order. The faculty and friends of the University are under lasting obligations to Prof. E. B. Hulbert, D.D., of Morgan Park Theological Seminary, for his most excellent and inspiring address on "Strength and Beauty in Education." The address emphasized just what this institution is trying to do. It aims to give strength *first*.

In industrial work, the students during the year have made great advancement. They have set up all the type and prepared for the press all the forms for nine numbers of the *Roger Williams Record*. They prepared for the press the catalogue. The young men have studied under a competent teacher, practical carpentry and painting. The young women have been taught cooking and sewing.

The more I see of the Negro's needs, the more am I impressed with the greatness of this educational work. I fear that our good brethren of the North, after all that they have done, do not more than *half* appreciate it.

### A Word to Pastors.

We wish to call the especial attention of pastors to a part of the report of the Church Edifice Committee, adopted by the Society at the annual meeting at Asbury Park, last May.

"We suggest that the churches be appealed to through their pastors, to make this work one of those to which they contribute regularly every year."

"It is respectfully urged that where a church has fewer than six objects on its list, the Church Edifice Fund be added to it, and a definite time be fixed for contributing to it, and that where parties think it inexpedient to add to the number of collections, a portion of the funds contributed to the Home Mission

Treasury, be designated, either by each contribution or by the church, to the Benevolent Fund for Church Edifice work. By calling the attention of pastors to this subject, it is believed that regular contributors for this important work can be secured from all contributing churches."

The Church Edifice department is greatly pressed for means. The calls from our men in the West for small donations to help them in getting chapels, are earnest and pathetic. Much is being lost because we are unable to give a few hundred dollars to secure houses of worship. No money expended on a mission field pays so well. A house is something permanent. It is a constant witness in a new town, for Christ and Christianity.

Our permanent fund, which once furnished an income, is now entangled in the Deane losses, and so brings in nothing. We are almost entirely dependent on contributions to carry on this important part of our work.

We commend therefore to the attention of our pastors, the recommendation of the committee. No funds can be used for Church Edifice work except such as are specially designated for it. Will not our churches take up a special collection for this work, and, where this is not practicable, designate some portion of the regular contribution to aid this department?

The Society has requested this, and the struggling churches in the West and the missionaries who are trying to hold up the Gospel standard there, will rise up and call you blessed for your assistance.

If our pastors would only call the attention of the churches to this matter, we are confident that the pressure upon our treasury would be relieved, and a burden lifted from many hearts. It is impossible for the Superintendent to visit all the churches, but it is both possible and practicable for the pastors to take the matter in hand, and help us in our terrible pressure. We are not asking for an endowment, but for money for present necessities. Brother, will you help?

#### Church Edifice Notes.

—The recent cyclone that desolated the southern part of Texas, destroyed the house of worship of the colored church at Victoria. It was the only Baptist house of worship in this town of 8,000 people. Most of the citizens lost heavily by the storm, and the pastor of the church, a former student of Leland University writes that, with a little help they would rebuild the house. If our Church Edifice department had \$100 for the purpose, we could spend it wisely in helping those poor colored people to put up their shattered house.

—The German church in Humphrey, Neb., are trying to build a chapel for worship. A little help now would greatly assist them. We would be pleased to aid them \$200 or \$300, if the funds were in hand. There is no German Protestant house of

worship in the town, and if our German church could get a chapel they could give religious instruction to the many Germans there.

—Superintendent J. C. Baker, of the Pacific coast writes that, with \$250 the church at Mt. Vernon, the county site of Skagit County, Washington Territory, can build a house of worship. He also sends a list of places where houses are much needed, and where they can be built with the aid named: Grants Pass, a county site, \$250; Elkton, \$150; Medford in southern Oregon, \$300; Dayton, \$300; Adams, \$300. Our missionaries at these places are hindered for want of chapels in which to gather the congregations. With a little help each of these places could soon have a house of worship. How we do need some contributions for our church edifice work! Will not pastors help us?

—The new rail-roads in Wisconsin, with the rapid growth of several towns, are creating a demand for new houses of worship. Wausaw, Ashland, Antigo and Whitewater need help, but with our gift fund exhausted, we can only wait and wish. Minnesota has several mission stations where houses are needed, and where they would soon be erected if we could give a few hundred dollar's help to each place.

#### Church Edifices in Nebraska.

BY REV. J. W. OSBORN.

A few words from Nebraska as to our needs in building church edifices. I am aware of the impossibility of so speaking of this matter as to lead our brethren who have money to invest for the Lord's cause, to realize that in no department of Christian work are better returns than in building houses of worship—homes for our churches. I have carefully studied this subject in its application to our own State, having had nine years of earnest work in the State, and I am persuaded that no expenditures have been of greater value than in this department. The history of our churches makes prominent the fact, that very few of them have made any material advancement while dependent on others for a place of meeting; unless a house was in immediate prospect. We have expended hundreds of dollars in sustaining missionaries with churches, meeting in school houses, in other churches subject to all the uncertainties of "boarding around" without any visible results in strength and progress. Now, on the other hand, in nearly every instance when these mission churches have been enabled to secure a comfortable church home, where unembarrassed they could worship God, they have prospered and progressed rapidly towards self-support. In the earlier history of our work, houses were built where it was not for the best, in consequence of the changes that have come which could not have been foreseen.



I have heard the statement made by good and honest men, that any community that needed a house of worship could build it themselves. While this may be true in a sense, it is not true that any Baptist church that needs a house of worship can build it. Many of our churches are absolutely unable to do any such thing. They must have help, or go on and do the best they can without a home. We have two sources of help—the community and the Home Mission Society. And a gift from the Society often doubles itself in its effect on the people, and sometimes doubles again on the church.

Here is a church of twenty-five members in a town of 600 people. They are true, earnest, Christian men and women. Their aggregated wealth will not exceed \$5,000. They need a church home—must have one, or fail of success. They can not of themselves build. I go to that church and people and say to them—now, if you will build a house worth \$1,500, the Home Mission Society will pay the last \$400 on that house. That \$400 gift brings from that community \$400 more that we could never have realized without this leverage. We could build from twelve to fifteen good houses in the next twelve months in important growing towns, if these small gifts could be secured. In the circle of my acquaintance in eastern churches, I can call to mind a score of brethren who, if they could know just what a blessing their is in it, would invest from \$300 to \$500 in this way, and erect a monument that would speak for Jesus in the ages to come. I name a few churches which are anxious to go forward: Franklin, Hubbell, North Bend, Craig, Norfolk, Oakdale, Ainsworth, Long Pine, Burnette, Chadron, Atkinson, Ponca. It may seem strange to my eastern brethren that these things are so. Before I had the personal experience and knowledge obtained by intercourse with the churches, and acquaintance with their circumstances and surroundings, I was slow to receive, without some discount, such statements; but now I think I understand and can appreciate the actual needs of our churches. We need men, and our prayer is that the Lord of the harvest will send forth more laborers. We need money to support them; but unless we can secure homes for these churches, results will be meager, judging from twenty year's history in this State.

#### THE JACKSON TREASURER.

BY MISS GEORGIA A. PECK.

"Alvin Jackson's goin' ter be married tomorrow," announced Jimmie Gates, helping himself to a handful of raisins from the pantry shelf.

"Let them raisins be, Jim!" cried his mother. "Its Malviny Dunn, I s'pose."

"Wall, s'pose agin," remarked Jim, saucily, "taint her."

"Du tell! Hev some more, Jimmie; I never heerd on 'im goin' with enybudy else—thout' 'twas Delia Bennett."

"Wall, 'twas Delia Bennett," allowed Jim, rendered amiable by unwonted attention.

"Wall I never see the beat. But I declare for it I'd know things 'd hev ter march ef she'd once made her mind to hev 'im."

"I guess he'll find he'll hev ter march," predicted Jim—worldly wise, half choked with the fruit of Smyrna.

"D'ye hear that, Sarah," called Mrs. Gates to her daughter, frying doughnuts in the kitchen.

"Yes," curtly replied the girl, "I s'pose its their own business."

"Wall, they've kep it's ef it wuz. The wust on it is, them Bennet's is the tightest o' all flesh an' blood. Mis' Bennett's agittin' so poor they da say she's a starvin' herself so't 'f she'd drop a crumb through a crack 'n the floor, she co'd slide through 'n get it."

"Now mother," interposed Sarah, "see if Delia Bennett don't make him a good wife. He'll take the farm, an', she'll see't they have it paid for before their many years older. I think Alvin showed uncommon sense in pickin' out a wife."

"Wall, time 'ill tell," said the older woman, doubtfully, "but it does seem ter me folks don't gain nothin' by bein' too savin'. I'd ruther take a leetle good, and du some 's I go along. Lawful suz! if that old ket warn't jest ahoppin' onter this er pan o' ruz cake!" And in the administration of justice, the Jackson prospects were forgotten.

None the less, they moved on to fulfillment. The marriage took place at the house of the minister, whose wife was not greatly enriched by the marriage fee, and they went at once to the Jackson farm, where the old people had long waited for Alvin to furnish the domestic service department. He furnished it as the poor hard-martialed ex-proprietors found, to their cost. Things were "kept up," but individual privileges were kept down, for Delia Jackson concentrated on the affairs of one small household, an administrative faculty that would have ruled a far wider sphere. Every energy, as Sarah Gates had foretold, was employed in the accumulation of wealth, and by dint of tireless labor, little spending, and no waste, the end was rapidly attained; that is, the farm was freed from encumbrance, and a bank deposit made; but when once the pursuit of riches becomes a ruling passion its victim knows no goal.

Scrupulous cleanliness reigned in the home. Water cost no money, land was to be had at a bargain, the carefully tended leach in the wood-shed insured the yearly supply of soap, and in the matter of muscle Mrs. Alvin spared not herself—still less others. At four o'clock, summer and winter, Alvin was aroused from slumber, and after a little experience in protestation, he expediently adopted her rising hour, and the unrelaxing grind of labor went on. The wrinkled

hands of the aged mother were kept busy at her carpet-loom (and the sums realized from the neatly woven web being at once deposited to the family credit), while her equally infirm partner toiled early and late on the hard New England acres of his son, thus escaping the spiritual reproach of passing to the skies on "flowery beds of ease." But sometimes, on a quiet Sunday afternoon, sitting side by side in the lonely kitchen, they joined their quavering voices in the words of the old soothing blessed hymn.

"There is sweet rest,  
There is sweet rest,  
There is sweet rest in heaven."

And when within a few weeks of each other they entered in, Alvin—standing in the bleak corner of the burying-ground—wiped the moisture from his eyes, remarking to the sighing pines in tones of unwonted determination. "I'm agoin' to set a double gravestone here, and I'm agoin' to have 'em put on it the names of 'Father' and 'Mother,' and then—I'll have 'em finish by cuttin' in this verse, 'Gone where the wicked cease from troublin,' and the weary are at rest."

After their places were left vacant, Alvin's life became still more cheerless and contracted. No little ones came to brighten the dismal home. Delia hated children. "Folks never go' ahead with a lot of young ones to see to, always wanting this, that, and the other, and taking all a body's time to keep them looking decent." Her leisure could be better employed.

Vainly members of the little community sought to utilize her recognized abilities as a leader in church and society work.

"I could probably run that sewing-circle, at an unaccustomed rate," she remarked, when informed that the honor had been tended her, "but I shouldn't get fat on the salary. I don't know who has a better right to the use of my hands and brains than I have. They're my own as far as I know, and I plan to keep them for better paying business."

So poor little Mrs. Hoffman, with her three children, and her back-ache, her own work to do, and buttonholes to make for the village dressmaker, took the burden upon herself, keeping in harmonious elements from open discord in that little centre of church politics and influence, which resembles nothing but itself.

Equally thankless the efforts to interest the selfish parishioner in the Missionary Circle.

"I think I can get Delia Jackson to join," said Sarah Gates—devoted to church interests with single-mindedness of heart, seen only in an unwedded woman who "careth for the things of the Lord."

"Wall," said her mother, resignedly, you're welcome to try. I'd begin somewhere else ef I was a settin' out."

"Delia's a church member. Why should'nt she join as well as anybody?"

"Mebbe she should, but ef she doos, I'll give ye

an extree dollar myself, ef I hev ter drink arb tea the rest o' my life ter make up for 't."

But all undaunted, Sarah went her way. "Sarah Gates!" exclaimed Mrs. Jackson, in response to her knock, "I didn't know's you wus ever comin' here again. Sit down, and take off your things."

"Well I can't stay long," said Sarah. I'm goin' round considerable to-day, among our own church folks."

At these suggestive words the listener grew grim, but Sarah—knowing no polite method of reaching a point by graceful gyrations—plunged at the mark.

"I'm gittin' new names for our Home and Foreign Missionary Society, and I thought more 'n likely you'd want to join."

Delia worked on in silence—and Sarah was obliged to continue.

"Folks ain't liable to have it on their mind much, if they ain't sort o' pledged to something."

"No, there are ways enough of puttin' out money, so folks ain't obliged to send it out o' the country to get rid of it," was the dampening response.

"None of us are troubled that way," admitted Sarah, "but we're called upon to give accordin' to what we have. I don't remember 's the Bible says anywhere that only rich folks are called on. We've got more'n the poor widow had, who gave two mites."

"We should'nt have," said Delia sharply, "if we minded every call we had."

"Well, we don't!" argued Sarah. "Our charity givins ain't very large, take it the year through, but this I'm after is one that Christians have got to give heed to. We're told to preach the Gospel to every creature, and how shall they preach except they be sent, and who shall send 'em if the church don't?"

"How much does your Society do?" demanded Delia, in reply.

"Well, you see we've only fifteen members—we pay yearly dues, a dollar apiece, take up a monthly collection, and fill a missionary barrell once in a while—probably we send about \$40 a year, but come to divide that between Home and Foreign Societies, it ain't much for a church like ours."

"The men give, don't they?"

"Once in a while, a little something, but they don't seem to have much system about it, considering they're men! Missionary sentiment seems to be mostly among the women—'round these parts at least."

"Sentiment's cheap," said Delia, coldly.

"I can tell you our Society ain't run on sentiment!" declared Sarah. "It's up-hill work to keep heart at all, 'specially when we hear other societies report their hundreds at the Annual Convention. Come Delia, join in with us, and let's push things!"

"I haven't the slightest interest in missionary work. You've come to a poor quarter."

"Now Delia, I shan't hear you say that!" flashed Sarah. "Don't care whether souls are saved or lost."

"I think it makes precious little difference with anybody's soul whether I put a dollar in your missionary box, or lay it by, against a time o' need."

"But how do you think the Gospel is to be spread, if we shirk the expense? Folks can't be Christianized without Christianity. Anybody 'o your sense knows it takes money, an' I don't know who you expect is goin' to give it, if Christians don't."

"Charity begins at home," responded Delia, stiffly. "Anybody could tell you we have heathen enough here."

"I told you this Society is Home and Foreign. You must see we can't afford to let our own country go. Read how the emigrants are pourin' in here, with all their unbelievin' ways. Part of our nation now are regular heathen. Give to Home Missions if you'd rather! Its only natural to have a leanin' that way, for all 't Christ said, 'The field is the world'."

"There's enough missionary work to do, without belongin' to any Society, right here among the factory children," said the dissenter.

"Yes," sighed Sarah—then her Gates blood suddenly rising—"how much of it have you ever done, Delia Jackson?"

The omnious silence brought her to her senses, and rising, she said flurridly:

"Of course I didn't mean any offence—I hope you wont lay anything up—then desperately—"Do you think you'll join the society, Delia?"

"No marm," replied Mrs. Jackson.

"Good afternoon," said Sarah quietly—"Good afternoon," was the reply, and the visitor wended her way home.

"You look clean beat out," said her mother as she entered. "There hain't no need o' askin' ye how ye made out."

"I didn't make out at all, but I tried!" reported Sarah, with a hysterical sob.

"Never you mind, Sally," said her tall brother Jim, "she'll get her pay! I saw Alvin Jackson in Milltown, Monday, just turnin' ou'er one o' them low concert saloons. He'd got just enough pisen liquor down to loosen his tongue, and he went on awful 'bout Delia's grindin' his folks in'ter the grave, an' layin' her hand on him. He sed some things 'twould chill your blood. He's struck a bee-line for ruination, 'n' she'll hev herself ter thank when he lands."

Good old Grandpa, turning the leaves of his well-worn Bible, read aloud with a spark of his old time fervor, from the prophecy of Isaiah:

"Woe unto their soul! for they have rewarded evil unto themselves.

"Say unto the righteous it shall be well with him, for they shall eat the fruit of their doings."

"Woe unto the wicked! it shall be ill with him, for the reward of his hands shall be given him."

"We don't want none 'o that kind o' pay, Father," said Mrs. Gates, wiping her eyes. "Please God, we'll lay up our traysure where we shall see it again, shaken down, and runnin' over. Now I'll go 'n git

supper, but I calc'late, Sarah, I hain't got ter drink arb tea!

## WOMEN'S BAPTIST HOME MISSION SOCIETY,

2338 Michigan Avenue, Chicago, Ill.

### GENERAL OFFICERS:

*President*—Mrs. J. N. CROUSE, 2231 Prairie Ave., Chicago, Ill.

*Corresponding Secretary*—Miss M. G. BURDETTE, 2338 Michigan Ave., Chicago, Ill.

*Recording Secretary*—Mrs. H. THANK MILLER, Cincinnati, Ohio.

*Treasurer*—Mrs. R. R. DONNELLEY, 2338 Michigan Ave. Chicago, Ill.

### THE TREASURY.

At the time this copy leaves our office for New York, nine missionaries are waiting for their August salaries, and September salaries will be due in one week. Will the officers of our branches and bands please notice this item, and see that a remittance reaches us as promptly as possible.

### NEW APPOINTMENTS.

We have recently appointed eight new missionaries, three of whom have entered upon their labors; the other five are waiting until there is money in the treasury to send them. We hope next month to announce them all at work. The whole number of missionaries now under appointment by the Women's Baptist Home Mission Society, is fifty-six. In deciding what you will give this year, please take into consideration how much money will be required to pay each of our workers a living salary. In estimating what constitutes a living salary, it might be a good plan to imagine yourself one of these same missionaries. We are not distressed, because when we have stated such facts as the above to the sisters in our auxiliariy societies, we have always found them ready to relieve the want. We believe they will do so now.

### THE TRAINING SCHOOL.

The Baptist Missionary Training School opened on Wednesday, September 8th, with the customary prayer service at seven o'clock in the morning. We lose no time getting ready to begin after the time announced for the opening, and the work of the school is going on steadily. Further particulars, with the names and home addresses of the students, will be given in this month's issue of *Tidings*.

### RECEPTION DAY.

It will be remembered that the last Tuesday in

October is a general Reception and Donation day at the Training School. We shall be happy to meet as many of our friends as can favor us with their presence, on that occasion. Some who cannot be with us in person may wish to be represented by some token, and will be glad to be thus reminded of the day.

#### A VOICE FROM TEXAS.

The following letter will be read with especial interest by the many friends of Miss Florence Dysart, the writer. No mission is yielding a more abundant fruitage than that in Texas, Misses Peck and Dysart, missionaries.

"We are just leaving Seguin, have been here since Friday, 6 P. M. The town is forty miles east of San Antonio, and one mile from the rail-road station, where we found a Mr. Green Berry (colored hack driver) who carried us directly to Mrs. Littles, a white lady, whom we had met in Houston at the Annual meeting of the W. C. T. N.

She is a lonely widow of seventy years, was born in New York State, but spent part of her girlhood in Northern La. She lived in Galesburg and St. Louis during her married life, and came to Texas to be near a married daughter, her only child, who lived on a beautiful place adjourning the one now occupied by the mother. But the daughter soon decided to go North and educate her children at Easton, Pa. It is a great sorrow to the mother's heart to be separated from her child, and it made me feel really selfish to enjoy going over the beautiful place which had so many dear associations, but was saddened to her by thoughts of the absent ones. We went first to look out on the beautiful Gaudalope River, from a high grassy bank.

Great immense pecan trees and others stood on either side, many of them covered with wild grape vines.

The deep dark blue water, with here and there great rocks and gravelly bars and many curves, is the most beautiful I have ever seen. We lingered to take a last look, then turned away reluctantly, and climbed down and up a little ravine, through a wire fence to a little clover pasture, on the other side of which we found the spring and milk house, and a broken cup, which I washed out and caught full of luke-warm water, flowing in a faint, small stream. It seems strange that along this beautiful river we should not find cool springs.

After our night's rest at Mrs. Littles, we set off by seven A. M. for the Association's meeting grounds, fifteen miles distant.

Two colored men, a sister and one little girl, were traveling companions. The morning was cool, our team good, and but for the dust we would have pronounced the drive delightful. Over hills, covered with mosquito bushes, and through woods, we trotted along, coming at last to bottoms with their great, tall, rich weeds, under which the snakes and lizards hide. When at last, after a ride of two and one-half hours

we reached the ford, and our horses plunged into the clear, deep, swift flowing water, where we could count the pebbles and rocks in the river bed. I could almost imagine myself by the blue Juniata of my dear native State. My heart beat fast, and my throat filled, but glancing up quickly on the opposite bank, I saw perched, at least twenty or thirty feet above our heads, the camping ground of our brothers and sisters. Some tents and a larger number of covered wagons surrounded a long, low brush arbor, under which the meetings were held.

We mounted the hill and were conducted to a sister's tent, where we brushed off the dust, and washed our hands and faces.

(Our only lap robe during our ride was a copy of the *Standard*, which the post man handed us as we were leaving the city.)

The report on education was before the body, and the question of raising funds to purchase some grounds and buildings formerly owned by the Catholics, for the use of the Seguin colored school. About \$4,000 has already been contributed, leaving \$2,700 yet to be raised. We were cordially welcomed by Brother Ball, the pastor of Seguin Church, and leading in the Association, and were immediately called upon to speak. I talked for education, spiritual, mental, moral, and physical, and for Bishop College and Seguin Academy in particular, after which a collection of \$40 was taken for that special object. Brother Illsly a Maine man, who was shut in here before the war, and who is now pastor of the Capote Church, with which the Association met, carried us home in his wagon to dinner. We found him living in a double log cabin, in the middle of a big cotton field. Gratitude filled our hearts for such comfortable accommodations.

Temperance came up in the afternoon meeting. This Christian virtue is more talked about than practiced amongst our people. But few, comparatively, add it according to Peter's teachings; therefore we have many blind and unfruitful Christians.

One elder told Brother Illsly that he couldn't be "drove" but he could be persuaded, and after that talk of Sister Pecks, he was going to give up strong drink and tobacco.

We met some good temperance sisters, but the majority said they didn't want to come to our women's meeting, because they knew we would talk about beer and snuff, and they could not give them up. Poor creatures, they are slaves yet. The Sunday school Convention in connection with this Association, is not in good working order. In fact it seems to me the brethren scarcely know how or where to begin, although some of them are among our most intelligent elders and say they have good Sunday schools in their churches.

We have not visited them yet. On Sunday morning they gave the hour to us for a children's meeting, and looked curiously on to see what we would do. Miss Peck's lesson on David with the text, "The

Lord seeth not as man seeth, for man looketh on the outward appearance; but the Lord looketh on the heart," was a sermon for the older as well as the younger ones.

The white elder said he should preach it over a great many times. I think he got an idea of children's work that he hadn't had before, as he don't have any Sunday schools in his church. Sunday was not a very satisfactory day; every one was preparing for departure, and we returned to Seguin in the evening to remain until Tuesday. Monday we had a children's meeting at Elder Ball's Church, and met the missionary sisters at night.

Their Society had been organized some time before, by Elder Perpener with a few sisters, but was "living at a poor dying rate" sure enough. Some twenty names were added, and dues paid. We feel that with this better understanding of the constitution, a greater work will be accomplished, and we return to Houston, knowing that time and money have been well spent on this trip.

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

14 Tremont Temple, Boston, Mass.

President, Mrs. Thomas Nickerson, Newton Centre, Mass.; Vice Pres., Mrs. Anna Sargent Hunt, Augusta, Me.; Corresponding Secretary, Mrs. Mary C. Reynolds, 14 Tremont Temple, Boston, Mass. Treasurer, Miss Margaret McWhinnie, 14 Tremont Temple, Boston, Mass.

The summer has passed with its weeks of refreshment and rest, and the laborers are returning from the seaside and mountains to their homes, to begin again active work for the Master. Some of our teachers have passed the summer in visiting churches and speaking of the needs of their schools. We have been encouraged and stimulated by the presence of these teachers, but we must not forget the needs of the schools so remote from us that they cannot be represented by their teachers.

Cheering words come to us from Mexico. This hitherto inaccessible country is opening its doors for a pure gospel. The call for help comes from the city of Mexico, asking aid in reaching the 50,000 neglected children in its streets.

Many Christian hearts will rejoice over the fact that just before adjournment, Government granted \$15,000 for the Alaska schools. Mr. W. E. Roscoe has been appointed to Alaska by the Government, and his wife, Mrs. Ida Roscoe, accompanies him as a teacher of Woman's American Baptist Home Mission Society. We ask the prayers of all our churches, that in this new fields of labor Mrs. Roscoe's work might be abundantly blessed.

We hope soon to send a new teacher to fill the place made vacant by Mrs. Wooster's resignation. The calls for help, and for the enlargement of our work come from all our schools, and from destitute fields. Our hearts are saddened because we are obliged to refuse many appeals for aid. Will not our sisters make earnest efforts this autumn, to arouse the churches to give more liberally to the needy ones of our own land?

Many changes have occurred in our home corps of workers. Mrs. J. D. Herr, Vice-president of Connecticut, resigns her position because of removal from the State. Her work has been richly rewarded. Possessing remarkable energy and rare executive ability, she has combined, with these qualities, such a winning, consecrated spirit, as to make her presence an inspiration in the churches. May she have abundant blessing in her new field of labor.

Last month we were pained to record the resignation of Mrs. Andrews Pollard, who for nine years has been a faithful officer of our Society. During the past month, her husband, Dr. Andrew Pollard, has been called to lay down his work and enter into rest. Our sympathies and prayers go out to the stricken wife. May she be sustained by him who has said, "I will never leave thee nor forsake thee." While we mourn with our much loved sister, we also mourn for ourselves. Dr. Pollard took a great interest in our Society from its beginning, bearing heavy burdens for it, giving it the benefit of his experience and rare judgment. One of the last acts of his life was to attend to a matter of finance connected with our Society. Surely "Heaven is attracting to itself whatever is congenial to its nature, and enriching itself by the spoils of earth." He is resting from his work, only to await the coming of his Lord.

"All that tells that gold is dross  
All that tells the world is loss  
Death and darkness and the tomb,  
Only whisper "Till he come."

RECEIPTS FOR AUGUST.

Maine.....	\$43 20	Miscellaneous...	\$195 97
New Hampshire.	43 50	Young Volunteers	25
Vermont.....	11 00	Echo .....	21 43
Massachusetts...	197 73		
Rhode Island...	20 00	Total.....	\$684 34
Connecticut.....	151 26		

**Ministerial and Church Record.**

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

ORDINATIONS.

NAME.	PLACE.	DATE.
Edwin A. Herring.	Brandon, Vt.,	
E. F. Mitchell,	South Newfane, Vt.,	Aug. 11.
George Powell Perry,	Westerly, R. I.,	Aug. 31.
Joseph McKean,	Preston City, Conn.,	Aug. 11.
A. Lawrence,	Nassau, N. Y.,	Aug. 11.

Benjamin L. Herr,	Tarrytown, N. Y.,	Sept. 10.
John W. Lyell,	Albany, N. Y.,	Sept. 9.
C. J. Greenwood,	Meridian, N. Y.,	Sept. 1.
Martin W. Twing,	North Tonawanda, N. Y.,	Sept. 2.
Riley A. Vose,	Syracuse, N. Y.,	Sept. 7.
S. G. Kelley,	Asbury Park, N. J.,	Aug. 5.
A. Bergen Browe,	Rome, Pa.,	Aug. 12.
F. W. Overhiser,	Springboro, Pa.,	Aug. 17.
S. Z. Batten,	Tioga, Pa.,	Aug. 31.
John B. Williams,	Catawba, Va.,	—
W. V. Macfee,	Providence, Va.,	Aug. 29.
E. D. Shouse,	Sulphur, Ky.,	Aug. 27.
S. D. Morgan,	Mount Zion, Ky.,	Sept. 2.
J. F. Williams,	Glencoe, Ky.,	Aug. 10.
Augustus Marsh,	Grover Springs, N. C.,	Aug. 17.
P. O. Duncan,	Lexington, N. C.,	Aug. 6.
J. W. Smith,	Macon, Ga.,	—
J. T. Conyers,	Atlanta, Ga.,	July 8.
R. M. Burt,	Fort Deposit, Ala.,	—
A. J. Ramaker,	Cleveland, O.,	Aug. 23.
N. L. Freeman,	St. Charles, Mich.,	Aug. 10.
Clement L. Lester,	St. Louis, Mich.,	Aug. 3.
E. B. Service,	Birmingham, Mich.,	Sept. 3.
Leslie Bower,	Baldwin's Prairie, Mich.,	Sept. 2.
W. S. Cole,	Lainsburg, Mich.,	Sept. 14.
William Pfeiffer,	Springfield, Ill.,	July 29.
Clay Lee,	Olney, Ill.,	—
George W. Ellison,	Fredericksburg, Iowa,	Aug. 26.
George W. H. Martin,	Perche, Mo.,	July 25.
R. P. Johnston,	Clifton, Mo.,	Aug. 29.
Emmett J. Sanderson,	Mt. Zion, Mo.,	Aug. 28.
Rufus Ratliff,	Midlothian, Texas,	Aug. 15.
J. Midd Hill,	Ganse, Texas,	Aug. 19.
J. T. Haile,	Round Timbers, Texas,	—
F. Bates,	Lawrence, Kansas,	Aug. 21.
— Gottman,	Pleasant View, Kansas,	Aug. 28.
A. K. Myattway,	Fairfield, Neb.,	Aug. 11.
Homer Newberry,	Trinidad, Colo.,	Aug. 13.
W. C. Benson,	Trinidad, Colo.,	Aug. 13.

CHURCHES ORGANIZED.

PLACE.	DATE.
Plymouth, Pa., Ebenezer Church,	—
Pocomoke City, Md., Colored Church,	July 18.
Wakefield, Va.,	Aug. 15.
Midway, Pa., First Church,	May 20.
Rockhold, Ky.,	—
Morning Star, Tenn.,	—
Kernersville, N. C.,	—
Sassafras Fork, N. C.,	—
Mt. Vernon, Ga.,	—
Acree, Ga., New Prospect Church,	—
Merritto, Fla.,	Aug. 1.
Pansville, O., Bethany Baptist Church of Christ,	—
Prairie Creek, O.,	—
Sinking Creek, O.,	—
Menomonee, Wis., Immanuel Church,	Aug. 11.
Hutchins, Texas,	Aug. 23.
Old Baptist Mission, Ind. Ter.,	Aug. 15.
Neal, Kansas,	—
Liberty, Kansas,	Aug. 15.
Marion, Kansas,	Aug. 12.
Saratoga, Kansas,	—

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Martha Furnace, Pa.,	Aug. 22.
Centralia, Pa.,	Aug. 22.
Everett, Pa.,	Aug. 29.
Port Matilda, Pa.,	Aug. 22.
Scranton, Pa., German Church,	Sept. 5.

Union Point, Va.,	Aug. 29.
Lynchburg, Va., First Church,	Sept. 12.
Mason, Ky.,	Aug. 1.
Hill City, Tenn.,	—
Beech Spring, Ga.,	Aug. 29.
Westport, Ind.,	Aug. 1.
Harrisville, Mich.,	Aug. 25.
Rankin, Mo.,	—
Duncan, Texas,	July 24.
Harper, Kans.,	Sept. 5.
Stevensville, Montana,	Aug. 1.
Saltillo, Mexico,	Aug. 8.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
C. P. St. Clair,	71.	Dover, Me.,	Aug. 15.
Andrew Pollard, D.D.,	72.	South Boston, Mass.,	Aug. 21.
A. N. Rippetoe,	60.	Kisster's Cross Lanes, W. Va.,	Aug. 15.
R. A. Coleman,	—	Rutherford, Tenn.,	—
David Edward Butler,	68.	Madison, Ga.,	Aug. 29.
M. A. Lane,	95.	Washington, Ga.,	Aug. 15.
James E. Harrison,	—	Bartow, Ga.,	Aug. 15.
W. B. Dix,	—	Union Springs, Ala.,	Aug. 27.
Evan Meredith,	71.	Otsego, Wis.,	Aug. 14.
Charles Farrer,	84.	Pasadena, Cal.,	July 11.

Home Mission Appointments

IN SEPTEMBER.

- The following new appointments were made:
- Rev. K. Newkuist, Swedes in New Haven, Conn.
  - William Pfeiffer, Germans in Springfield, Ill.
  - Petrus Swartz, Swedes in Pullman, Ill.
  - Joseph Scholz, Germans in Montague, Mich.
  - A. Nosby, Danes in Neenah, Wis.
  - C. E. Higgins, General Missionary for Iowa.
  - Walter L. Wood, Columbus City, Iowa.
  - H. Williams, Walnut St. Church, Burlington, Iowa.
  - W. L. Wolfe, Algona, Iowa.
  - P. Jentoft, Danes in Cedar Falls and vicinity, Iowa.
  - F. L. Walker, Wakeeney and vicinity, Kansas.
  - L. A. Janicke, Germans in Youngtown, Kansas.
  - Thos. Stephens, Weeping Water, Neb.
  - J. J. Keeler, Along the line of the Elkhorn Valley Railroad Neb.
  - Ezra Turner, Bottineau and vicinity, Dakota.
  - Charles A. Rice, La Moure and Grand Rapids, Dakota.
  - J. A. Marnie, Devil's Lake, Mapes, and Niagara, Dakota.
  - E. S. Thomas, Estelline, Dakota.
  - W. Floyd Allen, Trinidad, Colo.
  - C. B. Allen, Jr., Helena, Montana.
  - Tong Tsin Cheung, Chinese Baptist Church, San Francisco, Cal.
  - G. S. Bailey, Banning, Falbrook, and Oceanside, Cal.

- The following re-appointments were made:
- Rev. C. H. Schmidt, Germans in Syracuse, N. Y.
  - J. C. Schmitt, Third German Church, Philadelphia, Pa.
  - J. H. Meyers, Germans in Scranton, Pa.
  - A. M. Newman, Colored People in Louisiana.
  - G. Mengel, Germans in South Chicago, Ill.
  - Theo. Klinker, Germans in Green Garden, Ill.
  - H. A. Schwass, Germans in Pekin, Ill.
  - J. Luedeke, Germans in Sandwich, Ill.
  - A. P. Hanson, Swedes in Morris and Joliet, Ill.
  - John Miller, Germans in Casco, Mich.
  - F. Müller, Germans in Remsen, Iowa.

- Rev. William Schunke, Germans in Elgin, Iowa.
- " August Marquart, Germans in Winona, Minn.
- " H. C. Putnam, Bird Island, Minn.
- " B. H. Brasted, Spirit Lake and Milford, Iowa.
- " D. A. Homfeld, Germans in Eagle Top, Kansas.
- " Claas Regier, Bethany German Church, Kansas.
- " O. F. Zeckser, Germans in Mill Creek, Kansas.
- " J. G. Smiley, Stafford, Kansas.
- " G. F. Wilson, Webber's Falls, Ind. Ter.
- " George Swimmer, Fourteen Mile Creek, Ind. Ter.
- " William Hurr, Sac and Fox Agency, Ind. Ter.
- " E. E. Tyson, New Rockford, Immanuel, and Tiffany, Dakota.
- " A. C. Turner, Beaulieu and vicinity, Dakota.
- " G. W. Huntley, General Missionary for Dakota.
- " C. J. Johnson, Scandinavians in Grand Forks and vicinity, Dakota.
- " A. B. Nordberg, Swedes in Sioux Falls, Dakota.
- " E. M. Bliss, Aberdeen, Dakota.
- " Alex. Turnbull, Salida, Colo.
- " Charles M. Jones, Grand Junction, Colo.
- " Frank Barnett, Ogden, Utah.
- " Anderson Hopper, Middle Valley, Idaho.
- " T. M. Stewart, Eagle Rock, Idaho.
- " Merced Flores, Apodaca and Santa Rosa, Mexico.

The following teachers were appointed :

- At Wayland Seminary, Washington, D. C.—Miss Anna C. Howard; Mrs. M. A. Magee.
- At Shaw University, Raleigh, N. C.—Rev. Thos. E. Skinner, D.D.; W. R. Granger; Miss Lena Kennedy; Miss Clara H. Denslow; Dr. L. A. Scruggs.
- At Roger Williams University, Nashville, Tenn.—Mrs. A. M. Haley.
- At Florida Institute, Live Oak, Florida.—Mrs. Esther A. Pickens.
- At Indian University, Muscogee, Ind. Ter.—Miss Anna Moore; Miss Alida Baker.
- At Creek Freedmen School, Tullehassee, Ind. Ter.—Rev. George E. Burdick; Miss Florence Bonham.
- At Cherokee Academy, Tablequah, Ind. Ter.—Miss Alice H. Sweet; Miss Lillie A. Newton.
- At Spelman Seminary, Atlanta, Ga.—Miss S. B. Packard; Miss Hattie E. Giles; Miss Caroline M. Grover; Miss Jennette S. Mallory; Miss C. E. Johnson; Miss Mary E. Barnes; Miss Mary J. Packard; Miss Mary W. Pfeifer; Mrs. A. E. Gray; Mrs. Esther Barrett; Miss Frances Dodge.
- At Hartshorn Memorial College, Richmond, Va.—Miss Caroline H. Loomis
- At State University, Louisville, Ky.—Miss Ion E. Wood.
- At Salt Lake City, Utah.—Miss Mary E. Berkley; Miss M. L. Taylor.
- At Chinese Mission School, Chico, Cal.—Miss Mary E. Shouse.
- At Santa Rosa, Mexico.—Miss Viviana Trevino.
- At Apodaca, Mexico.—Mrs. Agnes Trevino.
- At St. Paul, Kadiak Island, Alaska.—Mrs. Ida Roscoe.

## Contributions and Legacies.

FOR AUGUST, 1886.

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

MAINE, \$64.53.

Hodgson Church .....	1 05
Springvale Church .....	7 00

Livermore Falls Church .....	12 38
Lamoine, First Church .....	8 00
South Berwick Church .....	15 00
Saco Church .....	10 00
Cary, No. 11 Church .....	1 10

**C. E. F.** Designated for Mexico :  
Kennebunk, Rev. E. Worth..... 10 00

NEW HAMPSHIRE, \$256.39.

New London Church .....	75 89
Lake Village, Mrs. K. S. Hall .....	5 00
Dublin Association, Friend .....	4 50
Concord, First Church .....	150 00
Lake Village, Rev. K. S. Hall, for debt.....	10 00

**C. E. F.** Designated for Mexico :  
Dublin Association, Friend..... 5 00  
For St. Petersburg, Russia..... 2 00  
For Zurich, Switzerland..... 2 00  
South Lyndeboro Sunday school, for Chapel Builders' Fund..... 2 00

VERMONT, \$179.12.

Saxton's River Church .....	52 60
Rutland, First Church .....	101 52
Groton, Jefferson Renfrew .....	25 00

MASSACHUSETTS, \$605.31.

Gloucester, First Church .....	83 75
East Gloucester Church .....	6 28
Cheshire Church .....	9 00
South Scituate, Lucy Turner .....	5 00
Arlington Church .....	115 00
Wichendon Church .....	15 00
Adams, First Church .....	25 00
Billerica, First Church .....	6 25
West Harwich Church .....	10 00
Manchester .....	12 00
West Somerville, Society of Church Endeavor.....	2 25
Boston, French Mission .....	2 00
Worcester, Pleasant Street Sunday school, for Student at Richmond Sem., Va. ....	12 50
Worcester, Pleasant Street Sunday school, for Student at Shaw Univ., N. C. ....	12 50

**C. E. F.** Designated for Mexico :  
Westboro, E. M. B. Winch..... 10 00  
Mrs. C. M. Winch..... 10 00  
Leicester, Mrs. R. Whittemore..... 10 00  
South Gardner, Mrs. A. E. Ellsworth..... 10 00  
Frammingham, Mrs. E. B. Parker..... 100 00  
Needham Sunday school..... 10 00  
Boston, Chas. A. Roundy..... 10 00  
Royalston, J. W. Pierce..... 5 62

LEGACIES.

Boston, Interest on Estate of John Wood.....	42 77
Chelsea, Bequest of Mrs. Sarah C. Allen.....	80 39

RHODE ISLAND, \$116.35.

Providence, Broadway Church.....	34 75
Friendship Street Church.....	39 10
Woonsocket Church .....	2 50
Wakefield, Mrs. C. H. Knowles .....	5 00
East Providence, First Church, for debt.....	25 00
<b>C. E. F.</b> Pleasant View Church, for Mexico.....	10 00

CONNECTICUT, \$104.22.

Southington, First Church .....	23 00
Northford, James H. Linsley .....	5 00
New Britain, Swede Church .....	6 72
* Woman's Baptist Home Mission Union, for Benedict Inst., S. C. ....	36 50

**C. E. F.** Designated for Mexico :  
Norwich, Mrs. O. A. Kinney..... 10 00  
Yalesville, G. I. Mix..... 10 00  
Hartford, L. J. Glazier..... 5 00  
Mrs. J. H. Daniels..... 2 00  
Crescent Beach, A. Friend..... 1 00  
Clinton, G. P. Watrous..... 5 00

NEW YORK, \$10,846.61.

Brooklyn, Eli S. J. Whitney.....	5 00
Ithaca, First Church, O. R. Stanford.....	42 18

New Rochelle, Salem Church.....	6 27
Brockport, First Church.....	189 78
Croton Church.....	8 00
Milford Centre.....	10 00
West Oneonta.....	5 00
Unadilla, S. Bidwell.....	5 00
Albany, Tabernacle Church.....	38 00
Preston, W. B. Lewis.....	5 00
Lansing and Groton Church.....	3 00
Clayton Church.....	1 06
McGrawville Church.....	17 60
McLeon Church.....	10 25
Milan Church.....	2 76
Summer Hill, A. Walker.....	10 00
A Friend.....	1 00
".....	"
Painesville Missionary Society of Lake Erie Seminary	3 80
Beekman Church.....	20 00
Stamford, Dutchess Association.....	16 28
New York City, John D. Rockefeller, for debt.....	10,000 00
L. D. White, for debt.....	50 00
Jamestown, V. L. V. Gaasbeck, for debt.....	50 00
C. E. F. Butternuts Sunday school.....	5 00
<b>Designated for Mexico:</b>	
Yonkers, Warburton Ave. Church.....	283 50
Miss Mary Colgate.....	20 00
James C. Colgate.....	5 00
Albion Sunday school, Infant Dept.....	10 00
Norwich, D. B. Fitch.....	10 00
Troy, Mrs. L. E. Gurley.....	10 00
Pawling, J. G. Dyer.....	1 00
Pine Plains, Rev. C. E. Witts.....	1 00
Ancram, W. S. Thompson.....	1 00

NEW JERSEY, \$183.78.

Livingston Church.....	3 73
Glenwood Church.....	10 00
Roadstown, Cohansey Church.....	6 05
Greenwich Church.....	12 00
Berlin, Benjamin Foy.....	2 00
Flemington, Hiram Deats, for debt.....	100 00
East Orange, First Church, for debt.....	50 00

PENNSYLVANIA, \$576.94.

Philadelphia, Frankford Ave. Church.....	30 03
Third Church.....	8 00
Elkdale, Union Church.....	5 00
Rush Church.....	2 50
Portland, Mt. Bethel Church.....	13 90
" Sunday school.....	2 24
Beaver Falls Church.....	4 00
Ridley Park Church.....	15 00
St. Clair Church.....	7 60
East Brady Church.....	4 00
New Bethlehem Church.....	2 87
Columbia and Wells Church.....	8 45
Muddy Creek Church.....	9 85
West Salem Church, in part.....	3 63
New Brighton Church.....	5 00
Zion Church.....	10 50
Sharpsville Church.....	8 70
Unity Church.....	5 75
Beaver Asso., Colored.....	8 50
Kaylor, Berean Church.....	2 50
Ridsburg, Zion Sunday school.....	2 14
Berlin Church.....	4 00
Condersport Church.....	27 50
Three Springs Church.....	1 66
Reading, First Church.....	47 17
Scranton, Welsh Church.....	35 00
Ambler, Mt. Pleasant Church.....	25 92
Franklin Church.....	179 05
Lewisburg, Mrs. M. G. Tucker.....	15 00
Hillsville, Zoar Church.....	3 00
Grant City, Zion Church.....	2 18
Pequa Church, for debt.....	5 00
Brush Valley, Rev. A. B. Runyan for debt.....	5 00
*Sharon, Y. P. Asso., for Indian University.....	20 00

<b>C. E. F. Designated for Mexico:</b>	
"National Baptist".....	36 50
Edinboro, Rev. H. H. and Ruth Phelps.....	10 00

DISTRICT COLUMBIA, \$116.47.

Washington, Calvary Church.....	16 47
" " for debt.....	100 00

VIRGINIA, \$55.19.

Lynchburg Valley Assoc.....	25 19
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WEST VIRGINIA, \$135.32.

Ravenswood Church.....	4 73.
Petroleum, No. Fork Church.....	1 65.
Elizabeth Church.....	3 50
Dallison, Pleasant Valley Church.....	93
Good Hope Church.....	1 00
Newark Church.....	1 70.
Murphy's Mills, Murphytown Church.....	85
Briscoe Run Church.....	4 50
Long Reach Church.....	3 50.
Union Mills, Zoar Church.....	1 00
Teay's Valley Assoc.....	10 19.
Clarksburg, Woman's Mission Circle.....	10 00
Adamsville, Coon's Run Church.....	9 65.
" Righter Fund".....	15 00
Shinnston, Shinn's Run Church.....	2 00.
Belington Church.....	3 35.
Webster Church.....	5 00
Colfax, Calvary Church.....	1 00
Meadland, Hepzebah Church.....	90
Bridgeport, Simpson's Creek Church.....	11 00
Pruntytown, Beulah Church.....	5 00
A Friend.....	25
Alderson Church for debt.....	6 00.
Petroleum, Mrs. Lydia Stewart, for debt.....	5 00.
Lockharts Run, Mt Zion Church, for debt.....	1 00
*Mt. Olive Colored Assoc.....	8 87,

<b>C. E. F. Designated for Mexico:</b>	
Mrs. Lydia Stewart.....	10 00.
Ravenswood Church.....	5 00
Juvenile Miss. Band.....	2 25
Huntington Sunday school for Chapel Builders.....	50.

TENNESSEE, \$498.72.

Oak Hill Church.....	1 65.
*Roger Williams Univ., Sundries.....	96 47
Surplus returned.....	400 60.

SOUTH CAROLINA, \$408.19.

Anderson, St. Paul's Church.....	2 25.
Sandus, St. Mark's Church.....	3 00
*Benedict Inst., S. C., Profits, Boarding Department.....	402 94

MISSISSIPPI, \$228.05.

Sardia Assoc.....	3 05.
C. E. F. Baptist State Convention for Ackerman Church.....	150 00.
State Convention for Vosburg Church.....	75 00.

LOUISIANA, \$0.25.

Bastrop Church.....	25.
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ARKANSAS, \$18.38.

St. Charles Church.....	3 35
Surrounded Hill Church.....	3 93
South East Assoc.....	6 10.
Dermott, L. C. Crute.....	5 00.

TEXAS, \$225.00.

Marshall, Prof. F. D. Shaver, for debt.....	25 00.
C. E. F. State Convention, for Church at McGregor.....	200 00.

OHIO, \$43.10.

New London.....	2 10.
Cleveland, Sunday school, First Church.....	25 00.
Clermontville Church.....	1 00.
Licking Church, Rev. James Harvey, for debt.....	5 00
Clermontville, Rev. E. A. Reed, for debt.....	5 00
C. E. F. New Dover, Morgan Savage.....	4 00

MICHIGAN, \$323.10.

Centreville Church, T. C. Sabine.....	5 00
Manistee, Maple Street Sunday school.....	5 40
Cheboygan, First Church.....	9 50
Detroit, Woodward Ave. Church.....	86 76
South Bay City, Tremont Ave. Church, for debt.....	3 00.
Detroit, Woodward Ave. Church, for debt.....	18 00.
C. E. F. Woodward Ave. Church.....	12 50

INDIANA, \$531.20.

New Albany Tabernacle Church.....	6 00
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New Albany, Tabernacle Church, for debt ..... 10 00  
 Ladies' Society, for debt ..... 10 00  
 \*Delphi Church, for J. H. Garnett ..... 5 20

LEGACY.

Goshen, Estate of John L. Kindig ..... 500 00

ILLINOIS, \$254.15.

Rocks Falls, Mrs. R. K. Sharpe ..... 50  
 Chicago, W. E. Smith ..... 37 50  
 Anna, Miss Amy T. Mace ..... 50  
 Oak Park Church ..... 34 75  
 Ottawa Church ..... 66 60  
 Chicago, Wm. E. Smith, for debt ..... 50 00  
 First Church, A. G. Lester and wife, for debt ..... 15 00  
 Marengo, Mrs. and Miss Patrick, for debt ..... 15 00  
 \*Morgan Park, Dr. E. B. Hulbert, for J. H. Garnett, Ark. .... 5 00

C. E. F. Designated for Mexico:

Patoka, Rev. J. T. Malcolm ..... 25  
 Bushnell Church ..... 4 00  
 Dr. J. R. Kay ..... 10 00  
 Plymouth, Mrs. S. H. Allen ..... 10 00  
 Chicago, J. W. Weddell ..... 5 00

WISCONSIN, \$1,081.98.

Palmyra Church ..... 5 00  
 Union Grove Church ..... 5 48  
 Beaver Dam Church ..... 1 50

Baptist State Convention, viz:

Milwaukee, First Church, \$70; Sunday school, \$30, 1,000 00  
 \*Grand Ave. Sunday school, for Student at Atlanta Sem., Ga. .... 65 00  
 \*Delavan, Mrs. Halteman, for J. H. Garnet, Ark. .... 2 00  
 M. W. Topping, " " " ..... 1 00  
 M. M. Topping, " " " ..... 1 00  
 M. A. T. Plauch, " " " ..... 1 00

MINNESOTA, \$32.44.

Claremont, Lewis Buck, for debt ..... 5 00  
 Granite Falls, Rev. W. H. Beely, for debt ..... 1 00  
 C. E. F. Osakis, Part proceeds of sale of church property ..... 26 44

IOWA, \$1,339.32.

Waukon Church ..... 9 26  
 Gravity Church ..... 5 00  
 Cedar Rapids Church, in add. .... 20 16  
 Ruthven, Julius Ives ..... 4 50  
 McGregor, Mrs. T. Arnold ..... 4 50  
 Sioux City, Ladies' H. M. Circle ..... 24 10  
 Baptist State Convention ..... 1,213 80  
 Akron Church ..... 1 00  
 Newton Church ..... 5 00  
 Grand Junction Church ..... 18 00  
 Sigourney Church ..... 4 00  
 Atlantic, Swede Church ..... 3 00  
 Mt. Pleasant, Rev. J. R. Murphy, for debt ..... 5 00  
 Keota Church, for debt ..... 5 00  
 Rev. W. D. Elwell, for debt ..... 7 00  
 Des Moines, M. T. V. Bowman, for debt ..... 10 00

MISSOURI, \$15.85.

Louisiana, J. O. Edwards and others ..... 65  
 Cave Spring, Union Hall Church ..... 2 00  
 Frederickton, First Church ..... 1 00  
 Slagle, First Church ..... 30  
 St. Louis, Rev. G. D. Crocker, for debt ..... 5 00  
 Edwin R. Ray, for debt ..... 1 00  
 Geo. A. Rubleman, for debt ..... 2 50

C. E. F. Designated for Mexico:

West Plains, Dea. Jennings ..... 1 00  
 La Grange, Rev. J. B. Webber ..... 1 00  
 St. Louis, Dr. W. H. Mayfield ..... 40  
 Ironton, First Church ..... 1 00

INDIAN TERRITORY, \$6.00.

Prairie City ..... 5 00

C. E. F. Designated for Mexico:

Wetum Ka, Mrs. Sulphin and others ..... 1 00

KANSAS, \$43.24.

Manhattan, T. Cruise ..... 5 00  
 Burr Oak Church ..... 8 00  
 Nickerson, C. E. Libbey ..... 2 50  
 Arkansas City Church ..... 4 29  
 Independence, First Church ..... 3 45  
 Burlington, Rev. A. S. Merrifield, for debt ..... 10 00  
 Humboldt, Mrs. Eliza A. Parsons, for debt ..... 10 00

NEBRASKA, \$217.62.

Nebraska State Convention ..... 61 50  
 Woman's Baptist Home Mission Society ..... 7 50  
 Fremont, Collections per Rev. J. W. Osborn ..... 90 89  
 Friend Church ..... 10 00  
 Broken Bow, J. E. Ingham ..... 1 50  
 Oak Springs Church ..... 1 75  
 Guide Rock Church ..... 4 00  
 Bradshaw Church ..... 10 48  
 Wymore Church ..... 1 50  
 Wahoo, Scandinavian Church ..... 3 50  
 Osco, Danish Church ..... 10 00  
 Humboldt Church, for debt ..... 10 00  
 Lincoln, A Friend, for debt ..... 5 00

DAKOTA, \$21.66.

Canton Church ..... 12 00  
 St. Thomas Church ..... 5 00  
 Fargo, Norwegian Church ..... 4 66

MONTANA, \$15.40.

Pageville Church ..... 9 30  
 Boulder Church ..... 6 10

ARIZONA, \$3.00.

Tempe, Miss Victoria Harmon ..... 3 00

WASHINGTON TERRITORY, \$65.00.

Colfax, M. Davies ..... 10 00  
 West Washington and British Columbia Board ..... 55 00

OREGON, \$151.50.

Oregon State Board ..... 120 00  
 E. Washington and Northern Idaho Board ..... 1 00  
 Grand Ronde Assoc. Coll. .... 23 60  
 Grant's Pass, First Church ..... 2 35  
 Medford, First Church ..... 2 75  
 Ashland, First Church ..... 1 80

CALIFORNIA, \$35.00.

East Los Angeles Church ..... 35 00

MEXICO, \$13.27.

Monterey, Rev. T. M. Westrup ..... 10 00  
 Collections, per Rev. T. M. Westrup ..... 3 27

INDIA, \$10.00.

Hanamaconda, Rev. A. A. Newhall ..... 10 00

WOMEN'S BAPT. HOME MISSION SOCIETY, \$46.00.

Chicago, For Student at Atlanta Sem., Ga. .... 35 00  
 C. E. F. Sinkink Creek Branch For Mexico ..... 11 00

GENERAL MISS. SOCIETY OF GERMAN BAPTIST CHURCHES. .... 1,000 00

Total ..... \$19,836.66

Home Mission Monthly ..... 63 80

J. G. SNELLING,

Treasurer,

7 Beekman St.

DONATIONS OF CLOTHING, ETC.

New York, N. Y., Ladies' Benevolent Society, Calvary Church, two barrels to Dakota and Florida.

Big Flats, N. Y., Church, barrel to Mississippi.

Hightstown, N. J., Prof. J. Greene, Electric Machine to Mississippi.

# THE BAPTIST

# HOME MISSION MONTHLY.

Vol. VIII.

NOVEMBER, 1886.

No. 11.

## EDITORIAL

Rev. F. Barnett, of Ogden, Utah, expresses thanks to generous friends East for a Sunday-school library, and adds that the same or other friends can greatly aid them by assisting to obtain a *bell* for their church. They need it very much.

Please remember that the whole amount required for our mission headquarters in the City of Mexico must be secured within the next sixty days. It ought to be pledged at once so that the building may be commenced this winter, the best time for such work in that city. But no forward movement can be made until the whole sum is pledged. Send in the pledges and the money, for you surely want a brick, or a pew, or a window in this house.

The annual report of the Governor of Dakota states that during the past year 3,565,366 acres of land have been newly filed for settlement, and that the estimated increase in the population is 85,000, making a total of about 500,000 in the Territory. The acreage thus taken up is greater than that of Connecticut, and the population about four-fifths of the same State. Yet ten years ago it was almost unoccupied!

The Board of Missions of the Episcopal Church, has received during the past year the sum of \$200,000 from the estate of the late Wm. H. Vanderbilt for permanent investment, the interest of which (about \$10,000

annually) is to be equally divided between Home and Foreign Missions. A most welcome and helpful aid to mission work; and a large donation withal in itself. But how small for one who had more millions than he well knew. A million would have been small for him.

The Christian women of the Congregational churches are intent on raising during the present year, in addition to \$10,000 for work among the foreign population, \$5,000 among the *children* for training Bohemian teachers. And they will do what they undertake. What a noble use for and training of the children. The motto of these women is, "Not one cent less for the general work, but one million cents more to Christianize fifteen million of foreigners." God bless them in their noble endeavors.

Our Presbyterian brethren call for \$750,000 the current year for Home Missions. Their principal fields of operation are in the Middle and Western States. But now they begin to question if more ought not to be done by them in New England. The Presbyterian Church is rich, liberal, and orthodox. Great numbers from Scotland, Ireland, and the Canadas, reared under Presbyterian influence, are drifting into the New England States, and would welcome forms of worship and of church order familiar to their childhood. Why should they not give special attention to the "Northern Atlantic Slope?"

The American Missionary Association, engaged largely in work among the colored people of the South, make prominent the temperance question, especially in their schools. They say the influence of their scholars and graduates has been very helpful, and had no small part in securing the vote for prohibition, in the struggles which have recently gained such splendid victories for temperance through the South. With good reason, all missionary and educational work should antagonize the liquor traffic, since the liquor traffic tends to make abortive all missionary and educational work. It is the enemy of all virtue and righteousness. Let it be destroyed.

After an absence of three months in visiting Western mission fields, the Corresponding Secretary returned to the Rooms early in October. From his report to the Board we take the following summary of his vacation doings: "Sermons and addresses delivered, twenty-eight; meetings with Executive Boards and Committees, five; conferences with nine District Secretaries and General Missionaries; with other missionaries, thirty-seven; with others about missionary matters, forty-eight; States and Territories traversed, twenty; miles travelled, 12,300; received in good pledges for the Society, about \$15,000. The journey included a visit to Alaska. Subsequent numbers of the MONTHLY, beginning with December, will contain articles from the Corresponding Secretary, covering the fields visited.

Rev. G. D. Ballentine, of De Smet, Dakota Territory, in a communication, urges the importance of all our mission churches in that region having baptisteries, since it is often difficult to find streams or pools of water for baptismal use, he having on one occasion to go eight miles, and another six, to baptize. And he says the Pedobaptist friends in that region find a new argument against immersion in that fact. They say the Lord could not have intended to confine the ordinance to that form in a country so poorly provided with water. The argument is not a new one,

but the application of it to Dakota is new to us. We don't think our mission churches will adopt sprinkling, however, on that account; and the scarcity of water will not change the scriptural mode of baptism among Baptists.

We see it now definitely, and we suppose authoritatively, stated that Chicago University is no more. Or rather perhaps we should say that the property held and occupied by that school is finally and forever abandoned, the trustees having been unable to make provision for paying the indebtedness and holding it for educational purposes. The long struggle is over, and we sorrow with hope, and rejoice with trembling. The school is to be continued, however, in a building temporarily leased for its use, and there may still be a Baptist college in Chicago. The University and Morgan Park Theological Seminary have been valuable auxiliaries to the Home Mission work in the West, and for that reason, as well as for others, we hope a successor to the university may arise which shall perpetuate its usefulness without any of those mistakes and misfortunes which have embarrassed the usefulness and vexed the history of that university. We hope our brethren in Chicago and the West, who have wrought so nobly in the cause of Christian education, will not be discouraged.

The American Board of Commissioners for Foreign Missions has lately held its annual meeting at Des Moines, Iowa, a meeting in which the religious sentiment of the whole country was deeply interested—deeply interested, especially because the *new* theology and the *old* were there to meet in conflict over the orthodoxy of missionaries sent to heathen lands. Should men sent to the heathen be those who would preach a gospel which should declare that if sinners did not repent in this life a probation would be allowed them after death? or, in its mildest form, that a probation in the next life would be given to those who had not received the Gospel in this? At this meeting, however, the second probation party, though holding

some luminous theological stars, was in a small minority. The old orthodox conservative party still possesses an overwhelming majority among the Congregationalists. To us it seems every way but just and right that men sent to preach the Gospel to the heathen should fairly represent the religious faith of those who send and support them. New-theology men can send and support its gospel to the nations if they wish.

The October number of the *Home Missionary*, the organ of the American Home Missionary Society, bears an appeal to the churches for funds. Their Board of Managers say they have an empty treasury and a debt of about \$27,000, while the missionaries on the field are suffering for their scanty salaries, and new fields call imploringly for aid. Well, that amount of debt is small, compared with what we had at the beginning of this year. As to the other conditions, we are all in the same perplexity. Hard-working missionaries poorly paid, new fields calling for help, and the churches apathetic, to what they should be. But our brethren say they must go forward; the work cannot stop; they must make pledges on *faith*—faith in God, and in the churches. They have done this for *sixty years*, and have not been put to confusion yet. The *Golden Rule* adds: "It is a burning shame that there should be need of making appeals for such a cause." "The missionaries are telling the story of the Cross. They are undergoing many privations and facing many dangers for Christ's sake. The churches ought to be ashamed to let them suffer. Woe to us, if we leave them to starve."

One of our most worthy colored professors in the South has spent a considerable part of the summer vacation in efforts to secure contributions for the maintenance of the institution with which he is identified. He is very gentlemanly in his methods, and, being well known by many leading Baptists, hoped to secure some assistance from the white Baptists of the State where the school is located. This is the account he gives of his efforts:

"I call upon all Baptists, white as well as colored. The white Baptists always speak encouragingly of the enterprise, but they never see the way clear to give anything. One of the wealthiest men in —, a Baptist, said when I called upon him: 'The work is a good one, but we must look after our educational work.' Another said some time since: 'Let the Yankees do that sort of work. We have no money for it.' And so they talk everywhere. It will be a long time—if ever—before the white Baptists of the South can be induced to aid in the support of your excellent schools for the training of black Baptists."

Is this so? After nearly a quarter of a century, during which the value of these institutions has become manifest, will our Southern brethren generally extend no helping hand, but content themselves with complimentary phrases? There are a few—comparatively very few—exceptions to the foregoing account of the prevailing attitude of white Baptists of the South with regard to financial assistance in this great work. Hundreds, yes, thousands of them, are as able to assist as are those at the North, upon whom this burden has so long rested. It was in one of the wealthiest and most progressive of the Southern States where this state of things exists.

#### HOW CAN WE BE SUPPLIED WITH FUNDS?

How can we be supplied with funds? It might be supposed that one who should answer this question wisely would be considered a special benefactor to the cause of missions, and, therefore, to the race. The *Presbyterian Home Missionary* says their churches paid last year a debt of \$118,000, besides supplying funds for current use. Now it reasons, if they will give as much this year, with 12½ per cent. *added*, they will avoid another debt. And it is better and cheaper to *avoid* a debt than to *pay* a debt. But it further adds, "The work must not stop." Now, our Baptist people paid a much larger debt than that last year, besides the usual contributions for current expenses. And while

we do not intend to incur another debt, yet the same amount contributed this year in addition to current expenses, even without the added 12½ per cent., would enable us to meet the demands of enlargement in our work, so importunately pressed upon our churches.

But we commenced for the purpose of saying that there is a way for supplying needed funds, not only for Home Missions, but for all other needed sacred uses, which, if it could be brought into general exercise, would prove its efficiency, as it now does wherever it is applied. The plan is not new, but it is true to the genius of the Gospel, and of our church life, and the only effectual plan for raising funds for benevolent purposes in the churches.

It is for the *pastors* to take the oversight of the work, and feel that on them devolves the responsibility—not of giving the money, not of collecting it even—but of seeing that some systematic plan is adopted and *maintained* for securing contributions in their churches for the leading benevolent objects of the denomination. If the pastor neglects this work, or, having moved in it, allows his own interest to flag, and his methods to fall to decay, the object will fail. If he attends to it as a part of his ministerial and pastoral work, it will succeed. From quite a long pastoral experience and wide observation, we know this to be the case.

We do not advise that the pastor should take his subscription book and make personal appeals to his parishioners, though some have done this with great success. But we urge that every pastor see to it that *some* method, some *systematic* method, of benevolent contribution be adopted in his church. Almost any plan will do better than no plan. And almost any one will succeed if followed up. Let each pastor propose and adopt the one that seems the best under the circumstances, and then persevere in it with unflinching fidelity, until something better presents itself. No plan will work itself, and the wisest method ever adopted will fall into disuse and die, unless carefully watched, fostered, and persevered in. And the pastor, as the teacher and leader of the church in all Christian duty, is the one to do this. If he fails, there is a failure of

the object, and the church falls back on the shabby and shameful habit of waiting for an agent, to secure a chance collection by a spasmodic effort under an earnest appeal, possibly on a rainy day. Thus the training of the church to one of the highest of Christian virtues utterly fails and is lost sight of, and an important part of the pastor's duty is left wholly undone. A pastor might as well neglect the visitation of the sick, or attendance at funerals, or turn these duties off on others. We do not advise that the pastor should tease, worry, importune his people to give money, even for the best of causes. Nor that he should press upon them every conceivable object that may be good. But we do insist that he should see that his people be informed as to the principal causes claiming their benefactions, that they have stated opportunities for contributing to these, and that some systematic method be adopted and *maintained* for the reception of their gifts:—and, it may be added, that the whole matter be made a *religious* service, a work done as to God, rather than to man—a Christian duty and privilege.

Now observe those churches most conspicuous for their benevolence, whether large or small, rich or poor—for that distinction as often belongs to the smaller and poorer churches as to the larger and richer—are those whose pastors wisely and persistently perform such a leadership as we have suggested. And the contrary is equally true. The measure of the pastor's interest is the measure of the church benevolence. But every pastor is not well fitted for this work. Admitted. What then? All pastors are not equally well fitted for the pulpit, for visiting the sick, for leading a prayer-meeting. Shall he who is not, then, neglect these duties, and perform only such as he seems to have a special fitness for? No; but he does the best he can in each and all; and improves his fitness as he exercises himself unto godliness in each. It is, and ought to be, expected that he will have Christian benevolence maintained in his church by the best method which can be devised, and by the best means at his disposal. We have often seen the effect of a change of pastors on the churches, in this regard. We have

quite recently noticed that the contributions of a certain church fell off to one-third of their former amount when a pastor left who had maintained a systematic method of collections for mission work, but without any undue pressure, and a pastor succeeded who manifested no interest in this department of the church's life, though a liberal giver himself. Without a pastor's guidance and encouragement, a church will fall into indifference and neglect, much sooner than it can be recovered from it afterwards. By far the most important part of the work of our district secretaries is that of inspiring and helping the pastors to do their own duty in this matter. And if pastors were universally efficient in this work, our complicated and expensive system of collecting agencies in our benevolent operations could almost, if not entirely, be dispensed with.

We do not wish to impose on pastors any heavy responsibilities in addition to their proper and legitimate duties. They have enough, and often too much, already imposed by the churches they serve. But we hold that the contribution of funds to aid Christian endeavor, outside the immediate sphere of the church's local efforts, is a part of Christian duty devolving on all church members; that the oversight and superintendence of this service naturally and legitimately devolves on the pastors. If they were everywhere as efficient in *this* department of their ministerial service as in others, we should not need to fear the repetition of onerous and obstructive debts, and should have ever-increasing funds to meet the ever-increasing demands of the mission field, since there is a constantly increasing ability to give with the constantly increasing number of our churches and their members.

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#### WHAT WILL BE THE RESULT?

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BY. REV. GEO. H. NEWMAN.

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We are all glad the Home Mission debt is provided for, and we desire to keep out of debt. But what will be the effect upon our work

of keeping out of debt? The pay-as-you-go principle is a good one, provided it does not cause too much sacrifice of needful things and make too narrow limitations. By incurring a debt the Society has been increasing its work. It has gone ahead of the contributions and then said, "We must pay the debt and come up to this mark."

Now that we are going to do the Lord's work on a cash basis, will the yearly growth of our work stop? The point is this: *Which will be the greater incentive to our people; a debt or the needs of the work?* Now our aim will not be to get rid of last year's debt, but to make, as long as Home Mission work demands, this year's income more than that of the last. This is a nobler motive, and when thoroughly worked into the hearts and pockets of the people will be a more effectual way of raising funds.

There has never been a time in the history of our work when the demands from the field were so large and so important as they now are. The increase of population and the rapid settlement of the West, the opening up of new fields, Mexico, Alaska, all this plainly tells that, if the Society keeps pace with the needs of our field, *she will soon be using one million dollars annually.*

The population of the West has quite a large foreign element, and also one that from its very manner of life is ungodly and lawless. These elements will continue and increase unless Christianity is made to do her work among them. A reformation is needed before the people begin, as they surely will do and have already done, to assemble together in cities. The greatest, the hardest, the grandest work of our Society is yet before us. Oh, if we do let the needs of the field be the measure of our next year's work, at its close we shall have something greater than we have ever yet had to rejoice over! Would that our work for the coming year might be so increased that we should have a soul for every dollar of the debt paid! 123,428.93 souls would indeed be a cause for joy. Let the work increase until our motto shall be realized, "NORTH AMERICA FOR CHRIST."

*Boise City, Idaho.*

## EXTRACTS FROM AN ADDRESS.

BY REV. E. M. BKAWLEY, D.D., PRESIDENT  
OF SELMA UNIVERSITY.

*The Duty of the Colored Baptists to Their  
Educational Institutions.*

(Prepared for delivery at the National Colored Baptist Convention, at St. Louis, Mo., August 25, 1886.)

Scattered over the South are fourteen institutions of learning, founded, controlled, administered, and sustained by Baptists, for the special benefit of the great brotherhood of colored Baptists throughout our land. These schools were not planted for the purpose of shutting us out of those splendid denominational institutions which are the glory of the denomination of the North—Brown and Lewisburg and Madison and Newton—for nearly all of them have placed their imprint upon colored men and sent them forth with benedictions upon them; but these institutions were brought into being in order that, upon our soil, and at our own doors and under the best conditions, the largest opportunity might be given to our young people to acquire an education at a merely nominal cost. Looking back over twenty years, when the first of these schools was planted, noting the moral and intellectual condition of our ministry and our people then, and carefully observing our development in this period, as school after school sprang into existence, until to-day when such a Convention as this is not only a possibility but a fact, we are amazed at the wonderful change, and with the most profound thanksgiving we are led to exclaim: "What hath God wrought!"

Perhaps we have never considered, except in the most general manner, what changes have been made in our people by these schools. It is true that many of our people scarcely know that these schools have an existence; and the masses, living far away from these educational centres, have never, except in the most indirect manner, felt their influence; and yet, were it not for these

schools, we would not be what we are to-day. They have touched our people at many points. They have created and set in motion influences which will forever roll on over the ocean of time, and which at last, and only at last, will break on the shores of eternity. Allow me therefore to invite your attention to the following theme: The Duty of the Colored Baptists to the Educational Institutions.

I. Do we owe a duty to these schools?

No denomination of Christians has ever reached and maintained a respectable standing that did not encourage and promote education, both in its ministry and in the masses of its membership. That its doctrines should be evangelical is not sufficient. Truth, advocated by ignorance, will fail to succeed; while error, sustained by learning and skill, will, at least for a time, prevail.

II. And since we owe a duty, let us see what it is, so as the better to discharge it.

We ought to make ourselves familiar with these schools. Their names, location, general character and history, and the names of their Presidents, ought to be intimately known to us. Wayland and Richmond and Shaw and Benedict and Hartshorn and Atlanta and Spelman and Selma and Jackson and State and Roger Williams and Live Oak and Bishop and Leland should be as familiar to us as the letters of the alphabet. And Corey and Tupper and Simmons and Stifer and the other leaders should be names that dwell in our minds as representatives of the up-lifting and elevation of our race. Knowledge always gives birth to interest, and interest in a good cause will produce zeal and enthusiasm. It is not to our credit that we know so little about our schools and have done so little for them. But our failure in the past to do our full duty to them is owing almost solely to lack of knowledge concerning them. This, however, may not be universally true. In some instances the character of the administration may have repelled some of our brethren. To say that errors have been committed by some in authority, is but to say that these schools have been managed by human beings, who, of course, are fallible; and fallible beings will fail

somewhere. We make no excuse for what is wrong. We freely admit the justice and the right of every true criticism. What then? Simply this. Place over against all the mistakes made by a few men the combined good wrought by all our schools during all the years of their existence. Compare the one with the other. Think of the vast number of young men and women from whom the weight of ignorance has been taken and who have been lifted into a higher life. Recall the thousands who have been brought to Christ. Think of the homes that have been reconstructed and purified, and the communities that have been regenerated. Consider the number of churches that have been blessed with a cultured ministry. Conceive, if you can, the numberless impressions for good which have been made. Place all these things side by side with the mistakes of a few men, then let us ask ourselves if we can reasonably and justly keep ourselves aloof from our schools, and refuse to learn of them, and thus fail to give them our most hearty and vigorous support.

We owe it to our schools to advocate their claims upon our people and thereby induce them to send their sons and daughters as students.

Our schools, taking them all in all, considering their number, the courses of study and the character of the instructors, are as good as those of any other denomination. We might in truth make the statement stronger; but we prefer to let it stand as it is. What reason is there, then, for us to send our young people to any but our own institutions? In our pulpits, upon the platform, in the homes of our people, and everywhere, we should commend these schools of ours. We should distinctly make it understood that no schools are better than ours, but that, *for us, ours are the best.* For our churches need cultured members trained under Baptist auspices. Not that we so especially desire to have them, while pursuing literary studies, to study the doctrines of our denomination; but that they should be kept from places and influences which will impress them with the belief that Baptist doctrines are heartless and unchari-

table and selfish, and fit only for the uneducated and unenlightened. Too many of our young people, who have been trained in schools outside of those of our denomination, have come back to us so weakened in denominational principles as to be almost ashamed that they were Baptists. We have all, doubtless, heard many such young people apologizing for our practice of restricted communion. They had been misinformed as to the reasons of our practice, but had been positively wrongly informed about the qualifications of the ordinance; and so, at their graduation, being completely undermined in their denominational convictions, they return home, Baptists in name but Pedobaptists in fact. Many, yielding to persuasion and other influences, have left the denomination. This is not conjecture, but sober reality. No, we cannot afford to have our children educated in any place where truths that are dear to us are slightly spoken of. More than this, we need to have them trained where our doctrines are believed and practiced. While nowhere do we seek to unsettle the faith of any who attend our institutions, and while we do not teach our distinctive doctrines in the literary departments of our schools, yet we everywhere and always seek so to exalt divine truth—*all* divine truth—that the beauty and harmony and truth of our principles are always made apparent, and, as a consequence, our young people return at graduation to their churches and homes, not emasculated, but strong, aggressive, and vigorous Baptists, ready and willing and anxious to take part in every movement calculated to advance the best interests of our denomination. By carelessness in this direction, we have lost many of our prominent young people. We must lose no more.

Great measures are now crowding upon the attention of our churches. The evangelization of Africa, as well as missions at home, claim our intelligent consideration. We need a membership, prepared by grace and education, that will be able to take hold and do their duty. The Congo must be provided with laborers, and they must be supported.



Our schools are prepared to train those whom God may call to go to this gold mine to dig for the precious metal, and also to train those others whom God intends to remain at home and hold the ropes. We seek not the training of the head only, but, over and above that, we seek the culture of the soul. Our aim is to raise up solid Christian workers, Baptist in special character, and simply because we believe we are right. Let no man's voice then be silent about our schools. Thank God for them. Bless their founders and supporters, and see to it that every young man or woman of Baptist parentage, who desires an education, is sent to one of our schools and kept there.

III. And we owe our schools a strong financial support. For these schools have come to us as a generous gift from benevolent friends. Excepting Selma University and State University, these institutions were planted and are sustained solely at the expense of the American Baptist Home Mission Society. Even Selma and State are in large part supported by this great organization of American Baptists. White Christians all over our land have had to erect and sustain their colleges at their own expense, but ours have been given to us, without money or price. That such benevolence should be possible is proof only of the strong interest felt for us by our more favored brethren. They have given freely, not only out of their abundance, but also, in many instances, from their scanty stores, in the expectation that we, rising at last out of the unfortunate condition in which our past history left us, into the higher life of Christian freemen, should be able and willing fully to enjoy "the liberty wherewith Christ hath made us free," and do our part in the great work of winning a lost world to our Master. Sufficient time has passed, and development enough attained, to expect from us some practical, tangible evidence of our appreciation. If, now, we refuse to give such evidence, then it will appear that we are sadly lacking in manly character, or deficient in those higher moral qualities upon which our friends have fondly based their hopes that we would rise in the exercise

of those rights to which the laws of nature and nature's God entitle us. Our gratitude is placed under contribution, and rightly so. Look at these figures—For teachers' salaries, the Society has expended \$800,000; for school property and buildings, \$500,000; a total of one million three hundred thousand dollars (\$1,300,000), and this sum does not include the endowment fund.

Moreover, the scholarship of our race is respected by the authorities of these institutions, and hence another reason why we should vigorously sustain these schools with our contributions. In nearly all of them colored instructors are employed. Of all the missionary schools in the South, those that are Baptist employ the greatest number of colored educators. The talent of the race is recognized and respected. No denomination has in this respect done as well as has ours. Hence, no schools deserve from us such hearty recognition and respect in return as ours.

And, again, not only are our young men and women of culture employed as instructors, our older men, those who are able to advise and govern, are put either on Boards of Trustees or Committees of Oversight. Recognizing that these schools are designed for us, the Home Mission Society is anxious that we, through experience in teaching and in governing and in supporting, should come into full possession of them in all respects; but in this great matter the first and the necessary condition is that we must *prove* our willingness and ability to provide full financial support. The management of a university is a thing of business, not of sentiment. Money, not good wishes, is needed to pay teachers and meet current expenses.

If, therefore, we would like to make changes in the policy of our schools, if we would like to remove some who appear not to be proper educators of our people, the proper thing to do is to put our money, and plenty of it, into these schools. If this be done, our voices will be much more potent with those in authority.

And now, brethren, in conclusion, let me say that we have an abundant opportunity to

manifest our love and devotion to our institutions. For they are poor. Not one has an adequate endowment. Many are yet needing buildings. If we do not feel able to give very much in these directions, we *can* give in two other ways. We can support teachers, and poor but worthy students. It would be an excellent thing, although it would be simply duty, for every State to support at least *one* professor in its school, and more than one if possible. Really, we cannot afford to do less. Beginning in this way, we would gradually increase our gifts, developing our resources and benevolence as the years pass by, until we would be able at last to support our schools without any help from New York. Alabama and Kentucky are now doing much in this direction—considerably more than I am advising other States to do. Supporting at least the instructors of our own race, and our needy students, is a thing that we must attempt at once.

There is reason to be grateful, and there is an incentive to hearty effort, when we remember that, except in the preparation for the law, no young man or woman has any necessity for going to any institution but our own. We can give in most of our schools a good college course. We can give theological instruction in all of them, and a full and complete course, embracing Hebrew and Greek exegesis, in the Richmond Theological Seminary. If any desire to become physicians, they have but to go to the Leonard Medical School, at Shaw University, and receive a thorough course. We mention, with pardonable pride, that the recent medical graduates of Shaw, the first she has sent forth, went before the State Medical Board of North Carolina, passed a rigid examination, were admitted to practice, and received the professional hand of fellowship from the medical fraternity of that State.

We thank God for our schools. We praise Him for their noble founders. In our hearts, laid away in tender remembrance, are their names. We ask now only for inspiration and guidance as we, the leaders of one million colored baptized believers, consecrate anew our hearts and heads and hands, and lead on,

to their fullest development, this numerous host, whom these schools of ours were planted to uplift and bless.

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### GOOD INTENTIONS.

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D. WISE, D.D.

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There is perhaps no stronger evidence of the wide-spread moral corruption of the times than is furnished by the general disposition of the public to apologize for men unexpectedly found guilty of breaches of financial trust. A financier, for example, in carrying out some grand scheme which promises to bring millions into his insatiate coffers, hypothecates the funds of others placed in his hands for safe keeping, as security for borrowed money; or, being a bank-officer, he abstracts the securities held by his bank as collateral for money loaned, and hands them over to his broker to protect his "margins;" or he surreptitiously borrows the funds of his bank, placing no better security in its vaults than his own unindorsed notes, or, perchance, railroad bonds and stocks which have little or no marketable value. Presently his grand scheme becomes a collapsed balloon, the hypothecated trust funds are lost; the bank is wrecked; the speculator is financially ruined, unless, as is too often the case, he has previously made himself safe by placing a fortune in the hands of his friends or relatives, beyond the legal reach of the parties he has wronged. If he have done this, he is not financially ruined, but only so far crippled as to be no longer a power in the markets of speculation.

Now, if the moral intuitions of the public were perfectly healthy, it would not invent apologies for such men, but would place them under the ban of unqualified censure. Does it do so? Not generally by any means. Some healthy consciences ring out their condemnation without rebate; but too many men are found who, while mildly blaming them, say, "Yes, they were wrong, 'tis true, but then they meant well. Their intentions were good. Had their grand schemes succeeded, they would have replaced those trust funds. They would have covered their unsecured notes and worthless securities with interest."

This lenient view of financial misconduct, to the prevalence of which much of that lack of confidence which prevents the vigorous revival of business is due, may be partly attributable to that generous sympathy with the

unfortunate, which is one of our national characteristics. But when closely analyzed it can be traced to that spirit of loose morality which, like an evil demon, has entered into and taken, at least partial, possession of our exchanges, corporations, and commercial life. Inspired by that evil spirit, commercial men are so blinded by their avaricious passions as not to perceive the essential immorality of the present speculative modes of transacting the business of the country. And that unfortunate, not to say guilty, blindness also further clouds their moral perceptions, so that breaches of trust do not wear that hideously criminal aspect which is beneath the conventional mask of soft words by which they are disguised. Yet, in point of fact, a breach of trust is an unmistakable evidence of a very corrupt heart, since it involves the sacrifice, not of honesty only, but also of honor, truth, and integrity on the altar of Mammon. Surely a man is very far fallen from true manhood and ethical dignity when his deeds compel the public to say of him, "That man has proved false to his trusts!"

But an apologist may demand, "Do his good intentions count for nothing?" Yes, they count for much; not *for* him, however, but against him. His so-called "good intentions" are supposed to imply a purpose to replace the funds wrongfully put at risk when the golden harvest expected from his grand speculations is reaped. But this purpose is itself a demonstration of his dishonesty, since it proves that his conscience perceives the criminality of his present conduct, but is not sufficiently strong to determine his volitions. Hence, his intentions are simply anodynes administered to his protesting but enslaved moral sense. He knows he is doing wrong. His convictions sting and torture him, but, spurred by his overmastering greed of gold, he uses what he is pleased to miscall a good intention to beat down those convictions of present right and duty, as men beat out a prairie fire with brushwood brooms. Hence, in the day of doom his intentions, instead of excusing him, will be swift and unanswerable witnesses against him, for they will prove that he sinned knowing that he sinned.

But no such intention is *good*; but must be corrupt to its very core. No intention that is invented as an excuse for doing a present wrong can properly be called good, since it does not, cannot purpose to do the proposed future act as something that is right in itself, but only as a thing necessary to be done to escape the penalty of the evil deed of the present hour. Were its motive sound it would prevent the offense it is designed to cover up.

It is positively absurd to pretend that a man who is base enough to be guilty of a breach of trust, can seriously intend to do any other act from a sense of moral obligation, inasmuch as, in violating a trust, he deliberately tramples upon his conscience and treats his moral obligations as things of naught when they stand in the path of his selfish pursuits. Such a man may persuade himself that his intention to hereafter undo a wrong he ought to shrink from perpetrating, as from the gate of perdition itself, has goodness and even merit in it, because the deceitfulness of sin is almost unbounded. But let no man whose hands are unstained with crime and whose eyes are not blindfolded by the prince of darkness dare to strengthen the evils of the times by offering the plea of a so-called good intention as a palliation for a breach of financial honor. Let him rather strongly affirm the truth that no intention is good which does not restrain a man from present evil conduct.

An old saying alleges that "the way to hell is paved with good intentions." Perhaps this proverb gave rise to our modern habit of making good intentions into cloaks for financial sinners. But the proverb is false as the father of lies himself. The way to hell is doubtless paved with intentions, but not with good ones. Godless men, who soothe their consciences with promises of future repentance, only illustrate their utter godlessness by such insincere promises, which always imply a present purpose to continue in sin. What they really intend is to sin as long as sin is pleasant and profitable, just as the financial sinner intends to do business on selfish principles, paying no more regard to the higher ethics of finance than he is compelled to do by the pressure of public opinion and his dread of the penalties of violated law. But, despite the pretenses of all classes of sinners, it is eternally true that no intention is really good which does not pass into immediate virtuous action.—*Western Christian Advocate.*

#### SOUTH DAKOTA FAMINE.

BY REV. S. G. ADAMS.

I speak of a famine of the bread of life, or rather of pastors to break the bread and buildings in which to set it before the people.

Beginning at home, Dell Rapids, I am the only pastor outside of Sioux Falls in three adjoining counties—Minnehaha, Moody, and Lake. At Egan, fifteen miles north, I have been wont to greet Rev. F. H. Newton. Thirty per cent. retrenchment took one hundred dollars from his meagre support, and he must go—has gone. A more faithful pastor I have not

known. My nearest associate now in that direction is Rev. A. S. Orcutt, of Pipestown, Minn. Rev. G. S. Clevenger is at Brookings; a grand man and a grand field; but, forty miles lies unoccupied between us. From Brookings to Pierre, the entire length of the Northwestern Railroad across Dakota, we have only two pastors; Brothers Balentine, of Desmet, and Horning, of Blunt. Huron hopes soon to have a pastor.

Mitchell and Aberdeen have each a good pastor, with well-fed churches. But what of all the famine district which lies between them? Then the Woonsocket branch, reaching more than one hundred miles from east to west, with eleven good towns on its line, has but one pastor—Brother Jeffreys of Vilas.

Thirty miles from Dell Rapids, due west, is the first church at Montrose, but it has no pastor. Then thirty miles more and we come to Parker, where Brother Patterson is feeding the people. Between us lies sixty miles of famine.

A few days since I drove eighteen miles to attend a funeral. To-day a letter comes from Flandreau, twenty miles distant, a young lady asking the privilege of relating her new-found experience to our church, that she may put on Christ in baptism. This young lady was for a time a student at our Sioux Falls school, a school which, if liberated from debt, would do much towards lifting this famine. O, that Eastern capital would speedily send President Meridith back with needed funds. My son, a student, is delighted with the faculty.

This leads me to say there is a bright side. I write these famine facts not in the way of censure or gloom. There is real advance all along the line. Many strategic points are well-fed and will soon grow strong. We are all well pleased with Rev. E. N. Harris, the new pastor of Sioux Falls. We hope other pastors will soon settle. Then several good brethren, not pastors, are breaking the bread to hungry souls here and there.

#### OUR NEED.

The right man for General Missionary seems an imperative need. But the Home Mission Society is now spending Dakota's full quota of money. So to secure a General Missionary would take the support from four or five missionary pastors, unless special funds are given the Society. Second best, possibly first best, for the next six months, would be an evangelist, approved of the Society, known by and acceptable to the pastors and churches, to assist pastors in special meetings, and hold meetings in pastorless churches. After each series of meetings, with the people revived, a collection could be secured, largely, if not entirely, meeting the evangelist's support. Then with new members many churches would call pastors.

Brethren and sisters of the East, you have done much for Dakota—too much to withhold now. Give the dear old mother of us all a chance to lift this famine by pouring in the funds. A few friends in Buf-

falo, Cleveland, Cincinnati, and Chicago, made it possible for us to repair our building after the tornado of July 21, 1883, and during the winter thirty-eight famishing souls took of the bread of life. Since then we have had almost monthly additions, until our number is 122. But our membership is scattered over a wide area, and most of them young married people struggling for a home. Our church is but a sample of all the churches. Great famine districts lie between the churches. We do not complain. We love our work, which is your work as well. These people be your brethren, your sons and daughters. Will you give the Society money, and thus help us give this starving people the Bread of Life?

## FROM THE FIELD.

"Watchman, What of the Night?"

## MISSIONS

### Wisconsin.

Rev. A. T. Miller, Ahnapee, Wis., is much encouraged, as the work of the Lord prospers under his ministry.

"The work at our two out stations is very encouraging. At Claybanks last Sabbath the largest crowd ever seen gathered on the lake shore to witness the baptism of two willing converts. All were solemn and many tears were shed. Others are ready to follow. The conviction is expressed here that the work is just beginning. One man fifty years old came to the missionary on leaving the water, saying, 'I have got a great way out of the way. I want to get back. I want to talk with you.' This place has always had the name of being the worst place, morally, on the peninsula."

The Rev. Geo. D. Stevens, of Cassville, Wis., is almost utterly discouraged because sinners are not saved under his ministry. But God alone can give the increase. Let the good seed be faithfully sown, and wait with all patience the harvest. It will come in due time.

"I did hope and pray to have a good report that would gladden the hearts of all the mission workers; but we only had two baptisms in the year. This seems *awful* to me. How can God have patience with us and not remove the candlestick?"

"My people seem satisfied and edified with my preaching, but sinners are not saved. So I can not be easy and contented. How can I preach longer with no results? is the complaint of my soul. There is nothing lacking in my work but the power of the Spirit."

Rev. W. J. Kermott, of Milwaukee, Wis., after five and a half years' labor on a mission field in that city, finds the church he had planted able to support him without the Society's aid, and so closes his connection with it as missionary:

"With this report I close my labors as missionary of the A. B. H. M. Society. I began the work of planting a mission on this field five years and a half ago; this has resulted in the organization of the Fifth Baptist Church, which with October 1 will assume entire self-support. This church has every year made liberal contributions toward Home Mission work and will continue to do so. The church unites with me in heartily thanking you for the aid you have rendered in securing the establishment of this work, and hope the funds needed to help the many churches which require your assistance may be by our brethren placed at your disposal."

#### Michigan.

—South St. Marie, Michigan, Rev. James Goodman, Missionary, writes: "The Baptist light house erected by the A. B. H. M. and Father Bingham, some fifty years ago, still throws out its friendly beams, and, thank God, it can now be said that its light is waxing and not waning. Last Sunday the pastor baptized six, one of them a soldier from the fort, and one his own wife, formerly a Presbyterian, but who now intelligently, deliberately and joyfully accepts New Testament baptism. Three also have united by letter. The church is more harmonious, and though weak financially, is strong in the belief that there will, ere long, be a large and vigorous church here.

"A sense of isolation, oppressive at times, comes over one who has enjoyed pleasant associations with his brethren in the great centres. We are sixty miles from the railroad, and from the nearest Baptist church. When navigation closes and the ice bridge is solid between here and Canada, everybody settles down to the usual winter monotony. Most of the stores close at seven o'clock. Lectures and concert troupes rarely brave the sixty miles' stage ride. The mercury is liable at any time to sink down to thirty or forty below zero.

"It is easier after spending a winter here to appreciate the heroism of the early Jesuit missionaries, who did not have a wolf robe to put on their beds, but in one instance had to keep body and soul together by hugging a dog all night. Verily we missionaries of a later day have no reason to complain."

#### Iowa.

—The advance of our work on the frontier field is largely dependent on the diminution and discontinuance of aid to the older and stronger churches. We are always glad to chronicle such facts as the following from Rev. J. B. Thomas, of Dubuque, Iowa:

"Our fall work never opened up so encouragingly. Our congregations never were so large nor our prayer-meetings of greater interest. We feel hopeful, and even enthusiastic for the future.

"This is doubtless my last report as missionary of the Home Mission Society. Allow me to express to the Home Mission Board, through you, my appreciation of their patience and continued favor through these six years of struggle. But for the Home Mission Society the valuable property of the Dubuque church would have been lost to the denomination. The weak and disheartened membership has been fostered until it has grown into a strong and self-supporting body."

#### Minnesota.

Rev. R. W. Bell, Hamilton, Minn., is jubilant, because the good hand of the Lord is on them in giving success to their work, especially in the erection of a house of worship. He writes:

"The Lord is doing wonderful things for us here; not only is He blessing us spiritually and using us as instruments in winning souls into His kingdom, but He has wrought upon the hearts of the people to give of their means to erect for His glory a house of worship. Work above the basement has already begun. We hope to dedicate about December 1st. The contract is let for \$1,450, of which \$1,000 is already provided for in bankable notes.

"Our Sunday school has nearly doubled its enrollment during the year, and with God's blessing upon present indications we hope to do a greater work during the coming year than we have done during the past."

#### The West St. Paul Field.

BY REV. G. H. GAMBLE.

For hard fields with great difficulties, a growing Western city, with a large foreign element in its population, easily bears off the palm. St. Paul, the capital city of the great State of Minnesota, has several such fields. In the marvelous growth of our city, nearly trebling its population in five years, increasing from 40,000 to 111,000, the religious church-going Protestant elements do not seem to have had a fair proportion. While there are many strong churches here, there are also many weak ones. Perhaps there is no more needy portion in this growing city field than what is called West St. Paul, the sixth ward of the city. Lying just over the river from the inner part of the city, it has been, until within the last few years, of little importance. At the present time it is growing more rapidly and is a field of greater promise than any other in the city. Here is situated our little Baptist church, with its 60 members, just one year old, in a population of at least 15,000, and rapidly in-

creasing. Only a comparatively small portion of these can be called church-going people. The majority are Catholic, Lutheran, and specimens of the "Wild West," non-religionist. Sabbath desecration is one of the marked evils of our community and city. In spite of the numerous difficulties, this is a most promising field. A better class of people are rapidly moving in, and the work of the Protestant churches is already telling for permanent good on the harder elements. Though worshipping in halls during the whole of this first year of our history, we have made substantial progress, and are now looking over plans preparatory to building.

With a church edifice our work can be pushed forward much more rapidly and with a more assured feeling of certain permanent success.

In five years this should, and we trust will, be one of the strongest churches in Minnesota. Recently we have started a mission school which promises well, every Sabbath showing an increase in attendance. During this our first year, nine have been baptized into our church. The future seems bright, and we go forward trusting in the Lord. He will surely bless us abundantly, according to his own promises. I have been deeply impressed, during my year's work here, with the fact that it is the city fields, rather than the small country hamlets, which need the fostering care of our Home Mission Society, and repay most quickly and largely, in every way, the time, money, effort, put forth, in a rich harvest to the honor and glory of God, and the help of our fellow men.

We organized June 11th, 1885, with 33 members, have received, to date, 25 by letter, 1 on experience, 9 by baptism, making a total of 68. Death has taken two of our number, six have removed and taken letters to other churches, leaving our present membership 60.

#### Dakota.

Rev. G. D. Ballentine, of De Smet, D. T., gives an account of the progress of his work and the encouragement he has met with, though his field is called a hard one.

"As you are aware, there is a little Baptist church here, and which, when I came here, about ten months ago, was almost discouraged and ready to give up.

"The Methodists then occupied our house of worship half the time, and were busily employed in building up their own church interests. A great part of the Sunday school was composed of their teachers and scholars. It was even reported that it would not be necessary to build a church of their own, as it was altogether likely that they would soon be able to buy the Baptist house at a very low figure. Finding things in this condition, the out-look at first appeared discouraging indeed. But as there was no convenient out-station at the

time, we found it necessary to occupy our house of worship all the time. Under this arrangement, at first, the prospect for the Baptists seemed darker than ever; for the Methodists withdrawing from us made our congregations and Sunday school for a time very small. But by perseverance and labor our numbers soon began to increase; so that now we have a much larger congregation and Sunday school than we had when united with the Methodists, for which we have to thank the Lord, through whom alone we can accomplish that which is good.

"Within nine months our church membership has about doubled. On the 27th of July two were added by baptism, a man and wife, and on the 11th of August two others followed the Lord in the ordinance. These we believe were the first who were baptized in this county.

"This is the county-seat of Kingsbury County, containing a population of about from six to eight hundred. Some fine buildings are now going up in the town. Two banks of brick and stone, and some other prominent edifices, are among the number. It is evidently a growing town, and must have a prosperous future. This is one of the most important points in this Territory for Christian labor."

Rev. C. A. Rice, of La Moure, Dakota, finds some difficulties and discouragements in his work, but is not hopeless. Every field has its trials, some of one kind and some of another.

"*The outlook.*—Things as a whole, I think, are beginning to look more encouraging. Considering the country, congregations are large and very attentive, seeming to be afraid that they may lose a single thought. Two drawbacks I find, that to me appear serious. The first is the indifference of the "trunk Christians," men that come here with letters, but put them in their trunks, so deep that it is almost impossible to resurrect them again. Many persons in the East that would be considered patterns of piety come West and try to imitate Peter, who, to save his life and ward off suspicion, "cursed and swore, saying, I know not the man;" and he succeeded. And if they do not swear, they act as though they would like to, when you approach them on the subject of Christianity, and soon convince you that they lack the one thing needful. Some people say the climate is to blame, but I think it is the Devil. The other is the lack of suitable places to worship in. But for a fatal mistake made by the brethren—a mistake of the head and not of the heart—we should have had a church edifice in Grand Rapids ere this; and it is probable that, if Brother Wilkinson had been permitted to live, by this time there would be a Baptist church building in La Moure. But as it is there is no Baptist meeting-house in the county."

Rev. E. M. Bliss writes from Aberdeen, Dakota, as follows:

"I wish to report the organization of a new church at Ludden, Dakota. It is a new station on an exten-

sion of the Chicago and North-western Railroad. The church was organized Tuesday, September 21, with twelve members. Three others have promised to secure letters and unite at once. And two more have requested baptism. The church is the first established at the new station, and the Baptist element the strongest. The surrounding country is well settled, and the new town is growing as by magic. A pastor is greatly needed for this church, together with the one at Columbia."

### The French.

—Concerning the work among the French Rev. T. T. Filmer, of Webster, Mass., writes:

"I have a better opinion of the Canadian French than I had. The quality of converts is excellent. The Gospel changes their appearance, manner, and habits. They become clean in person and morals, prayerful, zealous in Bible study and evangelization. They will be a good element in our churches. They have reverence. Many cannot read when converted. They can now. I have baptized four as the direct result of this work in Webster, three natives of France, and last month a very promising Canadian boy. I have seldom heard a young American Christian pray as did a French girl of fifteen last Wednesday evening. One thing I have noticed, the French who remain Catholics speak well of these converts."

—Rev. J. N. Williams reports that a recent convert who has become a colporteur, on his own account, in three weeks sold about two hundred copies of the New Testament to *Roman Catholics*. "If I can keep him supplied with Bibles and Testaments he will, while supporting himself, do a very great work. One copy of the Scriptures sold to a Roman Catholic is usually worth a dozen given away. Eight French converts were baptized on the first Sabbath of the month in Worcester, in connection with our mission there."

### South Carolina.

Rev. D. M. Pierce, Darlington, S. C., gives a very cheerful view of his work among the colored people of South Carolina.

"I have spent this quarter in travelling for the interest of Benedict and our general cause, by visiting churches and associations in many places where I never have gone, which created more expense than I desired, yet they will tell for good in the near future.

I was welcomed by the people and they heard me with readiness of mind. Hundreds have promised to attend Benedict.

Aged preachers are planning to leave their churches and spend this session in school.

Sometimes I would preach from two to six days or nights in a place, and the Lord converted many souls whom I expect to see in heaven. In fact this is a year

of conversion in South Carolina. Thousands of people have been converted all over the State."

### California.

"OAKLAND, CAL., September 18, 1886.

"REV. H. L. MOREHOUSE, D. D.

"DEAR SIR:—The members of the San Pablo Avenue Baptist Church, Oakland, Cal., Rev. W. T. Fleanor, Pastor, desire to return to the Home Mission Society through you this grateful acknowledgment for the aid extended to them in the past two and a half years. As the partial result of this support, we have been able not only to regularly maintain public worship, but to secure a site and erect a small and convenient edifice for permanent preaching services in a needy section of the city. The movement has been attended with many acts of self denial and heroic service, for which the aid of the Society was an inspiration and a blessing. There is still a small debt on our building, and we are not yet able to pay our pastor as large a salary as we would like to.

"But we are struggling to attain a better position in these respects. We request you to tender to the Board our unanimous and heartfelt thanks for the financial aid given in our hour of supreme need, and trust we shall some day be able to reciprocate more fully, by contributing to the funds of the Board, so that it can aid other worthy church-enterprises, and thus perpetuate the blessings of Christian beneficence and love.

"We remain, your brethren in Christ,

GEO. MAINWARING,

ROBT. HEWITT,

L. DUDLEY MANNING,

Committee."

### Self-Supporting.

The church at Stanchfield, Minnesota, Rev. A. Blomgren pastor, announce their purpose henceforth to support their pastor without further aid from the Society. In this we rejoice, both because it releases funds that are needed elsewhere, and because it shows that our aid hitherto has been well bestowed.

The numerous friends of our excellent brother, Rev. Geo. D. Downey, missionary at Miles City, Montana, will be glad to read the account of what has happened to him there. He richly deserved it. Under date of October 5, he writes:

"The first of October was the 25th anniversary of our marriage, and our friends in the city made a *silver lining* to the cloud of advancing years. The result was sufficiently large to enable me to take a trip for change and rest. I am planing a trip to Portland, Oregon, and hope to be absent a month, returning via Salt Lake.

"The expression of confidence and respect is without parallel in our work here as elsewhere. The cash

receipts were \$197, besides other gifts. The whole affair was spontaneous. We are surprised at this. We did not know that we had such general approval by the people. If we could only secure their presence at church we should be better pleased, but they are not wholly bad when they will take such good care of me as a *Christian minister*."

### Chinese.

—Dr. Hartwell writes as follows concerning his work among the Chinese:

"I wish to report 1st. That we have enjoyed the late visit of the Secretary, Rev. Dr. Morehouse, more than we can express, and we believe his trip to this coast will prove to have been a great blessing to our cause in this State and in Oregon, in our work among the Chinese, and in that among the European and American populations. He will be able to give you some particulars in regard to our work and our needs.

"2d. That our evening school has kept up well, quite as well as any mission school in the city; that our Sunday school and our congregations at preaching have increased in numbers; that our Sunday school and preaching service at the Jute Mill, Brooklyn, have been successfully maintained, and that at all these and at the Zayat services, as indeed in every department of work. Bro. Long has done faithful work. So have all our workers.

"3d. That at Fresno Mrs. M. T. Huntting has been appointed under authority from the W. B. H. M. Society, to take charge till Jan. 1, 1887. She is now on the field, and I believe will do well.

"4th. That in Chico, Miss Willsie, having been compelled to retire from her position, I have succeeded in securing the services of Miss Mary E. Shouse, who is highly recommended by Miss Willsie, by the pastor of the church, and by the brethren generally. Several personal interviews have confirmed me in the conviction that she is a most suitable person for the work.

"5th. That we are rejoicing that, of the pupils in our S. F. school, whom we believe to be converted men, two have recently had the courage, notwithstanding the trying opposition, to come out boldly and ask for baptism.

"6th. That a successful Sunday Afternoon Union Street Preaching Service has been inaugurated, and maintained for two months. At these services several hundred Chinese hear the gospel every Sunday. Several denominations unite in this service."

The following letter from one of the Christian Chinese in Mrs. Bradway's school, Oakland, California, possesses such interest that we requested it for publication in the MONTHLY. It was written in response to an invitation to attend a missionary meeting. It certainly shows that the Chinese are grateful for what is done for them, and that they are deeply solicitous for the salvation of their friends.

"OAKLAND, CALIFORNIA, Jan. 17, 1886.

"DEAR FRIENDS:—I intended to come to the missionary meeting Thursday, but it is impossible, so I hope you will excuse me if I write. I want to thank the Christian ladies for all they do for our countrymen, and the teachers for instructing us. I was born in a heathen land and never heard about the true God till I came to California and went to Mrs. Bradway's school and learned to read and learned about the Gospel of Jesus Christ. There I found out about the true God, and I made up my mind to give up idols and be a Christian. I am very glad to serve Him, but a good many of our people never hear about God and His Son Jesus Christ who died to save sinners. I hope you will all pray for them that God give His Spirit to open their hearts and they may come to be Christians. Dear sisters and brethren do the best you can for our people and help them if possible. We sometimes feel discouraged about many things, but we try to trust in God. We hope you pray for us. We pray the everlasting arms may be around you.

"Very Sincerely,

"LIM K. FOO."

### Items.

We call especial attention to the address of Rev. E. M. Brawley, published in this number of the MONTHLY. Note his remark that, "of all the missionary schools in the South, those that are Baptist employ the greatest number of colored educators. The talent of the race is recognized and respected."

*Alaska.*—Rev. W. E. Roscoe, under date of September 29, announces his arrival at Kadiak, Alaska, "after a long and tedious voyage of nineteen days from Seattle."

He regards the field as a hopeful one, about which particulars will be given hereafter. "Rest assured that we will work along faithfully and endeavor to do our duty. Our school-house is not yet quite ready, but three carpenters are busily engaged all the time, and we will soon be under headway in the school."

### Our Foreign Population.

From the forty-second annual report of the Wisconsin Baptist State Convention we extract the following paragraph, showing the composition of the population of that State.

"The population of Wisconsin in 1885, the date of the last census, was 1,563,423, showing a clear gain of 247,943 since 1880. The percentage of foreign born is about 33 per cent. of the entire population. The population of foreign parentage in 1880 reached the enormous percentage of a little more than 72, showing that fewer than 28 per hundred of the inhabitants of Wisconsin were of American parentage. But the census of 1885 shows an increase of foreign parentage of 3 per cent., showing a population of foreign



parentage of 75 per cent., and also showing that only 25 per hundred of the inhabitants of Wisconsin are of American parentage. It is clear that the Foreign element has most manifestly the upper hand in our large and growing State. Further, in the population of Wisconsin, the German born numbered in 1880 10 per cent. of the entire population, and they were 45 per cent. of the whole foreign born; in 1885 it numbered nearly 20 per cent. of the entire population and is 50 per cent. of the whole foreign born. The Scandinavians in 1880 were 5 per cent. of the entire population and in 1885 are six per cent. of the entire population, and 18 per cent. of the whole foreign born.

It may be noted, in passing, as an interesting fact that, while there has been a clear gain of 247,943 in our population since 1880, nearly the entire increase must be placed to the credit of our people of foreign parentage. The gain of German born alone is 81,428, and of Scandinavian born 23,773.

From these facts it is evident that the German type will prevail in Wisconsin, or perhaps the German modified by the Scandinavian and the Anglo Saxon."

#### Church Edifice Notes.

—One dollar comes to us for Church Edifice work from a sister in Maine, who says: "It is indeed the aged widow's mite, and she a poor cripple." Such gifts are treasures laid up in Heaven. If those whom God has blessed with means would do as well, our needy churches in the West would soon have chapels.

—A struggling little church in the West had managed to get their house up and covered in, but the fearful drought coming on, they were unable to put in the floor, doors, and windows, and so the prospect was that they must remain out of their house all the winter. They wrote us the facts, and we sent the letter to a good lady, a member of the Episcopal Church, and she immediately sent us a check for \$300 to enable them to get into their house this winter. The Lord takes cognizance of such deeds. If you wish to help on the Lord's cause you can not do better then to send us something to help these mission churches in obtaining a chapel in which to worship.

—Shall we do our share in evangelizing the great West, where a flood tide of population is rapidly filling up new States? Our brethren of other denominations are not only sending men to preach, but they are sending money to help the new settlers build chapels in which to gather the congregations and the Sunday schools. While we rejoice in this, we can but regret that our own resources for chapel building are so meager. Our missionaries must struggle on in many places under great disadvantages, when if they had \$300 or \$400 they could soon have a house of worship on their fields. If we wish to plant our principles firmly in the new West, we ought to help those new settlers in getting houses of worship.

—Rev. Dwight Spencer has been quite successful in

his work in Montana and Idaho. Last winter many of our friends East gave money to help him build chapels, and he has made good use of the money this summer in erecting houses in the Territories.

—The church at Stanton, Nebraska, have completed their house of worship and are rejoicing. The \$400 given has helped that people to finish up their house. Antigo, Wisconsin, needs just about the same amount. Pipestone, Minnesota, and Dayton, Oregon, are also deserving.

—By our having \$200 with which we could help the church at Hamlin, Kansas, they were enabled to secure for \$400 a house built by the Congregationalists well worth \$1,200. The church, since getting a house of worship, has taken on new life, and is now doing efficient work.

—Rev. G. W. Dallas, our missionary to the colored people among the Choctaw Indians, writes us that his house of worship is burned down and his people somewhat discouraged, as they had made heavy sacrifices to build. They will try again, but a little help from their brethren in the East would greatly encourage them.

—Several church houses have recently burned down without insurance, and we have met one or two agents in New York trying to collect money to rebuild. Is it cheaper and easier to beg money to rebuild than it is to pay a little each year for insurance? Some of the churches aided by us complain that we should be so strict in requiring them to insure, but we feel that we have no right to risk the money of benevolent donors on churches that will not pay the small amount necessary to insure their houses. We require every church to whom we make a loan or a gift to keep the house insured.

#### To Finish Up.

Our friends are aware that the subscription of Mr. J. D. Rockefeller of \$6,000, for the land upon which to build our house of worship and mission headquarters, in the City of Mexico, is conditioned upon our raising the \$25,000 required by the first of January next. Recently the Woman's Home Mission Society of Boston, a good brother in Connecticut, and a Christian lady now of New Jersey, have given \$1,000 each, besides smaller amounts from churches and individuals, until now the amount secured is \$19,500. We still lack \$5,500 of having the amount secured, and have only two months in which to obtain it. We expect no other large subscriptions, but we do hope that the many will send at once such amounts as they may be able to give and let us FINISH UP this work. If our pastors would only mention the matter and give their congregations an opportunity to subscribe, the amount would be secured in a month. We must not fail with the work so near accomplished. We wish a large number of small contributions, for we

wish the prayers of a large number of our people for Mexico, and our prayers usually go with our contributions. Will not every one who reads this and has not contributed send a subscription at once and help us to build this lighthouse of Gospel truth in the capital city of ten millions of people? Bro. Sloan, our missionary, is baptizing converts every month, but he is much hindered in his work for want of a house in which to gather the people. Let us have a pull all together and finish up in the next month.

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

**GENERAL OFFICERS:**

*President*—Mrs. J. N. CROUSE, 2231 Prairie Ave., Chicago, Ill.

*Corresponding Secretary*—Miss M. G. BURDETTE, 2338 Michigan Ave., Chicago, Ill.

*Treasurer*—Mrs. R. R. DONNELLEY, 2338 Michigan Ave., Chicago, Ill.

*Baptist Missionary Training School*—2338 Michigan Avenue, Chicago, Ill.

**A WORD OF EXPLANATION.**

The copy prepared for the HOME MISSION MONTHLY for November has gone astray. We have tried to recover it and it is trying to find us, but when this result is achieved it will be too late to find a place in the magazine. Were we at home we would sit down and duplicate or prepare fresh matter, but as it is we are making a flying trip, spending only about twenty-four hours in any one place, holding meetings and conferences both public and private, and find little time to arrange copy for the printer. Suffice it to say that, so far as God's part is concerned, our work is glorious and our opportunity grand; the prospects never more hopeful; but, so far as woman's part is concerned, we are not keeping pace with the growth. The enlargement of heart does not correspond with enlargement of opportunity. From God comes the call: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes." Let our sisters carefully ponder this voice from heaven when we tell them that *five missionaries* ready for service still wait to enter fields ready for laborers. Why do they tarry? No money to send them. Other missionaries toiling on the fields have looked for weeks for a salary which does not come. There is no falling off in our receipts; on the other hand, there is increase, but it is not proportionate to the demand made upon us by opening fields and an increasing number of those ready to enter them. Let the work go on in the churches. Enlist the women and children. Ask yourself if you have done all that you can do, either in personal giving or in efforts to influence

others to give. And remember that, while all gifts are not money gifts, the offering of our substance is an evidence of our heart's love for Him who laid down His life for us.

"O Jesus, blessed Master, whose mercy gives us all, When Thou has asked a pittance, have we refused Thy call?

Thou sawst us lost and ruined, in the blackness of despair,

And for our great salvation, Thy blood Thou did'st not spare;

And can it be, dear Saviour, that we let Thee stand and plead,

Asking of our abundance, for what Thy poor hath need?"

God grant that, in a spirit of true consecration, each sister who reads may make joyful answer:

"My time, my gold, myself I bring,  
And condescension, strange, benign,  
My life shall make, for Jesus' sake,  
A consecrated life, sublime,  
To help the Lord in need."

The Master sits over against the treasury—*watching.*  
M. G. B.

**REPORT FOR SEPTEMBER.**

Colorado.....	\$15 25	Ohio.....	211 88
Dakota.....	3 80	Pennsylvania.....	327 53
Florida.....	5 00	Texas.....	2 15
Iowa.....	92 50	Utah.....	2 00
Illinois.....	417 80	Wisconsin.....	73 16
Indiana.....	113 49	Tiding & Publications.....	103 42
Kansas.....	153 66	Missionary Gardeners.....	9 00
Louisiana.....	17 40	Baby Band.....	20 40
Minnesota.....	22 00	Mite boxes.....	5 00
Missouri.....	4 43		
Wisconsin.....	54 50	Total.....	\$2,659 13
Nebraska.....	143 28		
New York.....	494 56		
New Jersey.....	366 92		

**WOMAN'S BAPTIST HOME MISSION UNION OF CONNECTICUT.**

The Fourth Annual Meeting of the Woman's Baptist Home Mission Union of Connecticut was held in connection with the New Home Baptist Association, at Meriden, Wednesday, October 6th.

It was one of October's golden days, and drew out a large attendance of ladies.

We were glad to have an opportunity of presenting our work to some who had not taken much interest in Home Missions before.

Owing to the general depression of business at the beginning of the year, there was some indication that it might be necessary to make a special effort to raise the amount to meet our pledges. But we have again to gratefully acknowledge sufficient to meet our pledges and leave a balance in the treasury of \$88.13. The total cash receipts for the year were \$882.05; value of boxes and barrels sent, \$417.15, making a total cash value of work done by the Union during

the year, \$1,299.20. Eight life members have been made during the year by the payment of \$25.00 each.

The special work of the year has been the continued support of Mrs. C. E. Becker at Benedict Institute, Columbia, S. C., also the partial support of Mr. Clafford, Swedish Missionary of Connecticut under the auspices of the State Convention. Two young ladies, students at Benedict Institute, received \$50 to assist them in their education. Also the daughter of Rev. Geo. Scott, of Nebraska, received \$30 to enable her to complete her education and be able to assist her aged father and mother. One Circle raised a special sum of over \$30 as a memorial fund in memory of one of their members who died.

A very instructive map exercise on Mexico was prepared by Mrs. E. M. Jerome, also an excellent paper on the work in Mexico by Mrs. E. S. Wheeler.

We are proud to own Mrs. Becker as our worker; a noble woman, thoroughly fitted and consecrated to the work she is doing. Not in words is it possible to estimate the value of such a character. Her success with the students in their studies and industry is not to be excelled. We quote from her letters:

"I am always most interested in those who have shown energy and economy enough to earn and save some money for themselves; in fact I am not inclined to help any other class.

"I want to do my best to cultivate in them the only true and worthy spirit for humanity to possess; independence, well developed power to help themselves, and an unwillingness to take help from anyone when by any means their own labor could supply their need.

"Their long years of slavery, when there was no chance for them to help themselves, has cultivated in them to a terrible degree a willingness to be carried along by some other one's labor and pains. I am sure you will rejoice with me that our Lord has blessed us in the conversion of all our young women but one. We had eight unconverted ones, and seven are now rejoicing in a new-found joy."

From letters received from the students we quote also:

"I feel that our race of people are so much in darkness that they need much aid to get out of this condition. I know that there is work that I could do if I was only able to do it. I am doing all I can to learn that I may be able to help my people. I feel so very thankful for so many rich blessings that I am now enjoying; and hope it will not be time and money thrown away, but that it shall prove a blessing to many through me."

We have also enjoyed working with Mr. Clafford; he has proved that his labor has not been in vain. He has been not only pastor to his people but their daily counsellor and friend; and the Lord has abundantly blessed him. He has now gone to Stockholm to complete his studies.

During the year the Union has been bereft of some of its earnest Christian workers by death. Mrs. Emmons and Mrs. Ines, of the Broad Street Church, Meriden, and Mrs. Bartholomew of the Ansonia Church. These had their lamps trimmed and burning, giving forth light to those who sat in darkness.

We unanimously voted to continue the support of

Mrs. Becker, and voted to give \$300 to Missions in Mexico.

The numerous calls for help induce us to make an advance along the lines this coming year and enlarge the number of our Circles. We cordially invite those who have not been engaged in this good work to unite with us, and thus help to advance the Kingdom of our Lord and Savior Jesus Christ.

The officers elected for the year were:

*President*—Mrs. Francis Wayland.

*Vice Presidents*—Mrs. T. S. Samson, Mrs. E. S. Wheeler, Mrs. George H. Smith.

*Secretary*—Mrs. W. H. Elkins.

*Treasurer*—Mrs. J. V. Garton.

The following named ladies constitute, with the officers, the Executive Committee:

Mrs. C. E. Rich, Mrs. E. M. Jerome, Mrs. W. H. Butrick, Mrs. M. F. Morris, Mrs. J. H. Seymour, Mrs. W. P. Plant.

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

14 Tremont Temple, Boston, Mass.

President, Mrs. Thomas Nickerson, Newton Centre, Mass.; Vice Pres., Mrs. Anna Sargent Hunt, Augusta, Me.; Corresponding Secretary, Mrs. Mary C. Reynolds, 14 Tremont Temple, Boston, Mass. Treasurer, Miss Margaret McWhinnie, 14 Tremont Temple, Boston, Mass.

The season of Associations and Conventions is now upon us. We are very glad to record the fact that, in many of these gatherings of the States, speakers have been requested to represent the work of our Woman's American Baptist Home Mission Society. Many Basket meetings have also been held, and the ladies have gained inspiration and help by gathering to talk and pray about the needs of the perishing. During the month, Mrs. Dawes, formerly Miss Allen, of Ogden, has gone with her husband to Muskogee, Indian Territory. Mrs. Dawes is to take the place made vacant by Mrs. Wooster's resignation. Mr. Dawes will assist Prof. Burdick in the industrial department of the school.

After careful investigation, the Board has decided to support a teacher in another part of Indian Territory. Rev. G. W. Dallas has for ten years been employed by the Home Mission Society as missionary and teacher at Kulli, Inla. His work is an important one, reaching Indian, white, and colored people. Mr. Dallas has been very anxious to establish a school among the freedmen of the Choctaw nation. This class have been much neglected by Christian workers. Mr. Dallas has asked our Society to assist him in his work, by appointing Miss Mary Rounds, a graduate of Wayland Seminary, as one of our teachers in this school. Rev. Daniel Rogers, general missionary of

the American Baptist Home Mission Society for Indian Territory, thus writes:

"Last May I visited the southeastern portion of the Choctaw nation, where Rev. G. W. Dallas and Miss Mary Rounds are teaching a colored school. It is called the Richland School. Brother Dallas and Sister Rounds have done a grand work here. I visited the neighborhood a year or two after the school was established. I could see a great change in the condition of the people. The influence of these workers had been a power for good. There is now an active church, a very interesting Sunday school, and a day school of about eighty pupils. I do not know of a more promising field of labor among the colored people in this Territory than this neighborhood. Mr Dallas and Miss Rounds are both colored, and graduates of Wayland Seminary. Mr. Dallas's wife has assisted him in his missionary work."

Mr. Dallas writes: "There are many worthy poor persons, old and young, who desire an education, but for want of funds are deprived. Every few days my heart is made sad by statements of those about me who are *crying* for help. I have a young man and woman before me now, who give great promise of usefulness, if they can obtain an education. But they are both poor, and their parents are too poor to aid them. Their case is hopeless, unless God shall put it into some one's heart to help them."

Let us remember this new field when we pray.

Rev. J. L. A. Fish has also asked for aid in carrying on his work in Live Oak, Fla. Mrs. Fish, who has assisted her husband in his work, has been compelled, by failing health, to rest. Miss Kate Bartlett, of Holyoke, Mass., has consented to return with Mr. and Mrs. Fish, to the school at Live Oak. The Woman's American Baptist Home Mission Society will assist in her support.

Mrs. R. C. Mather, of Beaufort, S. C., has been North during the summer, and has done good work among the churches. She not only tells of the work of her own school, but also gives an account of the general work of the Society. Mrs. Mather has requested a teacher to be sent to her school, and the Board has decided to appoint such a person to aid Mrs. Mather in her noble work.

Mrs. A. E. Gray, formerly Assistant Corresponding Secretary, has reached her field of labor in Atlanta, Ga. She writes: "Arrived safely; we began school on Thursday. I am very happy in the prospect of laboring here. My hand is on the plough, and the Father will always stand by to steady it. Mrs. Packard is a marvel of every needed element."

In Fresno, Cal., Mrs. M. F. Hunting has been appointed to fill the vacancy caused by the death of Mrs. Potter. Dr. Hartwell writes of Mrs. Hunting: "She is a member of the First Baptist Church, San Francisco. Has been a teacher most of her life, and was for six years a teacher in my Chinese school; in San Francisco. She loves the work, and will do much good in Fresno."

The constant call for more laborers that comes to our Board does not discourage us. It only stimulates to more earnest efforts to arouse every woman in our Baptist churches to realize the high privilege and honor to which she is called. When every redeemed woman shall take as her motto the words of her Divine Lord, "Not to be ministered unto, but to minister," then shall our beloved land speedily become Immanuel's land.

## Ministerial and Church Record.

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

### ORDINATIONS.

NAME.	PLACE.	DATE.
Truman Johnson,	Providence, R. I.,	Oct. 12.
Joseph H. Biddle,	Westford, Conn.,	Sept. 15.
E. A. Stone,	Galway, N. Y.,	Sept. 15.
S. B. Meeser,	Paterson, N. J.,	Sept. 22.
Ira D. Mallory,	New Milford, N. J.,	Oct. 7.
Hickman Denning,	Philadelphia, Pa.,	Sept. 15.
William Carey Calder,	Upland, Pa.,	Sept. 30.
Elmer E. Valentine,	West Conshohocken, Pa.,	Sept. 30.
Eugene Riehl,	Blossburg, Pa.,	Sept. 16.
John McCourt,	Ebenezer, W. Va.,	Aug. 18.
— Skeen,	Goshen, W. Va.,	Oct. 1.
Joseph Duggins,	Hanging Rock, Ky.,	July 21.
S. D. Morgan,	Mount Zion, Ky.,	Sept. 2.
W. J. Bolin,	Mount Moriah, Ky.,	Sept. 8.
James Burrows,	Clinton, Ky.,	Aug. 30.
Thomas Marksberry,	Gum Lick, Ky.,	Sept. 18.
C. H. Martin,	Rolesville, N. C.,	Aug. 29.
J. E. W. Walker,	Hardy's Church, S. C.,	Sept. 19.
John W. Martin,	Mount Hebron, Ga.,	Sept. 5.
Charles G. Dilworth,	Eastman, Fla.,	Sept. 2.
A. E. Cook,	Cheboygan, Mich.,	Sept. 22.
William Lee,	New Harmony, Ind.,	Sept. 26.
Benjamin Wiseman,	Fidelity, Ill.,	Sept. 13.
C. E. Bentley,	Bethesda, Iowa,	Sept. 23.
F. N. Byram,	Fairview, Iowa,	Sept. 16.
D. S. Dodd,	Bethlehem, Iowa,	Sept. 21.
Edgar S. Gibbs,	Siloam Springs, Ark.,	Sept. 5.
J. W. Hodeman,	Bethany, Texas,	Sept. 5.
William Woods,	Mt. Orem, Kansas,	Sept. 19.
F. J. Matzick,	Carrick, Ontario,	—

### CHURCHES ORGANIZED.

PLACE.	DATE.
Fayetteville, N. C.,	Aug. 22.
Caviness' Cross Roads, N. C.,	Sept. 26.
Gibson's Station, N. C.,	Oct. 3.
Laurens Co., S. C., Highland Home Church,	Sept. 13.
Colquitt, Ga.,	Sept. 12.
Douglass Co., Ga., Ebenezer Church,	Sept. 18.
Anderson Valley, Ind.,	Sept. 29.
La Grange, Ind.,	Oct. 4.
Glencoe, Minn.,	Sept. 8.
East Plattsmouth, Iowa,	—
Crockett, Texas,	Oct. 3.
Hollenburg, Kans.,	Sept. 5.
Oakdale, Neb.,	—
Rushville, N.	—
Filley, Neb.,	—
South Russell, Neb.,	—
Ludden, Dakota,	Sept. 21.
La Center, Wash., Scandinavian Church,	Aug. 15.

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Lincoln, R. I., Lime Rock Baptist Church,	Sept. 29.
Lynchburg, Va., First Church,	Sept. 12.
Hebron, Va.,	Sept. 17.
East Fork, Ky.,	Sept. 19.
Johnson City, Tenn,	—
Cedar Fork, N. C.,	—
Thomson, Ga., Springfield Church (colored),	Sept. 19.
Canal Lewisville, Ohio,	Oct. 3.
Brooklyn, Mich.,	Oct. 10.
Hartington, Neb.,	Sept. 26.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Elbridge Gale,	87.	South Framingham, Mass.,	Sept. 22.
Solomon B. Hatch,	82.	Lebanon Springs, N. Y.,	Sept. 5.
W. M. Evans,	41.	Cattaraugus, N. Y.,	—
Jesse Clopton Perkins,	64.	Fairwaltet, Va.,	Sept. 19.
E. M. Hall,	56.	Auburn, W. Va.,	Sept. 11.
Jeremiah Heaton,	—	Speer, Ga.,	Sept. 14.
C. L. Hanlon,	38.	Wade, Ohio,	Sept. 12.
A. M. Buck,	63.	Prairieville, Mich.,	Sept. 19.
Osbert Hicks,	—	Chicago, Ill.,	—
Nathan Wood,	79.	Wyocena, Wis.,	Oct. 5.
A. D. Abbott,	64.	Manchester, Iowa,	Aug. 11.
Eli Frey,	77.	Butler, Mo.,	July 30.
J. M. Petty,	—	La Fayette, Texas,	Aug. 24.
Rich'd Furman, D.D.,	—	Forth Worth, Texas,	Oct. 1.

Home Mission Appointments

IN OCTOBER.

The following new appointments were made:  
 Rev. Moses Heath, City Missionary for Wilmington, Del.  
 " J. A. Booker, Colored People in East Ark.  
 " W. D. Elwell, Sedan and Elk City, Kans.  
 " D. C. Ellis, Toronto and Neal, Kans.  
 " C. S. Sheffield, Hays City, Kans.  
 " W. W. Dewey, St. John, Kans.

" J. T. Farley, Hill City, Kans.  
 " A. B. Dahlstrom, Swedes in Lawrence, Kans.  
 " J. A. Abbott, Stuart, Neb.  
 " W. H. Swartz, Alexandria and Dakota City, Kans.  
 " George N. Annes, Moscow, Idaho.  
 " C. A. Wooddy, Weston, Oregon.  
 " Wm. M. Wells, Gardiner, Oregon.  
 " A. J. Hunsaker, Central Association, Oregon.  
 " E. P. Waltz, Haines, Wingville and North Powder, Oregon.  
 " A. B. Banks, Puget Sound Association, Wash.  
 " Jas. N. Brown, Skagit City and vicinity, Wash.  
 " J. F. Merriam, Orange, Cal.

The following re-appointments were made :

Rev. D. M. Pierce, Colored People in S. C.  
 " Herman Thiel, Germans in Alpena, Mich.  
 " H. Becker, Germans in Quincy, Ill.  
 " F. W. Becker, Third German Church, St. Louis, Mo.  
 " F. J. Gleiss, Germans in Brenham, Texas.  
 " Daniel Rogers, General Missionary for the Ind. Ter.  
 " G. W. Dallas, Colored People in S. E. Choctaw Nation, Ind. Ter.  
 " M. Larson, Swedes in Chanute, Kans.  
 " H. W. Stearns, Junction City, Kans.  
 " George Burgdorff, Germans in Ellinwood, Kans  
 " G. S. Clevenger, Brookings, Dak.  
 " S. J. Winegar, Mitchell, Dak.  
 " Jacob Olson, Scandinavians in South Dakota, Dak.  
 " H. B. Turner, Durango, Colo.  
 " C. M. Hill, Eugene City, Oregon.  
 " N. Hayland Scandinavians in Portland and vicinity, Ore.  
 " J. F. Baker, Spokane Falls, Wash.  
 " Walter Barsa, Victoria, British Columbia.  
 " J. B. Hartwell, D.D., Superintendent of Chinese Missions.  
 " W. H. Sloan, General Missionary for Central Mexico.  
 Mrs. Elvira I. Bradway, Chinese in Oakland, Cal.

The following teachers were appointed:

Atlanta Baptist Seminary, Atlanta, Ga.—J. A. Mets.  
 Little Rock School, Little Rock, Ark.—Rev. J. H. Garnett, Prin.  
 Florida Institute, Live Oak, Fla.—George P. McKinney.  
 Creek Freedmen School, Tullehassee, Ind. Ter.—Mrs. Mary E Dawes.  
 International School, Monterey, Mex.—Miss Genevva Garcia.

FINANCIAL STATEMENT.

FOR AUGUST.

MISSIONS AND EDUCATION.

Expenditures for the month,	\$13,867 16
Donations from Churches, Sunday Schools, and Individuals,	\$6,471 03
Legacies,	623 16
Tuition, Room Rent, etc., from Students,	900 01
Income from Investments,	12 95
"    "    Rent of Real Estate,	1,084 00
Home Mission Monthly,	63 80
	<hr/>
Received Designated for Debt,	\$9,154 95
	10,639 50
	<hr/>
Total for August, 1886,	\$19,794 45
Donations, Legacies, etc., from April 1, to August 1,	130,919 24
	<hr/>
Total for five months,	\$150,713 69

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund, - - - - -	\$1,202 96	
Interest " Loan " - - - - -	395 35	
	<u>\$1,598 31</u>	
Donations, Legacies, and Interest from April 1 to August 1, - - -	\$7,178 64	\$8,776 95
Total receipts from all sources, - - - - -		<u>\$159,490 64</u>

FOR SEPTEMBER.

MISSIONS AND EDUCATION.

Expenditures for the month, - - - - -		\$17,099 38
Donations from Churches, Sunday Schools, and Individuals, - - - - -		5,827 14
Legacies, - - - - -		2,041 99
Income from Investments, - - - - -		250 00
" " Rent of Real Estate, - - - - -		166 00
Home Mission Monthly, - - - - -		71 03
		<u>\$8,356 16</u>
Received Designated for Debt, - - - - -		2,836 14
Total for September, 1886, - - - - -		\$11,192 30
Donations, Legacies, etc., from April 1 to September 1, 1886, - - - - -		<u>150,713 69</u>
Total for six months, - - - - -		<u>\$161,905 99</u>

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund, - - - - -	\$804 95	
Legacy " " - - - - -	150 00	
Interest " Loan " - - - - -	289 55	
	<u>\$1,244 50</u>	
Donations, Legacies, and Interest from April 1 to September 1, - - - - -	8,776 95	\$10,021 45
Total receipts from all sources, - - - - -		<u>\$171,927 44</u>

Church Edifice Grants.

IN SEPTEMBER AND OCTOBER.

By Loans, - - - - -	10	
By gifts, - - - - -	9	
Total Number of Grants, - - - - -	19	
Aggregate of Loans, - - - - -		\$4,150 00
Aggregate of Gifts, - - - - -		2,300 00

LOCATION OF CHURCHES AIDED.

Llano, Texas.	Antioch, Ind. Ter.
Centralia, W. T.	New Rockford, Dak.
Phoenix, Arizona.	Ashland, Wis.
Hearne, Texas.	Hector, Minn.
Wilber, Neb.	Anson, Texas.
Humboldt, Neb.	Caddo, Indian Ter.
San Angelo, Texas.	East St. Cloud, Minn.
Madison, Neb.	Bonham, Texas.
McGregor, Texas.	Dillon, Montana.
	Stephensville, Montana.

Contributions and Legacies.

FOR SEPTEMBER, 1886.

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

MAINE, \$171.97.

Bowdoinham Assoc. ....	7 83
Augusta Church .....	6 00
Acton Church .....	70
Waldeboro, First Church .....	4 00
Dam riscotta Assoc. ....	3 90
Lebanon and North Berwick Church .....	3 90
West Levant Church .....	6 50
Bangor, Second Church .....	5 00
Second Church Sunday school .....	18 39
Kenduskeag Church .....	10 50
Etna Church .....	2 00
Charleston Church .....	17 50
West Hampton Church .....	5 00
First Church .....	5 00
Penobscot Assoc., per J. C. White, Treas. ....	14 25

Warren Church.....	18 50
Jay Church.....	2 00
Biddeford, Adams Street Church.....	16 00
China, Rev. Ira Emery, for debt.....	5 00
Sanford, Rev. S. Estes, for debt.....	10 00
East Corinth, Rev. S. Brown, for debt.....	5 00

**C. E. F.** Designated for Mexico:  
Corinna, Alvin Young..... 5 00

**NEW HAMPSHIRE, \$34.51.**

Sanbornton, 1st Church.....	3 06
Compton Church.....	1 00
Meredith Church.....	9 00
Newton Church.....	6 25
Pottersville Church.....	3 20
Warner, Mrs. S. Warren.....	1 00
Bradford Church.....	10 00
Bow Church.....	1 00

**VERMONT, \$46.58.**

Burlington, Lamoile Assoc.....	14 47
First Church.....	20 00
Perkinsville Church, in add.....	2 00
West Rupert Church.....	50
Fair Haven Church.....	9 61

**MASSACHUSETTS, \$1828.73.**

West Townsend Church.....	3 15
Barre Church.....	2 13
Clinton, First Church.....	25 00
Osterville Church.....	4 81
Brewster Church.....	4 00
Nantucket Sunday school.....	2 17
Hyannis Church.....	12 13
Haverhill, Portland Street Church.....	62 52
Amherst Church.....	8 92
North Egremont Church.....	7 00
Medfield Church.....	12 00
Hyde Park Church.....	53 00
Winthrop Church.....	12 80
Groton Church.....	5 62
West Acton Church.....	13 00
Woodville Church.....	7 00
Vineyard Haven Church.....	10 00
Chatham Church.....	1 85
South Gardner Church.....	8 22
Holden Church.....	41 50
Westminster Church.....	22 35
Bolton Church.....	25 00
Harwood Church.....	27 12
Agawam Church.....	54 56
Sunday school.....	5 55
Three Rivers Church.....	4 00
Greenfield, Franklin Bapt. Assoc.....	12 50
Kingston Church.....	6 00
Hanover Church.....	11 00
Dorchester, G. A. Studley.....	4 50
Northampton collections, per Rev. J. N. Williams.....	28 60
Marshfield, Mrs. J. N. Studley, for debt.....	5 00
Granville Church, per O. J. Gibbons, for debt.....	13 00
Groton Church, for debt.....	18 00
Middleboro, Rev. H. C. Coombs and wife, for debt.....	5 00
*Fall River, per Harriet C. Gould, for student in Bened- ict Institute.....	5 00
*Westminster, Rev. L. Partridge and wife, for furnish- ing Spelman Seminary.....	35 00
*Parks Corners Sunday school, for education of Indian girl at Cherokee Academy.....	4 24
*Framingham, First Church Sunday school, Miss Snow's Class, for State University, Louis- ville, Ky.....	5 00

**C. E. F.** Howard, W. B. Willard..... 200 00

Designated for Mexico:  
West Medway Church and Sunday school..... 3 50  
Granville Church, O. J. Gibbons..... 10 00  
Boston, J. S. Paine..... 25 00  
Jamaica Plains, Miss Susan and Elizabeth  
    Weld..... 50 00  
East Stoughton, D. C. G. Field..... 10 00

**LEGACIES.**

Mansfield, estate of Rev. John Blain, in add.....	141 99
Princeton, estate of Sam'l Brooks.....	800 00

**RHODE ISLAND, \$909.00.**

Pawtucket, First Church.....	97 00
North Kingston Church.....	6 50
Wakefield, Mrs. Chas. Knowles.....	5 00
Allentown, A. W. Tefft.....	50

**LEGACY.**

Providence, estate of Wm. Andrews.....	800 00
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**CONNECTICUT, \$391.07.**

Clinton Church.....	22 00
Andover Church.....	7 00
Middletown Sunday school.....	2 57
Thompson, Central Church.....	16 00
Greenville, First Church.....	10 00
Haddam Church.....	10 00
Montwese Sunday school.....	8 50

**C. E. F.** Designated for Mexico:  
Rainbow Church..... 15 00

**LEGACY.**

South Norwalk, Estate of Elizabeth Whitney.....	300 00
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**NEW YORK, \$4,821.45.**

Kent, Second Church.....	80 00
Kent and Fishkill Church.....	8 00
Union Assoc.....	4 15
Howard Church.....	4 00
Reading Church.....	3 25
Auburn, Second Church.....	3 59
Cohoes, First Church.....	18 19
Haricon Church.....	5 00
Springville Church.....	31 10
Berne and Knox Church.....	10 00
Duanesburg and Florida Church.....	8 00
Grapeville Church.....	5 00
Grovenors Corners Church.....	1 75
Rennselaerville Church.....	5 00
Sloansville Church.....	3 25
Westerlo Church.....	9 00
Rochester, Second Church.....	28 00
Brooklyn, Central Church.....	5 54
Swede Bapt. Church.....	13 29
Buffalo Bapt. Assoc., viz.:	
Boston Church.....	8 00
Amherst Church.....	50 00
Buffalo, Michigan Street.....	2 00
Holland Church.....	10 00
Hamburg Church.....	19 25
Yorkshire Church.....	1 70
Strykersville Church.....	18 59
Evans Church.....	2 50
New York City, Calvary Church.....	5 00
Cannonsville Church.....	5 00
Maine, First Church.....	13 89
West Plattsburg Church.....	16 05
Ashford Church.....	4 30
Freedom Church.....	8 00
Hinsdale Church.....	15 50
Ischua Church.....	8 90
Turtle Point Church.....	6 00
Haskell Valley Church.....	5 00
Mr. Irwin Bennett.....	2 00
Fayetteville Church.....	28 25
Baldwinsville Church, in add.....	4 25
North Manlius Church.....	12 00
Hamlin Church.....	7 00
Sand Lake, Ladies' Miss. Society.....	20 50
Springville Church, in add.....	1 00
Moravia Church.....	7 00
Skaneateles Sunday school.....	5 00
Schenectady, Emmanuel Church.....	16 03
Stephentown Bapt. Assoc.....	5 00
Le Roy Church.....	19 38
Genoa Church.....	5 75
Sennett Church.....	27 55
Union Springs Church.....	5 00
Venice Church.....	1 00
Victory Church.....	5 51
Arcadia Church.....	5 00
Gorham Bethel Church.....	32 75
Middlesex Church.....	2 00
Manchester Church.....	31 50
Mapes Church.....	4 00
Phelps, Second Church.....	5 00
Geneva, First Church.....	33 28
Benton Church.....	31 13
Seneca Falls Church, in add.....	7 5
Portland, First Church.....	7 50
Busti Church.....	6 80
Cherry Creek Church.....	9 50
Dewittville Church.....	1 15
John Barto.....	1 00
Forestville, Miss E. Denison.....	50

Frewsburg Church.....	5 50
Sunday school.....	3 40
Harmony Church, in add.....	50
Leon Church.....	6 00
Mayville Church.....	3 00
Napoli Church.....	5 00
Sherman Church.....	2 50
Stockton Church.....	3 00
Portland, West Church.....	11 00
Ellery, Woman's Miss. Soc.....	5 50
Jamestown Church.....	22 50
Attica Church.....	12 05
Batavia Church.....	8 80
Cortland, First Church.....	102 20
Williamsburgh, First Church.....	153 76
Waterville.....	12 00
Big Flats Church.....	5 60
Hornellsville Church.....	15 00
Oswego, First Church.....	5 90
Troy, Cash.....	10 00
Ladies of Fifth St Church, for debt.....	25 00
N. Y. City, J. B. Colgate.....	2,000 00
Rev. Edward Bright, ".....	50 00
E. L. Massett, ".....	10 00
Calvary Church, ".....	457 49
Panama, Rev. Allen A. Jones and wife, for debt.....	5 00
Oswego, First Church, for debt.....	52 75
*N. Y. City, John D. Rockefeller, for heating apparatus in Spelman Seminary.....	1,000 00
<b>C. E. F.</b> Williamsburgh, First Church.....	10 00
Designated for Mexico:	
N. Y. City, Berean Church.....	14 42
Troy, First Church.....	66 71
Brooklyn, Mrs. A. E. Clark.....	2 00
Turtle Point Church.....	1 00
Lansingburg, Almira E. Rogers.....	5 00
NEW JERSEY, \$210.00.	
*Lakewood, A Friend for student in Ind. Univ.....	10 00
<b>C. E. F.</b> Morristown, First Church, for Charleston churches.....	10 00
Designated for Mexico:	
Lakewood, A Friend.....	10 00
New Brunswick, D. F. B. Runyon.....	10 00
Mrs. D. F. B. Runyon.....	10 00
Miss Randolph.....	10 00
<b>C. E. F.</b> Newark, Estate of Mary A. Baldwin.....	150 00
PENNSYLVANIA, \$187.30.	
Germantown, Rev. C. O. Maltby, for debt.....	25 00
Mt. Pleasant, Leroy Stephens, for debt.....	2 00
<b>C. E. F.</b> A Friend.....	1 00
Union City S. S., Chapel Builders' Fund.....	2 00
Designated for Mexico:	
Philadelphia, A Friend.....	10 00
Pittsburg, Fourth Avenue Church.....	15 80
Sandusky Church, per C. W. Cooper.....	25 00
Philadelphia, contributions, per <i>National Baptist</i> .....	196 50
Allegheny, Fourth Church, Mrs. M. T. Hutchins.....	5 00
Peekville, Mrs. L. C. Bowen.....	5 00
DISTRICT COLUMBIA, \$25.00.	
Queenstown Church and Sunday school.....	25 00
TENNESSEE, \$28.60.	
Woodville, Mt. Zion Church.....	85
Washington St. Church.....	50
Friendship Sunday school Convention.....	2 50
Memphis, St. Paul's Church.....	15 00
Whitesville, El. Canaan.....	4 50
Ruling, Williamson's Chapel.....	50
Pulliams Chapel.....	25
Stanton, Mt. Zion.....	4 50
SOUTH CAROLINA, \$11.90.	
Florence, Trinity Church.....	2 50
Timmons ville, Mt. Carmel Church.....	1 25
Ebenezer, Savannah Grove Church.....	2 50
Doversville, Flat Creek Church.....	1 00
Sumter, Mulberry Church.....	1 75
Hartsville, Jerusalem Church.....	2 20
Marion, Well Please Church.....	70
MISSISSIPPI, \$22.45.	
Oxford, G. W. Fox.....	1 00
Harney Lowe.....	1 00

Robert Williams.....	50
Rufus Thompson.....	50
Hopewell, Baptist Church.....	4 75
Michigan City, Sim's Chapel.....	1 70
North Sardis Assoc.....	5 00
Winona Sunday school.....	7 00
Water Valley Sunday school.....	1 00
LOUISIANA, \$2.00.	
*Opelousas, Mt. Zion Church.....	2 00
ARKANSAS, \$17.65.	
Pine Bluff, State Convention col'd.....	12 65
Dermott Church.....	5 00
OHIO, \$106.79.	
Amwell Church.....	4 40
New London, First Church.....	4 01
Cincinnati, Third Church.....	5 00
North Amherst, First Church.....	3 50
Cheviot, Mrs. A. Rockingfield.....	1 25
Norwalk, Through Rev. J. N. Lewis.....	33 33
Garrettsville Church, for debt.....	14 30
<b>C. E. F.</b> Designated for Mexico:	
Cleveland, Euclid Ave. Church, Miss E. Etzransperger.....	1 00
Hayesville, H. Armstrong.....	10 00
Dayton, Linden Ave. Miss. and Social Circle.....	30 00
MICHIGAN, \$101.86.	
Flint, First Church.....	48 33
Pentwater Church.....	10 00
Quincy Church.....	13 54
Hadley Church.....	10 00
Game Church.....	1 04
Elmer Church.....	1 00
Sand Beach, Rev. J. S. Moran.....	25
Ortenville, "Light Bearers," First Church.....	2 00
Cassopolis, First Church.....	4 45
Ishpeming Church, Swede.....	3 25
Coldwater Church, bal for debt.....	8 00
INDIANA, \$131.75.	
Goshen, First Church.....	28 49
Wolcottville, ".....	19 00
Ossian, ".....	7 48
Dunkirk, ".....	2 00
Edinburg, J. W. Dame.....	50 00
Oswego Church.....	4 30
Sumption, Prairie Sunday school.....	3 00
Middle Fork Church.....	4 00
Sunday school.....	1 68
Sugar Creek Church.....	4 00
New London Church.....	1 80
<b>C. E. F.</b> Designated for Mexico:	
Evansville, Rev. Ira D. Hall.....	5 00
Mrs. Ira D. Hall.....	1 00
ILLINOIS, \$113.01.	
St. Anne, Chas. Chavez.....	7 00
Tunnel Hill, Cedar Creek Church.....	1 95
Beecher City, Greenland Church.....	75
Woodburn, First Church.....	4 35
Pomona, Dutch Ridge Church.....	2 00
Sunday school.....	50
Villa Ridge, Shiloh Church.....	3 55
Shiloh Sunday school.....	2 25
Anna, Big Creek Church.....	1 00
Strasburg, Richland Church.....	1 35
Trilla, Mt. Zion Church.....	1 20
Plainfield, First Church, bal.....	3 80
Deacon F. B. Hyland.....	5 00
Shelbyville, First Church.....	11 65
Chicago, Rev. Allen King.....	5 00
First Church, Rev. Wm. M. Haigh, for debt.....	25 00
<b>C. E. F.</b> Designated for Mexico:	
Litchfield, First Church Sunday school.....	1 90
Rantoul, First Church.....	1 00
McLeansboro, New Hope Church.....	1 00
Woodburn, First Church.....	1 00
Makanda, Clear Creek Assoc.....	9 41
D. R. Sanders.....	2 50
D. B. Ray.....	1 00
H. H. Richardson.....	1 00
D. W. Karraker.....	1 00
Dan'l Moore.....	1 00
Rev. A. J. Leavitt.....	1 00
Strasburg, Richland Church.....	1 10



Patoka, Diamond Spring Church .....	1 00
Altamont, Jackson Township Church .....	1 10
Red Bud, First Church Sunday school .....	1 50
Flat Rock, Liberty Church .....	1 00
Xenia, First Church .....	1 00
Sardorus, A. A. Edwards .....	10
Urbana, Mrs. John Gere .....	1 00
Bird Station, Mt. Zion Church .....	80
Jerseyville, Paradise Church .....	3 00
West York, Mt. Olive Church .....	2 00
Perry, First Church and Sunday school .....	1 25

WISCONSIN, \$28.00.

Milwaukee, First Church, Woman's Miss. Circle ....	21 00
"Delavan Miss. Society, "Rope Holders," for .....	
Rev. Mr. Garnett, Ark. ....	7 00

MINNESOTA, \$22.11.

Duluth, First Swede Church .....	18 50
C. E. F. Brainerd Sunday school, Chapel Build- ers' Fund .....	3 61

IOWA, \$139.45.

Keokuk, A memorial of Mrs. Lucy T. Duling .....	15 00
Clinton Church .....	16 50
Sunday school .....	10 00
South English Church .....	5 00
Marshalltown Church .....	20 00
Washington Church .....	10 10
Clinton Church, for debt .....	9 10
Harlan, Rev. J. Currier .....	50 00
*Clinton Church .....	1 50
C. E. F. Clinton Church .....	2 25

MISSOURI, \$85.65.

Belleview, First Church .....	2 00
Wright City, First Church .....	1 00
Elkton Mission Chapel .....	4 15
Rockville, "Round Prairie Church" .....	1 00
St. Louis, Rev. D. G. Crocker, for debt .....	5 00

C. E. F. Designated for Mexico:

Springfield, First Church Sunday school .....	10 00
Zion, Twelve Mile Church .....	2 50
Glensted, Rev. J. Robinson .....	1 00
Cape Girardeau, First Church Sunday school ..	1 00
Clarksburg, First Church Sunday school .....	1 00
Cedar City, J. S. Conner and family .....	1 00
Dittmers Store, Mrs. Jackson Owens and family .....	1 00
Winfield, Mrs. D. T. Killam .....	1 00
Nodaway, First Church Sunday school .....	1 60
Granby, First Church .....	1 00
Slagle, First Church .....	1 00
Lone Jack, First Church Sunday school .....	5 10
Friends .....	90
New Frankford, Good Hope Church and Sun- day school .....	11 25
Miami, First Church Sunday school .....	13 70
Marshall, Union Church Sunday school .....	6 30
Bellefontaine, Chesterfield Sunday school .....	1 80
Kirkwood, First Church Sunday school .....	2 00
St. Louis, Drs. Mayfield and Melton .....	35
Peculiar, Mrs. Mary Todd and son .....	2 00
Charleston, Mt. Moriah Church .....	1 00
Rockville, Round Prairie Sunday school .....	1 00
Mrs. Valentine, Calvary Church .....	5 00

INDIAN TERRITORY, \$11.00.

Webber's Falls Church .....	11 00
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KANSAS, \$1,331.91.

Baptist State Convention, per J. W. Campbell, Treas. ....	1,151 97
Wa Keeney, Rev. F. L. Walker Debt .....	20 00
Church .....	5 00
Topeka, Memorial Church .....	90 55
Sunday school .....	3 90
Stafford Church .....	9 00
C. G. McNeil .....	5 00
Conway Springs Church .....	4 00
Rev. J. M. Wood .....	6 00
Wamego Church .....	8 10
Sunday school .....	1 00
Minneapolis, Mrs. B. A. C. Elliott .....	5 00
Council Grove Church .....	5 63
Beloit Church .....	13 00
Junction City Church .....	50
Hutchinson Church .....	2 00
Yates Centre, First Church, Iola .....	5 26

Melvorn Church .....	1 00
Fredonia Church .....	1 50
Kansas City, First Swede Church .....	5 00
Leonardville, First Swede Church .....	5 00
Clay Centre, First Swede Church .....	3 00
Chanute, First Swede Church .....	5 00
Lawrence, First Swede Church .....	4 00
Council Grove, Rev. A. D. Abrams, for debt .....	5 00
C. A. Fowler, for debt .....	3 00
Leroy McLoon, for debt .....	5 00
Junction City, Rev. H. W. Stearns, for debt .....	5 00
Grand Centre Church, for debt .....	3 50
Topeka, Rev. D. D. Proper, for debt .....	15 00
C. E. F. Topeka, Rev. D. D. Proper, for Mexico .....	5 00

NEBRASKA, \$166.18.

Baptist State Convention, per Wm. Saxton .....	163 18
Red Cloud, First Church .....	3 00

DAKOTA, \$27.08.

Daneville, Dane Church .....	3 00
Oak Hollow contributions, per Mrs. A. P. Reynolds ..	5 00
Fargo collections, per Rev. G. W. Huntley .....	9 52
Church, Rev. C. F. Dame .....	7 00
Parker Church .....	8 56

WASHINGTON TERRITORY, \$51.09.

Olympia Church .....	8 09
Walla Walla, Rev. J. H. Beaven .....	25 00
Cheney, Rev. J. H. Teale .....	5 00
Marion, Mrs. M. A. Chapman .....	5 00
Balouse Bapt. Assoc. .....	8 00

NEW MEXICO, \$10.00.

C. E. F. Designated for Mexico:	
Las Vegas, Mrs. S. Gorman .....	10 00

OREGON, \$5.50.

Oakland, Calapooia Church, per Deacon T. Barnard ..	5 50
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CALIFORNIA, \$70.28.

California State Convention, Sundry Contributions ....	20 75
Santa Rosa Church .....	4 50
East Oakland, Ladies' Home Miss. Circle .....	19 25
River Side, Ladies' Home Miss. Circle .....	15 20
Duarte Church .....	10 78

BRITISH COLUMBIA, \$31.35.

Victoria Church .....	26 10
Colored Baptist Church, Ladies' Home Miss. Society .....	5 25

MEXICO, \$10.00.

Monterey, Rev. T. M. Westrup .....	10 00
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WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$355 00.

For teachers in Utah .....	150 00
" " " Santa Rosa, Mexico .....	45 00
" " " Apodaca, Mexico .....	30 00
" " " Mexico City, Mexico .....	50 00
" " " State University, Louisville, Ky. ....	80 00

WOMAN'S BAPTIST HOME MISSION SOCIETY, ILLINOIS.

For student in Indian University .....	25 00
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WOMAN'S BAPTIST HOME MISSION SOCIETY, MICHIGAN.

For teacher at Hartshorn Memorial College, Va. ....	125 00
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GENERAL MISSION SOCIETY OF GERMAN BAPTIST CHURCHES. .... 4 00

Total .....

HOME MISSION MONTHLY .....

J. G. SNELLING, Treasurer,

7 Beekman Street.

THE BAPTIST

HOME MISSION MONTHLY

Vol. VIII.

DECEMBER, 1886.

No. 12.

EDITORIAL

The American Baptist Home Mission Society absolutely needs five hundred thousand dollars for its threefold work this year.

Our receipts for the seven months of our fiscal year, are less than for the same period last year by more than twenty thousand dollars; this is exclusive of receipts for the debt.

While our receipts are less the demands are even greater, and most perplexing questions in management of missionary affairs continually confront the Board.

The Board of Home Missions of the Presbyterian Church call for \$750,000 the present year. This does not include their work for the freedmen nor their Church Edifice work.

The understanding concerning payments toward the debt of last spring was, that those who pledged should have until January 1, 1887, if they wished, to meet their pledges. About \$96,000 have been paid in. Every week brings additional sums. Shall we not have the pleasure of beginning the New Year free from this old incubus?

The great revival that we need, is a *revival of liberality* on the part of God's people; for, as they are not giving in proportion to their increase of wealth, they are withholding more than is meet, and it is tending to

spiritual poverty in their souls and in our churches and throughout our land.

Our work in Home Missions, is not for an indolent, effete, unprogressive people, slumberously rocking to and fro in the well-worn cradle of ancestral custom; but for the most enterprising, inventive, nervous, forceful race of earth, who more than any other people are destined to affect the world for weal or woe.

All too sparingly are we sowing the truth, all too few are the sowers, when in eight of our great Territories there are barely fifty Baptist ministers at work to cope with the powers of evil that, day and night, are sowing tares, while we sleep and dream that without much effort on our part "truth is mighty and will prevail." The only way it ever did or ever will prevail, is through men of profound convictions and downright earnestness and determination. Such men are needed to-day not only to toil on these needy fields, but such men are need to give of their abundance that the standard bearers of truth on the frontiers may be sustained.

It is a very gratifying sign of the times that at our State Conventions reports of Committees on systematic beneficence are prepared with special care and are followed by deeply interesting discussions. The Minnesota Convention at Duluth, was deeply stirred

by Dr. Mabie's paper on this subject, and although in proportion to their numbers, Minnesota Baptists have led in their contributions to Home Missions, they have resolved to do more than ever the coming year.

Read what President Ayer, of Jackson, says about the men who go from his school to Africa. Are not these schools for the colored people our great hope for the evangelization of Africa?

The Michigan Baptist State Convention having completed the fiftieth year of its existence, celebrated the event by appropriate exercises, at its recent session at Detroit in October. Valuable and interesting historical papers were presented, which are to be published for preservation. The meetings were held in the First Baptist Church. The Woodward Avenue Church where it was expected they would be held, was not quite ready for use. This structure is regarded as the finest piece of church architecture in Detroit, and is surpassed by few, if any, in the West. The Baptists of Detroit have increased during the last ten years in a ratio beyond that of the population, and are united and vigorous in their work.

The reading of the Report of the Committee on Obituaries, at the Michigan Convention, on Sunday afternoon, brought out numerous testimonies from ministerial brethren, concerning the personal worth as well as the official work of the late Dr. Cooper, District Secretary of the Society. Rarely have we heard on such occasions, tributes so tender, so heartfelt as those which were paid to the memory of Dr. Cooper, who had acquired so marvelous a spiritual influence over his brethren that they regarded his visits as a heavenly benediction. Verily a "high calling" is that of a District Secretary of a great missionary organization.

Tidings from the North Pacific Convention that met in October, are that it was a "most blessed meeting." The spirit of wisdom,

peace and brotherly love was supreme. Decided measures were adopted for an advance movement, and the outlook, generally, is more gratifying than it has been for years. Three things which we are sure will characterize our brethren all along the Pacific Coast the coming year, are essential to the highest success: CONSECRATION, UNIFICATION, DETERMINATION.

At the recent sessions of the West Virginia Baptist General Association at Huntington, it was voted by a majority so overwhelming as to be practically unanimous, to cooperate with the Home Mission Society in maintaining in the interests of the Society and of the Association, an efficient general missionary and financial agent. Of course the man selected for this service was Rev. W. E. Powell, of Parkersburgh, who for several years has been the Society's representative in that State. Henceforth West Virginia Baptists may be regarded as united and hearty friends and supporters of the Society.

Many portions of the State, on account of new railroads and the opening of rich coal mines, are developing with the rapidity of Western Territories, and make heavier demands upon the resources of the Association than can be met. The Board of the Home Mission Society hope to see their way to extend a helping hand at one or two of these important points.

Rev. W. C. Roberts, D.D., one of the Corresponding Secretaries of the Board of Home Missions for the Presbyterian Church, after five year's service, resigns, to take the Presidency of Lake Forest University, near Chicago, Ill. The Institution is to have at once for its work a million dollars and much larger sums in the near future, from wealthy Presbyterians of Chicago. Our recent trip to Alaska was made specially enjoyable by the companionship of Dr. Roberts, who was on a tour of inspection of the mission work there under the Presbyterian Board. Undoubtedly he will prove a very successful University

President as he has been a successful Corresponding Secretary. Our best wishes go with him in his new field of service.

We shall aim to make the HOME MISSION MONTHLY for 1887, more interesting and valuable to all friends of Home Missions than ever before. Some new features will be introduced, among which will be special articles by able writers; a monthly page of striking facts concerning our country; and at least once a quarter a carefully prepared exercise for the monthly concert. We bespeak the influence of our present subscribers in largely increasing the circulation of the MONTHLY.

OUR PREMIUMS: To any present subscriber who will send the names of three new subscribers, and two dollars for the four, we will send a copy of the book by Rev. Josiah Strong, D.D., entitled: "Our Country: Its Possible Future and its Present Crisis." It contains 229 pages of absorbing interest. In paper cover the price is twenty-five cents. It will be sent postage (5 cents) prepaid.

We have also just received from the binder, and in attractive cloth covers, a fresh lot of the standard volume on our Home Mission work during the past fifty years. It contains over 600 pages in large, clear type, and is replete with information on all branches of the subject. There is a steady demand for it, but to place it within the reach of many more we have decided to put the price at the exceedingly low figure of *one dollar*, and will send it post-paid to any address for this sum; or will send it as a premium to any present subscriber who will send us nine new subscribers and five dollars for the ten names including his own.

Through the liberality of an excellent lady the MONTHLY has been sent the past year to a number of pastors whose names are not on our subscription list. Rather, the MONTHLY has been sent for six months from October to April, and then discontinued. A goodly number of them have become subscribers. We are again permitted to send out

copies gratuitously. We cannot, however, send to the same persons perpetually. Hence, if some who have been receiving the MONTHLY fail to receive it after this number, they may know that such discontinuance is in order that others, in turn, may be benefited thereby. We shall be glad to enroll among our regular subscribers the names of those who have thus received the MONTHLY for one or more years through the beneficence of this friend of the Society.

Mr. Edmund Kirke, in the November number of the *North American Review*, has an article on "How shall the negro be educated?" He thinks he has made a discovery at Knoxville, Tenn., where a good woman is successfully giving instruction in industrial pursuits. He advises the general adoption of this method, and writes disparagingly of efforts to give the negro a "higher education." If Mr. Kirke will visit several of the schools of the Home Mission Society, he will find that this instruction in practical industries has been taught for years. Its value is recognized. But does the negro need nothing more? How shall the leaders of the people in political, religious and professional life be qualified for their work, unless they have something beyond the training that makes them simply better hewers of wood and drawers of water? Our answer to his question is: Educate him as the white man is educated. Education is not simply for "practical purposes;" it is to enlarge the soul of the man and make him grander and better than he was before.

The 14,250 members of the Brooklyn Presbytery gave last year to Home Missions through their Board \$11,996.13; of which amount \$7,909.61 came directly from the churches, \$3,184.54 from Ladies' Societies, and \$901.98 from Sunday schools. Over one-third of the whole amount was contributed by Dr. Cuyler's church, "The Lafayette Avenue," the remainder from the other twenty-two churches. The report says: "The total value of the property of these members, cannot

I judge, be less than fifteen millions of dollars. But our members have given less, on an average, than eighty-four cents each for Home Missions, as represented by the Board. Or, reckoning it by percentage of property, it is less than one-thirteenth of one per cent. It is only seven-tenths of a mill on the dollar. "It is but little more than a cent and a half a week."

There were 7,415,886 acres of public land taken up by settlers under the homestead act last year, and over 20,000,000 were disposed of altogether.

What mission church would like some of the hymn books mentioned in the following communication from the pastor of one of our excellent churches?

"We have about 180 copies of the "Baptist Hymn and Tune Book," somewhat worn, but yet suitable for much service left. You remember the old book was in two editions; we have 100 of the smaller and 80 of the larger. Can we help your work by presenting these to some new or weak church?"

Rev. Sylvanus Landrum, D.D., of New Orleans, La., died at the residence of his son-in-law, Rev. B. W. Bussey, at Brunswick, Ga., Nov. 16th. For several years Dr. Landrum has been a member and the Vice-President of the Board of Trustees of Leland University, the Institution for the colored people, which was founded by Dea. Chamberlain, and has, until this year, received assistance from the Society. In that Institution he had a lively interest. He was an able, excellent man, whose counsels will be missed not only in the management of the University but in denominational affairs in general.

#### WHAT WE CANNOT DO.

We cannot comply with the following request. Reason: Lack of funds. Too bad to be compelled to say "No."

*Ex. Board A. B. Home Mission Society.*

DEAR BRETHERN:—At the last session of the Triennial Conference of German Baptist Churches,

the following resolution was unanimously adopted and ordered to be presented to you:

*Resolved,* That we tender to the American Baptist Home Mission Society our heartfelt appreciation for the live interest shown throughout many years in the evangelization of our German countrymen, but that we are constrained to express our sorrow at the fact that the Society feels compelled to limit its appropriations for this branch of its work to the sum of \$6,750. We express the hope that the Society may find it possible to add at least \$1,000 to this sum, as it seems impossible for us to meet the most imperative demands of our great fields at present.

When you consider the fact that twenty-eight churches have been organized, and thirty chapels built on your German field within the last three years, and that the gain in membership has been one thousand per year, and when you consider that to day we could enter a dozen ripe fields but for the want of money, then it will be needless for us to say another word, and you will advance us another step to the help of the Lord against the mighty.

In behalf of the German Baptist churches,

J. C. GRIMMELL, *Secretary.*

—We cannot send any more missionaries to occupy the needy fields in Dakota, or make any grant for the erection of chapels therein, as earnestly urged in Bro. Barker's letter.

—We cannot make an appropriation to an excellent Scandinavian minister in Colorado, where a large number of his people present a hopeful field for a missionary.

—We cannot help a Scandinavian brother in Dakota whose people are doing all they can for his support but unable to provide fully for his necessities.

—We cannot help a Scandinavian minister in California, who has gathered a church which has procured a lot and taken measures for the erection of a house of worship. He says: "I am quite compelled to leave this hopeful field and work if I do not get help from the Home Mission Society, Dear brother, help me; I will be crazy because of my indebtedness."

—Every week brings urgent and often pathetic appeals for aid, but the Board cannot go ahead with new work without the peril of incurring another debt, which we have promised to avoid.

#### MICHIGAN: FIFTY YEARS.

The Corresponding Secretary of the Home Mission Society was honored with an invitation to preach the sermon on Sunday morning before the Michigan Baptist State Convention. In the course of his remarks, he said:

"The Home Mission Society aims to reproduce in the far western States and Territories what has been done, and what we find in Michigan to-day. We rejoice with you in your fiftieth anniversary, and we have reason for it, because your present strength and efficiency are in part the results of the Society's planting during these fifty years, and even prior to this period. How the hearts of those early missionaries from 1832-6, would rejoice could they behold the things of to-day! They wrought on the foundations then, as our missionaries in the West are doing now. There were Merrill at Prairie Ronde; Goodman at Saline, Auburn, Pontiac, and in Washtenaw County; Benedict at Oakland County and Auburn, when he reported in 1833 the organization of "a Sunday school, and a temperance and anti-tobacco society;" Bronson at Northfield and other points; Gambell in St. Clair County and Grand Blanc; Loomis, exploring missionary, who in 1834-5 reported traveling 2,000 miles chiefly on foot; Bodley in Lenawee County; Turnbull at Detroit; Hall at Kalamazoo; and others whom we cannot name;—all prior to the organization of your Convention, and sustained by the Society. The year of your organization, among others were John Booth, and the honored man who lingers with us still to participate in these exercises, Supply Chase.

It is interesting to read in the Annual Report of the Board for 1835, that 'The Territory of Michigan has already a large population and it is rapidly increasing. Much of the attention of the committee has been directed to this interesting field in which twelve of its missionaries have labored the past year, and have baptized a number of persons, and been instrumental in the constitution of twelve churches and the organization of several associations. One gratifying result of our operations is, the establishment of a minister at Detroit, who seems adapted to build up the cause in that most important point in Michigan, and where the feeble church has succeeded in erecting a suitable place of worship.' The report proceeds to speak of the 'Literary and Theological Insti-

tute' begun and fostered by the missionaries of the Society, and regards Michigan as a promising field for missionary effort. During these more than fifty years the Society's missionaries have cultivated about two hundred fields in the State. May we not, therefore, mingle our rejoicing with yours—with the 30,000 Baptists of Michigan to-day—at the great results that have been accomplished?

The Society aims to reproduce this state of things, by its fostering care, in Dakota, Nebraska, Kansas, Montana, Oregon, Washington Territory and other sections of the West, and to do this we now want your help, as, in former times, you had the help of Baptists farther east. Make the honored Society the channel of enlarged offerings for this purpose. The West needs help now, even more than did Michigan fifty years ago. In 1850 the census showed that nearly half of the population of Michigan was born in the State of New York, and more than half was from that and the New England States. Michigan began under good conditions. The West of to-day cannot show such a proportion of good stock to start with, and the Gospel is, therefore, the more needed there. As instead of the few thousands of people in this Territory fifty years ago, there are now about two millions; so will it be in the States of the farther West, fifty years hence.

"I hear the tread of pioneers  
Of nations yet to be;  
The first low wash of waves where soon  
Shall roll a human sea.

The rudiments of empire here,  
Are plastic yet and warm;  
The chaos of a mighty world  
Is rounding into form."

And over this chaos, as over the primal chaos, there is needed the brooding of the spirit of God to bring forth creations of beauty, of order, and of righteousness. If we are to do our part in fashioning the moral and religious future of those coming commonwealths, so that they shall be dominated by righteousness, we must do it energetically, and we must do it now."

## THE EXAMINER'S CRITICISMS.

The *Examiner* has been fairly and squarely discomfited in the issue it raised as to neglect in auditing the Church Edifice Fund of the Home Mission Society. But instead of manfully admitting its error and apologizing to the good men whom it has wounded, it coolly proceeds to say: "We cared nothing about the words 'audit' and 'auditors,' on which the MONTHLY harps so much." Now we propose to show that it was just on these words and no others that the *Examiner* began its "harping." August 12th the *Examiner* asked: "Why is it that there was no auditing whatever of the Home Mission Society's Church Edifice Fund in the three years from 1881 to 1884?"

The MONTHLY for September answered the inquiry by saying that they were audited and that the Auditors' certificate appeared in each annual Report of the Board. On the 23d of September the *Examiner*, notwithstanding it had been put in full possession of the facts, indulged in a labored effort to show that the "auditors" had made no "thorough auditing" of "the invested Church Edifice Fund" during the three years named. And now, after the unanswerable statement in the October MONTHLY showing that the auditors did their duty, the *Examiner* says: "We cared nothing about the words 'audit' and 'auditors!'" Would the *Examiner* have the people suppose that it is such a tyro in finance as not to understand the difference between "Auditors" and "Finance Committee" and their respective duties and powers? In effect it proceeds to say: Even if our charges against one class of men are not true, at least they are true of another class; it is wholly immaterial whether the right persons are hit!

The *Examiner* is "puzzled" to know how the securities of this Fund could have been in the Treasurer's possession under the methods adopted by Mr. Deane. There is no "puzzle" about it. When loans were closed by Mr. Deane, the full data thereof were sent to the Treasurer who made his entries accordingly, while Mr. Deane, the Counsel of the Board, as is customary in all

such matters, sent the Mortgages to the County Clerk's office for record after which they were delivered to the Treasurer who had them in his actual possession.

We would gladly stop here, but inasmuch as the *Examiner* has given to the public a portion of the report of the Committee of which Mr. Kingsley was Chairman, and has used only such portions of it as bear against the Board or the Finance Committee, leaving the general reader in ignorance of the gravamen of the Report; and as the *Examiner* has had repeated criticisms and censures but never an extenuating or apologetic word for the Board or its Committees;—while for Mr. Deane it has never uttered a word of censure but has been profuse with apologies and reminiscences of good things, as if he alone was entitled to special consideration,—it is but proper and equitable in the circumstances, that what that Committee say concerning Mr. Deane's transactions should also be given. The *Examiner* in quoting from the report, ends a sentence with the word "embarrassed," carefully cutting it in two at the vital point where it reflects upon Mr. Deane, as well as omitting what immediately follows.

The report says:

This condition of things continued until Mr. Deane became embarrassed, and then he used these trust funds for his own benefit, and they were lost in his failure. It will thus be seen that the Society did not lend Mr. Deane their money and then lose through his failure, as some have supposed, but all the losses have grown out of Mr. Deane's appropriating the trust funds in his hands to his own use, he having by his own act made himself Trustee without the knowledge or consent of the Society or its other officers; or, by his investing the funds of the Society, in second mortgages, contrary to the rules of the Society, or in still other mortgages which he turned over to the Society as good for their face value, when it was afterwards proved that he had not paid over the money to the mortgagee, but kept it for his own use. \* \*

With the statements we have made growing out of investigations, and these decisions of the Courts, we do not see how we could arrive at any other conclusion than that the responsibility for these losses rests on John H. Deane. Whatever may be said or thought about the undue confidence placed in Mr. Deane by the Board, the Finance Committee, or the officers at the Rooms, none of these things can disguise or mitigate the blame which must rest on Mr. Deane for these losses; indeed, the abuse of the confidence so fully placed in him only aggravates his guilt. To our minds it is one of the clearest cases which ever came to our knowledge of misplaced confidence on the one side and a clear breach of a sacred and legal trust on the other side. We are sadly forced to this conclusion; we would it were otherwise, and that the facts

would warrant us in reporting differently, but we cannot conscientiously report in any other way.

Not only have these transactions of Mr. Deane's resulted in the loss of a very large sum of money which had been set apart for sacred purposes, but also by this flagrant breach of confidence and trust the cause of the Master has been severely wounded in the house of His friends.

Will the *Examiner*, whose blows have been bestowed upon the least culpable and whose soft words have been for the chief culprit, also print in the interests of truth and justice the foregoing extracts from the Committee's report?

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## FROM NEW YORK TO PUGET SOUND.

NOTES OF TRAVEL BY THE CORRESPONDING SECRETARY.

A journey of more than 12,000 miles in ninety-eight days, from New York City to the North Pacific Coast and Alaska, returning by way of San Francisco and Salt Lake City, cannot be minutely described in the limited space available in the MONTHLY. After seven years, our long-cherished desire to visit the remote western mission fields of the Society was gratified, the trip being made largely in the interests of the Society's work, but partly for needed relief from the close confinement of office work. Our observations and reflections will be grouped under six articles as follows:

1. From New York to Puget Sound.
2. Puget Sound to Alaska.
3. On the Pacific Coast.
4. The Chinese.
5. From San Francisco to Chicago.
6. In Mormondom.

### THE ROUTE.

The route taken was via the N. Y. C. R. R. to Buffalo, thence by the Michigan Central over the leased Canada Southern R. R. to Detroit, and northward through Michigan to the Straits of Mackinaw. After a few hours by rail to Marquette, we took a Lake Superior Steamer to Duluth and there stepped on board the cars of the great Northern Pacific R. R. westward bound. At Fargo, Dakota, we left this road for a run of fifty miles down the Red River Valley, and returning continued thereon, with the exception of three side trips to Butte City, Montana, Colfax and Walla Walla, Washington Territory, until reaching the Dalles, Oregon, where we took the steamboat down the

Columbia River to its junction with the Willamette, and thence up to Portland, from which point travel was resumed on the N. P. R. R. to Tacoma, and in part to Seattle on Puget Sound, whence a steamer bore us to the locality of the northwestern Baptist Church on this Continent, Victoria, B. C. The entire distance traversed between New York and Victoria was 4,313 miles.

### THE SCENERY.

Of this the merest outline only can be given. Taking the Michigan Central at Buffalo, we run down the east side of Niagara River, cross the remarkable Cantilever Bridge just above the old Suspension Bridge, and then sweep around southward to "Falls View" where five minutes are afforded passengers an opportunity to take a close survey of the great falls and the wild rapids above. Through northern Michigan, tourists from the East find a novelty in the long stretches of wilderness traversed, and in the vast lumbering interests of this region. The Michigan Central R. R., not only on account of these things but because of its excellent management and equipment, is justly a favorite with the traveling public.

Mackinaw and Marquette have bold and picturesque scenery, while the quiet ride of 285 miles by steamer on the cool waters of Lake Superior from Marquette to Duluth, through the great copper mining districts of Keweenaw Point by the Portage Canal, is very refreshing after 1,200 miles on the cars, and is invigorating for about 2,800 miles by rail, that lie beyond. Duluth "the Zenith City of the unsalted seas" has its attractions also.

The Red River Valley stretches far away to the horizon, almost treeless and almost as level as the surface of the great lake which once covered it. Farther west in Dakota, the prairies are undulating. Leaving Dakota and entering Montana, we pass through the wierd and fantastic formations known as the "bad lands." Of the special trip to Yellowstone Park, its mountain peaks snow-capped in some instances; the profound and strangely-colored grand Cañon of the Yellowstone River; and the wonderful geysers surpassing in number and grandeur all others known on the globe; we can only say: By all means take it, if you go this way to the Pacific Coast, for the Park is the unique thing in the world. Through Montana—the "Mountain Territory"—for hundreds of miles our route lies among the Rocky Mountains, which, by



engineering skill are crossed after much "zigzagging," at an altitude of 5,565 feet, the summit being pierced by Mullen's Tunnel, 3,850 feet long.

Emerging from the grandeur of the Rocky Mountain ranges we enter Idaho, and speedily, Washington Territory, where, again, broad, undulating, treeless and almost waterless prairies are encountered. At the Dalles, which were reached at 4:30 a.m., through the kindness of Rev. O. D. Taylor we had a view of Mt. Hood, forty miles away, just as the rising sun sent its flood of pinkish light against the snow-crowned sides that rise 11,025 feet majestically toward the heavens. The natural scenery of the Columbia River for about seventy-five miles below the Dalles, as viewed from the steamboat, is the grandest and most striking in the world. That of the Hudson River bears no proper comparison with it, and that of the Rhine is tame and insignificant. On the southern bank, Multnomah Falls makes one sheer leap downward of 820 feet, the water being converted into spray wafted to and fro like a bridal veil, long before reaching the bottom. Puget Sound, with its varied surroundings, its high bluffs, its broad, fertile valleys, with Mt. Baker to the northeast, 11,000 feet high, and Mt. Tacoma to the south, 14,444 feet high, presents to the tourist attractions of a most marked character.

The Northern Pacific Railroad takes the traveler through and to some of the sublimest scenery on this continent; and by its excellent appointments, including its dining car service, adds much to the comfort and enjoyment of the journey.

#### MATERIAL BASIS FOR A GREAT COUNTRY.

The probable future of a new region has important bearings on the question of missionary operations therein. What, then, are the material conditions of this great northern portion of our country. First, what of northern Michigan, which is yet a new region and a field for missionary effort? Its great salt and lumber industries are well known. But not so well known is the fact that here are excellent agricultural districts, as around Sterling, about thirty miles north of Bay City, well watered and well timbered, where land is cheap, and fuel and lumber for the new settler are abundant. The wonder is that more do not perceive the advantages of a settlement here as compared with many parts of the farther West.

The Northern Peninsula, now being per-

meated by railroads, is rich in iron and copper ores of superior quality. North Wisconsin and Minnesota, also penetrated by new railroads, are assuming great importance because of the amount and quality of pine lumber there obtainable, while the large grain elevators at the lake ports proclaim the character of the country tributary thereto.

How egregiously mistaken have been opinions about the future of Minnesota and Dakota! In 1858 when it was proposed to admit the former Territory as a State, a wise congressman objected, on the ground that it would never sustain a large population after the fur bearing animals were killed and the pine forests were cut down! To-day two of its cities alone contain about 250,000 souls. Of Dakota and the farther west, Washington Irving predicted about forty years ago that it would probably ever remain an uninhabitable region, except for marauding bands like the Bedouins or Tartars, who, with their swift steeds, would sweep down upon the borders of civilization and retire in safety to their mountain fastnesses. Even as late as 1872 an officer of the United States Government reported that most of the country west of the Red River was practically valueless, fit chiefly for buffaloes and Indians. This report gave a serious check to the construction of the N. P. R. R. which, however, in 1875 entered Dakota, and as it subsequently opened the country to settlement, disclosed the fact that here the finest wheat in the world could be produced in great abundance. Going down the Red River Valley we passed the Grandin farm of 40,000 acres, 13,000 acres of which were covered with wheat. West of Fargo lies the great Cheney farm of about 30,000 acres, and wheat fields in every direction. True, the weather is cold in winter, but the atmosphere is dry so that extreme cold is far more endurable than in a humid region. It is hot also in summer, as we found at Fargo, when the thermometer registered 102° in the shade. At Grand Forks, fifty miles north of Fargo, while sweltering in this heat, a neighbor of our host, in digging a cistern, at the depth of five feet found the ground frozen so solidly that he had to procure other implements to continue his work. Frost frequently penetrates the ground to the depth of six or eight feet. The summer heat rapidly ripens the crops.

Western Dakota is better adapted to grazing than to wheat raising. Formerly immense herds of buffaloes ranged over these prairies,

thus suggesting that stock raising would become a prominent feature of this section as well as of Montana. The buffaloes were mercilessly slaughtered by tens of thousands, and now are almost extinct. Only a small herd in Northern Montana and a few in Yellowstone Park survive. Their bleaching bones, gathered from the prairies, are piled up at railroad stations for shipment to the East, for sugar refining and fertilizing purposes. The days of buffalo robes are nearly past. But in the place of the buffalo are thousands of cattle, particularly in Montana and Washington Territory, where the bunch grass and the buffalo grass, brown and sere in July, afford twice the nutriment of timothy per ton, and preserve their virtues during the winter, when, through the light, dry snow, cattle easily obtain and thrive upon it. Mr. Carnegie tells us that if the live stock of the United States were placed five abreast and formed in line with an allowance of five feet to each animal, the procession would reach around the earth and overlap itself. The Northwest is becoming more and more prominent in this great industry, so that the prosperity of some places, like Miles City, Montana, is largely attributable to it. It must increase as the beef-eating Anglo-Saxon race multiplies here and across the water, where much of our best beef goes.

Add now, especially in Montana and Idaho, the fact of immense deposits of copper, silver, and gold, and we have additional grounds for believing that here will ever be a large population. In the numerous rich valleys diversified agriculture is carried on.

Passing into Washington Territory and Oregon, we find great grazing tracts covered with buffalo and bunch grass; often, however, with a scarcity of water; and rich farming regions, as about Colfax and Walla Walla, W. T., and the Willamette Valley, Oregon, where wheat is produced in large quantities. Fruits of large size and superior flavor grow abundantly.

Around Puget Sound, in the Puyallup Valley, where the soil is very rich and the atmosphere humid, six to eight tons of hay per acre is a common product. A little further back, on the benches rising toward the Cascade Range, is the grandest forest of fir and cedar on this continent, if not in the world. With a company on horses and mules we penetrated it about six miles. *Majestic*, is the only fit adjective to apply to these great trees, scores of which stand on every acre, averaging from three to four feet and frequently

attaining eight and ten feet in diameter, rising as straight and symmetrical as cylinders to an average height of 225 to 250 feet. Many trees are 275 and some over 300 feet high, the first branches being from 150 to 200 feet from the ground. Last summer one stick of timber 22 by 29 inches and 140 feet in length was got out of one of these majestic fir trees. This is merchantable lumber.

Puget Sound, covering an area of 2,000 square miles and with a shore line of immense extent, with its land-locked harbors and deep water communication with the Pacific Ocean, in itself is a notification to the world that somewhere on these shores will arise the great metropolis of the North Pacific Coast; for God has not wrought this out for nought.

It is true that many portions of the territories traversed by the N. P. R. R. are not likely to sustain thickly settled communities. But the same thing is true of our older eastern States. Probably a third of the State of New York and Pennsylvania and a third of New England are so mountainous or rocky that a dense population will not dwell in those localities. Yet these States contain millions.

So will it be in the West. The rapid development of the country has received a temporary check in consequence of the drouth and low prices for grain and cattle. The "boom" has gone out of many towns which are now settling down to a steady, healthy growth. A constant stream of population is pouring in and will continue to pour in, so that soon the present territories will become populous States, potent in our national affairs, and in the affairs of the world.

#### WHAT OF THE PEOPLE?

They are indeed a mixed multitude drawn together by the predominant purpose in each individual to better his temporal condition. Large numbers of Scandinavians are found in Northern Michigan, Wisconsin, Minnesota and Dakota. They are generally enterprising, industrious and intelligent. North Dakota contains many immigrants from Canada.

In the cattle regions of Montana where the "cowboys" abound, and in the mining regions where speculators, gamblers, saloon keepers, and the baser elements generally congregate, evil influences are almost overwhelming. Vice in open and unblushing forms abounds. On the most public streets, open gambling saloons are thronged. Looking into one of these we observed a fraternity of wickedness, in significant

contrast to that lack of fraternity of righteousness when the question of race contact enters into the case. Around a gaming table, in closest possible proximity, were about a dozen men, among whom, as we judged, were Americans, an Irishman, a Scandinavian, a German, a negro and a Chinaman, and one Indian looking on.

In Washington Territory and Oregon the second generation—children of the early settlers—are coming to the front, generally with enlarged and progressive views. Many of the early settlers were from the Southern States. Large numbers left Missouri during or after the close of the war. Here, too, are many Scandinavians, and other nationalities, and here, too, at Portland are thousands of Chinese. A large element, however, is from the Eastern States, and as usual, it somehow comes to the front as the directing force in things social, commercial, civil and religious. The majority of the population are men; comparatively young men. In Washington Territory the males are fifty-six per cent. more numerous than the females, or about the ratio of three to two. Some congregations to which we preached contained at least twice as many men as women. This is a very significant fact. It means that thousands are here without families, without homes, without restraining and refining influences. Among the "cowboys," the stage-drivers and other "callings," college graduates are frequently encountered. A young man, a graduate of Union College, the son of a prominent Presbyterian in Albany, N. Y., was our driver into Yellowstone Park. Seated beside him on the driver's seat we learned his history. His father intended him for the ministry, but when his college course was ended he went West, and for thirteen years had roamed restlessly over all the western territories, acquired about thirteen thousand dollars by gambling, which he has now abandoned; spent the most of it on lawyers in defending him for killing a desperado in self defence; then became a "broncho breaker," that is, breaking the untamed, "bucking" "cayuse" to the saddle, and having ruptured a pulmonary blood vessel resorted to stage driving. He had returned East three times, but affirmed that nothing could induce him to remain there. To our inquiry whether the attraction of the West consisted in the free, unrestrained, unconventional life he could lead, he answered that this was the case, precisely. "When were you at church?" we asked. "A

few months ago for the first time in two years, and I felt so awkward that I hardly knew what to do with myself."

It was one of the Society's missionaries whom he heard that day. We endeavored to call the young man back to his better self and met with frank, courteous and even grateful responses. On the same stage line was another driver, a graduate of Princeton College. Multitudes like them are scattered abroad over this West as sheep without a shepherd, and often without any church to which they could go if they would. Generally speaking, the people are quick and keen in their perceptions and judgments. The minister who cannot hold an audience in the East, but who thinks he can do better in the West, will find himself woefully mistaken. Prosy, commonplace utterances find no market in this nervous life of the West.

#### MISSIONARIES AND CHURCHES.

To supply the religious destitution of the growing and newer West has been from the first the leading feature in the work of the American Baptist Home Mission Society. Pioneer missionaries explore the towns, the valleys, the prairies, the mining camps, preaching the Gospel, organizing churches and Sunday schools wherever it seems advisable, and after them go the missionary pastors, often supplying steadily two or more stations each. The Society's policy is to occupy the most important points first, and to hold others by occasional services as best we can.

Beyond Bay City, Mich., northward to Marquette and westward to Duluth, along the line of travel, about 650 miles, there are seven Baptist churches. From Duluth to Portland inclusive, on the direct line of the Northern Pacific and connecting railroads, a distance of 1889 miles, there are 21 Baptist churches, and to Victoria, B. C., a distance of 2168 miles, 28 Baptist churches. These are as follows: Duluth, Brainerd, Detroit, Moorhead, in Minnesota; at Fargo, an American and a Scandinavian church, Tower City, Steele, Jamestown, Bismarck, Mandan and Dickinson, in Dakota; Miles City, Bozeman, Helena and Missoula in Montana; Spokane and Cheney in Washington Territory; The Dalles, East Portland and Portland in Oregon; and again northward in Washington Territory, Centralia, Chelalis, Tacoma (American and Swedish) Puyallup, and Seattle; and Victoria and New Westminster, B. C. Ordinarily distances between

these churches are so great and traveling so expensive, that missionaries are isolated from each other for long periods. Take Miles City for an example: the nearest Baptist church eastward is 184 miles, and the nearest westward 288 miles. The average distance between churches is from 80 to 90 miles. All of these churches, with perhaps one exception, have been established or fostered by the Society. The only self-supporting churches are Duluth, Fargo, Portland, East Portland, Puyallup and Seattle. Some others are nearing the point when they will no longer need aid from the Society. Most of them, however, will require assistance for two, three and five years longer.

The people generally are poor or in very moderate circumstances, and in the present depressed condition of things, owing to failure of crops and low prices, are seriously embarrassed financially, hence unable to contribute much for church expenses. Besides, the frequent removals of valuable members, in these changing populations, severely cripples the pecuniary ability of the churches. These mission churches average about thirty-five members each. Nearly all have neat houses of worship, generally well located, though not in all cases finished. Through loans or gifts, or both, from the Society, needed assistance has been rendered in the erection of these houses.

The missionaries themselves are, with hardly an exception, men worthy the confidence of the denomination; men devoted to their great work and highly esteemed by the people among whom they labor. A large proportion of them are graduates from our colleges and theological seminaries, some of the very best men in their classes having gone to their first pastorate in these new fields to grapple with difficulties and to overcome them. Patiently, persistently, devotedly are they laboring; their self-denying wives sharing in their labors—in one instance that we know of, taking boarders to help support the family; in another instance, cleaning the church lamps and sweeping the house, while the husband made the fires and performed the duties of sexton.

Most delightful are the memories of our visits with nearly every one of the good brethren who occupy the fields mentioned, as well as of others off the line of the Northern Pacific Railroad. The first man to greet us in Dakota was general Missionary Huntley at Fargo, where Rev. Sumner Stevens, pastor of the American church, is gathering a fine congregation and removing a

troublesome debt, and where Rev. J. A. H. Johnson is doing royal service among the Scandinavians. Brother Huntley knows Northern Dakota thoroughly, and is indefatigable in his labors and justly importunate for more men for needy fields. Going with him to the Red River Association at Grand Forks, we had the pleasure of meeting the brethren who labor in that section of the Territory. Good men they are. Rev. J. T. Davis at Grand Forks needs a larger house. Here also we met Rev. C. J. Johnson, our missionary to the Scandinavians at Grand Forks and vicinity. Passing over to the Minnesota side we found our good friend, Rev. H. L. House, at Crookston, rejoicing in the nearly completed house of worship. At Moorhead, opposite Fargo, Rev. Luke is faithfully at work with two strong helpers from Boston—Brethren Blanchard and Crockett. After preaching here and at Fargo with the thermometer at 1020, we visited Tower City to confer with Rev. A. M. Allyn—who is highly spoken of—about his work and the prospects of Tower University. At Jamestown several brethren met for a conference on this matter. The school has since been opened and it is thought that a bright future awaits it. At Jamestown Rev. J. H. Hartman has done remarkably well in the erection of a beautiful chapel, and in gathering a congregation. A reception at the church, with addresses from several, was the order of the evening. At Bismarck, the capital of the Territory, Rev. J. R. Deckard has toiled on a hard field, but made good progress. Mandan, six miles away, across the Missouri, is destitute, but hopeful of securing Brother Deckard, who has decided to leave Bismarck. Dickinson is without a pastor. At Miles City, Rev. Geo. D. Downey, formerly of Saratoga County, N. Y., has accomplished an excellent work, is highly esteemed, and was rejoicing in a fine-toned bell just procured for the neat chapel. Rev. G. B. Morse, at Bozeman, is busy as a bee, finishing the new chapel, and preaching to several outstations in this rich valley. At Helena, where Rev. L. L. Wood labored for about three years with much success, the new pastor, Rev. C. B. Allen, had just begun his work. The house, built after one of the Society's plans, is excellently located, very attractive, and contained a fine congregation to which we spoke on Sunday morning. This place is the capital of the Territory. In Butte City, the mining heart of Montana, Rev. C. C. Frost was just leaving, much to the regret of the church. Here again was an evening congregation to be addressed. Rev.

Dwight Spencer, general missionary for this Rocky Mountain region, accompanied us from Helena to Butte, and to Missoula. He has accomplished much for our cause here, especially in the erection of meeting houses. At Spokane we met Rev. J. F. Baker and his people, who are making a decided religious impression upon that enterprising community. Here also we met Rev. J. H. Teale, of Cheney and Medical Lake, where he preaches with much acceptance. Diverging from the Northern Pacific Railroad to Colfax, we found Rev. Jas. Cairns doing double work as pastor of the church and financial agent for "Colfax College," for which he has pledged amounting to \$8,000 for a suitable building. Prof. Trimble, the head of the Institution, is most highly esteemed, and it looks as though a Baptist school will surely be planted here in the midst of a well-settled region. To a crowded house, largely of young men, we spoke on Sunday evening. Again diverging from the main line we visited Walla Walla, where Rev. J. H. Beaven had just begun his work. The house, built after one of the Society's plans, is a gem, and the prospects of the church in this intelligent community are bright. A novel experience awaited us at the Dalles, Oregon, where, upon our arrival at 4.30 A. M., Rev. O. D. Taylor with two of his deacons at once took us into a carriage for a drive about town, and specially to see Mt. Hood by sunrise, and then returning to the pretty church edifice which has been erected during his pastorate, introduced us to a six o'clock breakfast, and about forty members of the church who had gathered to greet us and eat with us. Brother Taylor never does anything by halves. He is a radical temperance man and rejoices in the reduction of the grog shops at the Dalles from fifty-five to fifteen. The church is united and prosperous.

At Portland the First Church is self-supporting, and, under the energetic leadership of Rev. J. Q. A. Henry, is attempting to do great things for our cause, about which we shall say more in a subsequent article. Here our Scandinavian Brother Hayland, is well spoken of by those who are familiar with his work among his people. Rev. C. H. Hobart was just leaving the East Portland church on account of his wife's health. The church, which has greatly prospered under his ministry, were most reluctant to have him leave. At Tacoma we enjoyed a social devotional meeting and a Sabbath service with Rev. B. S. McLafferty and his people. The clouds which have hung over them are

lifting, a parsonage is being built, the pastor is able and hopeful, and the future seems bright for our cause in this important point, the terminus of the Northern Pacific Railroad. The church at Puyallup, in the midst of a rich agricultural district, becomes self-supporting this year, and is very hopeful under the pastorate of Rev. S. W. Beaven, recently settled there. At Seattle, the largest place on the Sound, Rev. J. D. Pierce, with his accustomed energy, is not only "holding the fort" but planning how to occupy new fields and make new conquests for the Master. Here was another reception, followed by a Board meeting till past midnight. Finally, at Victoria, B. C., we reached the remotest Baptist church on the Continent, preaching on Sunday to a large and intelligent congregation, gathered in a beautiful and commodious house, which has been erected under the leadership of Rev. W. Barss, who went from Rochester Theological Seminary to this outpost about three years ago. As preacher, pastor, and as a man, he stands among the first in the place.

Much more would we like to say, but limited space forbids. If this article is long, it only corresponds somewhat to the immense and exceedingly interesting territory traversed. The field is vast; the harvest great; the laborers comparatively few; the appeals for more are frequent and urgent: "Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest."

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## ❖ FROM THE FIELD. ❖

### "Watchman, What of the Night?"

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JACKSON COLLEGE, MISSISSIPPI.

MEN FOR AFRICA.

Rev. Chas. Ayer, President of Jackson College, furnishes this interesting account of the wide-reaching influence of that Institution.

The students of the Jackson College have had a good summer work since the close of last term, in May. The preachers have had a good summer. Protracted meetings, which are held with the conversion of sinners in view, are held in the summer, because the rains and the mud of winter hinder large gatherings. One brother reports one hundred baptized; another one hundred and fifty converts in meetings for the aid of neighboring pastors, besides a large increase of members to his own churches. Two of the preachers with their wives, have been appointed by the Foreign Missionary Society of the

Colored Baptists, as their missionaries to the Veys, a people back of Liberia, west coast of Africa. Rev. E. B. Topp, who has been a student of the college for five years past—his wife studying with him in the same classes—has been a successful pastor. He has aided nine or more of the pastors in protracted meetings during the past summer, and has preached a full New Testament Gospel, and welcomed about five hundred and fifty new converts into the churches. These things before his missionary appointment in September, collecting at the same time about \$500 for Foreign Mission work. He has since been at work trying to raise the funds needful for his outfit. Rev. J. J. Diggs, leaves a good worldly property, and pleasant home, and prays that he "may live long to preach the Gospel to the lost in the Fatherland." Brother Diggs has tried to avoid going on this mission. He tried business and had fair success. He tried politics, and gained the office of County Assessor. But after great trial of soul, he has come out into the clear and blissful light of satisfaction with the Divine call. His acceptance of duty has quickened his intellect, clothed him with moral power, and made him peculiarly spiritual. The wives of these young men are well educated, have musical talents and skill with musical instruments, are teachers of much experience, and are women of undoubted piety. We hope and pray that the Lord of the harvest will call more of our young people into His harvest.

#### Indian University.

From Professor Bacone, of the Indian University, comes the very sad intelligence of the death of Professor A. J. Shoemaker on the morning of November 10. Professor S. was pastor at Jenkintown, Pa., before going to teach in this institution. He went in a true missionary spirit. Professor Bacone says: "This is a sad blow. Professor Shoemaker has taken hold of his work so well that it is now hard to part with him. He was much beloved by the whole school, and by all who knew him." Who will take his place?

*Later.*—Writing Nov. 12, Prof. Bacone says:

Yesterday we laid the remains of our much-loved teacher, Rev. A. J. Shoemaker, in the grave. His death is a heavy blow to us as well as to his many friends. The whole school is bowed in sorrow. He had been with us only six weeks and four days, when he died of a fever after a brief illness. But he had taken so strong a hold upon his work, had shown himself a Christian gentleman so devoted and in every way suited to our needs, that all were made to love him and to appreciate his worth.

When he came to us, it was with the intention of identifying himself permanently with the work of Indian University. This purpose made his appointment all the more desirable. He left his church near Philadelphia, of which he had been pastor about three years, where he was doing a good work and was greatly loved, because, as he said, he felt that God had sent him here. His devotion and abilities

were manifest, both in the class-room and in our religious services. The salvation of these students seem to lie uppermost in his mind. We all remember the last prayer meeting which he attended a little over two weeks ago, and how earnestly he talked about the shortness of life. He said, "It is but a shadow. It lasts only an hour; only an hour." His words were true. We do indeed feel that God sent him to us, although he has taken him away so suddenly, and we cannot understand why it should be so. A profound impression has been made upon all our minds, which may God overrule for His glory.

Rev. A. J. Shoemaker was thirty-two years of age when he died. He has left a large circle of friends to mourn his loss. One of his brothers was able to be present at his funeral services which were conducted by Rev. Daniel Rogers, our general missionary. We have laid his remains in a lot north of our building, where we shall often visit his grave and gladly care for it, while we think of his spirit as being in heaven, which he said of late seemed so beautiful to him.

#### Shaw University.

The following concerning the work at Shaw University will be read with the more interest, when it is remembered that the writer, Rev. Thos. E. Skinner, D.D., now the Theological Instructor in the institution, was for twenty years or thereabouts pastor of a prominent Baptist church in Raleigh, and stands in the front rank of the white Baptist ministers in the Southern States. We rejoice that his soul is so heartily enlisted in this great work.

"The work is itself an inspiration. The deportment is exemplary, and far beyond any that I have seen. The desire to learn is a most encouraging feature to the teacher. The ability to learn fully equal to that of the white people, where the advantages have been the same. Some are comparatively dull, as among the whites, and some very quick and bright. The teacher, who understands the art of condescension to the level of the pupil, will not fail to carry along with him his willing followers.

Some knowledge of the race peculiarities of the negro will assist greatly the teacher; and this can be soon experimentally acquired by persons of careful observation and common sense.

Under the management of Dr. Tupper, with whose career I am acquainted from the first day of it, Shaw University has steadily grown in power and favor with all classes of the community in North Carolina.

The moral, religious and spiritual influences exercised over the pupils, are highly appreciated by them; who, in fact, recognize it as a religious and a Christian work.

It would be well for the public in the Northern States to know this, if it could be modestly communicated; for then, doubtless, the Christian grace of giving would enrich many a heart there, and bless many a soul here, and all to the glory of our common Master."

### Out West.

Recently the Superintendent of the Church Edifice Department made a trip into that part of our country which was called "away out West," but is now scarcely far enough West to be even in the centre of our great country. There have been such wonderful growth and development in the last twenty-five years that our religious organizations are taxed to their utmost to keep pace with the westward rush of our population. Turning back over the records of our Home Mission Society for a few years, we find that our work was chiefly in Ohio, Illinois, Indiana, Michigan, Missouri and Wisconsin, while now these States have well-organized State general bodies and are doing nobly to supply their own destitution. But the appeals come with increased earnestness both for men and houses of worship from the newer States and Territories still beyond.

The General Association of Missouri, which met at Moberly in October, was largely attended, and mission work, home and foreign, with educational and Sunday school work received due consideration. This writer was invited to address the meeting on the work of the Home Mission Society, showing that in the past the Society had spent \$76,000 in missions in Missouri, and had aided many weak churches in obtaining houses of worship and urging the duty of now helping the Society to occupy the fields further west and directly along the lines of railroad travel from Missouri to the Pacific Coast. The needs of the work in the City of Mexico was presented, and contributions were obtained from some of the leading men of the State to build a house of worship there.

A day or two spent in St. Louis revealed the fact that the Baptists in that city are waking up to the importance of city mission work, and though a handsome sum had just been raised for city missions, yet the Second Church, Dr. Boyd, the Third Church, Rev. Mr. Green, and the Delmar Avenue Church, Rev. Mr. Harris, all agreed to help the house in Mexico. Baptist interests in St. Louis have improved wonderfully in even the last five years.

In Chicago I spoke in the First Church, of which Dr. Henson is pastor, and in the Immanuel Church, Dr. Lorimer, pastor, and received contributions from each for the Mexican house, while Dr. Lawrence, of the Second Church, promised to bring the matter before his church and report results. A few years ago, when the Society was aiding the struggling bands in the town of Chicago, no one foresaw the many strong churches now existing there, and the wonderful influence for good they are now exerting. This work must be repeated in the West, or twenty-five years from now we shall look in vain for flourishing Baptist churches and active Sunday schools permeating with Christ-like influence the cities of that day. Strengthen the hands of the Home Mission Society by your prayers and contributions, and especially the

Church Edifice Department, now so urgently in need of money, and, under God, the missionary and chapel for worship will keep pace with the westward march of civilization, and the heterogeneous mass of population be brought into harmony through the power of the Gospel.

### A Good Movement.

We understand that the Minnesota Convention, at its late session, appointed a committee to arrange for systematic Church Edifice work in that State, in co-operation with our Church Edifice Department. This is wise. As a new State is blessed with strong churches in certain localities, these churches ought to contribute to assist the feebler churches in obtaining houses of worship, and they ought to do this in a systematic way. A great burden would be lifted from the Society, and our ability to aid greatly increased, if the older Western States would make in some systematic way contributions for this work. The State Boards in those States where there is much need, might, if they wish, designate their contributions to such churches in their own bounds as they may approve, and with such additions as the Society might be able to make, the work could be greatly enlarged. We commend the example of Minnesota to some of the neighboring States.

### Church Edifice Notes.

— A brother away out on the frontier, about fifty miles from a railroad, to whom we sent a circular asking aid for the Church in the City of Mexico, writes: "I feel very proud that you thought enough of me to ask me to help you in your work for the Lord. I cannot help you as much as I would like, but I subscribe \$15, with the understanding that I will double it if it is necessary." That is the right spirit. It should be considered a privilege to help in the work of the Lord, and yet many consider it a great misfortune to meet one who wants money for religious work. Would there were more like this frontier brother.

— A Christian lady, of Providence, R. I., sends the following: "Enclosed you will find a check for fifty dollars, which I desire to send as a *thank offering* to the Church Edifice Fund." Are there not many others who are much blessed of God, and who might put their gratitude into tangible shape by making a contribution to help plant the Gospel in the new settlements of the West. Money given for church edifice work is a permanent investment for the Master. It secures a place of worship, which stands as a continual witness for Christianity. We are greatly in need of funds to help a half dozen needy churches on our mission fields to obtain a chapel. When you sit in your own comfortable churches, remember the houseless ones on the frontier.

### Mexico.

Rev. F. F. Trevino, of Salinas, Mexico, October 31, says that, "we have a church in Lampazos with ten members, and there is a great harvest to be gathered. The meetings are very good, and I believe that this church will rapidly increase; but there is need of a missionary there, and at Bustamente and Candelo. We need a house of worship. Already we have presented us a hundred seats and a little money, and thirty dollars have been given us for an organ, by three persons.

This is a new church about eighty miles from Laredo, about half-way from the latter place to Monterey. It is an important town, where a house of worship should be erected as soon as possible. Who will help procure them an organ? The freight and duties usually amount to about as much as the cost of an organ; so their thirty dollars will be wholly insufficient.

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

#### GENERAL OFFICERS:

*President*—Mrs. J. N. CROUSE, 2231 Prairie Ave., Chicago, Ill.

*Corresponding Secretary*—Miss M. G. BURDETTE, 2338 Michigan Ave., Chicago, Ill.

*Treasurer*—Mrs. R. R. DONNELLEY, 2338 Michigan Ave., Chicago, Ill.

*Baptist Missionary Training School*—2338 Michigan Avenue, Chicago, Ill.

### The Indians.

Miss Ellett gives us an interesting account of her summer work in the Indian Territory, and chiefly among the Cherokee churches. Some things are quite suggestive of isolation and sacrifice. The journeys are usually over the very rough roads characteristic of the Territory, and a full day is often consumed in getting from one church to its nearest neighbor. To do this summer work she traveled 928 miles. The last trip lasted three weeks, during which time she could receive no mail; but she says the joy she felt in trying to help the poor, dear people, more than compensated for the trials and privations. They all received her so heartily, and seemed so anxious to learn all they could; and all did every thing within the scope of their knowledge and ability to secure her comfort. She says the dry summer has made food scarce, and she anticipates much suffering among the people. She organized five new Mission branches in the Cherokee nation.

She speaks of a hopeful religious interest and a number of conversions among the Cherokees during the summer; among these were two students from the University, for whom many prayers have been offered. One of these has returned to the school; the other is teaching, and was about organizing a Sunday school to aid her, in starting which Miss Ellett had

sent cards, papers, etc., accompanied by a letter of instruction.

Miss Ellett refers to the poverty and need of many, and the consequent demands for money which prevent her (as well as other missionaries,) laying by money against a time of sickness. She voices the thought of many in saying, "I cannot refuse these calls, and can only hope that I may keep well and able to work, so that I shall not need any *sick money*." She refers to the vigorous efforts of the Presbyterians and Methodists, of the money spent by them in buildings, and their notable reinforcement in workers, and asks, "Why are the Baptists, who ought to be everywhere *first*, so slow?" This question is especially pertinent when asked with reference to the Indians who, almost with one accord, when converted, want to be Baptists.

### The Chinese.

Mrs. Sandford gives us a glimpse into her busy life. We quote the portion which we may call a "A Sabbath Day's Work for Jesus." Writing on Saturday she says, "I hope to put on my bonnet tomorrow in time to go to meet my Bible class at eleven o'clock and read with them the last chapter of John until half past twelve; thence I go to join our Chinese preacher, Brother Tong, in the service at the chapel at one o'clock; from there I rush for the boat which takes me to Oakland, where we first give the boys a lesson in English, with the help of some good ladies on that side of the bay, after which I give them a Bible lesson in Chinese; at five o'clock I return to San Francisco, and on the way eat the cold dinner which I carry in my hand-bag; I reach the chapel just in time for our Sunday school, which is held from six o'clock till half past seven; then comes the preaching service, which continues till almost nine; between nine and ten I reach home, thankful for a bed on which to rest my weary frame, but saying in my heart—

"'Lord, if I may, I'll serve another day.'"

Mrs. Sandford writes of special encouragement. She says some doors hitherto closed have been opened to her. She refers to five families, three of them consisting of widows and their children, for whom she asks special prayers. These have already renounced the worship of idols, and now only need to accept Jesus as their Saviour. A little boy living in one of these houses says: "My father and mother and all of our family *like God* now, but the other people in our house do not *like yet*." Shall we not pray that all that are in that house may know Him, whom to know is life eternal?

### Mexico.

Our sister, Paula Barocio, writes of a tour of visitation with Rev. Thomas Westrup, which ought to cause us to "thank God and take courage." They went to Escandida, Teran and San Joaquin, spending such daylight hours as they could in house-to-house work, and inviting the people to meeting to hear Mr.



Westrup preach at night. A very gratifying number responded, and among them persons of influence in their respective communities. Some Romanists were constrained to confess the errors of their church. Miss Barocio reports two hopeful conversions for October. One of these has already united with the Baptist church, but the other, though otherwise making a good confession, has not yet had the strength to come out openly from the Romish church.

TREASURER'S REPORT FOR OCTOBER, 1886.

Colorado.....	\$7 00	Nebraska.....	38 35
Dakota.....	8 17	Ohio.....	155 40
Connecticut.....	5 00	Pennsylvania.....	341 59
Florida.....	5 00	Texas.....	29 85
Indiana.....	158 14	Wisconsin.....	28 71
Illinois.....	398 89	Miscellaneous.....	20 85
Iowa.....	107 79	Missionary Gardeners.....	8 26
Kansas.....	148 68	Baby Band.....	19 65
Louisiana.....	11 05	Mite boxes.....	2 08
Michigan.....	100 00	Tidings and Publica- tions.....	135 79
Massachusetts.....	80		
Minnesota.....	574 65	Total.....	\$2,820 01
New York.....	426 89		
New Jersey.....	87 38		

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 Tremont Temple, Boston, Mass.

President, Mrs. Thomas Nickerson, Newton Centre, Mass.; Vice-Pres., Mrs. Anna Sargent Hunt, Augusta, Me.; Corresponding Secretary, Mrs. Mary C. Reynolds, 14 Tremont Temple, Boston, Mass. Treasurer, Miss Margaret McWhinnie, 14 Tremont Temple, Boston, Mass.

The reports that come to us from our workers on the field are encouraging. Many schools have large numbers, earnest, enthusiastic pupils, and, better than all, souls inquiring the way of life. Mrs. Ida Roscoe, of St. Paul, Kadiak, Alaska, has reached her field of labor, after a hard journey of nineteen days. She writes: "The people make considerable money hunting seal sea otter, but take no care in spending it, so they live well in summer, and in winter it is sometimes very hard work for them to get enough to eat. They all belong to the Greek Church, and the white people here tell us that if we undertake to teach them anything about the Bible the priest will have them taken from school. When the people are asked if they are going to send their children to school, they reply that they will have to ask the priest first; but the priest has expressed his willingness to let them attend. We hope in time to so gain their confidence that they will send their children with or without the priest's consent. When we first came we wished to call on the priest, and told one of his members so. He said he would go and see if the priest could receive us. Soon he returned, saying: 'The priest is too drunk; you must wait until another time.' They seemed to think nothing of his being drunk, but took it

as an every day affair. As we get no more mail until next March, we hear nothing from the outside world."

Our work in Indian Territory is growing in interest and in importance. Miss Alice Sweet, of Tahlequah, writes of the conversion of one white pupil since the beginning of the school year. While she rejoices over this, her heart is saddened by the conviction that her work is too hard for her, and she must soon relinquish it. She has had seven hemorrhages of the lungs, and feels she cannot long continue her school. Miss Sweet's brother, who is in college studying for the Baptist ministry, has charge of the school at present. May Miss Sweet be remembered in our prayers that health might be restored and grace given for this trying hour.

Miss Cook, of Louisville, writes: "I am getting on nicely with my work. I teach five classes a day and a Bible class in the afternoon of each day. I also teach a Bible class upon the Sabbath, which I enjoy much. The class is composed of intelligent young men, whom it is a pleasure to instruct because of their eagerness to learn."

Miss Giles, of Spelman Seminary, writes: "Scholars are pouring in faster than ever before. We have already 450 in school, over 160 of whom are boarders. God has manifested His presence in the conversion of eighteen of the girls, and others are deeply anxious for their souls' salvation. The girls work from six in the morning until nine at night, without a moment they can call their own. They work constantly, heartily, cheerfully."

Miss Berkley, of Salt Lake City, writes: "I find my hands more than full of work here, but it is very pleasant work. There are very good schools here of all denominations, and I find much outside preparation is needed to make our school compare favorably with the others. I am delighted with the progress my pupils are making, and pray every day that the good seed may be so mixed in with their instruction that they may gain that best of all knowledge—the knowledge of God. I feel more and more what a fearful responsibility it is to deal with immortal souls."

It is undoubtedly well known to the women of our Baptist churches that a special effort is this year being made by the Home Mission Society of New York to put our missionary work in the City of Mexico upon a permanent foundation. Owing to the hostility of the Roman Catholic Church, and of those under its control, it has always been difficult, often impossible, to secure rooms for missionary work. A strenuous effort is therefore being made to secure funds for the erection of a building which shall serve as the headquarters of our denominational work in the City of Mexico. This is to be not a church, merely, but a mission building, which shall combine apartments suitable for the preaching of the Gospel, and, in addition to these, other rooms for the various departments of our missionary work. The land is promised, and the build-

ing can be erected for \$25,000. Under these circumstances, the officers of the Home Mission Society have written to the Board of the W. A. B. H. Society, and have made the following offer: If the ladies of New England will at once pledge \$1,000 toward the new building, they will permanently set apart for our use, free of rent, a room in this building for our school.

It will be readily seen that the advantage thus secured to us would be very great, and in two directions. In the first place, we should be free from the uncertainty and perplexity of repeated searchings for suitable quarters, perhaps after weeks of effort finding a room only to be turned out as soon as the owner knew it was to be used by "heretics."

And secondly, the work would be under the immediate supervision of the Missionary Rev. Mr. Sloan. Under these circumstances we desire to ask the *special and immediate help* of the women of our churches. Of this \$1,000, five hundred (\$500) are already pledged by one deeply interested in Mexico. Of the remaining \$500 about \$150 is guaranteed, thus leaving about \$350 to be raised. We feel that but a small effort on the part of each association, church, or mission circle, would secure this amount. Some have pledged \$5.00 or \$10.00 from a Sunday School or from a ladies' circle. We do not desire to suggest any special method of raising it, but only to remind our workers that since our general work for the present year is already pledged, the amount raised for this purpose *must be in addition to ordinary contributions*, in order that the ordinary work of the Society may not suffer.

RECEIPTS FOR SEPTEMBER

Maine.....	\$112 21	Connecticut.....	29 42
New Hampshire.....	174 29	Miscellaneous.....	239 63
Vermont.....	59 54		
Massachusetts.....	510 52	Total.....	\$1,198 61
Rhode Island.....	73 00		

RECEIPTS FOR OCTOBER.

Maine.....	\$ 77 39	Connecticut.....	3 <sup>58</sup> 82
New Hampshire.....	49 24	Miscellaneous.....	290 33
Vermont.....	59 94		
Massachusetts.....	352 60	Total.....	\$1,338 32
Rhode Island.....	120 00		

WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

Mrs. L. B. Austin, Detroit, Pres.; Mrs. S. A. Gibson, Kalamazoo, Cor. Sec.; Mrs. C. R. Henderson, Detroit, Rec. Sec.; Mrs. Wm. A. Moore, Detroit, Treas.

The thirteenth annual meeting of our Society was held in Detroit in connection with the Baptist State Convention. It being the semi-centennial gathering of this conventional body, the meetings were of unusual interest. To our president, Mrs. L. B. Austin, was assigned the honor of presenting the history of woman's work in Michigan during the last fifty years. The record shows that although woman has always found some way of testifying her love to the Master

by willing service, yet a steady increase of consecration and self-sacrifice has manifestly followed organized systematic work.

Our Society, organized in 1873, and supporting the first year one missionary in the State and Miss Dyer among the Freedmen in Nashville, Tenn., has now broadened its work so as to aid more missionaries in the State, and also have a part in mission work at the South—in Utah, Dakota, Indian Territory, in Mexico, and among the Chinese in California.

The general desire expressed by the sisters at our meeting was to the effect that we must raise more funds and extend our work by vigorous personal effort. Representatives of our work in the State spoke so persuasively of the inviting opportunities for mission work in the fifty newer counties of the State, and the necessity of keeping pace with their growth in the introduction of religious teaching, that some were almost ready to suggest the using of all our funds for the coming year within the State, but pleas for the West and the South were equally urgent.

We were favored with the presence and the stirring appeals of Dr. Morehouse at our meetings, whose recent visits to the different mission fields in the West and Northwest have given him a better knowledge of the varied needs than can be acquired by correspondence. We hope that he enjoys a share of the good which his visits give as he goes from one point to another.

In a long and interesting letter from Miss Dyer, she says: "In August I was invited to speak in behalf of the Hartshorn Memorial College, at a Baptist S. S. Convention—a body composed of the leading colored S. S. workers of the State. My remarks were followed by a very enthusiastic discussion of the work. Several of the brethren bore testimony of the effective Christian service done by our girls, not only during the vacation, but also while the school is in session. One said: "When I go to my Sunday school, Sabbath morning, I meet the Hartshorn girls there; when I go to my little mission school in the afternoon, I meet them there; when I go to the almshouse to visit the sick, I find them there; the 26th of April, when I went to the polls to cast my ballot in favor of Prohibition, there I met them, endeavoring to lead those whom they might influence to vote for temperance, and in my own mission work in the State I have often met these girls, and wherever I meet them I have found them working for Jesus." A pastor said: "I have one of these girls in my church. She is a bright and shining light in the community. She spent her vacation in a town where there was no temperance society, and she organized one with over sixty members, from which have come grand results."

Our school is suffering because our means to aid students is so limited. We have been obliged to turn a deaf ear to several young women who have written that they desire to prepare themselves for the Master's work and are willing to do anything to obtain an education.

Twenty additional rooms have been completed this summer, seventeen of which are dormitories for students, and we have no means with which to furnish them. The Lord has set His seal to this work in a most signal manner. We cannot doubt that this, the youngest of the institutions, was of His own planting. As one of the colored pastors said on a certain occasion: "The Lord selected this place for His own work, and set apart these grounds long before Mr. Hartshorn saw them, though no man saw the stakes."

Mrs. Bradway, in her work among the Chinese in Oakland, Cal., refers to a day of pleasant memory in September, when two members of her school were baptized. She says: "The service was impressive. The Chinese brethren had decorated around the baptistry beautifully. The services were conducted mostly in English, but they sang a piece in Chinese, and a Chinese minister addressed them in their own language. A Chinese brother played the organ during the service." Mrs. Bradway seems very happy in her labors of love among these ill-used people, and may she have the joy of seeing many more follow the Saviour in His ordinances.

Prof. Bacone, of the Indian University in Muskogee, I. T., says the school opened this year with six students from six different tribes, and that some from the blanket Indians, who live farther west, are anxious to enter the school, but they have not means to aid more, and these are poor. What shall be done for them." He says: "I will engage to educate a promising boy or girl for every \$100 sent us, and put them in communication with the Society. The money could be sent quarterly. One hundred dollars, sent quarterly, would keep four students in school."

Rev. G. W. Huntley, Gen. Missionary of Northern Dakota says: "The spiritual condition of the churches and the present outlook for the cause in this vicinity was never better. 28 baptisms were witnessed during the hot season; I am looking for a season of refreshing from the presence of the Lord this fall and winter, but Oh, how we do need helpers on this great field." Baptists are scattered all over the country, but no missionary except the general one to look after them "The Holy Spirit goes in advance of us frequently and prepares work for us. The Lord send more laborers and means for their support."

Rev. Frank Barnett of Ogden, Utah, writes encouragingly of the work there. The Sunday school has nearly doubled during the last six months. He feels greatly the need of a first-class man as teacher of a day-school. Special blessings have followed our mission work in Ogden, and we pray that in some way mean, may be furnished for the maintenance of the needed teacher.

**FINANCIAL REPORT.**

FOR THE YEAR ENDING OCTOBER, 1886.

Auxiliary Circles .....	\$2,116 20
Young People's Societies, Band, and Sunday School Classes .....	252 23

Personal Contributions .....	289 90
Collections—Associations and Churches .....	46 15
Balance in Treasury .....	169 45
<b>Total Receipts .....</b>	<b>\$2,873 99</b>
<b>DISBURSEMENTS.</b>	
To Missionaries and Mission Work .....	\$2,605 95
In Expense for Printing .....	74 50
<b>Total Disbursements .....</b>	<b>\$2,780 46</b>
Balance in Treasury .....	93 53

**Ministerial and Church Record.**

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

**ORDINATIONS.**

NAME.	PLACE.	DATE.
Samuel Ernest Miller,	East Washington, N. H.,	Oct. 26.
Benjamin F. Turner,	Middleboro, Mass.,	Oct. 6.
Manuel C. Marin,	Boston, Mass.,	Oct. 20.
Andrew Richardson Moore,	Hoosick Falls, N. Y.,	Oct. 12.
D. H. Conrad,	Clymer, N. Y.,	Oct. 13.
Walter Rauschenbush,	New York, N. Y.,	Oct. 21.
Gibbs Braislis,	Keeseville, N. Y.,	Oct. 21.
L. A. Douglass,	Athens, Pa.,	Nov. 3.
G. B. Miller,	Richmond, Ky.,	Oct. 17.
D. D. Edwards,	Morrisville, N. C.,	Oct. 17.
W. S. McCarty,	Oconee, Ga.,	Oct. 2.
George W. Huddleston,	Gauley Bridge, W. Va.,	Oct. 23.
R. W. King,	Milford Center, O.,	Oct. 14.
A. H. Beaver,	Lebanon, O.,	Oct. 26.
F. Eugene Dickinson,	La Grange, Ind.,	Oct. 18.
J. W. Clevenger,	Washington, Ind.,	Oct. 31.
F. R. Swartwout,	Chicago, Ill.,	Oct. 26.
V. Colbert,	Dundas, Ill.,	Oct. 31.
L. Vogt,	Polk, Wis.,	Sept. 16.
F. C. Richards,	Enon, Mo.,	Oct. 2.
Edward Clifton,	St. Louis, Mo.	Oct. 28.

**CHURCHES ORGANIZED.**

PLACE.	DATE.
New Milford, Pa.,	Oct. 19.
Concord, N. C.,	Oct. 29.
Oak Grove, N. C.,	Oct. 2.
Chinquepin, N. C.,	Oct. 12.
Buckhead, Ga.,	—
Winterville, Ga.,	Oct. 13.
Neel's Creek, Texas,	—
Beancoup, Ill.,	Oct. 3.
Oakes, Dakota,	Oct. 15.
White Wood, Dakota,	—
Bellevue, Idaho,	Sept. 12.

**CHURCH EDIFICES DEDICATED.**

PLACE.	DATE.
Cambridge, Mass., Inman Square Chapel,	Nov. 4.
Corning, N. Y.,	Oct. 20.
Philadelphia, Pa., Temple Church,	Oct. 10.
Sycamore, Va.,	Sept. 19.
Ansted, W. Va.,	Oct. 31.
Alton, Ind.,	Sept. 19.
Covington, Ind.,	Oct. 24.
Tawas City, Mich.,	Oct. 27.
Oscoda, Mich.,	Oct. 28.
St. Johns, Mich.,	Nov. 10.
Jacksonville, Iowa,	Oct. 24.
Houston, Texas, First Church,	Oct. 31.
Webster, Kans.,	Oct. 3.
Franklin, Neb.,	Oct. 24.

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Paul S. Adams,	74.	Newport, N. H.,	Oct. 21.
Fenner Bush Dickinson,	37.	Somerville, Mass.,	Nov. 2.
Rufus K. Bellamy,	70.	Chicopee Falls, Mass.,	Nov. 16.
Davis T. Shailer,	84.	Haddam, Conn.,	Oct. 15.
William C. Walker,	67.	Andover, Conn.,	Oct. 28.
H. G. Allaben,	34.	Lebanon, N. Y.,	Oct. 3.
Luke Colby,	82.	Nunda, N. Y.,	Oct. 9.
John A. Powers,	—	Petersburg, Va.,	Nov. 6.
Simon Grigsby,	81.	Bloomfield, Ky.,	Oct. 28.
J. T. Hutson,	—	Eagleville, Tenn.,	Oct. 27.
Arnold Howell,	—	Mayfield, Ga.,	Nov. 3.
A. C. McCants,	—	Monticello, Fla.,	Nov. 3.
J. H. Cunningham,	70.	Robeline, La.,	—
L. Osborn,	84.	Plymouth, Ill.,	Oct. 16.
Joel Wheeler,	78.	McHenry, Ill.,	Oct. 20.
Lorin Wade,	64.	British Hollow, Wis.,	Sept. 26.
Lewis Brasted,	72.	Le Claire, Iowa,	Oct. 25.
A. J. Shoemaker,	—	Muskogee, Ind. Ter.	Nov. 10.

Church Edifice Grants.

IN NOVEMBER.

By Loans,	1	
By Gifts,	5	
	—	
Total,	6	
Aggregate of Loans,		\$ 500 00
Aggregate of Gifts,		1,750 00
Aggregate of Church Property secured		15,300 00

LOCATION OF CHURCHES AIDED.

Antigo, Wis.	New Westminster, B. C.
Sheldon, Iowa.	Wichita Falls, Texas.
Ashland, Oregon.	Santa Cruz, Cal.

Home Mission Appointments

IN NOVEMBER.

The following new appointments were made :

- Rev. I. LeClair, French in Massachusetts.
- " S. H. Haskell, Milford and Harrington, Del.
- " W. H. Adams, New River Mission and Ansted, W. Va.
- " H. Schroeder, Germans in Sandwich, Ill.
- " M. Domke, Germans in Wausau, Wis.
- " A. C. Blackman, Menomonee, Wis.
- " J. M. Coon, Whitewater, Wis.
- " S. A. Abbott, New Richmond, Wis.
- " E. Pickering, New Lisbon, Wis.
- " Thos. S. Eigelberner, Alexandria, Minn.
- " H. M. Mobbs, Adrian and Beaver Creek, Minn.
- " James F. McNamee, Le Sueur, Minn.
- " C. H. Melby, Danes and Norwegians in Mankato, Minn.
- " C. R. Sargent, North East Church, Minneapolis, Minn.
- " A. H. Carman, St. Charles, Minn.
- " E. Hallgren, Swedes in Vasa, Minn.
- " W. D. Athearn, Waseca, Minn.
- " F. M. Archer, Albert Lea, Minn.
- " D. S. Fletcher, Money Creek, Minn.
- " A. F. Sharpnack, Kasson, Minn.
- " J. M. Flodin, Swedes in Creston, Iowa.
- " T. R. Evans, Iowa City, Iowa.

- Rev. J. J. Keeler, Northern Nebraska.
- " H. R. Williams, Madison and Norfolk, Neb.
- " F. C. Bingham, Plainview and Creighton, Neb.
- " J. D. Burr, Fairmont, Neb.
- " James E. Conner, Hartington, Neb.
- " C. Shoemaker, Germans in Muscatine, Iowa.
- " G. Koopman, Germans in Fulton, Iowa.
- " Henry A. Barden, Russell, Kansas.
- " A. F. Brauns, Germans in Carrington, Dakota.
- " Frank H. Newton, Hurley, Dakota.
- " C. F. Dame, Steele and Tappan, Dakota.
- " C. M. Green, Old Baptist Mission, Ind. Ter.
- " J. M. Fowler, Phoenix, Arizona.
- " Fung Chak, Chinese in Portland, Oregon.
- " Joseph H. Beaven, Walla Walla, Wash.

The following re-appointments were made :

- Rev. J. C. Grimmel, General Secretary for German Missions.
- " D. Zwink, Germans in Erie, Pa.
- " W. E. Powell, General Missionary for W. Va.
- " A. Freitag, Second German Church, Detroit, Mich.
- " Geo. D. Stevens, Cassville, Wis.
- " Chas. T. Roe, Waupaca, Wis.
- " John C. Williams, Richland Centre, Wis.
- " G. W. Lincoln, Reedsburg, Wis.
- " George A. Cresse, Second Church, Oshkosh, Wis.
- " Charles Wassell, Swedes in Sister Bay, Wis.
- " C. J. Olsen, Scandinavians in Oconomowoc, Wis.
- " Anton Brandt, Scandinavians in La Cross, Wis.
- " J. Staley, Antigo, Wis.
- " G. Lundquist, Swedes in Ogema, Wis.
- " S. E. Sweet, Ashland, Wis.
- " G. S. Martin, Wausau, Wis.
- " L. Jacobsen, Danes in Waupaca, Wis.
- " A. M. Bacon, Baraboo, Wis.
- " N. L. Sweet, Spencer, Wis.
- " A. C. Nosby, Danes in Neenah, Wis.
- " H. C. Leland, Appleton, Wis.
- " A. T. Miller, Ahnapee, Wis.
- " J. G. Henshall, Green Bay, Wis.
- " J. Sunderland, General Missionary for Minn.
- " R. Christophersen, Danes and Norwegians in Albert Lea, Minn.
- " M. Cooley, Battle Lake, Minn.
- " E. J. Brownson, Brainerd, Minn.
- " J. Hollstrom, Swedes in Eagle Lake, Minn.
- " F. L. Sullivan, Fergus Falls, Minn.
- " A. G. Hall, Swedes in Fergus Falls, Minn.
- " W. H. Scott, Glenwood, Minn.
- " R. W. Bell, Hamilton, Minn.
- " J. L. Walters, Swedes in Lake City, Minn.
- " O. A. Weenolsen, Tabernacle Mission, Minneapolis, Minn.
- " Iver Larsen, Danes and Norwegians in Minneapolis, Minn.
- " Harold Kennedy, Northfield, Minn.
- " R. W. Arnold, East Church, St. Paul, Minn.
- " G. H. Gamble, Hebron Church, St. Paul, Minn.
- " J. B. Sunth, Danes and Norwegians in St. Paul and Stillwater, Minn.
- " A. G. Pierce, Sauk Centre, Minn.
- " E. C. Sanders, Sleepy Eye, Minn.
- " D. H. Simpson, Stillwater, Minn.
- " R. R. Coon, Jr., St. Cloud, Minn.
- " M. Johnson, Swedes in East St. Cloud, Minn.
- " S. J. Nunn, Spring Valley, Minn.
- " W. H. Beeby, Granite Falls, Minn.
- " A. S. Orcutt, Pipestone, Minn.
- " J. W. Luke, Moorhead, Minn.
- " R. C. Mosher, Herman, Minn.
- " H. L. House, Crookston, Minn.

Rev. Carl F. Lindberg, Swedes in Anoka, Minn.  
 " C. E. Higgins, General Missionary for Iowa.  
 " E. Halvarson, Swedes in Des Moines, Iowa.  
 " H. A. Reichenbach, Danes in Council Bluffs, Iowa.  
 " H. C. Nesh, Creston, Iowa.  
 " C. A. Sandvall, Scandinavians in Kansas City, Mo.  
 " Adam L. Lacie, Cherokee Indians, Ind. Ter.  
 " A. H. Law, Wymore, Neb.  
 " William G. Denio, Oxford, Neb.  
 " B. F. Lawler, Humboldt, Neb.  
 " B. Bedell, Peru, Neb.  
 " Thomas Stephenson, Weeping Water, Neb.  
 " C. W. McConnell, Kearney, Neb.  
 " A. W. Snider, Columbus, Neb.

Rev. Thomas Phillips, San Bernadino, Cal.  
 " S. C. Keetch, Gonzales, Cal.  
 " C. W. Gregory, East Los Angeles, Cal.  
 " F. A. Peterreit, Germans in Manitoba and Northwest Territory.

The following teachers were appointed:

At Wayland Seminary, Washington, D. C.—Prof. Albert M. Richardson.  
 At Hartshorn Memorial College, Richmond, Va.—Miss Elizabeth S. Edwards.  
 At Selma University, Selma, Ala.—Miss Tina Merriman.  
 At Roger Williams University, Nashville, Tenn.—Miss Caroline White.

## FINANCIAL STATEMENT.

FOR OCTOBER.

### MISSIONS AND EDUCATION.

Expenditures for the month, . . . . .		\$25,568 75
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Donations from Churches, Sunday Schools, and Individuals, . . . . .		\$18,144 13
Legacies, . . . . .		1,193 87
Tuition, Room Rent, etc., from Students, . . . . .		354 02
Income from Investments, . . . . .		466 72
"    "    Rent of Real Estate, . . . . .		624 00
Home Mission Monthly, . . . . .		117 74
		<hr/>
Received Designated for Debt, . . . . .		\$20,900 48
		<hr/>
Total for October, 1886, . . . . .		\$22,841 38
Donations, Legacies, etc., from April 1, to October 1, 1886, . . . . .		161,881 89
		<hr/>
Total for seven months, . . . . .		\$184,723 27

### CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund, . . . . .		\$957 42
Legacies " " " . . . . .		1,229 17
Interest " " " . . . . .		500 00
"    "    Loan " . . . . .		392 60
		<hr/>
		\$3,079 19
Donations, Legacies, and Interest from April 1 to October 1, . . . . .		\$10,021 45
		<hr/>
Total receipts from all sources, . . . . .		\$13,100 64
		<hr/>
		\$197,823 91

## Contributions and Legacies.

FOR OCTOBER, 1886.

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

### MAINE, \$597.79.

Searsport, Mrs. Lucy T. Robinson, dec'd. Transfer from conditional trust funds. . . . .		500 00
York Bapt. Assoc. . . . .		8 75
Harrington, Washington Bapt. Assoc. . . . .		11 22
State Convention, Sunday collections. . . . .		32 56
Oakland Church. . . . .		2 00

West Sidney Church. . . . .		8 25
Sidney Church. . . . .		1 00
Sanford, First Church. . . . .		11 46
Livermore Falls Church. . . . .		20 55
St. George, Second Church. . . . .		1 00
C. E. F. Turner, Mrs. Betsey Teague. . . . .		1 00

### NEW HAMPSHIRE, \$134.97.

East Jaffrey Church. . . . .		19 25
Claremont, First Church . . . . .		53 72
Plainfield Church. . . . .		2 00
South Hampton Church. . . . .		12 50
Stratham Church. . . . .		5 50
Plaistow Church. . . . .		2 00
Concord, Pleasant Street Church. . . . .		20 00
C. E. F. Claremont, First Sunday school. . . . .		20 00

### VERMONT, \$307.49.

Brattleboro, Jacob Estey. . . . .		5 00
Fairfax Church. . . . .		5 00

Brookline Church.....	3 00
Pondville Church.....	10 00
Whittingham Church.....	5 00
Wilmington Church.....	3 00
Grafton Church.....	3 00
East Dover Church.....	7 90
Hubbardton Church.....	11 00
Burlington Church.....	4 59
Saxton's River Church, in add.....	44 00
Battleboro, Jacob Estey, for debt.....	200 00

MASSACHUSETTS, \$3,911.60.

Lee Sunday school.....	10 54
Leicester, Greenville Church.....	1 30
Rosindale Church.....	4 66
Weymouth, First Church.....	42 00
Winchendon Church.....	10 00
Belchertown Church.....	6 50
South Framingham Church.....	5 59
Quincy, First Church.....	10 00
Salem, First Church.....	80 75
South Chelmsford Church and friends.....	19 50
Haverhill, First Church.....	100 00
Holyoke, Second Church.....	75 00
Chelmsford, Central Church.....	7 25
Marlboro, P. H. Johnson.....	10 00
Boston, Clarendon Street Church.....	232 47
First Church.....	163 39
Becket Church.....	26 56
Rockport Church.....	5 00
Lowell, Worthen Street Church.....	25 55
Amesbury Church.....	64 00
Petersham Church.....	6 00
North Leverette Church.....	21 50
Havover Church.....	4 00
Russell Church.....	5 30
Wales Church.....	2 19
Rehoboth Church.....	5 50
Fayville Church.....	3 50
North Grafton Church.....	19 10
West Newton Church.....	145 64
West Somerville Church.....	15 00
Newton Centre Church.....	79 05
North Bellington Church.....	1 44
Bellington Church.....	9 45
Boston, First Church in add, for debt.....	377 00
West Boylston Church, for debt.....	11 06
Newton Centre Church, for debt.....	70 00
Wakefield Church, for debt, viz.:	

Miss Mabel Tyler.....	2 00
C. N. Evans.....	5 00
E. G. Daland.....	20 00
H. B. Evans.....	25 00
L. E. Evans.....	25 00

Haverhill, Mrs. Caroline Duncan, for debt.....	10 00
Boston, A. J. Coolidge, in part, for debt.....	30 00
*For Jackson College:	
Woburn Mission Band.....	10 00
Fayville, Mrs. A. Jones.....	2 50
Cottage City, Mrs. Norton.....	1 00

*Watertown, per Mrs. W. H. Cooper, for Hartshorn Memorial College.....	100 00
*For Roger Williams University:	
Randolph, Mrs. E. R. DuBoise.....	100 00
Wakefield, H. B. Evans.....	10 00
Reading, Dr. and Mrs. J. H. Hanaford.....	50 00
Newton Symonds.....	25 00
Salem, Ladies of First Church.....	65 00

*Chelsea, First Church Sunday school, for student at Atlanta Seminary, Ga.....	50 00
*North Scituate, H. F. Bailey, for student at Richmond Institute, Va.....	12 50

C. E. F. Designated for Mexico:

Grafton, First Church.....	10 00
Salem, Young Ladies' Mission Society of Central Church.....	10 00
Boston, N. C.....	10 00
South Framingham Sunday school.....	10 00
Bolton, Joel Proctor.....	10 00
Boston, W. B. Stacy.....	10 00

LEGACY.

Meredith, Estate of Charlotte Cate.....	632 87
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RHODE ISLAND, \$144.95.

East Providence, Charles Chaffee.....	25 00
Providence, First Church.....	27 08
Fourth Church.....	34 37
Fourth Church Sunday school.....	16 00
*Providence, Mrs. I. P. Davis.....	5 00

LEGACY.

Providence, Interest on bequest of H. Jackson.....	37 50
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CONNECTICUT, \$620.67.

Hartford, South Church.....	246 36
Yalesville Bible School.....	8 30
Wallingford Church.....	25 00
Tolland Church.....	4 65
Sterling Church.....	3 00
Rowayton Church.....	2 00
Old Lynn Church.....	1 75
Danbury, Second Church.....	97 11
*Woman's Baptist Home Mission Union, for Benedict Institute.....	232 50

NEW YORK, \$5,694.32.

White Plains Church.....	7 50
Amenia, Mrs. M. M. Clark.....	20 00
New York City, Shiloh Church.....	1 00
Cash.....	1,510 00
Stephentown Church, in add.....	1 00
Lattington Church.....	12 00
Lon's Corners Church.....	4 00
Orange Church.....	25 00
Buffalo, Delaware Ave. Church.....	10 00
Albany, 1st Church.....	20 00
Granville Church.....	30 00
Walesville Church.....	9 00
Canistota Church.....	14 00
Jay Church.....	20 00
Sand Lake, Mrs. F. Saxley.....	4 00
Mrs. Wm. Wright.....	5 00
Rev. M. M. Mills.....	1 00
North Elba, Adirondack Church.....	2 00
Oswego Church.....	53 68
Greenfield Church.....	6 37
Wayne Asso.....	44 27
Caroline Church.....	4 55
Covert Church.....	8 00
Farmer Village Church, in add.....	5 00
Ithaca, Tabernacle Church.....	1 00
Mecklenberg Church.....	5 05
No. Hector Church.....	18 50
Warrensburg and Caldwell Woman's Miss. Soc.....	6 60
Schuylerville Church.....	10 81
Hudson River No. Asso.....	20 25
So. Otselec Sunday school.....	8 20
Piermont Church.....	2 00
Saratoga Springs, Regent St. Church.....	10 86
Greenport, Henry E. Wells.....	25 00
Rockville, Center Church.....	10 00
Huntington Church.....	3 00
Utica, John Thorn, for debt.....	1,000 00
Northport Church.....	5 00
Belleville, W. B. Doane, for debt.....	5 00
Troy, Ladies of Fifth St. Church for debt.....	6 50
*Clinton, Mrs. Stearns for Jackson College.....	50
*New York City, John D. Rockefeller for heaters in Spelman Sem.....	1,361 10
<b>C. E. F.</b> Brooklyn, Strong Place Church Sunday School for Chapel Builders.....	19 66
Medina, Mrs. B. W. Middaugh.....	5 00
Hoosick, Miss S. M. Rogers.....	9 00

Designated for Mexico:

Amenia, Mrs. M. M. Clark.....	5 00
Medina, Mrs. B. W. Middaugh.....	5 00
New York City, Wm. J. Kirkland.....	1 00
Troy, Rev. C. P. Sheldon.....	10 00
Fort Ann Village Church.....	37 25
Unionville Sunday school.....	3 00
Rev. J. N. Adams.....	10 00

LEGACY.

Manchester, Estate of Polly Mitchell.....	23 50
New York City, Interest on bequest of Abraham Denike, for <b>C. E. F.</b> .....	1,229 17

NEW JERSEY, \$584.87.

Allowaystown Church.....	2 87
Port Norris Church.....	5 00
Roadstown, First Cohansey.....	12 00
Plainfield, N. E. Needham.....	5 00
*Hightstown Church, Wom. Miss. Soc., for student at Jackson College, Miss.....	60 00

LEGACY.

Lawrence, Estate of Samuel Flock.....	500 00
---------------------------------------	--------

PENNSYLVANIA, \$912.65.

Angora Church	23 54
Philadelphia, Bethany Sunday school	2 00
Norristown Church	1 15
Benton Church	2 47
Jermyn Church	1 00
Pleasantville, Allegheny Church	1 50
Clifford, Rev. S. E. Miller	1 00
Bridgewater Assoc.	10 50
Dimock Church	8 90
Stone Creek Church	1 25
Shirleysville Church	4 83
Centre Union Church	3 00
Altoona, Second Church	1 00
Moreland Church	3 50
White Hall Church	3 00
Madison Church	2 00
Linesville Church	3 00
Carmel Church	13 75
Georgetown Church	5 00
Bethel Church	4 00
Crooked Creek Church	3 35
Fairview Church	54
Richmond Church	1 50
Scotsburg Church	2 00
Shiloh Church	5 00
Ogdensburg, Union Church	2 00
Conshohocken Church	22 00
Upland, Miss Sallie C. Griffith	10 00
Pottsville Church	20 00
Doylestown Church	23 05
Big Crossing Church	2 55
Falls City Church	3 90
Flat Wood Church	3 36
Greenburg Church	5 00
Markleysburg Church	1 27
New Geneva Church	1 00
Mt. Olive Church	1 78
Mt. Pleasant, Second Church	1 00
Lehman Church	6 12
Rolling Brook Church	1 00
Dawson Church	90
Mt. Moriah Church	9 35
Young People's Miss. Band	2 00
East Bethlehem, Hope Sunday school	3 00
Jefferson Sunday school	90
East Bethlehem Church	4 00
South Ten Mile Church	12 00
Sunday school	5 66
Mt. Zion Church	5 00
Allenwood, White Deer Church	10 80
Reading, Berean Sunday school	7 24
Pittsburgh Welsh Church	10 00
Fourth Ave. Church, for debt	4 00
Bates Fork Church	9 50
Waynesburg Church	8 00
Pigeon Creek Church	8 80
Goshen Church	5 50
Bethlehem Church	4 00
Bursley Church	2 00
Blackville Church	1 60
Beulah Church	9 60
Sunday school	4 00
Bethel Church	2 00
Enon Church	3 00
Girardville Church	5 00
St. Clair Church, bal	23 00
Stroudsburg Church	4 00
Lancaster, Olivet Church	5 35
Berwich Church	4 05
Clinton Church	4 12
Sunday school	3 26
Taylorstown, Monongahela Union	9 12
Ambler, Mt. Pleasant, bal	10 00
Mill Creek Church	3 00
Pittston, Welsh Church	10 00
Scott Valley Church	1 25
Germantown, Enon Church	50
Sunday school	50
Pittsburgh, Fourth Ave. Church, in add	70 00
Factoryville, Mrs. Cyrus Dean, for debt	1 00
Norristown Church	25 00
Lewisburg, Rev. John T. Judd	2 00
*Lower Merion Church, Bryn Mawr Sunday school, for student at Indian Univ	50 00
<b>C. E. F.</b> A lady friend, for church at Anson, Tex.	300 00
<b>Designated for Mexico</b>	3 00
Brownsville, Mrs. S. A. Hogg	5 00
Pleasant Grove Church	5 00
Philadelphia, through the <i>National Baptist</i>	23 50

MARYLAND, \$5.00.

Kingston, Mrs. E. B. Marshall	3 00
Mrs. E. B. Marshall for debt	2 00

DISTRICT COLUMBIA, \$45.43.

Washington, Metropolitan Church	20 43
East St. Sunday school	25 00

VIRGINIA, \$227.95.

*South Side Rappahannock Asso., for Wayland Seminary	30 00
*Richmond, H. M. Coll., per Rev. L. B. Tefft	100 00
Hartshorn Memorial College:	
Students for tuition	91 70
For room rent	1 25

**C. E. F.** Designated for Mexico:

Luray, A Friend	5 00
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WEST VIRGINIA, \$246.11.

Phillippi Church	5 00
Leading Creek, Rock Grove Church	3 00
Bethany Church	1 60
Fairview Church	3 25
Grove, Pine Grove Church	35
Holbrook, South Fork Church	2 15
Freeman's Creek Church	2 33
Rock Cave, Mount Pleasant Church	4 00
Churchville, Fink's Creek Church	9 00
Avon Church	1 00
Weston, Murphy's Creek Church	4 21
Salem, Liberty Church	2 53
Kinchito, Mount Carmel Church	1 20
Mount Lebanon Church	2 32
Goshen Assoc.	19 73
Barrackville, Bethesda Church	3 40
Barnett, St. Paul Church	2 00
Burgamon Church	1 55
Mount Zion Church	1 75
Brownsville, Bethany Church	3 00
Wannington, Dent's Run Church	3 50
Wallace, Fairview Church	4 00
Clarksburg, Hepzebah Church	5 50
Worthington Church	1 30
Farmington, Willow Tree Church	6 38
Olive, Olive Branch Church	43
Sardis Church	98
Cross Roads, Union Church	2 00
West Warren Church	1 73
Salem, Vermont Church	8 60
Pine Fork Church	1 00
Wilsonburg, Bethlehem Church	1 00
Harmony Church	2 33
Parkersburg, Woman's Mission Circle	14 75
Sink's Grove, " " "	9 00
Alderson, " " "	2 50
Guyandotte Church	2 00
Beulah Church	60
Pleasant Grove Church	65
Milton Church	5 17
Union Church	3 00
Mount Pisgah Association	11 58
Leroy, Meadowdale Church	1 00
Pleasant Hill Church	2 00
Little Creek Church	1 00
Good Hope Church	1 00
Rev. J. H. Fox	1 00
Rev. J. T. Monroe	50
Charleston, W. C. Springston	50
Rev. T. C. Johnson, for debt	10 00
Alderson Church, for debt	4 00

**C. E. F.** Designated for Mexico:

Weston, George Fisher	2 50
G. W. Crook	25
A Friend	25
Knaw's Creek, Rev. W. B. Fisher	1 10
Sewell, Mrs. R. C. Trice	1 00
Miss Mattie Trice	10
Raleigh Association	2 38
New River Valley Association (colored)	16 50
Hopewell Association	24 75
Midway Church	3 27
Mount Zion Church (colored)	50
Kanawah Valley Association	6 05
Charleston Church	9 87
West Charleston Church	2 03
Greenbrier, Woman's Mission Circle	3 00
Mrs. Malcom	35

SOUTH CAROLINA, \$40.67.

Darlington, sundry contributions, per Rev. G. W. Dallas..... 40 67

TENNESSEE, \$107.07.

\*Nashville, Roger Williams University:  
 Students for Tuition..... 80 66  
 Students for Room Rent..... 66 66  
 Old Accounts..... 8 20  
 Sundry Receipts..... 14 55

GEORGIA, \$5.90.

\*For Atlanta Seminary:  
 Cave Springs, Prof. F. M. Gordon..... 25  
 Americus, Mount Olivet Church..... 3 00  
 Cartersville, First Church..... 1 60  
**C. E. F.** Atlanta, Miss Mary A. Fiske..... 1 00

MISSISSIPPI, \$91.00.

\*Jackson College:  
 Students for Tuition..... 65 00  
 Students for Room Rent..... 26 00

TEXAS, \$6.65.

\*Sulphur Springs, Two Ladies, for Bishop College... 5 00

**C. E. F.** Designated for Mexico:

Belton, Dr. J. H. Luther..... 50  
 Victoria, Rev. H. M. Sinclair..... 1 15

OHIO, \$575.37.

Youngstown, First Church..... 30 00  
 Sunday school..... 10 00  
 Urbana Church..... 10 00  
 Madison Church..... 8 86  
 Antioch Sunday school..... 50  
 Eden Station Church..... 2 00  
 Harmony Church..... 1 00  
 Mt. Vernon Assoc..... 8 07  
 Chesterville Church..... 2 00  
 Perry, First Church..... 14 34  
 Kingsville, Rev. E. Dibble..... 1 00  
 Colebrook, First Church..... 4 05  
 Sunday school..... 4 37  
 Richmond Sunday school..... 5 00  
 Oberlin Church..... 9 75  
 Ark Springs, First Church..... 10 00  
 Sunday school..... 2 37  
 Washington, First Church..... 11 15  
 Windsor, First Church..... 1 60  
 Penrock Church..... 7 50  
 Wilmington Church..... 9 45  
 Greenville Church..... 1 67  
 Belfast, Mrs. A. D. McElwain..... 1 00  
 Jonah's Run, First Church..... 10 00  
 Pleasant View Church..... 5 00  
 Jamestown, Rev. S. H. Smith..... 1 00  
 Good Hope, Rev. E. W. Lloyd..... 4 50  
 DeGraff, First Church..... 4 00  
 Wooster, Bethany Church..... 15 35  
 Bethany Sunday school..... 4 65  
 Reed Mission Society, Ladies' Mission Circle..... 5 05  
 Attica Church..... 3 50  
 Plimpton Church..... 6 70  
 Jamestown, First Church Sunday school..... 2 00  
 Clemont Assoc. (colored)..... 7 00  
 Gallon Church..... 10 00  
 Norwalk Church..... 100 30  
 Cheviot, Mrs. L. Hildreth..... 4 50  
 Cleveland, First Church..... 201 14  
**C. E. F.** Kingsville, First Church, for Stanton Church, Neb..... 26 00  
 Norwalk, Ladies' Home Mission Circle, for Mexico..... 10 00  
 Union Church, for Mexico..... 3 00

MICHIGAN, \$131.80.

Brockway, First Church..... 50  
 Port Huron Church..... 27 00  
 Sunday school..... 8 00  
 Alpena Church..... 80 80  
 Tuscola Church..... 5 09  
 Sunday school..... 46  
 Brighton Church..... 4 95  
**C. E. F.** Cheboygan, A Friend..... 5 00

INDIANA, \$178.75.

Sullivan, First Church..... 3 00  
 Edwardsport, First Church..... 3 00  
 Bethel Church..... 3 50  
 Wilson Creek Church..... 1 35  
 Maria Creek Church..... 6 10  
 Indiana Prairie Church..... 3 50  
 Southport, First Church..... 10 00  
 Indianapolis, Fourth Church..... 37 45  
 Adams Church..... 3 18  
 Coffee Creek Church..... 2 65  
 Hopewell Church..... 2 50  
 Lancaster Church..... 2 65  
 Rossville Church, Judson Assoc..... 2 50  
 Deer Creek Church, Judson Assoc..... 2 27  
 Centre Church, Judson Assoc..... 1 50  
 Paint Creek Church, Judson Assoc..... 80  
 Bunker Hill Church, Judson Assoc..... 3 08  
 Galveston Church, Judson Assoc..... 45 25  
 Auburn Church..... 16 50  
 Pleasant Lake Church..... 10 00  
 Garrett Church..... 2 90  
 Franklin, First Church..... 15 07

ILLINOIS, \$251.79.

Livingston Church..... 12 50  
 Carthage Sunday school..... 7 27  
 Tonica Church, in add..... 3 00  
 Highland Park Church..... 14 20  
 Cordova Sunday school..... 6 73  
 Anna, Miss Amy T. Mace..... 50  
 Joliet Church in add..... 16 25  
 Clinton Church..... 3 25  
 Peoria, First Church in add..... 2 00  
 Osceola Church..... 4 35  
 Salem Association..... 10 51  
 Chicago, Western Ave. Church in part..... 29 47  
 Pinkneyville Church..... 1 76  
 Litchfield Church..... 70  
 Woodlawn, New Hope Church..... 4 10  
 Bluford, First Church..... 2 00  
 Opdyke, Bethlehem Church..... 1 00  
 Salem Asso..... 3 00  
 Pigeon, Mt. Zion Church..... 1 00  
 Mt. Vernon, Oak Grove Church..... 25  
 Liberty Church..... 30  
 Franklyn, Union Chapel..... 45  
 Mt. Moriah Church..... 40  
 Payson, Newton Church..... 1 00  
 Adams, G. Hay..... 6 00  
 Rosecrans, Friend..... 1 00  
 Joliet, Rev. A. P. Hanson..... 12 50  
 Champaign, First Church, for debt..... 15 30  
 Carbondale, Rev. E. R. Pope, for debt..... 10 00  
 \*Shiffield, Robert Jones..... 15 00  
**C. E. F.** Joliet, Mrs. S. F. Savage..... 10 00  
 Designated for Mexico:

Hudson Church..... 25 00  
 Fairmount, Miss W. Walter..... 25  
 " H. Walter..... 25  
 " Percy Collett..... 10  
 Hillsboro Church..... 1 30  
 Litchfield Church..... 40  
 St. Jacobs, Pleasant Ridge Church..... 70  
 Troy, First Church and Sunday school..... 1 00  
 Carlinville, Shiloh Church..... 1 20  
 Raymond, Blue Mound Church..... 1 00  
 Orange, Olive Branch Church..... 1 30  
 Payson, Rev. T. P. Douglass and family..... 1 00  
 Mary A. Sannock..... 50  
 Kingston, Mrs. Morrison..... 25  
 Ewing College, Rev. C. Allen..... 1 00  
 J. Billingsley..... 25  
 Red Bud Church and Sunday school..... 50  
 Jerseyville, Rev. Stephen Cott and family..... 1 00  
 Cooperstown, McGees Creek Church..... 1 00  
 Villa Ridge, Shiloh Church..... 1 00  
 Greenville, Smith's Grove Church and Sunday school..... 4 35  
 Dundee, First Church and Sunday school..... 30  
 Griggsville, "..... 3 50  
 Mattoon, "..... 2 00  
 Charleston, Providence Church..... 1 00  
 Barnville, Salem Sunday school..... 2 85  
 Faxville, Pleasant Grove Church..... 60  
 Union Grove Church..... 60  
 Rinard, Bethany Church..... 1 20

WISCONSIN, \$17.50.

Oshkosh Church..... 10 00  
 Osgema, Swede Church..... 5 00  
 Sister Bay, "..... 1 00  
**C. E. F.** Ontario, Mrs. L. B. Phillips..... 1 50



MINNESOTA, \$1,810.01.

Minneapolis, Olivet Church in add.....	4 00
Hastings, First Church.....	30 95
State Convention, per D. D. Merrill, Treas.....	1,412 98
Minneapolis Col'ns, per Rev. J. Sunderland.....	271 65
Wom. Bap. H. M. S.....	11 29
Bird Island Church.....	17 00
Fergus Falls Church.....	13 00
Brainerd Church.....	7 29
St. Cloud Church.....	12 75
Albert Lea, Swede Church.....	5 00
Minneapolis, Rev. J. Sunderland, for debt.....	25 00

IOWA, \$1,161.39.

West Union Church.....	4 50
Schaller Church.....	1 50
Woodbine Church.....	5 75
Eden Assoc.....	50
Anamosa Church.....	34 25
Jordan Grove Church.....	4 55
Central Assoc.....	12 46
State Convention, per E. E. Lewis, Treas.....	979 90
Atlantic Church.....	18 75
*Anamosa, Mrs. M. Alden.....	100 00
C. E. F. Russell Church.....	7 14

MISSOURI, \$116.37.

Shell City, Blue Mound Church.....	1 65
Bald Bridge, Cedar Bluff Church.....	1 00
Richland, First Church.....	25
Big Piney, Hopewell Church.....	75
Waynesville, Smith's Valley Assoc.....	2 40
De Soto, Rev. A. J. Cape.....	25
Kirkwood, Dea. Bullard.....	1 00
Slater, Fish Creek Church.....	85
*Baltimore, Rev. Harney Johnson, for Hartshorn Mem'l College.....	10 00

C. E. F. Designated for Mexico :

Winchester, Hon. Geo. H. Biggs.....	2 50
Gray's Summit, Brush Creek Church.....	6 00
Plattsburg, First Church Sunday school.....	7 50
Union Sunday school.....	3 60
Cross Keys, Salem Union Sunday school.....	2 90
Bellefonte, Rev. M. M. King.....	2 60
St. Louis, Delevan Ave. Church.....	7 00
"    "    Sunday school.....	17 00
O. Werick and wife.....	75
A Friend.....	1 00
Robertsville, Jefferson Co. Assoc.....	2 90
Pacific, A. H. Wilson.....	2 00
Syracuse, Mt. Carmel Church.....	1 00
Mexico, First Sunday school.....	5 00
Slater, Fish Creek Sunday school.....	2 00
West Plains, Union Assoc.....	5 00
Elkton, Mission Chapel Church.....	2 37
Belgrade, Cortois Church.....	2 70
Wheatland, L. P. Union Church.....	2 00
Osceola, First Church.....	2 70
Everett, First Church and Sunday school.....	1 70
Carrollton, L. B. Ely.....	10 00
Sedalia, Camp Branch Church.....	1 00
Church and Sunday school.....	3 00
Centertown Church and Sunday school.....	1 00
Dittman's Store, Mrs. Jackson Owen.....	2 00
Latham Store.....	1 00

KANSAS, \$35.91.

Abilene Church.....	7 36
Altamont Church.....	2 75
Fairview, J. M. Boomer, for debt.....	20 00

C. E. F. Designated for Mexico :

Jewell City Sunday school.....	5 80
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NEBRASKA, \$322.44.

State Convention, per William Saxton, Treas.....	258 34
Tekamah, T. L. Crandall, for debt.....	5 00
Lincoln, First Church, for debt.....	13 10
Omaha Church.....	30 00
Dorchester Church.....	16 00

DAKOTA, \$31.05.

Hamilton Church.....	3 05
Watertown Church.....	15 00

Hamilton, Rev. George H. Davis, for debt.....	10 00
Mr. Campbell, for debt.....	1 00
Mr. York, for debt.....	2 00

COLORADO, \$1.50.

C. E. F. Delta Church, for Mexico.....	50
Rev. J. A. Haycraft, for Mexico.....	1 00

WASHINGTON TERRITORY, \$242.30.

Puget Sound Baptist Assoc.....	215 00
Puget Sound Baptist Assoc., per R. S. Greene.....	5 00
Garfield Church.....	2 50
Tacoma Church.....	5 30
Swede Church.....	7 50
Winlock, Swede Church.....	2 00
C. E. F. Seattle, Miss Nettie Densmore, for Mexico.....	5 00

IDAHO, \$35.91.

Payette Church.....	7 35
Caldwell Church.....	15 56
Riverside Church.....	10 40
Boise City Church.....	2 60

OREGON, \$64.95.

Rogue River Assoc., per J. C. Baker.....	8 70
Pioneer Church.....	8 00
Mount Dodson Church.....	2 50
Ashland Church.....	8 25
Salem, Rev. J. C. Baker.....	25 00
Gresham Church.....	2 50
Portland Church.....	10 00

CALIFORNIA, \$2,993.47.

Los Angeles, First Church.....	54 77
J. W. Parker, D. D Transfer from Cond'l Tr. Funds.....	2,140 00
Duarte Church.....	10 78
Calvary Church.....	6 00
California Ladies' Home Mission Society.....	49 70
Penryn Church.....	6 00
Stockton Church.....	33 80
Salinas Church.....	2 30
Tulare Baptist Assoc.....	230 12
Central Baptist Assoc.....	35 00
Sacramento, Contributions per Rev. C. C. Bateman.....	115 00
Chico, David M. Lewis.....	10 00
C. E. F. Duarte Church, Gift returned.....	300 00

BRITISH COLUMBIA, \$10.00.

New Westminster Church.....	10 00
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WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, \$1,109.86.

For Teacher at Indian University, I. T.....	111 10
For Student at Indian University, I. T.....	10 00
For Student at Indian University, I. T.....	50 00
For Teachers at State University, Ky.....	97 76
For Teachers at Spelman Seminary, Ga.....	500 00
For Teachers at Hartshorn Mem'l College, N. C.....	50 00
For Teachers at Utah School.....	120 00
For Teachers in Mexico.....	115 00
For Student at Spelman Seminary, Ga.....	56 00

GENERAL MISSION SOCIETY OF GERMAN BAPTIST CHURCHES..... \$1,996.00

WOMAN'S BAPTIST HOME MISSION SOCIETY, MICHIGAN, \$250.00.

For Sundry Missionaries.....	125 00
For Indian University.....	25 00
C. E. F. For Church at Las Vegas, New Mexico.....	100 00

WOMEN'S BAPTIST HOME MISSION SOCIETY, \$40.25.

For work in Iowa.....	4 00
For Salary of Missionary.....	2 25
For Student at Cherokee Academy, I. T.....	10 00
C. E. F. For Church at Mexico City.....	11 00
For Church at Plankinton, Dak.....	12 00

Total.....\$24,119.51

HOME MISSION MONTHLY..... 117 74

J. G. SNELLING, Treasurer,  
7 Beckman Street.

NORTH AMERICA FOR Christ.



1832-1886

# The BAPTIST HOME MISSION MONTHLY

DECEMBER, 1886.

MISSIONS

EDUCATION

CHURCH

EDIFICES

PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY Temple Court NEW YORK.



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## AMERICAN BAPTIST HOME MISSION SOCIETY

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J. G. SNELLING, Treasurer.

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☞ 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, and addressed to J. G. Snelling, Treasurer.

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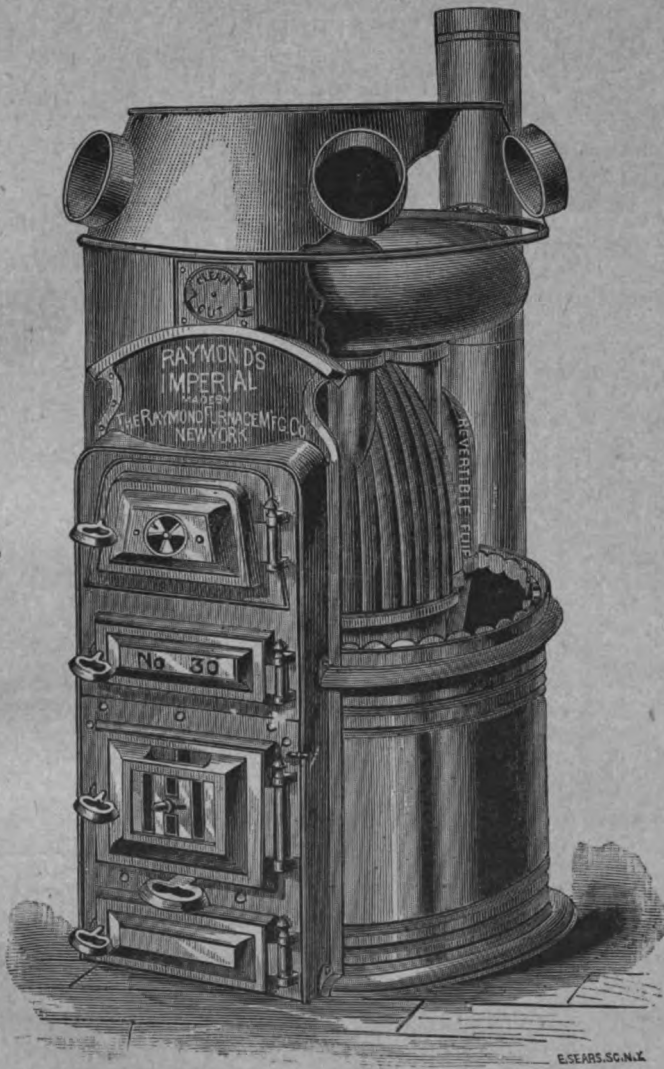
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# THE AMERICAN BAPTIST HOME MISSION SOCIETY.

ORGANIZED IN 1832.

The General Missionary Organization of American Baptists for the Evangelization of North America.

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## Three Departments of Work.

1. To establish Churches and Sunday schools, and to give the Gospel to the Destitute.
2. To aid in the erection of Church Edifices.
3. To provide Normal and Theological Schools for the Freedmen and the Indians.

The whole work is under the supervision of one Board of Managers, and one Corresponding Secretary. Hence the expenses of administration are reduced to the minimum.

## Meetings of the Society and of the Board.

Meeting of the Society in May or each year. Of the Board, on the second Monday of each month, at 3 P. M.

## Life Members.

The payment of \$50 constitutes one a Member for life. Churches in forwarding their contributions frequently constitute their pastors or others Life Members, so that in the meetings of the Society they may have a voice in its deliberations.

## Contributions

for the general purposes of the Society are applied to the missionary and educational work, according to the judgment of the Board, but not to church edifice work. Only funds given specifically for church edifice work, are so applied. For this purpose money is greatly needed.

## Legacies.

*Form of Bequest to the Society:* "I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of ..... for the general purposes of said Society."

If the bequest is for the Church Edifice Benevolent Fund, or for the endowment of schools for the Freedmen and the Indians, this should be properly expressed in the will. Be very careful to comply with the requirements of the law in making your will, or your benevolent intent may be defeated at last.

## A Better Way.

The Society will receive your money now, giving a bond for the payment to you of an annuity during life, if you so desire it—the gift to be at the Society's disposal. Thus there can be no contest about it, and no uncertainty about the gift reaching its destination. Do you prefer to be your own executor?

## Five Hundred Thousand Dollars.—\$500,000.

This is the sum declared necessary for the Society's vast and varied work this year. A half million ought to be at its disposal annually. The fiscal year ends in April.

## The Baptist Home Mission Monthly

is published by the Society under the direction of the Corresponding Secretary. Its low price, 50 cents per annum, barely covers cost of publication. It is sent free to all missionaries of the Society. It is not sent free to Life Members, inasmuch as a percentage of all contributions would have to be applied to meet the expense. Friends of the Society are requested to use their influence in extending the circulation of the MONTHLY.











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